



Research Article

# The Dynamics of Torture and Mass Murder in the Story of Ashab Al-Ukhdud: A Tafsir Analysis of the Legal and Humanitarian Aspects in Q.S. Al-Buruj According to Sayyid Qutb

Muhammad Syamsul Munir<sup>1</sup>, Masruhan<sup>2</sup>

1. Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; [munirsyamsul49@gmail.com](mailto:munirsyamsul49@gmail.com)
2. Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia; [humas@uinsby.ac.id](mailto:humas@uinsby.ac.id)



Copyright © 2025 by Authors, Published by **Maktumat: Journal of Da'wah and Islamic Studies**. This is an open access article under the CC BY License <https://creativecommons.org/licenses/by/4.0/>

Received : December 18, 2024  
Accepted : February 16, 2025

Revised : January 16, 2025  
Available online : March 4, 2025

**How to Cite:** Muhammad Syamsul Munir, & Masruhan. (2025). The Dynamics of Torture and Mass Murder in the Story of Ashab Al-Ukhdud: A Tafsir Analysis of the Legal and Humanitarian Aspects in Q.S. Al-Buruj According to Sayyid Qutb. *Maktumat: Journal of Da'wah and Islamic Studies*, 3(1), 58-75. <https://doi.org/10.61166/maktumat.v3i1.49>

**Abstract.** This study analyzes the interpretation of legal and humanitarian aspects in Surah Al-Buruj, according to Sayyid Qutb in Fi Zilal al-Qur'an, to understand the dynamics of torture in the story of Ashab Al-Ukhdud. Through a qualitative methodology and thematic interpretation approach, the study examines Sayyid Qutb's thoughts on the story of Ashab al-Ukhdud and its relevance to modern social, political, and humanitarian issues. The research highlights the importance of divine justice as a means of resistance against unjust rulers and relates the story of Ashab Al-Ukhdud to the challenges of genocide and human rights violations. The findings emphasize the integration of legal and humanitarian values with Qur'anic texts in contemporary tafsir, contributing to a better understanding of how these values can be applied in a modern context. This study offers insights into the interpretation of Qur'anic texts and their implications for addressing current societal issues..

**Keywords:** Torture and mass murder, ashbab al- Ukhdu, Sayyid Qutb's tafsir, Legal and Humanitarian Aspects

**Abstrak.** Penelitian ini bertujuan menyajikan sebuah telaah baru tentang dinamika penyiksaan dalam kisah Ashab Al-Ukhdu melalui analisis tafsir aspek hukum dan kemanusiaan dalam surat Al-Buruj menurut Sayyid Qutb di dalam Fi Zilal al-Qur'an. Analisis ini berpedoman pada kajian literatur dengan melihat aspek hukum dan kemanusiaan dalam surat Al-Buruj menurut Sayyid Qutb di dalam Fi Zilal al-Qur'an terhadap dinamika penyiksaan dan pembunuhan massal dalam kisah Ashab Al-Ukhdu yang di sebut di dalam (Q.S 85:4-10). Penelitian ini menggunakan metodologi kualitatif dengan pendekatan tafsir tematik untuk menganalisis pemikiran Sayyid Qutb dalam Fi Zilal al-Qur'an, yang mengaitkan kisah Ashab al-Ukhdu dengan isu-isu sosial, politik, dan kemanusiaan modern. Teori yang di gunakan untuk menganalisis adalah teori tafsir Al-Qur'an dengan Interpretasi Al-Qur'an dalam hal ini adalah Tafsir Qutbiyyah terhadap kisah Ashab Al-Ukhdu yang di sebut di dalam (Q.S 85:4-10). Data yang digunakan bersumber dari telaah Pustaka, studi dokumen. Hasil penelitian menunjukkan bahwa Sayyid Qutb menekankan pentingnya keadilan Ilahi sebagai bentuk perlawanan terhadap penguasa yang zalim, dan menunjukkan relevansi kisah ini dalam menghadapi tantangan genosida dan pelanggaran hak asasi manusia di dunia kontemporer. Penelitian ini memberikan kontribusi pada pemahaman tafsir kontemporer yang mengintegrasikan nilai-nilai hukum dan kemanusiaan dengan teks-teks Al-Qur'an dalam konteks modern.

**Kata Kunci:** Penyiksaan dan pembunuhan massal, ashbab al- Ukhdu, tafsir Sayyid Qutb, Aspek Hukum dan Kemanusiaan.

## INTRODUCTION

One way to dig deeper is to use the perspective of Sayyid Qutb's tafsir, a great thinker in the Islamic world, who is known for his approach that connects religious texts with social and political issues.. Sayyid Qutb, a prominent Islamic thinker and author of the influential tafsir "*Fī Zilāl al-Qur'ān*," has significantly shaped contemporary Islamic thought, particularly regarding the interplay between Islam and governance, as well as the moral implications of legal punishments within Islamic law.<sup>1</sup> His interpretations often reflect a critical stance towards modernity and Western influences, which he perceives as forms of jahiliyyah, or ignorance, that threaten the integrity of Islamic values and society.<sup>2</sup> Sayyid Qutb views every event in the Qur'an not only as a moral or spiritual story, but also as a teaching that has strong relevance to the social dynamics, law, and justice in society.. This leads us to understand that the story of Ashab al-Ukhdu, besides having a spiritual and moral dimension, also has great relevance in the discourse of Islamic law and human rights, two things that are often forgotten in classical interpretations.

The novelty of this research lies in the attempt to explore the dynamics of torture and mass murder contained in the story of Ashab al-Ukhdu from the perspective of Islamic law and humanity contained in Sayyid Qutb's tafsir. Then the

---

<sup>1</sup> Sayyid Qutb, *Fī Dzilali Qur'an*, 1st ed., vol. 1 (Beirut Madinah: Dar Syuruq, 1972).

<sup>2</sup> None M Komarudin, "Foreign Debt in the Perspective of Tafsir Fī Zilāl Al-Qur'an by Sayyid Qutb," *El-Qish Journal of Islamic Economics* 1, no. 1 (2021): 41-55, <https://doi.org/10.33830/elqish.vii.1510.2021>.

phenomenon of genocide in the story of Ashâb al-Ukhdûd is when the kings of the pagans Ashâb al-Ukhdûd put the believers into a trench filled with fire because the believers worshiped Allah, that is what gave rise to a phenomenon of genocide because one of the forms or elements of an act of genocide is to commit mass murder or extermination of a certain religious group.<sup>3</sup>

Meanwhile, Sayyid Qutb's tafsir, which places a lot of emphasis on social and political issues in the reading of the Qur'an, offers a more critical perspective on social and political dynamics related to violence. Sayyid Qutb highlights how injustice can threaten the continuity of human values and the right to life, but there are still few studies that connect his interpretation directly with the legal and humanitarian aspects of the story of Ashab al-Ukhdud.

### **Analysis of the Dynamics of Torture and Mass Murder in the Story of Ashab al-Ukhdud**

In analyzing this story, it is important to use the commentary of Sayyid Qutb, a prominent thinker known for his contextual and socio-political approach to Qur'anic interpretation. Sayyid Qutb not only provided interpretations of Qur'anic texts, but he also connected them to the social, political and humanitarian issues of his day, the relevance of which is still felt today.<sup>4</sup>

Qutb criticized systems that oppress and torture individual believers, considering them a modern form of jahiliyyah that Muslims must fight against. In his view, torture is a manifestation of injustice and denial of basic human rights, which should be respected and protected by every society Qutb emphasized that Islamic law serves not only as a set of rules, but also as a tool to uphold justice and protect individual rights from oppression. Torture in this context not only violates the right to life, but also destroys the freedom of individuals to choose and practice their religion according to their own beliefs. Qutb emphasized the importance of education and political awareness among Muslims to resist oppression and fight for their rights.<sup>5</sup>

Qutb linked this event to the social justice that must be upheld in society. According to him, Islam teaches that no individual should be treated as such simply because of a difference in belief. These mass killings were not only a violation of the right to life, but also of the fundamental values of Islam that teach about the protection of human rights and the dignity of every individual.<sup>6</sup>

In addition to the legal aspect, the story of Ashab al-Ukhdud also contains a message about human values. Sayyid Qutb sees this event as a warning for humanity not only to be trapped in oppressive power, but also to always maintain the courage to stand firm in the truth, despite having to face oppression and evil. In his tafsir,

---

<sup>3</sup> ILHAM ISBENNY, "FENOMENA GENOSIDA PADA KISAH ASHÂB AL-UKHDÛD DALAM AL-QUR'ÂN" (Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2020).

