

A Comparative Analysis of Qur'anic Verses on Steadfastness with Emphasis on *al-Mīzān* and *Fī Zilāl al-Qur'ān*

Ali Farsimadan

Department of Law and Comparative Jurisprudence, Faculty of Islamic Denominations, University of Religions and Denominations, Qom, Iran.

Email: a.farsi@urd.ac.ir

ORCID: 0000-0003-3226-0264

Hamid Ghorbani

PhD Student in Quranic Sciences and Hadith Studies, Shahid Chamran University of Ahvaz, Ahvaz, Iran.

Email: alhamid114@gmail.com

ORCID: 0009-0004-1160-2477

Abstract

The present study aims to explicate and compare the concept of steadfastness in two contemporary Qur'anic exegeses, *al-Mīzān fī Tafsīr al-Qur'ān* by Allamah Sayyid Muḥammad Husayn Ṭabāṭabā'ī and *Fī Zilāl al-Qur'ān* by Sayyid Quṭb, with particular emphasis on the role of textual context in uncovering the implications of the relevant verses. The central question is what foundations and functions the two exegetes delineate for steadfastness, despite their shared understanding of it as a necessary corollary of faith and guidance. Employing a descriptive-analytical method and a comparative approach, this study examines their exegetical views concerning the verses on steadfastness, particularly verse ۳۰ of Surah *al-Fuṣṣilat*. The findings indicate that, relying on the Qur'ān by the Qur'ān method of exegesis and the contextual links of the verse, Allamah Ṭabāṭabā'ī regards steadfastness as steadfastness in monotheistic faith and enduring commitment to the requirements of servitude to God and His Lordship. In this reading, the sequence, "Our Lord is Allah; then they remained steadfast,"

signifies the precedence of monotheistic affirmation and the grounding of practical steadfastness in it. The glad tidings of the angels likewise elucidate the reassuring consequences of this firmness in faith. In contrast, through an educational, social, and action-oriented approach, *Sayyid Quṭb* interprets steadfastness not only as doctrinal steadfastness but also as persistent perseverance along the path of invitation, endurance of hardships, and resistance to the obstacles hindering the realization of a monotheistic way of life. The study concludes that *Ṭabāṭabā'ī*'s exegesis focuses more strongly on the epistemic foundations and intra-textual implications of steadfastness, whereas *Sayyid Quṭb* highlights the educational, social, and activist capacities of this concept. Thus, the two exegeses concur on the fundamental connection between steadfastness, monotheism, and guidance, while differing in its scope and mode of application.

Keywords: Steadfastness, Comparative Exegesis, Allamah *Ṭabāṭabā'ī*, *Tafsīr al-Mizān*, *Fī Zilāl al-Qur'ān*.

Introduction

The concept of steadfastness is among the fundamental and strategic concepts within the semantic system of the Qur'an. It acquires meaning through its close connection with such concepts as faith, monotheism, guidance, piety, the straight path, divine guardianship, and righteous action. In numerous verses, the Qur'an presents steadfastness not merely as psychological perseverance or resistance to external hardships, but rather as a comprehensive state of epistemic stability, practical commitment, and continuity on the path of servitude to God. From this perspective, steadfastness is a multilayered concept that pertains both to the doctrinal dimension of the believing individual and to the sphere of individual conduct, social ethics, and the steadfastness of the community of believers. According to Qur'anic teachings, a believer approaches the perfection of guidance

when his or her faith transcends the stage of mental belief and is realized through sustained adherence to the requirements of monotheism, avoidance of deviation from the straight path, and perseverance in righteous action.

The significance of this concept in the Qur'an lies in the fact that steadfastness constitutes the link between faith and the actual realization of divine guidance. Verses such as "Indeed, those who have said, "Our Lord is Allah," and then remained steadfast" and "So remain steadfast as you have been commanded" demonstrate that mere profession of faith is insufficient for attaining religious perfection. Rather, true faith is defined in the light of firmness, perseverance, inner discipline, and commitment to the divine command. Accordingly, steadfastness may be regarded as one of the principal criteria for assessing the sincerity of faith and the degree to which guidance is realized in individual and social life. This concept plays an essential role both in the formation of the believing individual and in the establishment, continuity, and cohesion of the religious community. A society founded upon monotheism cannot preserve its faith-based identity and social mission without steadfastness in its principles, resistance to deviation, and perseverance on the path of truth.

