

The Integrity of Islamic Politics in the Thoughts of Hasan al-Banna and Sayyid al-Qutb

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Article Info:

Submitted:	Revised:	Accepted:	Published:
Feb 25, 2026	Mar 25, 2026	Apr 6, 2026	Apr 11, 2026

Abstract

The relationship between Islam and politics has remained a central theme in modern Islamic political discourse, particularly in response to colonialism, secularism, and moral crises in Muslim societies. This study aimed to examine the integrity of Islamic political thought in the perspectives of Hasan al-Banna and Sayyid Qutb and to analyze how both thinkers conceptualized Islamic politics as an integrated system encompassing religion and state. The study employed a qualitative descriptive design with a library research approach, drawing on books, journal articles, and relevant digital sources. The findings indicate that Hasan al-Banna advanced a gradual and reformative approach through education, moral development, and organizational movements, viewing politics as an instrument for achieving social justice and public welfare based on Islamic values. By contrast, Sayyid Qutb adopted a more ideological and transformative perspective, introducing concepts such as *hakimiyyah* and modern *jahiliyyah* and advocating the comprehensive implementation of Sharia as the foundation of governance. Despite these differences in emphasis, both thinkers rejected the separation of religion and politics and maintained that Islam provides a comprehensive system regulating all aspects of life. The study concludes that the political thought of Hasan al-Banna and Sayyid Qutb makes

an important contribution to contemporary Islamic political discourse by underscoring the significance of moral integrity, social reform, and the integration of religious principles in governance as foundations for justice and societal well-being.

Keywords: Islamic Political Thought; Hasan al-Banna; Sayyid Qutb; Political Islam; Governance

INTRODUCTION

Islam is a universal religion. Its broad dimensions extend beyond a single aspect, encompassing all aspects when viewed from various general perspectives. Politics, including its inherent part, is part of Islam. Historically, Muslims have been divided into several groups due to differing political views. When the Prophet Muhammad saw transformed tribal and state traditions with religious communities, legal and moral codes, and political platforms (Baihaki, 2016). Islamic politics is the confrontation of Islam with power and the state, which gives rise to political behavior and a political culture oriented towards Islamic values. Attitudes and behavior, as well as political culture that uses the adjective 'Islamic,' are characterized by a moral and doctrinal orientation towards the integrity of the Islamic spiritual community (M. D. Syamsuddin, 2001).

Islam places politics as a way of safeguarding the affairs of the people (*ri'ayah syu-Aq al-ummah*). Islam and politics must not be separated, because Islam without politics will give birth to shackles among Muslims who do not have the freedom and independence to implement Islamic law. Likewise, politics without Islam will only give birth to a society that glorifies power, position, material things, and the worldly, empty of moral and spiritual aspects (Shamsaei & Mahmoudi, 2017). Therefore, politics in Islam is very important, reminding us that independence and the freedom to implement Islamic law can be accommodated within it.

Political Thought in Islam developed over time. The figures of the Islamic movement were Hasan al-Banna and Sayyid al-Qutb. The 20th century was a period of great transformation for the Islamic world, especially after the end of European colonialism. Many Muslim countries face challenges in establishing national identities and independent systems of governance. In Egypt, this condition was marked by British occupation, constitutional crisis, and various political upheavals until the birth of the Republic of Egypt. This

tumultuous situation gave rise to various intellectual reactions, both secularist movements that adopted Western ideology and movements that attempted to Islamize the modern political system without abandoning religious values. It is in this context that the political thought of Hassan al-Banna and Sayyid al-Qutb emerged as a response to the political situation developing in Egypt and, more broadly, in the Islamic world (Khan, 2021).

Hassan al-Banna (1906–1949) founded the Muslim Brotherhood in 1928 in Ismailia, Egypt, in response to Western influence that he believed had eroded Islamic values in society. Al-Banna held that Islam is a comprehensive system of life encompassing all aspects of human life, including politics (Esposito & Shahin, 2018a). Meanwhile, Sayyid al-Qutb (1906–1966), originally a writer, underwent a paradigm shift after studying in the United States and eventually delved deeply into Islamic thought. In his famous work, al-Qutb developed the concepts of ignorance (*jahiliyyah*) and the sovereignty of God as the basis for his critique of political systems grounded in non-Islamic law.