<sup>4</sup> Faisal D Subur, "Perubahan Hasrat Dalam Kisah Hidup Sayyid Qutb: Kajian Psikoanalisis Jacques Lacan," *At-Tahfidz* 4, no. 1 (2023): 96–114, <https://doi.org/10.53649/at-tahfidz.v4i1.330>.

<sup>5</sup> Mohammad D Irawan, "Respon Islam Terhadap Perubahan Sosial," *Tajdid Jurnal Ilmu Ushuluddin* 17, no. 1 (2019): 77–90, <https://doi.org/10.30631/tjd.v17i1.64>.

<sup>6</sup> Ajub Ishak, "Posisi Hukum Islam Dalam Hukum Nasional Di Indonesia," *Jurnal Al-Qadau Peradilan Dan Hukum Keluarga Islam* 4, no. 1 (2017): 57, <https://doi.org/10.24252/al-qadau.v4i1.5753>.

Qutb underlines that in the face of oppression, a believer must remain true to the moral principles and human values upheld in Islam.<sup>7</sup>

Qutb also sees in this story the firmness of faith and courage of the tortured people. They were not only victims of the ruler's injustice, but also symbols of human dignity that should not be treated in an inhumane way. They chose to sacrifice their lives in order to preserve their faith and defend their dignity as human beings who are free to practice their religion.

### **Legal Aspects in Sayyid Qutb's Interpretation of the Story of Ashab al-Ukhdu**

Justice in Sayyid Qutb's thought is a very important and relevant theme in the context of modern Islamic thought. Qutb, as a thinker and activist, developed a concept of justice that is not only limited to socio-economic aspects, but also includes moral and spiritual dimensions. In his work, Qutb emphasized that justice should be a basic principle in every aspect of people's lives, including in economic and political systems. According to Rahman, the principles of distributive justice in Sayyid Qutb's thought serve as the foundation for the economic structure of a just society, where there is a balance between the free market and state intervention, as well as concern for future generations Rahman.<sup>8</sup>

Furthermore, Aji and Yusron explained that Qutb's thoughts on justice are also closely related to the concept of leadership in Islam. In his tafsir, Qutb invites Muslims to realize the conditions of oppression they experience, especially due to Western influence which he considers a form of modern ignorance. This shows that justice, according to Qutb, is not only theoretical, but must also be implemented in real action to fight the injustice that exists.<sup>9</sup> In this context, Qutb links justice to the social and moral responsibilities of individuals and society.

In a broader study, Shayju emphasizes that Qutb's concept of jahiliyyah does not only refer to a specific historical period, but also includes non-Islamic practices that exist in every age. Qutb argues that true justice can only be achieved if God is recognized as the supreme authority in government and law.<sup>10</sup> Thus, justice in Qutb's view is a condition in which Islamic values are applied thoroughly in people's lives.

Sayyid Qutb, an influential figure in modern Islamic thought, is often regarded as a pivotal ideologue in the development of Islamist extremism. His interpretation of martyrdom and jihad has significantly shaped the discourse surrounding these concepts within Islamic radicalism. Qutb's writings, particularly during his imprisonment under the regime of Gamal Abdel Nasser, reflect a profound

---

<sup>7</sup> Hendrik Hansen and Peter Kainz, "Radical Islamism and Totalitarian Ideology: A Comparison of Sayyid Qutb's Islamism With Marxism and National Socialism," *Totalitarian Movements & Political Religions* 8, no. 1 (2007): 55–76, <https://doi.org/10.1080/14690760601121648>.

<sup>8</sup> M T Rahman, "Prinsip-Prinsip Keadilan Distributif Dalam Pemikiran Sayyid Qutb," *Jurnal Iman Dan Spiritualitas* 2, no. 2 (2022): 211–16, <https://doi.org/10.15575/jis.v2i2.17779>.

<sup>9</sup> Toto S Aji and Ahmad Yusron, "Leadership Education Based on the Jamaah Concept in Sayyid Qutb's Tafsir Fî Zhilâl Al-Qur'ân," *Hayula Indonesian Journal of Multidisciplinary Islamic Studies* 6, no. 1 (2022): 19–38, <https://doi.org/10.21009/hayula.006.01.02>.

<sup>10</sup> C Shayju, "Non-Movement as Latent Political Engagement and War of Position: Islamist Spatial Strategy in an Indian State," *Antipode* 53, no. 5 (2021): 1339–56, <https://doi.org/10.1111/anti.12726>.

transformation in his ideological stance, which ultimately culminated in his execution in 1966. His martyrdom is frequently commemorated by various Islamic groups, symbolizing resistance against perceived oppression and Western domination.<sup>11</sup>

Qutb's concept of jahiliyyah or ignorance, is central to his critique of contemporary Muslim societies, which he viewed as corrupt and un-Islamic. He argued that true Islam could only be realized through a revolutionary return to Islamic principles, which he believed necessitated the overthrow of existing governments that failed to implement Sharia law. This radical perspective has inspired numerous Islamist movements and has been linked to acts of violence and terrorism, including the September 11 attacks<sup>12</sup>. His rejection of secularism and advocacy for a theocratic state resonate with many contemporary jihadist groups, who view martyrdom as a legitimate response to oppression.<sup>13</sup>

Moreover, Qutb's writings emphasize the importance of martyrdom as a means of achieving spiritual and political objectives. He portrayed martyrdom not merely as a personal sacrifice but as a collective duty for Muslims to defend their faith against external threats. This notion has been instrumental in justifying violent actions against both domestic and foreign adversaries, framing them as acts of divine justice.<sup>14</sup> His influence extends beyond Egypt, impacting Islamist movements across the globe, where his ideas continue to inspire radical interpretations of jihad and martyrdom<sup>15</sup>.

Sayyid Qutb, a prominent figure in Islamic thought, is often associated with a radical interpretation of martyrdom and sacrifice (pengorbanan) within the context of jihad. His writings, particularly in "Milestones," articulate a vision of martyrdom as a noble and necessary act in the struggle against oppression and jahiliyyah (ignorance) that he perceived in contemporary Muslim societies. Qutb's concept of martyrdom transcends mere physical death; it embodies a spiritual elevation and a commitment to the cause of Islam, which he believed was under siege from both internal and external forces<sup>16</sup>.

Qutb's interpretation of martyrdom is deeply intertwined with his critique of modernity and Western influence, which he viewed as corrupting the essence of

---

<sup>11</sup> Charles Kurzman and Bruce B Lawrence, "Muslim Modernities: Interdisciplinary Insights Across Time and Space," *The Muslim World* 105, no. 4 (2015): 439–45, <https://doi.org/10.1111/muwo.12105>.

<sup>12</sup> John C Zimmerman, "Sayyid Qutb's Influence on the 11 September Attacks," *Terrorism and Political Violence* 16, no. 2 (2004): 222–52, <https://doi.org/10.1080/09546550490480993>.

<sup>13</sup> William Shepard, "SAYYID QUTB'S DOCTRINE OF *JAHILIYYA*," *International Journal Middle East Studies* 35, no. 4 (2003): 521–45, <https://doi.org/10.1017/S0020743803000229>.

<sup>14</sup> Eric M Trinka, "The End of Islands: Drawing Insight From Revelation to Respond to Prisoner Radicalization and Apocalyptically-Oriented Terrorism," *Religions* 10, no. 2 (2019): 73, <https://doi.org/10.3390/rel10020073>.

