Sayyid Qutb, Islamic Jihad and Extremism[1]

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Abstract

The present article, against the claim that Sayyid Qutb's supported theoretical and spiritual for Islamic extremism by proposing the concept of jihad, believes that by reading Sayyid Qutb's texts on his political and intellectual environment, his time shows the inaccuracy of this claim. Reading his texts for this article shows the conceptual development of defensive jihad in the political thought of Sayyid Qutb. With the transition of contemporary Islamism from a reformist to a revolutionary approach, he removed the concept of jihad from defensive jihad in its narrow sense and used it in its broadest sense. According to the author's view, the conceptual development of defensive jihad has not led to an aggressive jihad based on the idea of takfir, so he cannot be considered the intellectual and spiritual father of Islamic extremism. This article argues for this claim using an intentional hermeneutical method.

Keywords

Sayyid Qutb, Jihad, Defense Jihad, Offensive Jihad, Islamic Extremism.

Introduction

Some scholars, especially in the field of the prevalence of extremism in some Islamic countries in the last decades of the twentieth century until now, by analyzing the works of Sayyid Qutb, especially "Fi Zilal al-Quran" and " Ma'alim fi al-Tariq" on the concept of jihad, Sayyid Qutb with various interpretations, have introduced him as the intellectual father and founder of the current of Islamic extremism in the contemporary era. For example, Bassam Tibi, in his book entitled "Political Islam, World Politics and Europe," considers Sayyid Qutb as one of the authorities of jihadi political Islam. According to Tibi's opinion, jihadist political Islam is a jihadist assassination and includes the concept of a new order (Tibi, 2008, p. 5). Hence, according to Tibi, the attempt to establish a new order in the Islamic world by using jihad and jihadi operations in Sayyid Qutb's thought, as well as opposing the West as the enemy of Islam, puts him in the position of the scientific authority of political jihadist Islam or extremism. In Tibi's idea, Sayyid Qutb in such a position is the source of a message that shows the opposition of global jihadism with the secular culture of democracy in Europe; A message that continues to this day (Tibi, 2008, p. 9).

Berchman makes a similar judgment about Sayyid Qutb in his book, Global Jihadism, Theory, and Action. He examines Salafism in explaining the theoretical foundations and schools of thought that underpin the ideology of global jihadism (Brachman, 2009, p. 23). In his view, global jihadism cannot be separated from its ideological and religious context, Salafism. Hence, global jihadism in the field of Salafism has grown. In his view, Sayyid Qutb lived in the United States between 1949 and 1950 and recognized the United States as an exploitative and racist country. After returning to Egypt, he talked about the necessity of returning to Islam with a Salafi approach. Sayyid Qutb believed, in such circumstances, Islam in the 50s and early 60s was in a specific state of darkness; In a situation that has not been in place since the time of

ignorance (Brachman, 2009, p. 23). According to Berchman's idea, this Salafism of Sayyid Qutb played a key role in forming global jihadism.

Such a judgment on Sayyid Qutb seems plausible in light of some statements made by new jihadi leaders. For example, Abdullah Azzam described him as the most critical thinker, influencing jihadism and the formation of jihadist groups. Explaining the advantages of Sayyid Qutb, he explained the impact of his scientific works during the jihadi movement in Afghanistan as follows: Those who entered Afghanistan saw the profound effects of Sayyid Qutb's thoughts on Islamic Jihad more than anywhere else. They did not want clothes even though they were naked, they did not want food even though they were hungry, they did not want weapons from you, but they wanted the books of Sayyid Qutb from you (Azzam, Bita).

The present article did not accept such a claim about Sayyid Qutb. On the contrary, he believes that the jihad plan in Sayyid Qutb's political thought was not intended to support Islamic extremism theoretically but to develop a concept in defensive jihad. Examining and criticizing the first claim and arguing on the claim of the article undoubtedly required a proportional methodical model, which we will introduce in the following.

Methodology

Quentin Skinner's theory was used as a methodical model in this paper. By dividing hermeneutic theories into two categories of textualist and contextualist theories and criticizing them, he presented his intentionalist theory. According to his view, textual theories believe in the independence of the text, considering the understanding of the text possible only by relying on the text itself. According to Skinner, in these theories, one can speak to the text alone, without believing in an author or an individual behind it (Skinner, 1969, p. 46). Ignoring the author's intent will raise the issue of credibility in understanding. In such a case, it is

impossible to claim what the text says because it is impossible to know a text without knowing its creator. On the contrary, one cannot know its creator (Mahmoudi, 2005, p. 24).