The dynamics of contemporary Islamic politics from the perspective of Islamic figures have been the focus of previous studies, which reveal a diversity of thought from moderate to fundamentalist. M. Syamsuddin's research (2012) analyzes the thoughts of Abdullahi Ahmed An-Na'im, Sayyid Qutb, and Ahmad Syafii Maarif on religion-state relations, highlighting the differences between nationalists who support a religious nation-state and fundamentalists who idealize the caliphate, with relevance for pluralistic Indonesia. Nashir's studies (2011) emphasize multidisciplinary studies on current issues such as democracy, pluralism, and human rights in contemporary Islamic political thought. Research on Nurcholish Madjid and Abdurrahman Wahid illustrates their convergence in the desacralization of Islamic politics, their compatibility with democracy, and their pluralism, despite differences in strategy between Madjid's doctrinal approach and Wahid's praxis (Musawamah et al., 2025). Fahrudin et al. (2020) discuss Southeast Asian reformers such as Syed Naquib al-Attas, who criticized secularism through the Islamization of knowledge. Meanwhile, studies of the repositioning of modern Islamic movements in Southeast Asia demonstrate a shift from normative to contextual modes of operation in response to socio-political changes (Munandar, 2025). Overall, these studies illustrate the dynamics of dialogue between figures influenced by local and global contexts.

The political ideas of these two figures remain relevant today due to their significant influence across various Muslim countries, including Indonesia. Both offered an alternative

system of government based on Islamic principles, rejecting both the monarchy, considered corrupt, and secularism, considered alien to societal values. Therefore, an in-depth study of the ideas of Hassan al-Banna and Sayyid al-Qutb is crucial for understanding the dynamics of contemporary Islamic politics and anticipating the challenges Muslims face in establishing a system of government consistent with religious values.

METHODS

The researchers in this study employed a qualitative research method to gain an in-depth understanding of the Integrity of Islamic Politics in the Thought of Hassan Al-Banna and Sayyid Al-Qutb. This qualitative research employed a descriptive design with a literature review approach (library research), gathering information from various sources related to the topic. The sources used included scientific books, journal articles, and digital references such as online articles and websites that provided clear, reliable information.

RESULTS

Biographical and Intellectual Background of Hassan Al-Banna

Hasan Al-Banna (hereinafter referred to as Banna) was the founder of the *Ikhwanul Muslimin* (hereinafter abbreviated as IM), a figure inseparable from the movement's ideas. He was born on October 17, 1906, in the Buhairah region of the *Mahmudiyyah* District, 90 miles southwest of Cairo. His father, Ahmad Abdurahman Al-Banna al-Saqi, was a teacher, imam, watchmaker, and author of hadith books. He had studied at Al-Azhar. His grandfather, Sheik Abdurrahman Al Banna, was a prominent figure and major influence in the village of Syamsyirah. At the same time, his father, Sheik Ahmad bin Abdurrahman As-Sa'ati, was a famous scholar known as As-Sa'ati because he worked as a clock repairman. Hasan Al Banna's father had a private library containing various books, including several scientific works such as *Al-Fathurrabbani Fi Tartib Musnad Al-Imam Ahmad Asy-Syaibani* (Mustamtiroh, 2025).

At the age of 13.5, Hasan Al-Banna continued his education at the *Al-Mu'allimin Al-Ula Madrasah* in Damanhur, where he became acquainted with the *Shufi Al-Hashafiyah* order and remained loyal to it until he swore an oath to his teacher, Asy-Shaykh Basyuni Abd Al-Jabir Rizq. In 1923, at the age of 16, Al-Banna completed his education at *the Mu'allimin*

Madrasah and then continued his studies at *Dar al Ulum* in Cairo, graduating in 1927 at the age of 21. *Dar al Ulum* was the first modern institution of higher education in Egypt to offer a program of study in the sciences. After that, Al-Banna was assigned to teach in Ismailiyyah, where his influence on the community led him to found the IM organization (Kalmbach, 2020).