<sup>15</sup> Deni Albar, Dadang Darmawan, and Solehudin Solehudin, "Deradicalizing Interpretation of Jihad Verses by Sayyid Qutb," *Jurnal Iman Dan Spiritualitas* 3, no. 1 (2023): 61–70, <https://doi.org/10.15575/jis.v3i1.23798>.

<sup>16</sup> Kurzman and Lawrence, "Muslim Modernities: Interdisciplinary Insights Across Time and Space."

Islam. He argued that true Muslims must be willing to sacrifice their lives to restore a society governed by Islamic principles. This notion of sacrifice is not only a personal commitment but also a collective responsibility, as he believed that the entire Muslim community should engage in this struggle against oppression<sup>17</sup>. His writings have inspired various Islamist movements, which often invoke his ideas to justify acts of violence and martyrdom in their political agendas<sup>18</sup>.

Moreover, Qutb's life and eventual execution by the Egyptian government in 1966 have further solidified his status as a martyr in the eyes of his followers. His death is commemorated as a symbol of resistance against tyranny, and his legacy continues to influence contemporary jihadist narratives that glorify martyrdom as an ultimate sacrifice for the faith.<sup>19</sup> The public commemoration of Qutb's martyrdom reflects a broader ideological struggle within the Muslim world, where his ideas are invoked to rally support against perceived injustices and to inspire a new generation of activists.<sup>20</sup>

In his seminal work, "Fi Zhilal al-Qur'an," Qutb articulates that justice is a divine command and a core value of Islam. He critiques modern secular systems for their failure to achieve true justice, which he sees as a result of materialism and moral relativism. For Qutb, justice must be rooted in the recognition of the inherent dignity of every individual, and it should promote the welfare of the community as a whole.<sup>21</sup> He emphasizes that Islamic justice encompasses not only legal rights but also social and economic equity, advocating for the redistribution of wealth to alleviate poverty and prevent the concentration of riches among a few.<sup>22</sup>

Qutb's vision of justice is also intertwined with his critique of oppression. He argues that the struggle for justice is a form of jihad, where Muslims are called to resist tyranny and advocate for the rights of the oppressed. This perspective is particularly relevant in his analysis of political systems that perpetuate injustice and inequality. He believes that Muslims have a moral obligation to challenge such systems and work towards establishing a society that reflects Islamic values of fairness and compassion.<sup>23</sup>

Moreover, Qutb's ideas on justice extend to the concept of humanity, where he stresses the importance of compassion and empathy in the pursuit of justice. He argues that a just society is one where individuals are not only aware of their rights

---

<sup>17</sup> Albar, Darmawan, and Solehudin, "Deradicalizing Interpretation of Jihad Verses by Sayyid Qutb."

<sup>18</sup> Albar, Darmawan, and Solehudin.

<sup>19</sup> Kurzman and Lawrence, "Muslim Modernities: Interdisciplinary Insights Across Time and Space."

<sup>20</sup> Muhammad Komarudin, "Sistem Bunga Di Perbankan Konvensional Menurut Pandangan Sayyid Qutb Dalam Kitab Fi Zilal Al Quran," *Jurnal Syarikah Jurnal Ekonomi Islam* 9, no. 1 (2023): 142–54, <https://doi.org/10.30997/jsei.v9i1.9731>.

<sup>21</sup> Rahman, "Prinsip-Prinsip Keadilan Distributif Dalam Pemikiran Sayyid Qutb."

<sup>22</sup> Rahman.

<sup>23</sup> Firman Doni and Risman Bustamam, "Poligami Dalam Padangan Quraish Shihab Dan Sayyid Qutb," *Istinarah Riset Keagamaan Sosial Dan Budaya* 3, no. 2 (2021): 104, <https://doi.org/10.31958/istinarah.v3i2.4821>.

but also actively engaged in ensuring the rights of others. This communal responsibility is essential for achieving a balanced and harmonious society.<sup>24</sup>

Sayyid Qutb's thoughts on punishment and retribution from God are integral to his understanding of justice within an Islamic framework. Qutb emphasizes that divine retribution is a fundamental aspect of God's justice, which serves to maintain moral order in society. He argues that the concept of punishment in Islam is not merely punitive but is also intended to serve as a deterrent against wrongdoing and to promote social harmony Amiruddin.<sup>25</sup>

In Qutb's view, the sanksi prescribed in Islamic law is a manifestation of God's will and serves as a reminder of the consequences of one's actions in both this world and the hereafter. He believes that these divine sanctions are essential for upholding justice and morality, as they reflect the seriousness with which God regards human behavior.<sup>26</sup> Qutb's interpretation of punishment is rooted in the belief that every action has consequences, and that divine retribution is a necessary mechanism for ensuring accountability among individuals.<sup>27</sup>

Moreover, Qutb critiques modern secular systems for their failure to adequately address issues of justice and morality. He argues that without a divine framework, societies are prone to moral decay and injustice. In his writings, he calls for a return to Islamic principles that emphasize the importance of divine justice as a guiding force in societal governance.<sup>28</sup> This perspective is particularly relevant in his analysis of political oppression, where he argues that the lack of divine accountability leads to tyranny and exploitation.<sup>29</sup>

Qutb also highlights the importance of compassion and mercy in the application of justice. While he acknowledges the necessity of punishment for wrongdoing, he emphasizes that it should be administered with the intention of reforming the individual and restoring social order, rather than merely seeking retribution.<sup>30</sup> This nuanced understanding of justice reflects Qutb's belief in the

<sup>24</sup> Wulandari Wulandari, Usep D Rostandi, and Engkos Kosasih, "Penafsiran Sayyid Quthb Tentang Ayat-Ayat Ishlah (Studi Tafsir Fi Zhilal Alquran)," *Al-Bayan Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 2, no. 1 (2017): 78–83, <https://doi.org/10.15575/al-bayan.v2i1.1811>

<sup>25</sup> Satiya C Dewi and Hasanuddin Y Adan, "EFEKTIFITAS SANKSI ADAT BAGI PELAKU KHALWAT DITINJAU DARI PERSPEKTIF HUKUM PIDANA ISLAM (Studi Kasus Kecamatan Ketol Kabupaten Aceh Tengah)," *Legitimasi Jurnal Hukum Pidana Dan Politik Hukum* 10, no. 2 (2021): 217, <https://doi.org/10.22373/legitimasi.v10i2.11341>.

<sup>26</sup> Jhuanda F Kharismunandar and Eko Soponyono, "Kebijakan Formulasi Sanksi Teguran (Reprimand) Oleh Hakim Terhadap Korporasi," *Jurnal Jurisprudence* 10, no. 1 (2020): 52–72, <https://doi.org/10.23917/jurisprudence.v10i1.10526>.

<sup>27</sup> Nova T D Syafitri, "Efektivitas Sanksi Adat Sebagai Alternatif Hukum Bagi Pelaku Perzinaan Menurut Hukum Islam," *JCL* 1, no. 2 (2024): 10, <https://doi.org/10.47134/jcl.v1i2.2360>.

<sup>28</sup> Nur S Ulfyati and Akh. S Muniri, "Perbedaan Sanksi Bagi Pelaku Zina Dalam Hukum Pidana Islam Dan Hukum Pidana Positif," *Usrah Jurnal Hukum Keluarga Islam* 3, no. 2 (2022): 80–94, <https://doi.org/10.46773/usrah.v3i1.482>.

<sup>29</sup> Luthfia Khoiriyatunnisa, Dedy A Asfar, and Agus Syahrani, "Analisis Semantik Makna Kata /Nashara/ نصر Dan Derivasinya Dalam Al-Qur'an / Semantic Analysis of the Meaning of the Word 'نصر' and Its Derivation in the Qur'an," *Diwan Jurnal Bahasa Dan Sastra Arab* 8, no. 2 (2022): 207–19, <https://doi.org/10.24252/diwan.v8i2.26803>.

