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Dissertation Summary

Sayyid Qutb (1906-1966) was an Islamic revival key thinker and modern Salafi-jihadi movement influencer. Unfortunately, there exists no scholarly analysis of Qutb's thought. With this in mind, I felt the need to present his views on the State and legal order, which are crucial in understanding the ideological background of the most notorious Islamic terrorist organizations. Thus the main goal of this dissertation is to analyze Sayyid Qutb's concept of the State and legal order, based on his own words written in Quran exegesis.

In my opinion, Qutb's views have not been effectively presented in the realm of Polish political and legal doctrine scholarship. This assessment applies especially to Polish legal science in general, which is marked by an reluctant approach to non-Western thinkers.

In the course of my research, I concluded that it was essential to fill the gap in Polish science with a broad analysis of Sayyid Qutb's views, particularly on State and legal order. The emergence in 2014 of the Islamic State on the territories of Iraq and Syria, whose leaders were influenced by Qutb's model of State creation was an additional factor in focusing of this scope of research. Worth mentioning here is that never before and never after, no other Islamic thinker has, in such a short period of time, ever become so popular globally. Moreover, his comprehensive Quran exegesis, excluding, of course, Quran and Hadith collections, is probably the most frequently translated and widespread Islamic publication.

Qutb's pure Islamic traditionalism applied to modern times, his bold and innovative synthesis has made him a leading ideologue of modern Islamic fundamentalism. He managed to create a succinct concept, which inspired thousands of Muslim to kill and die in the name of the faith. It was the answer of Islamic religious traditionalism to Muslim elite's secularism.

The main goal of Qutb's activity was to protect Islam and Muslims against the destructive influences of Western culture. He operated on the assumption that the insidious infiltration by a hostile culture and ideas were the greatest threats to Islam, which leads to "obnoxious schizophrenia" – a mental crisis of every cognitive and intelligent human being, which is caused by modern way of life.

For modern-day person, immersed in contemporary Western culture, with broad awareness of political and human rights and obligations, it is hard to understand that the scope of civil privileges or duties depends on what you believe in – on your faith. We have to admit, that Islam rejects, and Qutb's doctrine subsumes, any ethnical, racial or class divisions, but at once implements a much more irrational comparison based on religion, which reduce to some kind of "Islamic fascism". In both – Islam and Qutb's doctrine, the Muslim *ubermensch* has arisen, whose position is much more privileged than any of members of other religions in a State governed by the *Sharia* law.

Due to my research, I proposed a thesis, which is the main core of further analysis, that Sayyid Qutb is one of the main ideologues of modern Islamic fundamentalism, and ultimately Salafi-jihadist organizations.

After extensive research, I proposed the following dissertation research hypothesis:

Sayyid Qutb was a creator of the modern concept of the State and legal order based on his own Quran exegesis.

Based on the analyzed subject and research matter, I apply the following research methods.

My dissertation is based on a qualitative method. During further investigation I apply comparative legal method, historically monographic method, historical descriptive method and analytical method.

My work is composed of four chapters:

- I. Understand Islam
- II. State
- III. Legal Order
- IV. Ideas has consequences

Although each chapter deals with a different subject matter, I aimed at showing their complementarity. Additionally, I would like to point out that the second and third chapters of my dissertation are based on Qutb's own writings. The last chapter deals with Qutb's conclusions, which are highly individual and, in my opinion, framed a separate doctrine – *Qutbism*. I also presented Qutb's global impact on contemporary jihadist organizations and its ideologues. The second part of the last chapter titled – *post-Qutbism* contains the results of this research.

In my opinion, dissertation is based on reliable references and has broad grounds in literature. This work could be an abundant source of knowledge about the ideology that impacts modern Muslim fundamentalists. In my opinion, it closely presents the ideology that for more than half of century reshaped young Muslims views on State, society and legal order, not only in Islamic countries, but also beyond them.

In my opinion, it could be stated that, it has also a prognostic value, because it not only presents ideas and threats resulting from the, but also this work points to the potential effects of Qutb's thought.

Wouda 19.06.2020
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