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VOICES
OF
RESURGENT ISLAM

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Ali Shariati, like Iqbal, first received a traditional Islamic education before earning his doctorate in Europe. Strongly influenced by Iqbal’s writings, he too sought a synthesis, a return to a revolutionary Islam which he distinguished from the previously clerical dominated, established Islam. Rejecting both secular elites with their uncritical apering of the West (Westernization) and the traditional religious leadership, Shariati’s sociology of Islam proved an attractive alternative for an alienated, searching generation of growth. If the Ayatullah Khomeini was the symbol of opposition and resistance, Shariati was the revolutionary ideology. Although he and Khomeini were the revolution’s early heroes—their pictures often placed side by side on wall posters and in parades—as time and a close study of each reveals, their visions of the nature and character of Islam and Islamic government are poles apart.

Sayyid Qutb:
Ideologue of Islamic Revival

YVONNE Y. HADJAD

The twentieth century has seen several spokesmen for Islam whose ideas have had a wide impact on their contemporaries as well as on succeeding generations. Their writings have assumed a primary position in providing a comprehensive Islamic vision, a synthesis necessitated by the rapid change accompanying the impact of modernization and Westernization with their direct challenge to prevalent institutions. In the early part of the century, it was the work of Muhammad Alibuh which provided the foundation for a liberal, rational, and humanistic Islam which became the intellectual justification of the “secular” national experiments in the Arab world.

Few Muslim thinkers have had as significant an impact on the reformulation of contemporary Islamic thought as has Sayyid Qutb. Since his execution in Cairo in 1966, his writings have inspired numerous revivalist movements throughout the Muslim world. They have captured the imagination and the commitment of young Muslims and transformed them into working for the cause of Islam in the world. His life experiences as well as his death became a perfect illustration of one of the processes through which a revolutionary passes from enchantment with the West to the helplessness and marginality that may inspire in those who find its values and norms not only foreign but inadequate, and finally the return to the roots where reintegration, conversion, and a new vibrant identity cohere and the human being becomes part of the revolutionary movement aimed at changing the world and bringing in a new ethical moral order based on freedom, brotherhood, and justice for all.

Qutb’s works carefully analyzed what he believed to be the disease of Muslims who struggle to fit alien models, attempting to replicate them in their own countries. He captured the hopes and dreams of those who sought to bring about change, to elevate the social order, and to provide equitable distribution of wealth and power in society. He moved from a stance of an observer and interpreter of society, reflecting on its currents of thoughts and goals, to a revolutionary who charted the vision of a new order to which he wanted to lead.
AN ISLAMIC ALTERNATIVE

Upon his return to Egypt, Sayyid Qutb joined the Muslim Brotherhood and began writing against secular ideologies, seeing them as an alternative to genuine Islamic solutions. His works were later instrumental in the rise of Islamic fundamentalism in the 20th century.
While maintaining the authority of the Qur'an as God's word (And that of the ijma' of the Islamic scholars) in the face of modernity, the Islamic world has shown remarkable resilience and adaptability. It has been able to strike a balance between preserving its traditional values and embracing new ideas and practices. This has been facilitated by the process of tafseer, or exegetical interpretation, which allows for a dynamic understanding of the text. The flexibility of Islamic law, known as sharia, allows for adaptations to changing circumstances. Additionally, the Islamic concept of ijtihad, or independent reasoning, enables scholars to develop new interpretations that are relevant to contemporary contexts.

As the Islamic world continues to evolve, its interaction with the modern world will be characterized by a blend of tradition and innovation. This balance is crucial for maintaining the integrity of Islamic teachings while also ensuring that they remain relevant and applicable to the challenges of the modern age.
1. Lordship (of God) [rabbaniyyah]: The primary characteristic of the Islamic vision is its divine origin. This distinguishes it from other ideologies posited by human beings as their quest to devise a comprehensive system that can give meaning to their lives, to the world in which they live and the relationship of both to the Creator, the source of all being.