<sup>30</sup> Rahman, "Prinsip-Prinsip Keadilan Distributif Dalam Pemikiran Sayyid Qutb."

potential for redemption and the importance of community support in the process of rehabilitation.

Sayyid Qutb's exploration of *sanksi*, retaliation and divine justice underscores the significance of a moral framework grounded in Islamic teachings. His advocacy for a justice system that incorporates divine principles aims to address the shortcomings of secular approaches, promoting a society that values accountability, compassion, and moral integrity.<sup>31</sup>

Moreover, Qutb's perspective on human rights is closely tied to his critique of oppression and the need for liberation. He argues that the struggle for human rights is a fundamental aspect of the Islamic faith, where Muslims are called to resist tyranny and advocate for the rights of the oppressed. This activism is framed as a form of *jihad*, where the pursuit of justice and the protection of human rights are seen as divine mandates.<sup>32</sup> Qutb's emphasis on social justice reflects his belief that a just society is essential for the realization of human rights, as it creates an environment where individuals can thrive and fulfill their potential.<sup>33</sup>

Sayyid Qutb's exploration of HAM (Hak Asasi Manusia or Human Rights) is intricately linked to his broader vision of justice and social order within an Islamic framework. Qutb's writings emphasize that true human rights are rooted in the principles of Islam, which he believes provide a comprehensive system for ensuring justice, dignity, and equality for all individuals *Iristian*.<sup>34</sup>

In his seminal work "Social Justice in Islam," Qutb argues that the Islamic conception of human rights transcends mere legalistic definitions and encompasses moral and ethical dimensions. He posits that human rights are not granted by governments or institutions but are inherent to every individual as a creation of God. This divine origin of rights necessitates a societal structure that upholds these rights through the implementation of Islamic law. Qutb critiques secular human rights frameworks for their failure to address the spiritual and moral aspects of human dignity, advocating instead for an Islamic approach that integrates both rights and responsibilities.<sup>35</sup>

Moreover, Qutb's perspective on human rights is closely tied to his critique of oppression and the need for liberation. He argues that the struggle for human rights is a fundamental aspect of the Islamic faith, where Muslims are called to resist tyranny and advocate for the rights of the oppressed. This activism is framed as a form of *jihad*, where the pursuit of justice and the protection of human rights are seen as

---

<sup>31</sup> Jeffrey Guhin, "The Boundaries of Pragmatism in Muslim Education: Comparing the Islamic Pedagogies of Sayyid Qutb and Fethullah Gülen," *Critical Research on Religion* 8, no. 3 (2020): 257–72, <https://doi.org/10.1177/2050303220952866>.

<sup>32</sup> Mutia Lestari, "Karakteristik Kitab Nadoman Nurul Hikmah Karya Hidayat Suryalaga," *Jurnal Iman Dan Spiritualitas* 3, no. 3 (2023): 503–14, <https://doi.org/10.15575/jis.v3i3.30397>.

<sup>33</sup> Asyraf H A Rahman, "The Nature and Practices of Social Justice in the View of Sayyid Qutb," *Jurnal Pembangunan Sosial* 12 (2009), <https://doi.org/10.32890/jps.12.2009.11313>.

<sup>34</sup> Subur, "Perubahan Hasrat Dalam Kisah Hidup Sayyid Qutb: Kajian Psikoanalisis Jacques Lacan."

<sup>35</sup> Andrew F March, "Taking People as They Are: Islam as a 'Realistic Utopia' in the Political Theory of Sayyid Qutb," *American Political Science Review* 104, no. 1 (2010): 189–207, <https://doi.org/10.1017/S000305541000002X>.



divine mandates.<sup>36</sup> Qutb's emphasis on social justice reflects his belief that a just society is essential for the realization of human rights, as it creates an environment where individuals can thrive and fulfill their potential.<sup>37</sup>

Furthermore, Qutb's writings highlight the importance of community and collective responsibility in the pursuit of human rights. He asserts that Muslims must work together to create a society that respects and upholds the rights of all individuals, regardless of their background. This communal approach to human rights is seen as a reflection of true Islamic values, where the well-being of the community is prioritized alongside individual rights.<sup>38</sup>

Sayyid Qutb's exploration of HAM emphasizes the integration of human rights within an Islamic framework that prioritizes justice, dignity, and moral responsibility. His advocacy for a society grounded in Islamic principles aims to address the shortcomings of secular human rights discourses, promoting a holistic understanding of rights that encompasses both individual and communal obligations.<sup>39</sup>

Sayyid Qutb's philosophy emphasizes the importance of protection for the weak or vulnerable groups in society, which he views as a fundamental aspect of Islamic teachings. His writings reflect a deep concern for social justice and the rights of marginalized individuals, particularly women, the poor, and the oppressed. Qutb argues that Islam mandates the protection of these vulnerable groups as part of its ethical and moral framework.<sup>40</sup>

In Qutb's view, the concept of protection is rooted in the belief that all individuals possess inherent dignity and rights granted by God. He asserts that a just society must actively work to safeguard the rights of the weak and ensure that they are not subjected to exploitation or oppression. This perspective aligns with his broader critique of modern secular systems, which he believes often neglect the needs of the vulnerable in favor of materialistic pursuits.<sup>41</sup> Qutb's emphasis on social justice

---

<sup>36</sup> Arif Hidayat, Laga Sugiarto, and Pujiono Pujiono, "Restoring Social Justice Through Legal Literacy and Digital Ethics After Covid-19 Pandemic in Indonesia," 2022, <https://doi.org/10.4108/eai.8-6-2021.2314377>.

<sup>37</sup> Rahman, "The Nature and Practices of Social Justice in the View of Sayyid Qutb."

<sup>38</sup> Komarudin, "Sistem Bunga Di Perbankan Konvensional Menurut Pandangan Sayyid Qutb Dalam Kitab Fi Zilal Al Quran."

<sup>39</sup> Sodikin, "Protection and Fulfillment of the Right to a Good and Healthy Environment in Wadas Communities," *The International Journal of Social Sciences and Humanities Invention* 10, no. 01 (2023): 7650–59, <https://doi.org/10.18535/ijsshi/v10i01.09>.

<sup>40</sup> Hidayatina Hidayatina, "Kredit Tanpa Bunga (Al-Qard Al-Hasan) Teori Dan Realita," *At-Tijarah Jurnal Penelitian Keuangan Dan Perbankan Syariah* 2, no. 1 (2020): 26–43, <https://doi.org/10.52490/at-tijarah.v2i1.858>.

<sup>41</sup> Dian E O Baitanu, "Peran Lembaga Bantuan Hukum Asosiasi Perempuan Indonesia Untuk Keadilan Dalam Memberikan Pendampingan Terhadap Korban Pemerkosaan Di PN Kupang Kelas IA," *Comserva Jurnal Penelitian Dan Pengabdian Masyarakat* 3, no. 02 (2023): 418–25, <https://doi.org/10.59141/comserva.v3i02.779>.

is evident in his call for a return to Islamic principles that prioritize the welfare of all members of society, particularly those who are most at risk.<sup>42</sup>

Moreover, Qutb's writings highlight the role of the community in providing protection to the weak. He advocates for collective responsibility among Muslims to support one another and to create an environment where justice and compassion prevail. This communal approach is essential for fostering a society that respects the rights of all individuals, regardless of their social status.<sup>43</sup> Qutb's vision of an Islamic society is one where the strong are called to protect the weak, reflecting the moral imperatives of Islam.<sup>44</sup>

Sayyid Qutb's exploration of protection for the weak people underscores the importance of social justice, community responsibility, and economic equity within an Islamic framework. His advocacy for the rights of the vulnerable reflects a commitment to creating a just society that honors the dignity of all individuals.<sup>45</sup>

Sayyid Qutb's philosophy emphasizes the importance of protection for the (weak or vulnerable groups) in society, which he views as a fundamental aspect of Islamic teachings. His writings reflect a deep concern for social justice and the rights of marginalized individuals, particularly women, the poor, and the oppressed. Qutb argues that Islam mandates the protection of these vulnerable groups as part of its ethical and moral framework.<sup>46</sup>