In Ismailiyyah, Al-Banna founded the at-Tahzib madrasa for members of the Muslim Brotherhood, teaching Islam as a whole, starting from belief, worship, Islamic law (*tasyri'*), adab, Islamic history, stories of pious figures, the Prophet's life journey, reading and understanding the Koran, to memorizing and studying hadith to enrich the spiritual and practical aspects of the faith. His movement and teachings spread quickly and had a positive influence on Muslims at that time. After feeling that he had enough to spread knowledge in Ismailiyyah, Al-Banna moved to Cairo to expand his preaching and the influence of his movement.

Since childhood, Al-Banna was taught and guided directly by his father in various fields of religious knowledge, including the history of the prophets, the principles of Islamic jurisprudence, hadith, Arabic grammar, and the Qur'an. Hasan Al Banna began his education at the *Madrasah Diniyah al Rasyad* when he was eight years old. There, he learned to memorize the Qur'an, several hadiths of the Prophet, and the basics of Arabic under the guidance of Ash-Shaykh Zahran, a leader of the Shafi'i order. At this *Madrasah I'dadiyah*, Al Banna first participated in various religious organizations. In fact, Hasan Al Banna became the chairman of the *Jum'iyatul Akhlaq Al-Adabiyyah* organization. This organization had a major influence on Al Banna's personality, so that he remained consistent in applying the principles of *amar ma'ruf nahi munkar* in his attitudes and behavior (Hufon & Maulana, 2022).

Through the *Ikhwanul Muslimin* (IM), Hasan al-Banna's popularity and his followers' numbers grew, and the organization became stronger. His immense influence threatened the Egyptian authorities at the time, who viewed his movement as an underground threat that could potentially overthrow the legitimate government. It prompted the Egyptian government to suppress him and declare Banna's organization illegal without trial (Dahlana & Muhammad Nor, 2015).

Another interesting aspect of Banna's thinking is his view of democracy. He emphasized the need to protect the rights of minorities, ensure women's participation in politics, and uphold human rights. He emphasized that Islam is a comprehensive system

(*gyumuliyah*), not merely a ritualistic religion, but rather a way of life encompassing all aspects of life, including faith, worship, morals, education, politics, government, economics, and social life. He believed that Islamic teachings should be the foundation for shaping the lives of individuals and society, so that religious values are integrated with everyday practices. Regarding Western modernity, al-Banna was selective: he criticized secularism and rejected colonialism, but encouraged Muslims to utilize Western scientific and technological advances while remaining grounded in Islamic values (Ali, 2022).

Works of Hassan Al-Banna

Hasan al-Banna was the founder of the *Ikhwanul Muslimin*/IM (Muslim Brotherhood), actively writing various treatises, preaching messages, and movement guidelines. His works generally take the form of collections of advice, conceptual ideas, and organizational guidelines aimed at developing individuals, families, and communities in line with Islamic teachings. Some of his early works, such as *Abaditsul Jum'ah*, contain religious messages delivered each week to foster community spirituality and awareness. *Mudzakiratul Dakwah wa al-Da'iyah* contains experiences and practical guidance on preaching and on fostering preachers with clear commitment, morals, and struggle strategies. Meanwhile, *Al-Ma'tsurat* is a collection of prayers and *dhikr* compiled as a daily wirid for Ikhwan members, aimed at strengthening the *movement's ruhiah* (spiritual) dimension.

In the Majmu'at al-Rasa'il collection, Hasan al-Banna's thoughts are arranged more systematically. *Da'watuna* (Our Mission) explains the basic principles and objectives of the Islamic movement he founded. At the same time, *Nahwan Nur* (Towards Light) contains a call for moral and social reform to revive the people. *Ila ash-Syabab* (To the Youth) emphasizes the strategic role of the younger generation in change, and *Baina al-Amsi wal-Yaum* (Between Yesterday and Today) compares the past and present conditions of Muslims as material for reflection on awakening. Some of his treatises also discuss aspects of struggle and socio-political systems. *Risalatul Jihad* explains the meaning of jihad comprehensively in the context of the struggle to defend religion and society. At the same time, *Risalatut Ta'lim* contains the principles of developing cadres within the IM. *Al-Mu'tamar al-Khamis* contains an outline of the movement's vision presented at the Brotherhood's fifth conference. *Nizhamul Usar* explained the small-group coaching system (*usrah*) as a cadre-building method (Hayati, 2018).

