

Political Justifying Modern Jahiliyaa Viewpoint New Salafists through the Theory of Religious Politics

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ABSTRACT

The relationship between religion and politics in Muslim contexts has been discussed from many different respects. One of these respects is the theory of religious politics, according to which political ideologies and determinations are justified and legitimated with the support of theological interpretations. A central premise is that religion is able to provide a moral permit for political actions and determinations. This article discusses the Modern jahiliyya viewpoint new Salafists and comparing it with old Salafists view, based on the theory of religious politics. The critical point is that the old and new salafists, based their standpoints on interpretations of the Quran, the hadith, and the sunna, to legitimate their interpretations in calling western culture, civilization and Muslim ruler as infidel and ignorant. According to this theory, new salafists ideologies, is unlike the old Salafists, in addition calling western culture and civilization infidel and ignorant based on new interpretations from theology and Islamic tradition. Their political and social circumstances legitimize their fatwas and ijthahs to condemn what they call pagan and ignorance rulers in Muslim countries because their support from nationalism, capitalism, socialism, secularism and liberal democracy. Conclusion of this analysis is that the theological interpretations/arguments that have been used to legitimize the new salafists discourse are based on ideological and contextual interpretations of theology.

Keywords: Modern jahiliyya, new salafists, religious politics, democracy, capitalism, ummah, vanguard.

INTRODUCTION

Modern jahiliyya point of view of the new Salafists and comparing it with old Salafists through the theory of religious politics is very new. Many researchers have also focused on topics such as pre-Islamic history with emphasis on the period's perceived pervasive jahl, many academic studies focused on al-Jāhiliyya's negative perspectives, also more scholars muslimes - non muslimes in their research describe the pre-Islamic era arabs "wild" or even "savage[!]" people (Colla, Elliott (2007). Possessing "no learning to speak of and living in a "barbarous society. Some researchers, however, called the pre-islamic Arab history as the era's barbarism and paganism. While debate

continues over whether al-Jāhiliyya was actually a time of immorality, paganism. (Qutb, Milestones, [9]

some scholars studied "modern Jahiliyyah" was coined by the Pakistani Islamist writer **Abul-Ala Maududi**, who characterized modernity with its values, lifestyles, and political norms as "the new barbarity" which was incompatible with Islam. Such criticisms of modernity were taken up in the emerging anti-colonialist rhetoric and the term gained currency in the Arab world through translations of Mawdudi's work. The concept of modern Jahiliyyah attained wide popularity through a 1950 work by Mawdudi's student **Abul Hasan Nadwi**, titled *What Did the World Lose Due to the Decline of Islam?* Expounding

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Mawdudi's views, Nadvi wrote that Muslims were to be held accountable for their predicament, because they came to rely on alien, un-Islamic institutions borrowed from the West (Eleanor Abdella Doumato, rev. Byron D. Cannon) (2009) In John L. Esposito (Ed.). In Egypt, **Sayyid Qutb** popularized the term in his influential work **Ma'alim fial-Tariq** "Milestones", which included the assertion that "the Muslim community has been extinct for a few centuries (Qutb, Milestones, p. 9).

Research problem

The Key issues explored in this article are what differences there are between new and old Salafist views on modern jahiliyya, how it has changed in the teachings of the new Salafists about modern jahiliyya come here, and what the factors are for that change. The purpose of this article is to increase our knowledge about what differences on modern jahiliyya between new and old Salafists are there? The thesis finally seeks to get a better understanding of change on new Salafists view about modern jahiliyya, based on the theory of religious politics.

Research questions

- What does the new Salafists groups, concept of modern jahiliyya mean?
- What are the differences between old and new Salafists regarding the views about modern jahiliyya?

Outline

All of the old Salafists believe, leaving the principle of the Islamic main principles are examples of infidels and ignorance. The old Salafists like the new Salafists consider western ideologies such as communism and capitalism as an infidel, ignorance culture, but their application and interpretation western ideology are different. Both the old and the new Salafists share similar ideology, ethical and cultural perspective in their definition of jahiliyya, but differ in how they interpret and translate the concept of the jahiliyya.