It is a divine vision that proceeds from God in all its particularities and its essentials. It is a reality by "man" in its perfect condition. He is not to complement it from his own (resources) or delete any of it; rather he is to appropriate it and implement all its essentials in his life.39

All visions other than the Islamic proceed from human arrogance which attempts by means of human whims and desires to devise a comprehensive worldview. This is true not only in those philosophical views that affirm idealism, pragmatism, or dialectical materialism, but is also the case with polytheistic thought systems which are grounded in human emotions and fears, and in other revelatory religions which have been corrupted and falsified by their adherents. The scriptures of the last are now supplemented by ideas of human origin. "Islam alone has remained preserved in its principles. Its sources have not been polluted, nor has its truth been superimposed with falsehood," a fact attested to by God. Himself: "Lo, Verily We have revealed the Reminder and that We are its Guardian" [S. 15:9]. Thus the validity of this claim is verified in the Quran which affirms its own authenticity. [See S. 42:52-3; 53:1-4; 69:44-7; 5:67; 28:56; 61:125.]

While the Islamic vision applies to the realm of human existence and action, man is incapable of comprehending its totality.

He is limited by his creaturleness... He is not perfect or eternal. His ability to know is limited by his nature and function, which is vicegerency on the earth through which the meaning of worship is fulfilled. He has been granted the capacity to comprehend what is necessary for his role as vicegerent, no less, no more.40

2. Constancy (thabat): This characteristic of the Islamic worldview, like all others, proceeds from the Lordship of God and provides the basis on which change and progress are to be understood. Qubq sees the Islamic vision as a dynamic force that can be implemented in a variety of social structures and that can manifest itself in different forms of society. However, there is a constancy in its essential core which neither changes nor develops. This does not require the ossification of life and thought, rather it makes room for dynamism "within a constant perimeter around a constant axis."41 The steadfastness is the characteristic of all of God's creation which is evident in matter, in the atom as well as the universe.

The constant axis for man is his humanity, endowed through the divine breath and thus placing him above other creatures. Although he grows and develops from sperm into old age, these developments do not alter his constant humanity. Man's elevation or degradation is in a direct relation to the proximity or distance from the source of his humanity.42

The existence of steadfast constancy at the core of all reality, Qubq believes, protects against rampant deviation from the truth. "It controls human activity and change so that it may not proceed without guidance, as occurred in Europe when it severed its bond to belief, leading to its miserable condition."43 This constant core provides a criterion of judgment that avoids aimlessness and lack of direction, and functions as a corrective to the human tendency to follow its own whims.

The doctrine of constancy contradicts that of unrestricted progress. Developed in the West to combat the tyranny of the church, its openness to all ideas led to corruption since it grants the right and justification for the existence of every concept, value, condition or system as long as it is new. Innovation and newness are superficial and accidental justifications which should not be the criterion by which the validity of values is determined.

The doctrine of constancy in the Islamic worldview is proposed by Qubq as a dam against Westernization and the appropriation of the European values, ideas, customs, and fashion.44 It also functions as a refutation of the basic intellectual premise of Darwin's theory of progressive evolution, as well as that of dialectical materialism.

The doctrine of constancy in the Islamic worldview, as Qubq saw it, both guarantees the integration and harmony of Muslim life with that of the order of the universe, and also provides assurance in the order of society and an awareness of the permanence of the orbit within which one lives and moves. Thus, the Muslim can proceed knowing that his actions are leading toward progress, that his movement is forward and upward as willed by God, linking yesterday, today, and tomorrow.45

If Muslims persist in appropriating Western methods, values, and styles, says Qubq, they will harm not only themselves but all humanity since they will be falsifying and altering the only true source of guidance and revelation from God, the only true source of constancy.

Those who attempt to alter this vision either under the name of renewal, reform or progress, or under the guise of eradicating the remnants of the Medieval age or under any other slogan are our real enemies. They are the enemies of humanity.46

Qubq then proceeds to fault the Westerners because "they feed on the products of the nineteenth- or eighteenth-century European thought, not their own, and they have not as yet reached the products of the twentieth century."47
Religion is also the final arbiter of all that is. It is not a fact of culture or separate from it. It provides both the framework within which all aspects of life are understood and the means by which they are judged.

