



Seyyed Qutb's analysis of the biopolitical world: the sign of the way is here

Hassan Bakhshizadeh Roghayeh alaei ²

1. Corresponding Author, Assistant Professor, Department of History and Sociology, Mohaghegh Ardabili University, Ardabil, Iran. E-mail: hassan.shahroz@gmail.com
2. Assistant Professor, Department of Educational Sciences, Farhangian University, Tehran, Iran. E-mail: alaei@cfu.ac.ir

Article Info	Extended Abstract
<p>Article type:</p> <p>Research Article</p> <p>Article history:</p> <p>Received:</p> <p>26 - 5 - 2024</p> <p>Received in revised form:</p> <p>6 - 7 - 2024</p> <p>Accepted: 4 - 8 - 2024</p> <p>Published online:</p> <p>23 - 8 - 2025</p> <p>Keywords:</p> <p><i>Lifeworld, biopolitics, Sayyid Qutb, Milestones, Islamic society.</i></p>	<p>Objective: This article explores Islamic biopolitics. To achieve this goal, we analyze the discourse of Islamic biopolitics through a content analysis of Sayyid Qutb's book "Milestones."</p> <p>Hypothesis: This article assumes the importance of Islamism as a discourse that, at the political level, negates nationalist and secular discourses and, at the social level, provides a program for Islamic life. Based on this, we analyze the content of Sayyid Qutb's book "Milestones" as a manifesto of a form of Islamist biopolitics. The dimensions of such research include: defining the problem of the Islamic world, the place of sovereignty, the ethical program, and institutional policymaking.</p> <p>Methodology: Our research is within qualitative methodologies and in the framework of the phenomenological method of analysis. The phenomenological method is the analysis of the ways in which consciousness and experience appear. The work of phenomenology is to study the structure of the mind, experience, and people's awareness of issues. Therefore, this method is used to access Sayyid Qutb's perception and mindset regarding the lifeworld of Muslims (signs of the way) in the form of experimental or descriptive phenomenology (as opposed to interpretive or hermeneutic phenomenology). The themes of this study are derived from biopolitics studies and include challenge, sovereignty, ethics, and policymaking.</p> <p>Findings: Sayyid Qutb's primary idea is that Islam is not a "theory" to deal with hypotheses. Islam is a "program" and deals with "real life." The goal of the Islamic program is to create a lifeworld that is negatively opposed to Western life and positively based on a monotheistic ontology and the policy of reviving the Islamic Ummah and the Qur'anic generation. This political ontology is based on belief, a theme synonymous with faith and submission to the sacred text in Sayyid Qutb's program. The result of this submission is social justice, a theme rooted in the justice of God, meaning acceptance of servitude and consequently the revival of social responsibility with awareness of servitude. The practical realization of these idealistic programs is directed at the institution of the family, both as the foundation of social life and as the institution of producing cultural life, assigning roles, and distributing tasks.</p> <p>Conclusion: Sayyid Qutb's program, as an Islamist biopolitical program, with an emphasis on a system of ideas about Islam, society,</p>



man, belief, and life, practically places the family at the foundation of its politics. According to Sayyid Qutb, humanity today, due to the lack of high values and the bankruptcy of Western democracy, is on the verge of collapse. And the way to salvation is the revival of the Muslim Ummah; Islamic and pioneering community; and the revival of the unique Qur'anic generation, through an institution called the family as a small society. Ultimately, Islamic biopolitics is the management of the family through the control of consciousness and the allocation of roles.

Cite this article: Bakhshizadeh., H., & alaei., R. (2025). Seyyed Qutb's analysis of the biopolitical world: the sign of the way is here. *Biopolitics and Development*, 1 (2), 1-14. DOI: <http://doi.org/10.22034/jbpd.2025.63861>



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Publisher: University of Kurdistan Press.

DOI: <http://doi.org/10.22034/jbpd.2025.63861>