One of the most important differences between old and new salafists about the concept of the jahiliyya is the idea that rebellion against Muslim ruthless rulers, old salafists rebellion and fighting against Islamic ruler is not permissible, which largely separates them from the new salafist, They believe that the corruption and tyranny that comes from fighting the tyrannical and corrupt rulers is far greater and greater than the corruption that results from their tyranny. The viewpoint of the old Salafists, the preservation of the Sharia and divine commandments were prioritized over everything. Therefore, the only solution for preserving the divine government and the Shari'a was to abandon rebel against Islamic ruler and confirm the sovereignty, but The act of rebellion against the rebellion the name fitnah is a core principle of new Salafists, they addition to believe the rebellion and fighting against Islamic ruler is permissible but also they consider islamic ruler as an infidel and ignorant.

Previous research

There is no research which mainly focuses on modern ignorance point of view of the new Salafist. Valuable studies on jahiliyya before Islam have become more visible. Research on Jahiliyyah Arabic Verse: The Dichotomy in Its Poetry has also been carried out with busuery, Muritala Alhaji. This study is actuated with three notions of vital importance to the understanding of Jahiliyyah verse; firstly, that the conc that the concept of the ritualistic function of the sha'iris in danger of causing the personal and inward aspects of pre-Islamic poetry to be neglected, by providing a convenient explanation of the apparently stereotypical conventionality of Jahiliyyah poetry. Farhan Zahid, this research studies this issues: compares how Mawdudi's concepts of jahiliyya, jihad, and the Islamic state were operationalized by Islamists in prepartition. India and by jihadists in 1960s Egypt. It argues that Jihadists used Mawdudi's Islamist writings selectively, and Out of their original historical context, to justify contemporary Political aims.

Sayyid Qutb's Concept of Jahiliyya as Metaphor for Modern society: Sujata Ashwarya Cheema. This research emphatic on concept modern jahiliyya and comparing state of jahiliyya in pre-islamic Arab societies and contemporary Islamic Arab societies. By describing the modern western societies and contemporary Islamic societies, jahili, Qutb transforms an early phase in the history of Islam into a metaphor. Lastly in this research Qutb offers the best alternative and solving for saving Ummah (Islamic communities) return Muslims to the tenets of Islam and implement of the hakimiyyat Allah, the rule of God.

Human Ignorance (Jahiliyyah): Past & Present Ayaz Khan, The main theme of this article is that the man of today is as ignorant and arrogant as the Makkan Merchants were at the time of Revelation of the Holy Qur'an and the living Sunnah of the Holy Prophet Muhammad (PBUH). By implication it is contended that Islam is as relevant to our predicament as it was relevant to the Makkan non-believers. So if we dream about the resurgence of Islam, we are obliged to return to the Qur'an and the Sunnah of the Prophet (PBUH) and transcend all sectarian divisions. In our view that is the only way that can guarantee the salvation of Muslims from a long lingering disgrace and humiliation. In fact our contention is that Islam can save the entire mankind from a collective suicide.

The Political Thought of Sayyid Qutb: The Theory of jahiliyyah: Mohammadkhatab. This new book takes a literary approach in its study of Sayyid Qutb, one of the most significant political thinkers for contemporary Islamists and who has greatly influenced the likes of Osama Bin Laden. Executed by the Egyptian state in 1966, his books continue to be read and his theory of jahiliyya 'ignorance' is still of prime importance for radical Islamic groups. Through an examination of his thoughts and theories, the book explores the main concepts that are used by today's radical fundamentalist movements, tracing the intellectual origins, as well as the conceptual and methodological thinking of radical Islamist movements in the modern world. The book sheds light on Islamic radicalism and its origins by presenting new analysis on the intellectual legacy

of one of the most important thinkers of the modern Islamic revival. This is an invaluable new book for our time.