Works such as *Al-'Aqa'id* discuss the principles of creed, *Nizhamul Hukm* outlines the concept of government in Islam, and *An-Nizham al-Iqtishadi* explains the Islamic economic system from its perspective. *Al-Ikhwān Tahta Rayatil Qur'an* emphasizes the movement's commitment to the Qur'an's values. At the same time, *Da'watuna fi Thaurin Jadid* and *Ila Ayyi Syar'in Nad'un Nas* discuss the new direction of da'wah and the ultimate goal of the Islamic struggle. Overall, Hasan al-Banna's works demonstrate his efforts to build Islam as a comprehensive system encompassing spiritual, educational, social, economic, and political aspects through a structured approach to development and organization (A. Zaeny, 2011).

Hassan Al-Banna's Political Thoughts

Ikhwanul Muslimin (IM) proclaimed itself a political movement at its 5th Congress in 1939, coinciding with the 10th anniversary of its founding. Its two main political objectives constitute its overall goal: first, to liberate the Islamic state from foreign rule. Second, to establish an Islamic state that would freely implement Islamic law, implement a social system, and convey its principles and mission to all humanity (Mansyhur, 2000).

Politics is the science of government or *siyasa*, the science of how to manage a country or organization. The definition and concept of politics, or *siyasa*, in Islam differ significantly from those used by non-Muslims. Politics in Islam directs the community's activities to support and implement these efforts (Hamid & Kadlec, 2010). Implementing Allah's sharia through a system of state and government is a complete system of civilization that encompasses religion and state simultaneously.

Since its founding by Hasan al-Banna, Egypt and the Arab world have been influenced by Western thought, with secular figures restricting religious activities to private matters and limiting the role of mosques. However, according to al-Banna, Islam is a perfect system that encompasses all aspects of life. He emphasized that politics and Islam are inseparable; separating the two would give the impression that Islam is only concerned with ritual worship and not social, economic, or cultural life. Worship must be performed with full awareness, as Rabi'ah Al-'Adawiyah emphasized the importance of spiritual qualities in practice.

The success of the Prophet Muhammad's mission serves as an example of the implementation of a mature political strategy, evident from the migration to Medina to the

victory at the Battle of Mecca. During the migration, the Prophet Muhammad Saw and his companions did not flee under pressure from the Quraysh. Instead, they pursued political consolidation by consolidating internal power and forming a coalition with the Jews and Christians through the Medina Charter. It demonstrates that politics in Islam is an integral part of life, governing both internal relations among the people and external interactions with others.

Politics in Islam has two important dimensions. First, the internal side: namely, managing the government, carrying out administrative duties, detailing rights and obligations, and supervising and correcting rulers when deviations occur. Second, the external side, namely safeguarding the nation's freedom and sovereignty, building self-confidence and authority, and establishing bilateral and multilateral relations to protect national rights and promote international peace through principles that can be called International Law. Thus, politics in Islam is an instrument for achieving the welfare of the people and maintaining the nation's dignity and standing among other nations.

Al-Banna linked faith with political activity, saying, "A Muslim's Islam is not truly complete unless he becomes a politician, possessing a broad outlook and paying sufficient attention to the problems of his nation. A person's Islam leads him to pay attention to the problems of his nation." Al-Banna further stated, "We are politicians in the sense that we pay attention to the problems of our nation and work to achieve complete freedom." Therefore, according to the Ikhwan, politics is the effort to address the internal and external problems of the people, to pay attention to them, and to work for the good of all. It is related to faith and morals and aims to bring about change. This definition is appropriate for the conditions in Egypt, especially during the period of foreign occupation, because it provides internal motivation for individuals to engage in political activity through thought, attention, and effort to change the conditions of the people and makes politics an issue that must be considered by every Muslim (Rasyidin, 2022).