In Qutb's view, the concept of protection is rooted in the belief that all individuals possess inherent dignity and rights granted by God. He asserts that a just society must actively work to safeguard the rights of the weak and ensure that they are not subjected to exploitation or oppression. This perspective aligns with his broader critique of modern secular systems, which he believes often neglect the needs of the vulnerable in favor of materialistic pursuits.<sup>47</sup> Qutb's emphasis on social justice is evident in his call for a return to Islamic principles that prioritize the welfare of all members of society, particularly those who are most at risk.<sup>48</sup>

Qutb's writings highlight the role of the community in providing protection for the weak people. He advocates for collective responsibility among Muslims to support one another and to create an environment where justice and compassion

---

<sup>42</sup> Shofian Ahmad, "Perlindungan Pascaakad Terhadap Pihak Berkontrak Melalui Remedi Pilihan Sendiri Menurut Islam Dan Undang-Undang Yang Berkaitan Dengan Kontrak," *Kanun Jurnal Undang-Undang Malaysia* 35, no. 1 (2023): 141–66, [https://doi.org/10.37052/kanun.35\(1\)no7](https://doi.org/10.37052/kanun.35(1)no7).

<sup>43</sup> Firman Panjaitan, "Tinjauan Etis Kristiani Tentang Kekudusan Seksual Terhadap Praktik Sunat Sifon Di Suku Atoni Meto, Nusa Tenggara Timur," *Visio Dei Jurnal Teologi Kristen* 5, no. 2 (2023): 69–81, <https://doi.org/10.35909/visiodei.v5i2.452>.

<sup>44</sup> Abdul Jamil, "Perlindungan Perempuan Dalam Hukum Islam Di Indonesia (Analisis Terhadap Hukum Perkawinan Dan Kewarisan)," *Jurnal Hukum Ius Quia Iustum* 10, no. 24 (2003): 47–60, <https://doi.org/10.20885/iustum.vol10.iss24.art5>.

<sup>45</sup> Imron Rosyadi, "Pemidanaan Terhadap Pelaku Kekerasan Seksual Dalam Perspektif Sistem Peradilan Pidana," *Jurnal Yudisial* 15, no. 3 (2023): 337, <https://doi.org/10.29123/jy.v15i3.540>.

<sup>46</sup> Hidayatina, "Kredit Tanpa Bunga (Al-Qard Al-Hasan) Teori Dan Realita."

<sup>47</sup> Suartini Suartini, "Perlindungan Hukum Terhadap Korban Tindak Pidana Pemalsuan Obat," *Jurnal Magister Ilmu Hukum* 2, no. 1 (2021): 43, <https://doi.org/10.36722/jmih.v2i1.740>.

<sup>48</sup> Ahmad, "Perlindungan Pascaakad Terhadap Pihak Berkontrak Melalui Remedi Pilihan Sendiri Menurut Islam Dan Undang-Undang Yang Berkaitan Dengan Kontrak."

prevail. This communal approach is essential for fostering a society that respects the rights of all individuals, regardless of their social status<sup>49</sup>. Qutb's vision of an Islamic society is one where the strong are called to protect the weak, reflecting the moral imperatives of Islam<sup>50</sup>.

Sayyid Qutb's exploration of protection for the weak people underscores the importance of social justice, community responsibility, and economic equity within an Islamic framework. His advocacy for the rights of the vulnerable reflects a commitment to creating a just society that honors the dignity of all individuals.<sup>51</sup>

Sayyid Qutb's philosophy emphasizes the importance of protection for the weak people (weak or vulnerable groups) in society, which he views as a fundamental aspect of Islamic teachings. His writings reflect a deep concern for social justice and the rights of marginalized individuals, particularly women, the poor, and the oppressed. Qutb argues that Islam mandates the protection of these vulnerable groups as part of its ethical and moral framework.<sup>52</sup>

In Qutb's view, the concept of protection is rooted in the belief that all individuals possess inherent dignity and rights granted by God. He asserts that a just society must actively work to safeguard the rights of the weak and ensure that they are not subjected to exploitation or oppression. This perspective aligns with his broader critique of modern secular systems, which he believes often neglect the needs of the vulnerable in favor of materialistic pursuits. Qutb's emphasis on social justice is evident in his call for a return to Islamic principles that prioritize the welfare of all members of society, particularly those who are most at risk.<sup>53</sup>

Qutb's writings highlight the role of the community in providing protection for the weak people. He advocates for collective responsibility among Muslims to support one another and to create an environment where justice and compassion prevail. This communal approach is essential for fostering a society that respects the rights of all individuals, regardless of their social status. Qutb's vision of an Islamic society is one where the strong are called to protect the weak, reflecting the moral imperatives of Islam.<sup>54</sup>

### Humanitarian Aspects in Sayyid Qutb's Tafsir

Sayyid Qutb, an influential figure in modern Islamic thought, is often regarded as a pivotal ideologue in the development of Islamist extremism. His interpretation of martyrdom and jihad has significantly shaped the discourse surrounding these concepts within Islamic radicalism. Qutb's writings, particularly during his

---

<sup>49</sup> Nunung Lasmana, "Prinsip Toleransi Beragama Dalam Kerangka Tafsir Tematik," *Jiqta Jurnal Ilmu Al-Qur'an Dan Tafsir* 3, no. 1 (2024): 30–53, <https://doi.org/10.36769/jiqta.v3i1.457>.

<sup>50</sup> Jamil, "Perlindungan Perempuan Dalam Hukum Islam Di Indonesia (Analisis Terhadap Hukum Perkawinan Dan Kewarisan)."

<sup>51</sup> Royyan Bachtiar, "Pembebasan Perempuan Qasim Amin: Telaah Kritis Pemikirannya Terhadap Hijab," *Jios* 1, no. 1 (2023): 41–62, <https://doi.org/10.21111/jios.viii.3>.

<sup>52</sup> Hidayatina, "Kredit Tanpa Bunga (Al-Qard Al-Hasan) Teori Dan Realita."

<sup>53</sup> Ahmad, "Perlindungan Pascaakad Terhadap Pihak Berkontrak Melalui Remedi Pilihan Sendiri Menurut Islam Dan Undang-Undang Yang Berkaitan Dengan Kontrak."

<sup>54</sup> Jamil, "Perlindungan Perempuan Dalam Hukum Islam Di Indonesia (Analisis Terhadap Hukum Perkawinan Dan Kewarisan)."

imprisonment under the regime of Gamal Abdel Nasser, reflect a profound transformation in his ideological stance, which ultimately culminated in his execution in 1966. His martyrdom is frequently commemorated by various Islamic groups, symbolizing resistance against perceived oppression and Western domination.<sup>55</sup>

Qutb's concept of *jahiliyyah*, or ignorance, is central to his critique of contemporary Muslim societies, which he viewed as corrupt and un-Islamic. He argued that true Islam could only be realized through a revolutionary return to Islamic principles, which he believed necessitated the overthrow of existing governments that failed to implement Sharia law. This radical perspective has inspired numerous Islamist movements and has been linked to acts of violence and terrorism, including the September 11 attacks.<sup>56</sup> His rejection of secularism and advocacy for a theocratic state resonate with many contemporary jihadist groups, who view martyrdom as a legitimate response to oppression.<sup>57</sup>

Moreover, Qutb's writings emphasize the importance of martyrdom as a means of achieving spiritual and political objectives. He portrayed martyrdom not merely as a personal sacrifice but as a collective duty for Muslims to defend their faith against external threats. This notion has been instrumental in justifying violent actions against both domestic<sup>58</sup> and foreign adversaries, framing them as acts of divine justice. His influence extends beyond Egypt, impacting Islamist movements across the globe, where his ideas continue to inspire radical interpretations of jihad and martyrdom.<sup>59</sup>

Sayyid Qutb's legacy is marked by his radical reinterpretation of Islamic teachings, particularly concerning martyrdom and jihad. His life and works serve as a critical reference point for understanding the ideological underpinnings of modern Islamist extremism. The commemoration of his martyrdom reflects a broader narrative of resistance against oppression, which continues to resonate within various Islamic movements today.<sup>60</sup>

Sayyid Qutb, a prominent figure in Islamic thought, is often associated with a radical interpretation of martyrdom and sacrifice (*pengorbanan*) within the context of jihad. His writings, particularly in "Milestones," articulate a vision of martyrdom as a noble and necessary act in the struggle against oppression and *jahiliyyah* (ignorance) that he perceived in contemporary Muslim societies. Qutb's concept of

---

<sup>55</sup> Kurzman and Lawrence, "Muslim Modernities: Interdisciplinary Insights Across Time and Space."