The viewpoint of old Salafists about concept of the jahiliyya

The most important sign of jahiliyya the viewpoint of old Salafists is rebellion in the name fitnah ,against the Islamic ruler, they justified their views to cite prophet Mohammad hadith:you must listen and obey the political leader , even if he beats you on the back and confiscates your property,Ahmad-Ibn-Hanbal, 36-6, Abu-Zahra,1947,502, Ibn-Taymiyyah,vol1,[142], 1419,vol4,[96]second edition ,vol 3,[391-394], Al-Bukhari,vol 9, [47].Old Salafists said the Muslims have to obey the political leader, even if they are cruel to them, because if they rebel against their leaders, there would be great fitnah on earth. All of the old Salafists almost believe following the religion other than Islam or leaving the Islam apparent of law is infidel, then infidel is sign of jahiliyya.

On old Salafists views the heresy is one of the most important sign of the jahiliyya. Old Salafists defined Islamic era jahiliyya as restricted jahiliyya unlike the pre-Islamic that is absolute jahiliyya, they have never called Islamic societies as an absolute, comprehensive society of ignorant.

In the old Salafists discourse, every idea that based on the thought the separation of religion from politics is sign of jahiliyya. Rashid rida, [423-422]. One of the most important old Salafists citations in called jahiliyya is the hadith that said dying without an oath of allegiance and without true conviction of the khilafah, then the person dies as an ignorant.

The old Salafists examined jahiliyya from perspective ethical and belief.

On old Salafists views the western civilization and culture have a multiple features includes materialism,idolatry, unrestrained ,pleasure ,life-consuming, usurpation, preferential individual interests on a collective ,then this culture is the threat to the existence of the men and world , because it does not believe the God , ignoresthe divine laws.

The old Salafists considered western ideology such as communism and capitalism as an infidel, ignorance culture, all of the old Salafists said the only way out of the western ignorant, heretical return to the original Islam, quran, s and Sunnah.

The viewpoint of the new Salafists groups about the concept of the jahiliyya

New Salafists defined jahiliyya as Extreme ignorance and disbelief in God.

The contemporary jahiliyya is based on an attack against God ,s authority on earth and against the most distinctive characteristic of divinity , sovereignty , ascribing sovereignty to human and making some people lords over others, the jahiliyya is the rule of humans, The present-day jahiliyya is more sophisticated and thoroughgoing than earlier ones, the present jahiliyya is one of

the few that has presented to deny the existence of God ,the core concept new Salafists groups about governance is emphasis on God as the lawmaker. Abu-alala -Mowdoudi is well-known Indian sub-continent Islamic thinker, he entered the thought of ignorance in the Muslim political history and thought, and he divided ignorance in the modern ignorance. On new Salafists groups views jahiliyya today, which is of the same nature as it was during the first period of Islam, perhaps a little deeper their whole environment. Qutb, without history, [18].

In the new Salafists discourse the western culture has a characteristics such as, political, social, scientific ideologies of the Modern period such as, Darwinism, determinism, fascism. Nationalism, racism. Communism, capitalism, colonialism. And patriotism is consider as ignorant, apostasy culture because they are based on the rule of one man over another, such systems, led to destroyed Islamic society and contradictory with law of God then these systems must be destroyed.

In the new Salafists discourse the meaning of jahiliyya is defined as the rule of human by human because it involves making some humans servants of others, rebell against service to God, rejecting God, s divinity, jahiliyya on new Salafists groups is not a period of time but a condition, a condition which existed yesterday, exists today, and will exist tomorrow, they believe the defining characteristic is that it rejects divine authority for human authority.

All of the new Salafists groups focused the Islamist rejection of modernity on a narrower rejection of imperialism and the infiltration of Western culture in Islamic lands.

According to new Salafists, the most important deviation of jahiliyya societies, whether Muslim or non-Muslim, is their refusal to implement Sharia's is a socio-religious concept that it disregards man-made laws and unifies politics and law with religion.

The ummah is the only way to achieve victory against Modern ignorance and western culture, civilization, on new Salafists groups view the Ummah is a small group that called a Vanguard, (the Muslim community) they believe only through refuge of the Ummah that can dominate the ignorant world.Then for achieving victory against the ignorant society, jihad with infidel Islamic and destroying jahiliyya rules is the only way establish of Islamic state.