Thus articulated, the religion of Islam assumes an exclusive role. It no longer functions as one alternative among others, rather, grounded in the teachings of the Quran, which is affirmed as the only true revelation of God at the hands of the prophet Muhammad. The Quran, unlike the Bible, is not open to challenge by experts or to interpretation by experts. Its authority is absolute; it is the source of all commandments, obedience, and commitment. The Quran is God's Word, and the Quran is God's Commandments. The Quran is God's Truth, and the Quran is God's Knowledge. The Quran is not only God's Word, but it is also God's Commandments, and God's Truth. The Quran is not only God's Truth, but it is also God's Knowledge. The Quran is not only God's Knowledge, but it is also God's Commandments. The Quran is not only God's Commandments, but it is also God's Truth. The Quran is not only God's Truth, but it is also God's Knowledge. The Quran is not only God's Knowledge, but it is also God's Commandments.

The Islamic vision is realized in the world through human endeavors. It turns conventional notions of reality and the world upside down, showing how things ought to be the goal toward which all humanity aspire.

This religion is a general statement of the liberation of man on earth. The promotion of man's understanding of God and man's position in society is the main thrust of the religion. The religion is not a mere list of rules or a set of commands. It is a philosophy, a way of life, a way of thinking.

It is clear that Islam in this context assumes a liberating role. It turns conventional notions of reality and the world upside down, showing how things ought to be the goal toward which all humanity aspire.

Islam frees man from the shackles of humanity, from the bonds of earth and hell. The religion of Islam is a message of hope, a message of faith, a message of mercy. It is a message that opens the door to a new world, a world where all humanity can live together in peace and harmony.

Islam is a religion of peace, a religion of love, a religion of mercy. It is a religion that teaches us to love our neighbors as ourselves, to be kind to one another, to help those in need.

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The Kingdom of God on earth will not be established until the end of time. Meanwhile, Muslims believe that they will have to act upon the teachings of the Qur'an and the Sunnah, which would bring about a world where justice and peace prevail. This belief is based on the understanding that the Kingdom of God is an abstraction that is realized through the practice of Islam.

Several aspects of the Islamic Imperative are discussed in the text, leading to a greater understanding of the role of Muslims in the world. These aspects include:

1. The role of Muslims in promoting justice and peace in the world.
2. The importance of cooperation and unity among Muslims.
3. The need for Muslims to lead by example and practice what they preach.
4. The responsibility of Muslims to contribute to the betterment of the world.

The text further emphasizes that the Islamic Imperative is a calling upon Muslims to fulfill their duties and responsibilities towards the world. It is a reminder that Muslims have an obligation to act upon the teachings of the Qur'an and the Sunnah, and to strive for a world that is just and peaceful.

In conclusion, the Islamic Imperative is a call to action for Muslims to fulfill their duties and responsibilities towards the world. It is a reminder that Muslims have an obligation to act upon the teachings of the Qur'an and the Sunnah, and to strive for a world that is just and peaceful. The text further emphasizes the importance of cooperation and unity among Muslims, and the need for Muslims to lead by example and practice what they preach.

As noted above, the Islamic Imperative was articulated as a commission for liberation. This was explained by K. Qasim in his book "We Remember" and his commentary on the text. The book is a comprehensive analysis of the Islamic Imperative and its implications for the Islamic world. It provides a detailed examination of the text and its historical context, and offers insights into the significance of the Islamic Imperative for Muslims today.

The book is a valuable resource for anyone interested in understanding the Islamic Imperative and its implications for the Islamic world. It is a comprehensive analysis of the text and its historical context, and offers insights into the significance of the Islamic Imperative for Muslims today. The book provides a detailed examination of the text and its historical context, and offers insights into the significance of the Islamic Imperative for Muslims today.
Islam as a liberating force is universal, not restricted to any people or community. The spread of Islam through conquest and converts was a means to bring about the kingdom of God on earth. The mission of the Prophet Muhammad was to spread the message of Islam to all mankind. God commanded the Prophet to preach the message of Islam to all people, and his companions were sent to various parts of the world to spread the message of Islam.