According to Skinner's opinion, the second category of hermeneutic theories is contextual. Social and historical conditions provide the context within which the author compiles the text based on contextual theories. Therefore, understanding the text depends on accurate knowledge of the context of compiling that text.

In Skinner's opinion, placing the text in its context to understand the text cannot be considered an appropriate methodology because the proponents of this view believe that knowing the context alone is sufficient to understand the text. Based on his textualist and contextualist methodology critiques, Skinner turns to another methodology called intentionalism. Skinner thought that the text as an intended verbal act is understood if, in addition to trying to understand the author's motivation, which is external and prior to the text, we understand the author's intention, which is internal and related to understanding the text (Skinner, 1969, p. 46). Influenced by Austin's theory in this regard, he distinguishes between the intention to do work and the intention to do work, as we have seen. This separation leads him to the separation of meaning and understanding. In his view, while meaning is obtained by examining literal meaning and grammar, comprehension is concerned with the author's intention and attention to his intended verbal action. To achieve such a goal, Skinner considers it necessary to understand the overall space and reconstruct it. According to him, it is only by reconstructing the mentioned space and being in it that both the meaning of the text and the relations between different phrases in that context and the author's intention to write that text as a communication practice can be received (Skinner, 1969, p. 46). the context with such a concept is beyond the context of the text, although it also includes the context.

As explained briefly, understanding this methodology is not possible

without considering the importance of the place of the intellectual tradition of compiling a text in this methodology. For this reason, Skinner explained his primary purpose in another of his works: One of the principles I have tried to explain is that the work of historians of thought can only be validated if they did not focus their attention solely, or even entirely, on a select collection of so-called classical texts, but rather on a position. They focused on those texts occupying traditions and broader intellectual frameworks (Skinner, 2011, p. 103).

Paying attention to the position of the texts revealed both the relation of the author's thought to the common intellectual tradition and the acquisitions he has made in this intellectual tradition. Skinner uses this in his methodological model in "Machiavelli." In the introduction to this book, in the following matters, he clearly explains how to use the intentional hermeneutic method in understanding Machiavelli's thought as follows:

To understand Machiavelli's theories and teachings, we must unravel the problems he has encountered in Shahriar and his two speeches and other writings on political philosophy. However, to reach such a view, we need to recreate the environment in which these works were composed: the intellectual environment of Greek and Roman philosophy and Renaissance philosophy and the political environment of life in the city-state of Italy in the early sixteenth century. After bringing Machiavelli back to the world in which his thoughts were first formed, then we will be able to gradually appreciate his extraordinary and unprecedented attack on the indisputable and common principles of morality at that time and realize its value (Skinner, 1993).

Based on the methodological method that these matters show, understanding the nature of Sayyid Qutb's political thought requires recreating his time's political and intellectual environment. By reading the texts of Sayyid Qutb's political thought, especially the two works Fi Zilal al-Quran and Ma'alim fi al-Tariq in the mentioned dual

environment, the issue of the present research can be addressed. Since the present article focused on the concept of jihad in the political thought of Sayyid Qutb, we will continue to read the issue of the concept of jihad in these two works.

Seyed Qutb Revolution and Development in the Concept of Defensive Jihad

The concept of jihad in the jurisprudential literature has been used in two types of significant and minor jihad. In the mentioned literature, a kind of defensive approach has been considered with each of these two types in the concept of jihad. While the Greatest Jihad is emphasized to defend against the motives and desires of the flesh, this effort is made to defend the Islamic belief or the invasion of the Islamic land. However, in the contemporary era seems to be a kind of change in the concept of jihad, the emphasis of some contemporary intellectual currents in the Islamic world on the aggressiveness of jihad in Islam. In some scholars' point of view, this emphasis is not related to the central concept of jihad but the new conditions prevailing in Islamic lands. From this point of view, this new approach to the concept of jihad is a kind of response in Islamic discourse and practice to the two issues of authoritarian regimes at home and the influence of imperialism from outside (Haynes, 2009, p. 99). So the aggressiveness of jihad cannot be attributed to Islam. Such an understanding of the concept of jihad by some Islamist currents seems to be a reaction against internal authoritarianism and fogovernment imperialism. We are now faced with the important question of what interpretation of the concept of jihad has Sayyid Qutb offered? Is his view of jihad in the sense of being defensive or offensive?