Hassan al-Banna rejected the separation of Islam and politics. He believed that Islam is a comprehensive system encompassing religious, social, economic, and governmental aspects. Politics is part of Islamic teachings and directly related to faith and morals. He divided politics into two aspects: internal (governing government, upholding justice, and monitoring the rulers) and external (maintaining the nation's independence and honor in international relations). Al-Banna's political thought emphasized that politics is a means of

social change grounded in faith, morality, and communal responsibility. Politics is not merely a power struggle, but rather an effort to realize freedom, justice, and the welfare of the people in accordance with Islamic principles.

DISCUSSION

Biographical and Intellectual Background of Sayyid Qutb

Sayyid Qutb (1906–1966) was an Egyptian Muslim thinker and intellectual known as a key figure in the development of 20th-century Islamic thought. He was born on October 9, 1906, in Asyut, Egypt, to a modest family that remained committed to education. He studied at Cairo University, earning a degree in education, and then pursued a career as a teacher, becoming active in the literary world. In his early years, his writings tended to be literary and secular, but he later shifted in orientation.

This change intensified after his 1948 visit to the United States. His experiences there made him critical of what he saw as materialism, individualism, and the moral crisis in Western civilization. Upon his return to Egypt in 1951, he joined the Muslim Brotherhood, a movement previously pioneered by Hasan al-Banna. It was in this environment that he developed his Islamic thought more systematically, particularly regarding the concepts of jihad, Islamic government, and the application of sharia in the life of society and the state.

One of his monumental works is *Fi Zilal al-Qur'an*, a commentary on the Qur'an that emphasizes the relevance of Islamic teachings to the construction of social and political order. In addition, while imprisoned due to pressure from the Gamal Abdel Nasser regime in 1954, he wrote *Ma'alim fi al-Tariq* (Milestones), which contains his ideas on the revival of Islam, the concept of modern jahiliyah, and the importance of the struggle to establish an Islamic system. On August 29, 1966, Sayyid Qutb was executed by the Egyptian government after being accused of involvement in an attempt to overthrow the government. Although he died in prison, his thoughts and works continue to influence various movements and discourses of Islamic thought to this day. Sayyid Qutb's thoughts, especially regarding the application of Islamic law, *jihad*, and the criticism of Western civilization, remain a source of controversy and great influence in the Islamic world, with some considering him a revolutionary thinker and others an extreme ideologue (Dahlia & Muhammad Nor, 2015).

Sayyid Qutb developed several important concepts in Islamic political thought. One of these is the concept of *hakimiyyah*, namely the belief that absolute sovereignty belongs

only to Allah. In the introduction to *Tafsir Fi Zhalil Qur'an*, he explains the most important conclusion he drew from his life under the Qur'an's auspices. The movement of returning to Allah will not be realized except by ruling according to Allah's method, judging Allah's book in all aspects of life, and returning the ruling to Allah Swt.

Sayyid Qutb also explained that the sole cause of humanity's current misery is the exclusion of Islam from human leadership. Therefore, Sayyid Qutb enthusiastically called on Muslims to return to their Lord, their religious teachings, and to take their place in the highest esteem (Bahnasawi, 2003). According to him, laws and systems of life should not be based solely on reason or human agreement, but rather on Islamic law. Therefore, he rejects political systems that are not based on Islamic law and considers them a deviation from the principle of monotheism in social and state life.

In addition, Sayyid Qutb introduced the idea of modern jahiliyyah, namely the view that the condition of "ignorance" or "darkness" does not occur only in pre-Islamic Arab society but also in modern societies that do not apply God's law. He considered that secular systems, materialism, and governments that are not based on sharia are included in the category of jahiliyyah. This concept later became highly influential and was adopted by several radical Islamic movements as a basis for criticizing the state and modern systems. Sayyid Qutb introduced the concept of modern *jahiliyyah* in his interpretation of his book *Fi Zhalil Al-Qur'an* as a condition characterized by human domination over humans, exceeding human obedience to God.