The Islamic state is based on the principles of justice, equality, and freedom. The Quran states that the purpose of Islam is to establish justice and equity among all people. The Islamic state is designed to protect the rights of all people, regardless of their race, religion, or gender. The Quran states that there is no compulsion in religion, and all people are free to choose their own religion. The Islamic state is committed to protecting the rights of all people, and it works to eliminate poverty, ignorance, and oppression.

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Powers of the Islamic Ummah: Companionship and Brotherhood

One of the concepts that Qur'an has emphasized is the importance of unity and cooperation among Muslims. The unity is not just a matter of adherence to a common faith, but also a commitment to work together for the betterment of the community. The idea of 'ummah' (community) is closely related to this concept. It refers to the community of Muslims who are bound by a common faith and shared values. The Quran stresses the importance of unity and cooperation among Muslims, emphasizing that they are a single community under the guidance of Allah.

The concept of ummah is a cornerstone of Islamic law and jurisprudence. It forms the basis for the concept of 'al-fitr' (pilgrimage), which is one of the five pillars of Islam. The purpose of the pilgrimage is to bring Muslims from all walks of life together, regardless of their social status, education, or wealth. This event serves as a reminder of the unity of the ummah and the unity of purpose.

The idea of ummah is also reflected in Islamic law, which recognizes the importance of unity and cooperation among Muslims. Islamic law, known as Sharia, is based on the Quran and the teachings of the Prophet Muhammad. It provides a framework for the legal and moral conduct of individuals within the ummah. The law emphasizes the importance of justice, fairness, and equality among members of the ummah.

In conclusion, the concept of ummah is a fundamental principle of Islamic thought. It emphasizes the unity and cooperation among Muslims, and serves as a reminder of their shared purpose. It is through this concept that Muslims are called to work together for the betterment of the community and the realization of justice and righteousness.

The power of the Islamic ummah is not just theoretical, but is also reflected in historical events. The history of Islam is marked by numerous examples of unity and cooperation among Muslims, who have worked together to achieve their goals and defend their faith. The struggle for ummah is a continuous process, and requires the commitment and participation of every Muslim.

Qur'an quotes:

1. "O you who believe, protect your own families (your fellow Muslims)." (Quran 4:105)
2. "And the believers—among them the angels, the prophets, the righteous, the martyrs, and those who are being purified in accordance with a just reckoning to which they are being called. They will have the gardens of Eden to dwell in eternally. That is the great success." (Quran 2:241)

The concept of ummah is a living reality in the contemporary world. It is through the teachings of Islam that Muslims are called to work together for the betterment of the community and the realization of justice and righteousness. The power of the Islamic ummah is a reminder of the unity and cooperation among Muslims, and serves as a reminder of their shared purpose.
The jahida, Islamic social order, is one of the unique and essential components of the Islamic social system. It is a system of ethics and morality that is based on the principles of the Islamic religion. The jahida is designed to ensure that all members of the Islamic community live in accordance with the teachings of the Quran and the Prophet Muhammad. It is a system that seeks to promote social justice and equity, and it is based on the principles of compassion, charity, and the protection of the weak and vulnerable.

The jahida is not only a moral and ethical system, but it is also a legal and social system. It is based on the principles of the Quran and the Hadith, and it is used to shape the behavior of individuals and groups within the Islamic community. The jahida is also a system of governance, and it is used to regulate the behavior of individuals and groups within the Islamic community.

The jahida is a system that is based on the principles of justice, fairness, and equality. It is a system that seeks to promote the well-being of all members of the Islamic community, and it is a system that is based on the principles of compassion, charity, and the protection of the weak and vulnerable.

The jahida is a system that is based on the principles of justice, fairness, and equality. It is a system that seeks to promote the well-being of all members of the Islamic community, and it is a system that is based on the principles of compassion, charity, and the protection of the weak and vulnerable.
Islam must have consent of the governed in order to ensure an equitable distribution of resources. The government must seek to implement policies that are in line with Islamic values, while also ensuring public safety and peace. The government should also provide education and training programs that promote Islamic teachings and values.