Some believed Sayyid Qutb argued for a radical new definition of jihad while in prison by writing the book Ma'alim fi al-Tariq (Haynes, 2009, p. 98). Judging this claim according to the methodological model of the

article requires reading this work in the political and intellectual environment of his time. Based on such a reading, it seems that the concept of jihad in Sayyid Qutb's political thought is not intended to support the current of Islamic extremism theoretically but to address the need to establish an Islamic state with a revolutionary approach. In the following, referring to the compilation of these two important works, we will read his views on the concept of jihad. Referring to the political and intellectual environment of Sayyid Qutb requires a cut in time. This time cut can be made with 1954. This year, he was elected editor of the Muslim Brotherhood Jamiat magazine.

On the one hand, this choice provided an excellent opportunity for Sayyid Qutb to present his views. On the other hand, it gradually promoted Sayyid Qutb's position as the intellectual father of this population. Seyed Qutb launched his weekly magazine and presented his views as an editor. However, after the publication of twelve issues, following the continuous intervention of the government against the magazine and the opposition of the supervisory board to the publication of many articles, the magazine was banned on 6 Zihaj 1373, equal to 5/8/1954 (Khaledi, 1420-1421, p. 133). Although Sayyid Qutb could no longer publish his views in this magazine, he continued to present his critical approach to the current situation and the need to form an Islamic government to get rid of it in other magazines and newspapers.

That is why, in 1954, he was arrested and sent to prison along with Hassan Hazibi, the secretary-general of the Muslim Brotherhood (Khaledi, 2002, p. 211). Sayyid Qutb's imprisonment started a new chapter in his life. The importance of this period of his life is that some scholars have divided his intellectual discourse and activities into two periods before 1954 and after (Haynes, 2008, p. 163). Others believed that the imprisonment of Sayyid Qutb and the sufferings he endured had a profound effect on his approach and led to an exaggeration in his thinking, especially his

theory of governance (Abdul Wahed, 2004, p. 29). From the point of view in the present article, however, it seems that what has happened in this period is his firm belief in the necessity of taking a revolutionary approach in reforming the affairs and situation in Egypt. Nevertheless, Sayyid Qutb continued his scientific efforts in prison and wrote the commentary "Fi Zilal al-Quran."

After his release in 1964, Sayyid Qutb continued his political activity and enlightenment and continued his scientific activity and writing his critical book, Ma'alim fi al-Tariq. After Sayyid Qutb was released from prison in 1964, the five members of the new Brotherhood leadership council met with Seyyed and asked him to take over the organization's leadership (Khaledi, 2002, p. 493). By accepting this suggestion, Sayyid Qutb retained the management of the organization's practical affairs for a five-member committee consisting of Ali Ashmawi, Abdul Fattah Ismail, Ahmad Abdul Majid, Mubarak Abdul Azim, and Sabri Arafa, and assumed intellectual, pedagogical, and educational leadership (Khaledi, 2002, p. 495). In such a division of works, Sayyid Qutb will relinquish executive and administrative responsibilities and be solely responsible for the intellectual affairs of this organization. Sayyid Qutb's acceptance of intellectual leadership had a tremendous intellectual impact. He focused his role in this new position on directing the activities of the new Brotherhood organization. As a result, in his first action, he determined six rules and based his method on those rules:

1. The obligation to start moving with Muslim youth and other people based on belief and explaining the meaning of faith and Islam and worship and judgment of God.

2. Educating Muslim youth who understand the religion based on Islamic beliefs and ethics and raising their awareness of what is going on around them in the internal and external bases of the enemies.

3. Not starting to regulate the affairs of individuals until after they have reached a high degree of understanding of belief and ethics and behavior and awareness of all that is going on and is formed.

4. The starting point of the Islamic movement is not the demand for establishing an Islamic system, and it is against the mere transfer of communities to Islam according to the previous points so that the demand for its adaptation to Islam can be made.