<sup>56</sup> Trinka, "The End of Islands: Drawing Insight From Revelation to Respond to Prisoner Radicalization and Apocalyptically-Oriented Terrorism."

<sup>57</sup> Shepard, "SAYYID QUTB'S DOCTRINE OF *JĀHILIYYA*."

<sup>58</sup> Nur F Yati and Kusmana Kusmana, "Radikalisasi Makna Jihad Di Era Modern: Studi Kasus Penafsiran QS. Al-Taubah: 73 Menurut Sayyid Qutb Dan Abu A'la Al-Maududi," *Journal of Qur'an and Hadith Studies* 10, no. 2 (2021): 223–44, <https://doi.org/10.15408/quhas.v10i2.19579>.

<sup>59</sup> Albar, Darmawan, and Solehudin, "Deradicalizing Interpretation of Jihad Verses by Sayyid Qutb."

<sup>60</sup> Mark A Menaldo, "Sayyid Qutb's Political and Religious Thought: The Transformation of *Jahiliyyah* and the Implications for Egyptian Democracy," *Leadership and the Humanities* 2, no. 1 (2014): 64–80, <https://doi.org/10.4337/lath.2014.01.05>.

martyrdom transcends mere physical death; it embodies a spiritual elevation and a commitment to the cause of Islam, which he believed was under siege from both internal and external forces.<sup>61</sup>

Qutb's interpretation of martyrdom is deeply intertwined with his critique of modernity and Western influence, which he viewed as corrupting the essence of Islam. He argued that true Muslims must be willing to sacrifice their lives to restore a society governed by Islamic principles. This notion of sacrifice is not only a personal commitment but also a collective responsibility, as he believed that the entire Muslim community should engage in this struggle against oppression.<sup>62</sup> His writings have inspired various Islamist movements, which often invoke his ideas to justify acts of violence and martyrdom in their political agendas.<sup>63</sup>

Moreover, Qutb's life and eventual execution by the Egyptian government in 1966 have further solidified his status as a martyr in the eyes of his followers. His death is commemorated as a symbol of resistance against tyranny, and his legacy continues to influence contemporary jihadist narratives that glorify martyrdom as an ultimate sacrifice for the faith. The public commemoration of Qutb's martyrdom reflects a broader ideological struggle within the Muslim world, where his ideas are invoked to rally support against perceived injustices and to inspire a new generation of activists<sup>64</sup>.

Sayyid Qutb's thought is deeply rooted in the concepts of faith, foundation, and humanity, which he articulates through his interpretations of the Qur'an and his critiques of contemporary society. His foundational belief in Tauhid or the oneness of God, serves as the cornerstone of his theological and ideological framework. Qutb posits that true faith must manifest in both personal conviction and collective action against oppression and injustice, which he perceives as rampant in modern societies influenced by secularism and Western ideologies Komarudin.<sup>65</sup>

In his seminal work, *"Fi Zhilal al-Qur'an"*, Qutb emphasizes that the essence of Islam is not merely a set of rituals but a comprehensive way of life that encompasses social justice, moral integrity, and the establishment of a just society. He argues that the foundation of Islamic society must be built upon the principles derived from the Qur'an, which he interprets as a guide for both individual conduct and communal governance. Qutb's interpretation of Islamic teachings calls for a return to the original values of Islam, which he believes have been corrupted by jahiliyyah, or ignorance, prevalent in contemporary Muslim societies.<sup>66</sup>

<sup>61</sup> Ludmila B Maevskaya and Khaisam M Aga, "Development of Ibn Taymiyyah's Ideas in the Works of Sayyid Qutb (1906-1966)," *Linguistics and Culture Review* 5, no. S2 (2021): 58-67, <https://doi.org/10.21744/lingcure.v5ns2.1330>.

<sup>62</sup> Aji and Yusron, "Leadership Education Based on the Jamaah Concept in Sayyid Qutb's Tafsir Fî Zhilâl Al-Qur'ân."

<sup>63</sup> Yati and Kusmana, "Radikalisasi Makna Jihad Di Era Modern: Studi Kasus Penafsiran QS. Al-Taubah: 73 Menurut Sayyid Qutb Dan Abu A'la Al-Maududi."

<sup>64</sup> Komarudin, "Sistem Bunga Di Perbankan Konvensional Menurut Pandangan Sayyid Qutb Dalam Kitab Fi Zilal Al Quran."

<sup>65</sup> Komarudin.

<sup>66</sup> Shepard, "SAYYID QUTB'S DOCTRINE OF JĀHILIYYA."

This perspective has led to his endorsement of activism and resistance against tyrannical regimes, which he sees as a betrayal of Islamic principles. Qutb's legacy is complex, as his radical interpretations have been both influential and controversial. While he has inspired movements advocating for social justice and Islamic revival, his ideas have also been appropriated by extremist groups to justify violence and terrorism. This duality in his thought underscores the challenges in interpreting his work within the broader context of Islamic philosophy and political activism.<sup>67</sup> Ultimately, Qutb's contributions to Islamic thought continue to provoke debate regarding the balance between faith, humanity, and the pursuit of justice in a modern world fraught with challenges.

Sayyid Qutb's writings reflect a profound engagement with the themes of suffering and steadfastness, particularly in the context of his critiques of modernity and his vision for an Islamic society. His experiences of imprisonment and eventual execution by the Egyptian government significantly shaped his understanding of suffering as a necessary component of the struggle for justice and truth. Albar et al.<sup>68</sup> Qutb viewed suffering not merely as a personal affliction but as a collective experience that could lead to spiritual and moral awakening for individuals and communities.

In "Milestones," Qutb articulates that true faith requires resilience in the face of adversity. He emphasizes that suffering can serve as a catalyst for personal growth and a deeper commitment to one's beliefs. This perspective is rooted in his interpretation of Islamic teachings, where enduring hardship is seen as a test of faith and a means to attain higher spiritual states. Qutb's notion of constancy is closely linked to the idea of jihad, which he defines not only in terms of physical struggle but also as a steadfast commitment to uphold justice and truth, even in the face of overwhelming odds.<sup>69</sup>

In Qutb's perspective, the world serves as a testing ground for individuals, where their actions and choices have implications for their the hereafter. He emphasizes that the pursuit of justice, moral integrity, and adherence to Islamic principles in this life directly influences one's fate in the hereafter. This belief is rooted in the Qur'anic teachings that stress the importance of righteous deeds and the consequences they bear in the afterlife. Qutb argues that Muslims must engage with the world around them, striving for social justice and ethical conduct, as these efforts are not only beneficial for society but are also essential for securing a favorable position in the the hereafter.<sup>70</sup>

---

<sup>67</sup> Farshad Malek-Ahmadi, "The Sayyid Qutb Reader: Selected Writings on Politics, Religion, and Society," *Contemporary Sociology a Journal of Reviews* 38, no. 4 (2009): 335-37, <https://doi.org/10.1177/009430610903800421>.

<sup>68</sup> Marta Guarch-Rubio, Steven Byrne, and Antonio L Manzanero, "Violence and Torture Against Migrants and Refugees Attempting to Reach the European Union Through Western Balkans," *Torture Journal* 30, no. 3 (2021): 67-83, <https://doi.org/10.7146/torture.v30i3.120232>.