In new Salafists doctrine the first enemy of Islam is Capitalism, a system of the infidel, as enemy of mankind that obviously ignorant because it deny the existence of God and make people serve the party,moreover , capitalism invaded and occupied other countries special Muslim countries.(Sayyid Qutb,1967, pp. 34, 42-43, 51 and [85-91]. Capitalism as an ignorant ideology because individuals and their ambitions rule over the community rather than divine laws. [Sayyid Qutb, 1980, pp. 11-12, 16-17, 22-23].

Communism is a materialistic philosophy, which has no place for God or spiritualism and calls it unscientific, communism viewed man as a "passive being" shaped by structure. In other words, communism stresses society over individuals. Unlike communism, Islam, gives importance to human agency and sees

human beings as an active agent with a free will of his own, subjected to the Divine Will.

The new Salafists said Muslim rulers and Arab regimes even if they pray, fast or are religiously because they govern with other than what God has dictated, (Qutb in mare Erikson Dec 4, 2002). they justified their claims above the Quran, s verse of the : those that do not rule according to God laws, those are ignorance, they have a different interpretation compare to the old Salafists about this the Quran, s of the verse, they believe only God has legislative right, then They are as an infidel and ignorant, this ignorant as a result of democratic systems, which they rely on texts other than the word of God to govern that aim to replace the divine law.

In ISIS worldview the world divided into two fronts of dar-alkofr and dar-islam, ISIS believes the entire current world other than ISIS and its supporters in absolute ignorant and an infidel, the today Muslims live in conditions that like conditions the apostasy after prophet death, The ISIS compare to the old Salafists and other new Salafists groups succeeded to convert the concept of the Modern jahiliyya that Mowdoudi and sayyid Qutb proposed from theoretical stage to practice stage.

ANALYSIS

Both the old and the new Salafists share similar theological, ethical and cultural perspective in their definition of jahiliyya, but differ in how they interpret and translate the concept of the jahiliyya.

One of the most important differences between old and new salafists about the concept of the jahiliyya is idea rebellion against Muslim ruthless ruler, all of old salafists believe that prophet has commanded of patience towards the tyranny of rulers and abandonment of fighting them and revolting against them. (Ahmad-Ibn-Hanbal, 36-6, Abu-Zahra, 1947, 502, Ibn_Taymiyyeh, vol1,142,1419,vol4, 96, second, edition,vol3,391_394, Al-Burkhardt,vol9,[47].

Old Salafists believe obedience to the Islamic ruler is within the realm of matters of belief and faith. One of the main reasons for accepting the no-fighting theory against the Sunni unjust ruler is the conservative approach of the old Salafists to politics and the governmental affairs. [Abu-Zohreh, 194, 507-508, Ibn-Jozi, 223-224, Ibn-Abiyali, 1, 294].

Revolting against the Muslim ruler the name fitnah is a core principle of new Salafists, they addition to believe the rebellion and fighting against Islamic ruthless ruler is permissible but also they called the Islamic ruler as an infidel, ignorance.

The new salafists used the verses of the quran and hadiths to legitimize their actions to condemn nationalist and secular governments, the most important verse that the new Salafists used to justify their government's legitimacy and illegitimate and invalidate rival governments is the verses of sura mada. [5/47_44].

New salafists in interpreting the verses of sura ma'da that said VA man lam yahkom be ma anzal ullah fueleq al-kafron ... al-zalmon ... al-fasqun [5/ 47-44] those don't rule according to

God law, they are infidel. New Salafists on the basis of their scriptural, textual, Shari'a and jurisprudential readings, consider themselves as advocates of the full implementation of the divine law, and they reject other readings and interpretations of Government, they denied the authority of the people to establish laws.

The other distinction between old, new Salafists about definition jahiliyya is their interpretation, reading of the Qur'anic word uli al-Amr. From the standpoint of the old Salafists, the word uli Al-amr considered generality, and obey from every ruler is obligatory, New salafists unlike the old Salafists believe that Islamic ruler is not inherently Obeyable.