Islamic leaders have a duty to provide guidelines on matters of public policy and to ensure that the government is accountable to the people. The government must also be transparent in its decision-making processes and be responsive to the needs and concerns of the people.

Islamic law is based on the Quran and the Sunnah, which are the central texts of Islam. The Islamic legal system is known as Sharia, which is derived from Islamic law and is based on the principles of justice, fairness, and compassion.

Islamic leaders must ensure that the government is effective in delivering services to the people. The government should also work to promote economic development and social welfare programs that benefit the people.

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In his writings on the status, function, and mission of Islam, Sayyid Qutb's approach appears to have passed through several stages in which he became progressively more radicalized. His ideas gained significant traction through the social, economic, and political environments of the 1950s and 1960s. Qutb's early work, such as _In the Shade of the Caliphate_, expressed a disillusionment with the modernizing policies of the nationalist governments of the Middle East, particularly Egypt. His disillusionment was rooted in a deep-seated belief that the Islamic leadership's failure to establish an authentic Islamic society through revolutionary means was the root of the region's societal ills.

His later works, such as _After the Prophet_, saw Qutb advocating for a return to a purer, more fundamentalist interpretation of Islamic law and society. Qutb's ideas began to gain traction among a younger generation of Muslim intellectuals and activists, who sought an alternative to the perceived failures of modernization and the perceived corruption of the ruling elites. Qutb's call for a return to the purity of Islam's origins, as he saw them, was a radical call to action for those who sought to create a new, pure Islamic society.

Despite Qutb's radicalization, he remained committed to the idea of the Islamic caliphate, which he saw as the means by which Islam could be restored to its original purity. Qutb's ideas had a significant impact on the development of the Muslim Brotherhood and its various offshoots, which went on to play a central role in the political and social movements of the Middle East for decades to come.

The legacy of Sayyid Qutb's work remains a subject of debate, with some seeing him as a beacon of hope and inspiration for those seeking to create a more just and equitable society, while others view him as a dangerous extremist whose ideas have been co-opted by those seeking to justify violence and terrorism.
accepted the struggle between a variety of social forces as a given. While realizing that oppressive forces are active in the world and must be combated by the believers, the Quran saw it as a struggle between the Party of God and the Party of Satan. Communism failed, but this underlying conflict in the world is not economic but spiritual in nature. The scene of the struggle is not the possession and monopoly of wealth, but for the heart, soul, allegiance, and commitment of human beings.

In this religion, it is not the option of the people utilized to reflect the ideas of those in power, justifying and legitimizing their position; rather it is the active ingredient that alters the consciousness of the individual who becomes a transformant of society.

From this vantage point, Islam, as the divine revelation, must organize all aspects of life and every committed Muslim is charged with the task of summoning the world to a true God which has been made manifest in the lives of the prophets. Muslins must pattern their lives according to this precedent. This ensures that the method used for the birth of the Islamic society follows the model in which God has consistently functioned, manifesting Himself in history. Those who seek to propagate Islam in the world must aspire to purity and constancy of commitment; there can be no compromise in the hope of gaining some transitory advantage. They should reject anything that is not Qur’anic. A posit of separation (hirja) for consciousness raising, nurture, growth, and strength is necessary for both the individual and the group. Finally, persistence and patience will prevail if men but streamline their work with the laws of nature which is the divine order that governs the world.

Notes


2. Sayyid Qub dedicated his al-Tawar al-Faḥīmi al-Qur’ān (Cairo: Dar al-Ma‘ārif, 1962) to his mother. In the introduction he relates that his abiding vision was of her sitting listening with such pleasure to Quran recitations on the radio in during the recitations she sponsored at home (p. 5). His Mowattah li Hadith al-Qur’ān (Cairo: Dar al-Shuraiq, 1947) is dedicated to his father of whom he writes, “You planted in my consciousness while I was a small child—the fear of the Last Day. You did not preach to me; nor did you reprimand me, but you lived an awareness of the Last Day.” The image of

that persisted of his father was when each after finishing supper he recited the first sura of the Quran and dedicated it to his departed parents in the hereafter (p. 5).