<sup>69</sup> Valentine M Moghadam, "Review of 'The Sayyid Qutb Reader: Selected Readings on Politics, Religion, and Society,' by Albert J. Bergeson (Ed.)," *Journal of World-Systems Research*, 2010, 112-14, <https://doi.org/10.5195/jwsr.2010.454>.

<sup>70</sup> Sayyid Qutb, *Fii Dzilali Qur'an*.

## CONCLUSION

The story of Ashab al-Ukhdu in Surah Al-Buruj, which describes the torture and mass murder of a group of people who defended their faith, has profound moral, theological and legal dimensions. Sayyid Qutb's commentary in Fi Zilal al-Qur'an provides a strong understanding of the aspect of resistance to tyranny and oppression. Qutb sees this story as a symbol of the ultimate struggle in defending faith in the midst of falsehood, as well as an example for Muslims to remain steadfast in faith despite violence and injustice..

However, in this analysis, there are shortcomings in Qutb's approach, especially in the aspects of Islamic law and human rights. While Qutb emphasizes the spiritual and moral dimensions of resistance to tyranny, his tafsir does not delve deeply enough into how Islam, through sharia law, views and regulates the protection of human life in the context of violence and mass murder. In this regard, his approach tends to focus more on metaphorical theological messages, without giving adequate attention to the protection of the right to life and the principles of justice in Islamic law.

This critique of Qutb's approach is important because in the face of mass violence, Islam as a religion that emphasizes human values and social justice, should provide clear guidelines regarding the protection of human dignity. In this context, commentaries that pay more attention to contemporary principles of Islamic law, such as respect for human rights and the prohibition of unlawful killing, can complement Qutb's commentaries by providing a more balanced perspective between spiritual teachings and social responsibility.

Thus, although Sayyid Qutb's interpretation emphasizes the importance of the struggle of faith and resistance to falsehood, a critical analysis of the legal and humanitarian dimensions in the story of Ashab al-Ukhdu is needed to provide more holistic guidance on how Islam views and responds to violence in all its forms.

## BIBLIOGRAPHY

- Ahmad, Shofian. "Perlindungan Pascaakad Terhadap Pihak Berkontrak Melalui Remedi Pilihan Sendiri Menurut Islam Dan Undang-Undang Yang Berkaitan Dengan Kontrak." *Kanun Jurnal Undang-Undang Malaysia* 35, no. 1 (2023): 141–66. [https://doi.org/10.37052/kanun.35\(1\)no7](https://doi.org/10.37052/kanun.35(1)no7).
- Aji, Toto S, and Ahmad Yusron. "Leadership Education Based on the Jamaah Concept in Sayyid Qutb's Tafsir Fi Zilal Al-Qur'an." *Hayula Indonesian Journal of Multidisciplinary Islamic Studies* 6, no. 1 (2022): 19–38. <https://doi.org/10.21009/hayula.006.01.02>.
- Albar, Deni, Dadang Darmawan, and Solehudin Solehudin. "Deradicalizing Interpretation of Jihad Verses by Sayyid Qutb." *Jurnal Iman Dan Spiritualitas* 3, no. 1 (2023): 61–70. <https://doi.org/10.15575/jis.v3i1.23798>.
- Bachtiar, Royyan. "Pembebasan Perempuan Qasim Amin: Telaah Kritis Pemikirannya Terhadap Hijab." *Jios* 1, no. 1 (2023): 41–62. <https://doi.org/10.21111/jios.viii.3>.
- Baitanu, Dian E O. "Peran Lembaga Bantuan Hukum Asosiasi Perempuan Indonesia Untuk Keadilan Dalam Memberikan Pendampingan Terhadap Korban

- Pemeriksaan Di PN Kupang Kelas IA.” *Comserva Jurnal Penelitian Dan Pengabdian Masyarakat* 3, no. 02 (2023): 418–25. <https://doi.org/10.59141/comserva.v3i02.779>.
- Dewi, Satiya C, and Hasanuddin Y Adan. “EFEKTIFITAS SANKSI ADAT BAGI PELAKU KHALWAT DITINJAU DARI PERSPEKTIF HUKUM PIDANA ISLAM (Studi Kasus Kecamatan Ketol Kabupaten Aceh Tengah).” *Legitimasi Jurnal Hukum Pidana Dan Politik Hukum* 10, no. 2 (2021): 217. <https://doi.org/10.22373/legitimasi.v10i2.11341>.
- Doni, Firman, and Risman Bustamam. “Poligami Dalam Padangan Quraish Shihab Dan Sayyid Qutb.” *Istinarah Riset Keagamaan Sosial Dan Budaya* 3, no. 2 (2021): 104. <https://doi.org/10.31958/istinarah.v3i2.4821>.
- Guarch-Rubio, Marta, Steven Byrne, and Antonio L Manzanero. “Violence and Torture Against Migrants and Refugees Attempting to Reach the European Union Through Western Balkans.” *Torture Journal* 30, no. 3 (2021): 67–83. <https://doi.org/10.7146/torture.v30i3.120232>.
- Guhin, Jeffrey. “The Boundaries of Pragmatism in Muslim Education: Comparing the Islamic Pedagogies of Sayyid Qutb and Fethullah Gülen.” *Critical Research on Religion* 8, no. 3 (2020): 257–72. <https://doi.org/10.1177/2050303220952866>.
- Hansen, Hendrik, and Peter Kainz. “Radical Islamism and Totalitarian Ideology: A Comparison of Sayyid Qutb’s Islamism With Marxism and National Socialism.” *Totalitarian Movements & Political Religions* 8, no. 1 (2007): 55–76. <https://doi.org/10.1080/14690760601121648>.
- Hidayat, Arif, Laga Sugiarto, and Pujiono Pujiono. “Restoring Social Justice Through Legal Literacy and Digital Ethics After Covid-19 Pandemic in Indonesia,” 2022. <https://doi.org/10.4108/eai.8-6-2021.2314377>.
- Hidayatina, Hidayatina. “Kredit Tanpa Bunga (Al-Qard Al-Hasan) Teori Dan Realita.” *At-Tijarah Jurnal Penelitian Keuangan Dan Perbankan Syariah* 2, no. 1 (2020): 26–43. <https://doi.org/10.52490/at-tijarah.v2i1.858>.
- Irawan, Mohammad D. “Respon Islam Terhadap Perubahan Sosial.” *Tajdid Jurnal Ilmu Ushuluddin* 17, no. 1 (2019): 77–90. <https://doi.org/10.30631/tjd.v17i1.64>.
- ISBENNY, ILHAM. “FENOMENA GENOSIDA PADA KISAH ASHÂB AL-UKHDÛD DALAM AL-QUR’ÂN.” Skripsi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2020.
- Ishak, Ajub. “Posisi Hukum Islam Dalam Hukum Nasional Di Indonesia.” *Jurnal Al-Qadau Peradilan Dan Hukum Keluarga Islam* 4, no. 1 (2017): 57. <https://doi.org/10.24252/al-qadau.v4i1.5753>.
- Jamil, Abdul. “Perlindungan Perempuan Dalam Hukum Islam Di Indonesia (Analisis Terhadap Hukum Perkawinan Dan Kewarisan).” *Jurnal Hukum Ius Quia Iustum* 10, no. 24 (2003): 47–60. <https://doi.org/10.20885/iustum.vol10.iss24.art5>.
- Kharismunandar, Jhuanda F, and Eko Sponyono. “Kebijakan Formulasi Sanksi Teguran (Reprimand) Oleh Hakim Terhadap Korporasi.” *Jurnal Jurisprudence* 10, no. 1 (2020): 52–72. <https://doi.org/10.23917/jurisprudence.v10i1.10526>.
- Khoiriyatunnisa, Luthfia, Dedy A Asfar, and Agus Syahrani. “Analisis Semantik Makna Kata /Nashara/ نصر Dan Derivasinya Dalam Al-Qur’an / Semantic Analysis of the Meaning of the Word ‘نصر’ and Its Derivation in the Qur’an.” *Diwan Jurnal*