The theoretical impasse of Sunni jurisprudence on the theory of rebell against the ruthless ruler resolved by the new salafists, and new readings and interpretations were obtained, although this new reading, interpretation nosos (holy texts) is an instrument to reach the ultimate goal of the new salafists that is control of on power and formation of an ideological government. Unlike old Salafists, new salafists could overcome the classical theory of exit juridicala gainst the ruthless ruler.

The most important difference between new, old salafists about jahiliyya, their interpretation of the west culture. The old Salafists share similar difenation of the Western civilization as an ignorance, evil civilization that has a features such as materialistic and worldly, but old salafists took a defensive approach in their struggle with the West, and they did not go beyond theory.

The old salafists through ideological interpretation of theology clamed the causes of the backwardness and decline of Islamic civilization due to the invasion of Western infidel civilization. This is what must be confront with it. One of the most important difference between old and new Salafists about jahiliyya is their definition about Ummah, in old Salafists views the concept of the ummah has been a critical.

Idea, they interpreted Ummah as community which includes both of membership and territory. In old Salafists discourse person faith and belief is determine through his allegiance to the ummah, so the concept of ummah is in the realm of the matters of faith and belief.(Abu-Zohreh,194, 507-508, Ibn-Jozi, 223-224, Ibn-Abiyali, 1,[294].

New salafists believe The ummah is the only way to achieve victory against western Modern ignorance and culture, civilization, on new Salafists views the Ummah is a small group that called a Vanguard, (the Muslim community) they believe only through refuge of the Ummah that can be dominate over ignorant world.

New Salafists through re-construction ummah or vanguard nation attempt to present Islam as An "all-encompassing religious, political, social, economic, and cultural system" S that is a "model of society that posits itself as an alternative to the West's.

Ummah in new salafists discourse does not has Territory, historical culture and sectarianism, but it has a sacred interpretation of Islam as an all-encompassing way of life, is in

fact an "imagined community that against the the nationalizing and secularizing.

New salafists compare to the old Salafists in addition to present a solution for destroy jahiliyya society also present a means to out from jahiliyya through establishe global Ummah. While old Salafists present only solution return to the original Islam foundations, Quran and Sunna for destructing jahiliyya, old Salafists solution to get out of the jahilliya remained theoretical .but new salafists , in particular,isis could theory of over throwing the ignorant society through the formation global ummah take action. Vanguard in new salafists discourse has a political importance, so the new Salafists through this political system to be able to be dominant in the world.

One of the most important distinction old and new Salafits standpoint about concept of thejahiliyya is the purification, purification is the of belief and worship from the blemishes, heresies ,deviations and ignorance that have plagued Islamic practices over the course of time, the theory of purification point view of old salafists is based on exposing heresy and purifying society from its dangers,The solution of the old Salafists to purificay the Islamic society of all forms of heresy and ignorance and corruption is to return to the fundamental principles of Islam, so their interpretation and reading of the concept of purification society of ignorance is moral and theological interpretation.

New Salafists summaries the means for the rebirth and return to Islam in a purification process, or purifying the religion from interpretations entered onto Islam over time. To this, "The only remedy is a return to the religion, this education is what will produce a pure Muslim society, and this will lead to create an Islamic state. The distinction between new and old salafists about purification is new salafists goal of purifying Islam to create a new and innovative plan for the establishment of Islamic state, return to the Islam outopia is base their situation time, create new project that called Islamic state.

The other distinction between new and old salafists about and jahiliyya their interpretation regard to the capitalism, old Salafists in theory, confied capitalism as an enemy of Muslims and Islamic civilization, which seeks to isolate Muslim civilization and identity and rule its ideology over the world, but in practice did nothing. On contrary new Salafists belive the capitalism opposed to Islam in theory as well as practice.

New salafists justify their claims in called capitalism ignorant through the stress on ideology distinction between Islamic economic system and capitalism system that this distinction is the capitalism system depends upon the separation of the creator or God while the Islamic economic system depends upon only God law . One of the important difference between old and new salafists about communists is the old salafists only pointview theoretically criticized Communist materialistic philosophy.