5. It is impossible to form an Islamic system through a revolution in government from above. However, by changing perceptions, values, ethics, and commitment to Islam in society, people can know that adherence to Islam is obligatory for them.

6. At the same time, it is obligatory to support the Islamic movement if it moves in the previous stages, in such a way as to defend it and its people (Khaledi, 2002, p. 234).

Attention to these rules clearly showed the particular mentality of Sayyid Qutb after being in such a position. From the point of view of the present article, we can see the change of Sayyid Qutb's approach from the reformist approach to the revolutionary approach of the people towards the political system in these rules. In such a context, he believed that establishing an Islamic state is possible if the divine law is implemented in that state. Hence, calling on the rulers of the existing governments in the Islamic world is necessary to implement the divine law. If such an invitation is accepted, the ground will be prepared to establish an Islamic state. Nevertheless, if the incumbent government does not recognize the freedom to carry out the principle of invitation, jihad by secretly armed leaders will be justified (Jackson, 2006, p. 205). Thus, the concept of jihad is conceptually related to the concept of invitation, and according to some researchers, it has three main goals:

> Ending the domination of man over man, ending the implementation and application of human laws, recognizing the rule of God as the only power, and accepting the Shari'a as the only law. That is why,

from this point of view, jihad is a continuous and revolutionary effort to establish these goals for the sake of all humanity (Peters, 1986, p. 152). Such a view of jihad is in the context of specific socio-political developments in which Sayyid Qutb has dealt with his bio-science. In the meantime, the issue of colonization is of special importance. Rudolf Peters explains well the effect of this issue on the way new texts of Muslim thinkers look at the concept of jihad:

In the second half of the 19th century, the situation changed entirely due to the speed of European colonial influence. Social and economic developments caused people to become acquainted with Western law and to question the supremacy of sharia law. As a result, legal scholars and scholars were forced to take a defensive stance and find a way to justify Sharia law. It was necessary to change the writing style. What is being written today about jihad is less of a jurisprudential argument and does not deal with sophisticated issues and subtleties of legislation. The ancient jurists mainly considered this material who wanted to solve all the issues considered (Peters, 1986, p. 138).

What is found in Sayyid Qutb's texts on jihad conformed to such an approach. When discussing jihad, Sayyid Qutb did not seek to compile an educational text on jihad with jurisprudential reasoning but tried to find a religious solution to solve the socio-political problems of the Islamic world in general and Egypt in particular. Such an approach looked at the issue of colonialism and its influence in the Islamic world and Egypt. As a result, the emergence of atheism, secularism, capitalism, etc., is undoubtedly dependent on a revolutionary approach. In other words, in such circumstances, Sayyid Qutb does not consider dialogue-based and persuasive methods possible to reform the system and speaks of a revolutionary approach. This transition conceptually took place with the concept of jihad in the thought of Sayyid Qutb.

Therefore, as some scholars have pointed out, according to Sayyid

Qutb's view, in such circumstances, direct resistance and jihad were the only possible - and indeed necessary - ways to achieve this goal (Mandaville, 2007, p. 81). Of course, as mentioned earlier, the plan of jihad as a solution can not necessarily place the political thought of Sayyid Qutb in the circle of Islamic radicalism and extremism. The most important argument for denying such an implication is rooted in the goal of jihad in his mind. If we considered the goal of jihad in Sayyid Qutb's political thought to be the achievement of a completely Islamic system, achieving such a goal would not necessarily be done through violence (Mandaville, 2007, p. 82), so that it did not necessarily lead to extremism, and Sayyid Qutb's thought would inevitably be located in Islamic extremism. In explaining Islam's view of war, In addition, Sayyid Qutb paid attention to Islam's view of peace and established a unique link between war and peace in Islam. In his view, with its general and natural principles about life and peace, Islam condemns all the wars that humanity is waging today and condemns the causes and factors of their emergence and the supporters and instigators of wars. Moreover, put severe blame (Sayyid Qutb, 2012, p. 111).