The existence of a system built on human conventions and a reference function for many countries worldwide, such as monarchy, democracy, communism, socialism, materialism, and liberalism that distance humans from God, is a sign of ignorance, according to Sayyid Qutb. Then Sayyid Qutb also considered that he was directly dealing with the Jahiliyyah period, which, at that time in Egypt, was marked by the spread of secularization throughout Egyptian society. And he was a representative exegetical figure in his time, adhering to the Radical-Fundamental school. As for the term *jahiliyyah* that he used in his interpretation discussed above, it was a development and advancement of thought that he introduced, which had previously been advanced by Abu Ala Al-Maududi. If Abu Ala Al-Maududi had limited the term *kejahiliyyah* to apply only to Non-Muslims, Sayyid Qutb argued that within the current Muslim community itself, there are values of ignorance (Muhammad Agorrol Kirom & Durrotul Iqomatin Ni'mah, 2026).

Intellectually, Sayyid Qutb's thought can be described in four main characteristics. First, he was critical of the West, specifically rejecting secularism, materialism, and Western moral values, which he considered deviant from divine teachings. Second, he was textual and ideological, interpreting religious texts with an emphasis on direct application in the system of life and making them the ideological basis of his struggle. Third, he was revolutionary because he called not only for moral improvement but also for comprehensive systemic change. Fourth, he was oriented towards socio-political change in Islam, namely his belief that Islam must be realized in the structures of society and the state, not just in the realm of personal worship (Loboda, 2003).

Works of Sayyid Qutb

In addition to circulating in Islamic countries, his works also circulated in Europe, Africa, Asia, and America. Where there are followers of Ikhwanul Muslimin/IM (the Muslim Brotherhood), it is almost certain that Qutb's books will be available, because he is a prominent Brotherhood figure. Among his works are: *Mubimmat al-Sya'ir fil Hayyawa Syi'ir Jail al-Hadir* 1933, *Naqd Mustaqbal ats-Tsaqafah fi Mishr* 1939, *at-Tashwir al-Fanni fi al-Quran* 1945, *Mashhid al-Qiyamah fi al-Quran*, *Fi Zhilal al-Qur'an* 1953, *Maalim fith-Thariq*, *Asywak* 1947, '*al-Adalah al-Ijtima'iyah fi al-Islam and Ma'rakah al-Islam wa ar-Ra's al-Maliyyah*', *as-salam al-Islami wa al-Islam* 1951, *Hadza ad-Din*, *al-Mustaqbal li Hadza ad-Din*, *Khasais at-Tasawwur al-Islami qa Muqawwimatihi Islam wa Musykilah al-Hadarah*, *Tiket wa Shakhshiyat*, *al-'Adalah al-Ijtima 'iyyah 'fi'l Islam*, *Tifl min al-Qaryah*, and *Mashhid al-Qiyamah fi al-Qur'an* (Esposito & Shahin, 2018b).

Sayyid Qutb had a concept of the ideal government in Islam. According to him, the best government is a supranational government. In this system, the state's territory encompasses the entire Islamic world, with power centralized in the central government. It is managed on the principle of complete equality among all Muslims throughout the Islamic world, without racial or regional fanaticism. Regarding the utilization of regional revenue potential, it is prioritized for the region's benefit. Any excess is deposited into the central government's treasury as a common asset to be used for the common good.

Equal rights between followers of various religions. In this case, the Islamic state will fully guarantee the rights of dhimmis and polytheists who are bound by agreements with Muslims; their rights will be upheld on humanitarian grounds, without differentiating between adherents of one religion and adherents of another religion on issues of human

needs. The Islamic State guarantees absolute equality for society and realizes humanity through worship and social systems (Sanusi, 2013).