- Bahasa Dan Sastra Arab* 8, no. 2 (2022): 207–19. <https://doi.org/10.24252/diwan.v8i2.26803>.
- Komarudin, Muhammad. “Sistem Bunga Di Perbankan Konvensional Menurut Pandangan Sayyid Qutb Dalam Kitab Fi Zilal Al Quran.” *Jurnal Syarikah Jurnal Ekonomi Islam* 9, no. 1 (2023): 142–54. <https://doi.org/10.30997/jsei.v9i1.9731>.
- Komarudin, None M. “Foreign Debt in the Perspective of Tafsir Fii Zilaal Al-Qur’an by Sayyid Qutb.” *El-Qish Journal of Islamic Economics* 1, no. 1 (2021): 41–55. <https://doi.org/10.33830/elqish.v1i1.1510.2021>.
- Kurzman, Charles, and Bruce B Lawrence. “Muslim Modernities: Interdisciplinary Insights Across Time and Space1.” *The Muslim World* 105, no. 4 (2015): 439–45. <https://doi.org/10.1111/muw0.12105>.
- Lasmana, Nunung. “Prinsip Toleransi Beragama Dalam Kerangka Tafsir Tematik.” *Jiqta Jurnal Ilmu Al-Qur an Dan Tafsir* 3, no. 1 (2024): 30–53. <https://doi.org/10.36769/jiqta.v3i1.457>.
- Lestari, Mutia. “Karakteristik Kitab Nadoman Nurul Hikmah Karya Hidayat Suryalaga.” *Jurnal Iman Dan Spiritualitas* 3, no. 3 (2023): 503–14. <https://doi.org/10.15575/jis.v3i3.30397>.
- Maevskaya, Ludmila B, and Khaisam M Aga. “Development of Ibn Taymiyyah’s Ideas in the Works of Sayyid Qutb (1906-1966).” *Linguistics and Culture Review* 5, no. S2 (2021): 58–67. <https://doi.org/10.21744/lingcure.v5ns2.1330>.
- Malek-Ahmadi, Farshad. “The Sayyid Qutb Reader: Selected Writings on Politics, Religion, and Society.” *Contemporary Sociology a Journal of Reviews* 38, no. 4 (2009): 335–37. <https://doi.org/10.1177/009430610903800421>.
- March, Andrew F. “Taking People as They Are: Islam as a ‘Realistic Utopia’ in the Political Theory of Sayyid Qutb.” *American Political Science Review* 104, no. 1 (2010): 189–207. <https://doi.org/10.1017/s000305541000002x>.
- Menaldo, Mark A. “Sayyid Qutb’s Political and Religious Thought: The Transformation of Jahiliyyah and the Implications for Egyptian Democracy.” *Leadership and the Humanities* 2, no. 1 (2014): 64–80. <https://doi.org/10.4337/lath.2014.01.05>.
- Moghadam, Valentine M. “Review of ‘The Sayyid Qutb Reader: Selected Readings on Politics, Religion, and Society,’ by Albert J. Bergeson (Ed.).” *Journal of World-Systems Research*, 2010, 112–14. <https://doi.org/10.5195/jwsr.2010.454>.
- Panjaitan, Firman. “Tinjauan Etis Kristiani Tentang Kekudusan Seksual Terhadap Praktik Sunat Sifon Di Suku Atoni Meto, Nusa Tenggara Timur.” *Visio Dei Jurnal Teologi Kristen* 5, no. 2 (2023): 69–81. <https://doi.org/10.35909/visiodei.v5i2.452>.
- Rahman, Asyraf H A. “The Nature and Practices of Social Justice in the View of Sayyid Qutb.” *Jurnal Pembangunan Sosial* 12 (2009). <https://doi.org/10.32890/jps.12.2009.11313>.
- Rahman, M T. “Prinsip-Prinsip Keadilan Distributif Dalam Pemikiran Sayyid Qutb.” *Jurnal Iman Dan Spiritualitas* 2, no. 2 (2022): 211–16. <https://doi.org/10.15575/jis.v2i2.17779>.
- Rosyadi, Imron. “Pemidanaan Terhadap Pelaku Kekerasan Seksual Dalam Perspektif Sistem Peradilan Pidana.” *Jurnal Yudisial* 15, no. 3 (2023): 337. <https://doi.org/10.29123/jy.v15i3.540>.

- Sayyid Qutb. *Fii Dzilali Qur'an*. 1st ed. Vol. 1. Beirut Madinah: Dar Syuruq, 1972.
- Shayju, C. "Non-Movement as Latent Political Engagement and War of Position: Islamist Spatial Strategy in an Indian State." *Antipode* 53, no. 5 (2021): 1339–56. <https://doi.org/10.1111/anti.12726>.
- Shepard, William. "SAYYID QUTB'S DOCTRINE OF <i>JĀHILIYYA</i>." *International Journal Middle East Studies* 35, no. 4 (2003): 521–45. <https://doi.org/10.1017/S0020743803000229>.
- Sodikin. "Protection and Fulfillment of the Right to a Good and Healthy Environment in Wadas Communities." *The International Journal of Social Sciences and Humanities Invention* 10, no. 01 (2023): 7650–59. <https://doi.org/10.18535/ijsshi/v10i01.09>.
- Suartini, Suartini. "Perlindungan Hukum Terhadap Korban Tindak Pidana Pemalsuan Obat." *Jurnal Magister Ilmu Hukum* 2, no. 1 (2021): 43. <https://doi.org/10.36722/jmih.v2i1.740>.
- Subur, Faisal D. "Perubahan Hasrat Dalam Kisah Hidup Sayyid Qutb: Kajian Psikoanalisis Jacques Lacan." *At-Tahfidz* 4, no. 1 (2023): 96–114. <https://doi.org/10.53649/at-tahfidz.v4i1.330>.
- Syafitri, Nova T D. "Efektivitas Sanksi Adat Sebagai Alternatif Hukum Bagi Pelaku Perzinaan Menurut Hukum Islam." *JCL* 1, no. 2 (2024): 10. <https://doi.org/10.47134/jcl.vii2.2360>.
- Trinka, Eric M. "The End of Islands: Drawing Insight From Revelation to Respond to Prisoner Radicalization and Apocalyptically-Oriented Terrorism." *Religions* 10, no. 2 (2019): 73. <https://doi.org/10.3390/rel10020073>.
- Ulfyati, Nur S, and Akh. S Muniri. "Perbedaan Sanksi Bagi Pelaku Zina Dalam Hukum Pidana Islam Dan Hukum Pidana Positif." *Usrah Jurnal Hukum Keluarga Islam* 3, no. 2 (2022): 80–94. <https://doi.org/10.46773/usrah.v3i1.482>.
- Wulandari, Wulandari, Usep D Rostandi, and Engkos Kosasih. "Penafsiran Sayyid Quthb Tentang Ayat-Ayat Ishlāh (Studi Tafsir Fī Zhilāl Alquran)." *Al-Bayan Jurnal Studi Ilmu Al- Qur an Dan Tafsir* 2, no. 1 (2017): 78–83. <https://doi.org/10.15575/al-bayan.v2i1.1811>.
- Yati, Nur F, and Kusmana Kusmana. "Radikalisasi Makna Jihad Di Era Modern: Studi Kasus Penafsiran QS. Al-Taubah: 73 Menurut Sayyid Qutb Dan Abu A'la Al-Maududi." *Journal of Qur an and Hadith Studies* 10, no. 2 (2021): 223–44. <https://doi.org/10.15408/quhas.v10i2.19579>.
- Zimmerman, John C. "Sayyid Qutb's Influence on the 11 September Attacks." *Terrorism and Political Violence* 16, no. 2 (2004): 222–52. <https://doi.org/10.1080/09546550490480993>.