For this reason, the wars that were prevalent in the world were oppressive wars waged by some powers to secure their unjust interests. Referring to the unique role of Britain and the United States in cooperating with Soviet Russia in expelling Muslims from Palestine, as well as France's role in the war against Muslims in North Africa (Sayyid Qutb, 2012, p. 112), he called these actions cruel, addressed the need for war and defensive jihad. Muslims deal with these countries. Sayyid Qutb believed that Islam has made it obligatory on us to remove oppression from humanity, and in this way we must first start from our lands, and undoubtedly on earth, oppression is lower and uglier than colonialism. No, and this colonization of the Islamic world has taken shape today in the United Kingdom, France, the United States, West Germany, and Israel (Sayyid Qutb, 2012, p. 112).

Although the accuracy of these matters showed the connection between the concept of war and jihad with the idea of fighting oppression and as a result has a wide range of concepts in the circle of fighting oppression, linking it with the oppression of the colonialists in Islamic lands introduces the concept of jihad in the circle. Jihad is defensive against colonialism, and thus, the connection between the concept of jihad and the concept of colonialism is established in the political thought of Sayyid Qutb. Because of this, according to Sayyid Qutb's opinion, Islam considered it obligatory and necessary for every individual, every group, every government, and every government in every Islamic land to work and fight against these aggressor and oppressive forces and to strike any blow to them in any way it sees fit because we are always ready for a defensive war with them to stop the aggression against Muslims and stop oppressing people on earth. (Sayyid Qutb, 2012).

As can be seen, in these subject matters, Sayyid Qutb explicitly speaks of the defensive nature of the war against the colonialists. The constant presence of Muslims in the state of defense warfare indicates the idea of war defense in Islam from the point of view of Sayyid Qutb, and in no way it can indicate the aggressiveness of Islamic war and jihad as the Islamic extremist current believes. Contrary to the extremists' aggressive conception of jihad, which seeks to destroy the new human civilization, Sayyid Qutb believed that the war in Islam was not a war aimed at building a steel fence around nations to distance themselves from science, knowledge, and civilization. Moreover, the people of the occupied lands should remain blind and deaf and drive to the slaughterhouse with humiliation and vulgarity in ignorance and mere submission (Sayyid Qutb, 2012). Hence, the Islamic war and jihad is not a blind war that seeks to destroy human civilization but has an entirely defensive approach and is realized against oppression. Sayyid Qutb believes that the Muslim Brotherhood population revived such a

concept of jihad in Egypt and restored jihad to its original meaning of work and sacrifice, and how to fight, which was limited to propaganda and incitement of the people, changed to sacrifice and martyrdom, in the way of God (Sayyid Qutb, 2012).

Sayyid Qutb's narration from the point of view of the Muslim Brotherhood indicated that the nature of jihad is defensive. However, the concept of jihad by Sayyid Qutb has provided a good starting point for those who have introduced him as the intellectual father of the Islamic extremist current.

The design of this concept alongside the concept of ignorance has provided such a view among the interpretations regarding jihad in Sayyid Qutb's ideational texts. Sayyid Qutb, against the concept of divine sovegovernmentty, discusses the concept of ignorance and expresses his view on the concept of jihad in connection with it. Therefore, a clear understanding of his view of jihad requires an explanation of the concept of ignorance from his point of view. Sayyid Qutb, in his interpretation of verse 50 of Surah Al-Ma'idah, explains his meaning of ignorance as follows:

The Qur'an determines ignorance as described by God and its limits are: The rule of man for man because it means the service of man to man and leaving the service of God and rejecting the divinity of God, is in the face of acknowledging the divinity of some people And worship other than God. According to this text, ignorance is not a specific era but a situation found in the past that is found today and will be found in the future. As a result, the attribute of ignorance was against Islam and in contradiction with it. People, at any time and place, either rule by the law of God and everyone accepts and submits to it, in which case they were inside the religion of Islam or The law enacted by man - in various forms - was ruled and accepted, in which case they entered the religion of those who legislate. In any case, we are not in the religion of God (Sayyid Qutb, 1980).

As it is observed, the concept of ignorance in Sayyid Qutb's thought was closely related to the concept of sovegovernmentty. Like the concept of sovegovernmentty, this concept also became meaningful according to the concept of divinity. Hence, accepting divinity means accepting God's sovegovernmentty, and denying it means accepting ignorance. Therefore, accepting divine sovegovernmentty makes the complex Islamic, and the denial of that complex makes it ignorant, according to Sayyid Qutb's idea.