Sayyid Qutb's Political Thoughts

Sayyid Qutb, a prominent Egyptian writer and Islamic thinker, was a major influence on Islamic political movements in the 20th century. His thinking encompassed several frequently debated issues, such as politics, social justice, and individual freedom. He believed that radicalism was closely linked to the concept of *Hakimiyyat Allah*, or the power of God. He believed that only God possesses absolute power, and all forms of human government must be based on Islamic teachings.

According to Sayyid Qutb, the term political system refers to the way a government is organized. He believes that a political system defines the duties of government, affirms the rights and obligations of its citizens, and acts as a supervisor over leaders to ensure that Islamic law is implemented and followed by all. He emphasized that Islam is a universal religion and encompasses all aspects of a person's life. A Muslim is considered to have not fully followed the teachings of his religion if he is not involved in politics.

It is based on the fact that the Prophet Muhammad, Saw, was a very strong political leader who succeeded in uniting various community groups in Medina into a state structure called the State of Medina through the creation of the Medina Charter, which was accepted and recognized by all community groups. Sayyid Qutb emphasized that Islam is a comprehensive religion that not only addresses moral and worship issues but also provides guidance on managing various aspects of community life as a whole (Madani, 2025).

Sayyid Qutb stated clearly that true social justice will only be achieved if the Islamic government system is implemented. According to him again, the task of Islamic political experts is more difficult than that of non-Islamic political experts because, in addition to ensuring that people receive their rights and are protected, the more important task is to invite people to return to the truth. For Sayyid Qutb, the Islamic political system should be based on the principle of deliberation. This concept of deliberation can eliminate elements that disrupt the unity of society and provide justice (Syukron et al., 2024). It is because, through this concept, every individual in society must take part in deciding matters related to political life.

His writing in the book *Ma'alim fit Tariq*, with a well-known English translation, *Milestones*, provides a framework for thinking about the principles and framework needed to create a society that meets the requirements for sovereign sharia. Sayyid Qutb has divided society into two: the Islamic society and the *jahili* society. An Islamic society implements Islam in faith and worship, in sharia and nizam, and in morals and behavior. On the other hand, a Jahiliyah society is a society that does not practice Islam. This society is not controlled by Islamic beliefs and conceptions, nor by Islamic values, mizan, sharia, morals, and behavior. The division of society into two types feels strict, black-and-white, and extreme. Thus, the criteria for a society to be called Islamic or ignorant depend on whether or not it adheres to Islamic teachings (Ibrahim & Alwi, 2018).

Sayyid Qutb's political thought held that true social justice can be achieved only by implementing an Islamic system of government based on sharia. According to him, the task of an Islamic politician is not only to ensure the rights and welfare of the people, but also to guide society back to the appropriate teachings of Islam. An Islamic political system must be based on the principle of deliberation or shura, in which society is actively involved in decision-making to maintain unity and justice (Ichsan & Fathurrahman, 2019). In his book *Ma'alim fi al-Tariq* (*Milestones*), he divided society into two groups: an Islamic society that applies Islamic teachings in their entirety in matters of faith, law, and behavior, and an ignorant society that does not consider Islam as the basis for its system and values (Ichsan et al., 2023). Therefore, Qutb's political thought emphasizes the comprehensive application of Islam as the primary foundation for building a just society with good moral values.

CONCLUSION

The political thought of Hassan al-Banna and Sayyid Qutb both underscore Islam as a comprehensive (*syumuliyah*) system inseparable from politics and governance, positing that the revival of the Muslim ummah can only be realized through the implementation of Sharia in individual, societal, and state life. Al-Banna advocated a gradual approach via moral cultivation, education, and organization to establish an Islamic state, viewing politics as a vehicle for social change rooted in creed, ethics, and communal responsibility while rejecting secularism's separation of religion and state. In contrast, Qutb advanced a more ideological and revolutionary framework through the concept of *hakimiyah* (Allah's absolute sovereignty) and modern *jahiliyyah*, asserting that true social justice demands an Islamic

governance system grounded in Sharia and consultative principles (musyawarah). Overall, these thinkers profoundly shaped modern Islamic political thought by emphasizing the integration of religion and state, the application of Islamic law, and moral and social transformation as the foundation for the ummah's resurgence.

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