New salafists additional to have a differences in ideology and philosophy with communism also they have differences in politic because in new salafists time the communism is one of the ideology that domain over other ideologies and communism had dominated other ideologies and had marginalized the

Islamic discourse from the text and had brought the Muslim identity into serious crisis, so the divide between Islam and communism was politically and competitively to achieve power and govern.

New salafists and communism have a difference in define concept of the ideal society, communism called utopia society as the classless society, the natural race struggle, but the new salafists called the utopia society as purified society of followers of the true faith.

Communism present the Materialistic model (Marxism), which interprets history as a class struggle and promises a utopia of radical equality, whears the new salafists present the the idealistic model(radical Islamism) that opposes materialism and sees it as a humiliation for humanity and a threat for its existence. New salafists via stress on struggle between believers (Goodmen) and unbelievers (evil men) is basically reducing the spiritual struggle of man with his faith in God.

RESULT

Both old and the new Salafists share similar theologi, ethical and cultural perspective in their definition of jahiliyya, but differ in how they interpret and translate the concept of the jahiliyya. One of the most important differences between old and new salafists about the concept of the jahiliyya is idea rebellion against Muslim ruthless ruler, old salafists said rebellion and fighting against Islamic ruler is not permissible, they believe corruption in this is greater than the benefit was actually greater than whatever good came from it , all of old salafists believe that prophet has commanded of patience towards the tyranny of rulers and abandonment of fighting them and revolting against them.

Revolting against the Muslim ruler the name fitnah is a core principle of new Salafists, they addition to believe the rebellion and exit against Islamic ruthless ruler is permissible but also they called the Islamic ruler as an infidel, ignorance. The most important differences between old, new Salafasists about definition jahiliyya is their interpretation, reading of the Qur'anic word uli al-Amr.

New salafists unlike the old Salafists believe that Islamic ruler is not inherently Obeyable and Obedience to the ruler is only because he emplemented of the laws of God, Therefore, obey the ruler is not a complete and unconditional and his obedience is dependent to the Book and the commandments of God.

Another distinction between new, old salafists is their interpretation about west culture. The old Salafists share similar definition of the Western civilization as an ignorance, evil civilization that has a features such as materialistic and worldly, but old salafists took a defensive approach in their struggle with the West, and they did not go beyond theory.

The new salafists unlike the old salafists have an offensive approach against west culture, they use from historical hostility between west, Muslim culture for achieving power. New salafists through the propaganda hostility between Islam and crusader west try to confront of western hegemony through overturn other ideologies of secularism, liberalism, nationalism and

communism in order to liberate and save Islam's discourse, culture and identity from the hegemony of the West and to provide a liberating reading of Islam. One of the most important differences between old and new Salafists about jahiliyya is their definition about Ummah, in old Salafists views the concept of the umma has been a critical.

Idea, they interpreted Umma as community which includes both of membership and territory. The Umma has been interpreted Muslims as the community of believers, in old Salafists discourse person faith and beliefs determine through his allegiance to the ummah, so the concept of ummah is in the realm of the matters of faith and belief. In contrast new salafists believe as a response to the perceived inability of modern Islam to sufficiently address the questions regarding the membership and territory of the ummah. One of the distinction old and new Salafists standpoint about concept of the Jahiliyya is the purification, the solution of the old Salafists to purify the Islamic society of all forms of heresy and ignorance and corruption is to return to the fundamental principles of Islam. New Salafists view goal of purifying Islam to create a new and innovative plan for the establishment of Islamic state, return to the Islam utopia.

The other distinction between old and new salafists about jahiliyya their interpretation with regard to the capitalism, old salafists in theory, and confined capitalism as an enemy of Muslims and Islamic civilization, which seeks to isolate Muslim civilization and identity and to rule its ideology over the world, but in practice did nothing. On contrary to new Salafists believe the capitalism opposed to Islam in theory as well as practice. The other difference between old and new salafists, their definition about communists, old salafists only criticized Communist materialistic philosophy point view theoretically. New salafists additional to have a differences in ideology and philosophy with communism also they have differences in politic.

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