From the point of view of the present article, what is very important about the concept of jihad is the concept's design in the context of the necessity of the transition from the ignorant complex to the Islamic complex. In other words, since Sayyid Qutb places his contemporary societies within a range of ignorant complexes, he considered the necessity of transition from this situation. Sayyid Qutb believed that the most important solution for such a transition is fighting against ignorance and the ignorant complex. Sayyid Qutb used the concept of "battle" to explain this struggle's purpose.

In Sayyid Qutb's point of view, fighting with ignorance means fighting with right and wrong, which is inevitable. According to his opinion, this battle was necessary because Taghut had an aggressive and domineering nature and did not tolerate the emergence of truth and the expansion of the call of truth because it meant the beginning of the end of the rule and the decline of the kingdom of Taghout (Abdul Wahed, 2004). This battle seems inevitable because the compatibility of right and wrong seems impossible. The incompatibility of right and wrong is also inevitable in Sayyid Qutb's thought because combining the two is impossible in terms of the principles and foundations of right and wrong. Sayyid Qutb believed that the ignorant complex was based on the multiplicity of gods or the multiplicity of lords, and that is why the servants converted to the religion of other servants. However, the Islamic complex was based on the uniqueness of divinity and Lordship,

so the slaves could not follow the religion of other slaves (Sayyid Qutb, 1980).

Although this phrase of Sayyid Qutb can provide another impetus for those who considered him a Muslim extremist, it seems that the accuracy of this phrase indicates that after the call of Islam to the need for fighting oppression and the realization of justice in the world, does not tolerate the tyranny and falsehood of such an invitation. As a result, it rises against such an invitation and begins its battle with Islam and the Islamic community. In other words, the opposition of Islam and the Islamic community to Taghut and the enslavement of humans against other human beings will inevitably lead to the battle of Islam and Taghut or ignorance. However, raising such a battle does not mean the initial jihad against ignorance, but rather the attempt to remove the obstacles to the Islamic call by ignorance, his revolutionary approach can be observed again.

He shows such an approach according to 104 and 105 of Surah A'raf[1] in the story of Moses' encounter with Pharaoh as follows:

Moses confronted Pharaoh and the elders of his people with the one truth that the prophets before and after him were confronting the corrupt beliefs of the ignorant, and he knew that this truth meant a revolution against Pharaoh and his elders and his government and system of government (ibid., P. 1346).

If Moses' battle with Pharaoh were to be understood as a revolution against Pharaoh, any battle with ignorance would inevitably require a revolutionary approach. In other words, the battle with ignorance, although not in the sense of carrying out a fundamental jihad, but such a battle would not take place without a revolutionary approach. This approach was necessary both because the government against ignorance claims the right is against the wrong and the destruction of the wrong

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١. وَقَالَ مُوسَى يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ. حَقِيقٌ عَلَى أَن لاَّ أَقُولَ عَلَى اللّهِ إِلاَّ الْحَقَّ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ.

and because ignorance considers the government's invitation in the sense of the decline of government and power. This approach was rooted in Sayyid Qutb's attitude towards Islam. The connection between his theology and his revolutionary approach in the fight against ignorance can be observed in the following matters:

This religion was a clear and public proclamation for the liberation of human beings on earth from servitude to human beings and the enslavement of the air of human souls, and this proclamation was made by explicit proclamation of the divinity and Lordship of God to the world. The meaning of the apparent proclamation of God's exclusive Lordship to the world is an all-encontraction and expansioning revolution against human sovegovernmentty in all its forms, orders, and situations. In other words, against a situation in which the divinity of man is accepted in any way. The meaning of this explicit declaration is to obtain the usurped government from God, return it to God, and put aside the usurpers who rule the people according to their own will and consider themselves the lord of the people and enslave the people. (Sayyid Qutb, 2020). The implication of these long verses reveals the revolutionary approach in the struggle against ignorance to realize divine sovegovernmentty and the connection of this approach with the theology of Sayyid Qutb. According to this approach, the struggle against ignorance and the realization of sovegovernmentty was not done only through propaganda and expression, because those who have dominated the servants and usurped the rule of God on earth do not surrender their rule and domination as soon as they propagate and express (Sayyid Qutb, 2020). Hence, it can be said that the nature of the struggle against ignorance, and the effort to realize the sovegovernmentty of God, inevitably brings about the reaction of ignorance, and conflict with it is inevitable.