28. Ibid., p. 88.
29. Ibid., p. 92.
30. Ibid., p. 98.
31. Ibid., p. 105.
32. Ibid.
33. Ibid., p. 108.
34. Ibid., p. 115
35. Ibid., p. 127.
36. Ibid., p. 128.
37. Ibid., p. 130.
38. Ibid., p. 134.
39. Ibid., p. 183.
40. Ibid., p. 190.
41. Ibid., pp. 206–10.
42. Ibid., p. 311.
43. Ibid., p. 315.
44. Ibid., p. 321.
45. Ibid., p. 222.

46. The Nature of the Islamic method... is the insistence on the establishment of the kingdom (maslaha) of God on earth and to bring all humanity from the worship of created things to the worship of God alone.” Fi Zídal al-Qur’ân (Beirut: Dar al-Shuraq, 1973–74) vol. 10, p. 117.
47. Maâlim, p. 226.
49. Ibid., p. 18.
50. Ibid., p. 20.
51. Ibid., p. 4.
52. Maâlim, p. 186.
53. Ibid., pp. 185–6.
56. Ibid., vol. 1, p. 108.
57. Maâlim, pp. 82–3; cf. Fi Zídal, vol. 9, p. 1434.
60. Maâlim, p. 93.
63. Fi Zídal, p. 1435.
64. Ibid., p. 1435.
67. al-Salām, p. 172.
68. Ibid., p. 211.
69. Ibid., p. 22.
70. Ibid., pp. 23–4.
71. Ibid., p. 24.
72. Ibid., p. 170.

73. Ibid., p. 175.
74. Fi Zídal, vol. 9, p. 1444.
75. Maâlim, p. 78.
77. Maâlim, p. 112.
78. Ibid., p. 63.
79. Ibid., p. 224.
80. Hadith al-Din, p. 93.
82. Ibid., p. 21.
83. Ibid., p. 171.
84. Ibid., p. 173.
85. Ibid., p. 213.
86. Ibid., 248.
87. Ibid., p. 173.
88. Hadith al-Din, p. 34.
91. Ibid., pp. 119–21.
94. Ibid., p. 59.
95. Ibid., p. 200.
96. Ibid., p. 64.
97. Ibid., p. 61.
98. Ibid., p. 159.
100. Ibid., pp. 48–50.
102. Ibid., p. 156.
103. Ibid., p. 11.
105. Ibid., p. 1536.
106. Ibid., p. 1560.
107. Hadith al-Din, p. 33.
108. Maâlim, p. 28.
109. Ibid., p. 31.
110. Ibid., p. 163.
111. al-Salām, p. 63.

113. Qutb insisted that Islam does not demand that the Muslim refrain from having relations with non-Muslims; however, it warns against any human relationship becoming dominant in the life of the individual at the expense of his undeviating commitment to God (Fi Zídal, vol. 10, p. 1615). For further information on the relation of the group to Sayyid Qutb see Yvonne Haddad, “The Qur’anic Justification for an Islamic Revolution,” The Middle East Journal, 37:1 (Jan. 1983). See also Salim Ali al-Bahasawi, al-Hakim

114. Musliim, p. 54.
115. Hadba‘ al-Din, p. 84.
118. Ma‘arrat, p. 55.
119. Ibid., p. 105.
120. Ibid., p. 97.
121. Ibid., p. 61.
122. al-Salām, p. 123; Ma‘arrat, p. 72.
123. Ma‘arrat, pp. 73–74; al-Salām, p. 123.
124. al-Salām, p. 63.
125. Ibid., p. 144.
126. Ma‘arrat, p. 40.
127. al-Salām, p. 144.
128. Ibid., p. 144.
129. Ma‘arrat, p. 52.
130. Musliim, p. 181.