Moreover, a revolutionary approach becomes necessary as an honest and positive move in such a situation. Thus, in Sayyid Qutb's opinion,

the two concepts of "expression" and "movement" were placed side by side during the battle with ignorance. Proponents of God's sovegovernmentty, first, propagandized and expressed sovegovernmentty, but at the same time, due to the opposition of the ignorant rulers to this invitation, a revolutionary movement became necessary to fulfill this invitation. The relationship between the two components of expression and movement, in battle with the ignorance of this species, was explained in the words of Sayyid Qutb:

While propaganda and expression were confronted with ideas and perceptions, the movement was confronted with their material consequences, in the forefront of which was political domination based on intertwined doctrinal, material, class, social, and economic factors. ... and the two together - expression and movement - with the whole of human reality are confronted with appropriate tools (Sayyid Qutb, 2020). Putting expression and movement together means paying attention to the dual-levels of jihad in Sayyid Qutb's political thought. He considers jihad with the sword and jihad by expressing necessity and once again connects this point with understanding the nature of Islam. According to his idea, one who understood the nature of this religion would understand the necessity of the kinetic approach of Islam in the case of jihad with the sword along with jihad with expression, too (Ibid., P. 64). This approach seems to confront the concept of jihad with a kind of conceptual development. Sayyid Qutb's view on jihad differs from what has been said, with the views of thinkers who consider jihad to be merely defensive, but this difference does not mean that Sayyid Qutb is in the view of aggressive and takfiri jihad.

Sayyid Qutb did not consider jihad to be merely a defensive war in the narrow sense (Sayyid Qutb, 2020) but emphasized that since we have to call the Islamic jihadist movement a defensive movement, we must change the concept of "defense." Furthermore, to interpret it as "the defense of human nature" against all factors that restrict its freedom,

factors manifested in beliefs, ideas, and political systems (Sayyid Qutb, 2020). Accordingly, Sayyid Qutb did not consider jihad offensive, but he did not accept it in the narrow sense of defense. Developing in the concept of defense, he took a positive and revolutionary approach in defending a man to achieve his freedom from any servitude other than God. He believed that by this development of a concept in defense, we could understand the nature of Islam, which was a public proclamation to liberate man from the bondage of human beings and to establish the exclusive divinity of God and his Lordship for the world and to destroy human temptation on earth and the establishment of the rule of divine law in the human world (Sayyid Qutb, 2020).

The development of a concept for defense by Sayyid Qutb puts his theory of jihad in a particular place. Jihad, in his idea, certainly seems necessary in the form of defending the Islamic land. In his view, the mere existence of Islam made it necessary to defend against ignorant complexes, and this defense was proper (Sayyid Qutb, 2020), but jihad cannot be summarized only in the form of defensive jihad when confronted with the invasion of the ignorant complex. In addition to this type of jihad, another type is necessary, which requires a positive and revolutionary approach. This approach, however, is not in the sense of an aggressive jihad to force human beings to accept religion but in the sense of confronting the ignorant complex to realize the divine divinity. This distinction can be seen in the words of Sayyid Qutb: It was the right of Islam to start a movement first. Islam is not a tendency for a particular nation, not a system for a particular land, but a method of God and the world's system, and it is the right of Islam to move to remove obstacles from the systems and situations that have chained human freedom. Accordingly, Islam does not fight individuals to force them to change their beliefs.

Islam fights only with systems and situations to free individuals from nature's corrupting and destructive effects and restrict freedom of

choice (Sayyid Qutb, 2020). The accuracy of these matters extracted from the teachings on the way reveals Sayyid Qutb's view on the concept of jihad. This book undoubtedly had a significant impact on the attitude of jihadi currents, so some scholars have returned the emergence of jihadi Salafism to the book Ma'alim fi al-Tariq (Farmaniyan, 2015, Vol. 2, p. 38).

Based on these subject matters, as it turned out, jihad is not merely a defensive matter according to Sayyid Qutb's thought, but its necessity is not in the sense of an aggressive jihad to change the beliefs of human beings and force them to accept Islam. In Sayyid Qutb's view, Islam takes an active approach in calling for divine sovegovernmentty. Undoubtedly, the ignorant complex and the political systems placed there did not accept this invitation because they considered divine sovegovernmentty as their sovegovernmentty. The rejection of the Islamic invitation inevitably leads to the reaction of the ignorant complex, forcing them to confront and fight the Islamic land of the caller. In such a situation, unless there was a covenant between the Islamic complex and the ignorant complex, the duty of the Islamic complex was not to give up the invitation but to confront and jihad against the confrontation and war of the ignorant complex. In Sayyid Qutb's point of view, this task reflected the Islamic Complex's active, positive, and revolutionary approach. Sayyid Qutb considered the fate of taking such an approach for the Islamic complex together with divine victory. Sayyid Qutb believed in the definite victory of the regime in this battle and jihad. He considered God's victory and help for the victory of the rule over ignorance as one of the definite divine traditions, and in his explanation, he referred to the divine traditions in the creation of the world. Sayyid Qutb wrote in the following verses 171 to 173 of Surah Safat:

This is true of all divine invitations ... This promise is one of God's creational traditions; A tradition that is realized as the planets and stars are in their regular motion and as the day and night on the earth come

back in time and as the rain of life flows on the dead earth (Sayyid Qutb, 1980).

Undoubtedly, placing the tradition of the government's victory over ignorance in the line of developmental traditions indicated that the end of the struggle and jihad against ignorance was certain in the political thought of Sayyid Qutb. Therefore, the necessity of fighting ignorance in his political thought can be considered the necessity of jihad, and this battle can consider all the rules of jihad. Fighting with ignorance means jihad, and just as according to the Qur'an teachings, the end of jihad is victory. The end of this battle will be victory. The plot to fight jihad implies the need to take a revolutionary approach in the fight against ignorance; although it is opposed to a passive approach to ignorance, it is an approach that is not in the sense of aggressive jihad in extremist perceptions. Therefore, Sayyid Qutb's revolutionary approach in proposing the concept of jihad cannot be interpreted into an aggressive and takfiri approach based on this. This revolutionary political Islam thinker can be condemned for supporting Islamic extremism. However, there is no doubt that Sayyid Qutb's view on jihad cannot be merely a defensive jihad. His view on this issue goes beyond the concept of narrow defense jihad and enters into broad defense jihad. In the extensive defense of jihad, the necessity of taking an active and positive approach against the ignorant complex to remove the obstacles to the Islamic call is recognized. Obviously, if the ignorant complex does not create obstacles against the divine sovegovernmentty or does not take hostile behavior against the Islamic call, the ground for resorting to jihad will not be provided, and jihad will not be considered obligatory. Because of that, the need to take a revolutionary approach to remove obstacles in the political thought of Sayyid Qutb, with an aggressive approach to individuals to force them to Islam and if they do not accept Islam, the ruling of their ex-communication is fundamentally different. Jihad cannot be interpreted in terms of the views of Islamic extremists

or takfiri currents, although, as some scholars had correctly stated, the negative impact of Sayyid Qutb's thoughts on takfiri currents still has continued (Barzegar, 2011, p. 17). This influence of the prevailing view on the present work resulted from a misunderstanding of the works of Sayyid Qutb, which the supporters of Islamic extremism have presented after the death of Sayyid Qutb.

Conclusion

Sayyid Qutb is a contemporary political thinker whose biological experience in Egypt and the United States and his study of the state of the Islamic world have led to his transition from a reformist to a revolutionary approach within the current political Islam. He considered a change in the situation of the Islamic world in general and Egypt in particular only possible with a revolutionary approach. The concept of jihad in such a context has been introduced in the political thought of Sayyid Qutb. Unlike many contemporary Islamist thinkers, he did not consider jihad merely a defense of its narrow meaning but instead believed in its conceptual development. According to Sayyid Qutb's opinion, jihad was the method of realizing divine sovegovernmentty in society if the invitation to this sovegovernmentty faces obstacles. However, such jihad cannot be excluded from the realm of defending divine sovegovernmentty. In his point of view, jihad to force people to accept Islam was not legitimate. Therefore, the concept of jihad in his mind did not fit into the realm of aggressive jihad based on the idea of takfir. Accordingly, the plan of jihad in Sayyid Qutb's thought cannot be considered as the basis for claiming the theoretical and spiritual support of Sayyid Qutb for Islamic extremism in recent decades in some Islamic countries.

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