Despite the central position of steadfastness in the Qur'an's epistemic and educational system, its interpretation has not been uniform among exegetes; rather, it has varied in accordance with their theological foundations, exegetical methods, social perspectives, and intellectual contexts. Therefore, examining the views of prominent exegetes regarding the verses of steadfastness can contribute to a more precise understanding of the semantic layers of this concept and its role in Qur'anic thought. Among contemporary Qur'anic commentaries, two works, *al-Mizān fī Tafṣīr al-Qur'ān* by Allamah Sayyid Muḥammad Ḥusayn Ṭabāṭabā'ī and *Fī Zilāl al-Qur'ān* by Sayyid Quṭb, possess particular potential for comparative study because of their scholarly standing, broad influence, and evident differences in their foundations and approaches. Although both commentaries share a concern for

returning to the Qur'an and understanding its guidance-oriented message, they analyze the verses from two distinct intellectual and exegetical horizons.

As a Shi'i exegete and philosopher endowed with a coherent epistemic system, Allamah Ṭabāṭabā'i, in *al-Mīzān*, analyzes Qur'anic concepts within the overall structure of Qur'anic teachings by relying on the method of "Interpreting the Qur'an by the Qur'an" and drawing upon rational, theological, and philosophical foundations. In his view, steadfastness primarily denotes steadfastness in monotheistic faith, continuity in servitude to God, commitment to the straight path, and avoidance of every form of deviation from the course of divine guidance. Accordingly, in *al-Mīzān*, steadfastness is a concept rooted in monotheistic knowledge and is fundamentally connected with the reality of faith, divine guardianship, servitude, and the system of guidance. In his analysis of the verses on steadfastness, Allamah Ṭabāṭabā'i, while attending to the internal connections among the verses, seeks to demonstrate that steadfastness in faith results from the establishment of sound knowledge of God and from the harmonious movement of the human being within the system of divine guidance.

In contrast, Sayyid Quṭb, as an influential exegete in the Sunni world and a thinker concerned with the revival of Islamic society, approaches the verses of the Qur'an in *Fī Zilāl al-Qur'ān* through a literary, educational, social, and action-oriented perspective. In his view, steadfastness is not merely an inner state or an individual virtue; rather, it is an active and transformative force in the social life of the Muslim community. Sayyid Quṭb interprets the verses on steadfastness within the context of faith-based movement, confrontation with ignorance, resistance to social pressures, and efforts to realize a monotheistic society. From this perspective, steadfastness in *Fī Zilāl al-Qur'ān* is associated with steadfastness in the arena of action, fidelity to the requirements of faith, endurance of the hardships of the path of invitation, and resistance to non-monotheistic systems. Therefore, whereas Allamah Ṭabāṭabā'i places greater emphasis on the epistemic and monotheistic

foundations of steadfastness, *Sayyid Quṭb* foregrounds its social, educational, and *Jihād*-oriented dimensions.

Accordingly, a comparative study of these two exegetes' views on the verses of steadfastness is important for several reasons. First, this comparison can demonstrate how a single Qur'anic concept acquires diverse dimensions in the light of two different exegetical methods. Second, the simultaneous examination of *al-Mīzān* and *Fī Zilāl al-Qur'ān* makes it possible to compare Shi'i and Sunni approaches to the interpretation of the Qur'an's guidance-related concepts, not with the aim of accentuating sectarian opposition, but rather to uncover the exegetical and epistemic capacities of both approaches. Third, a comparative analysis of the verses on steadfastness can clarify the relationship among the doctrinal, ethical, educational, and social dimensions of neither this concept, demonstrating that steadfastness in the Qur'an is neither a merely individual nor an exclusively social concept. Rather, it is a comprehensive reality that begins with inner faith and continues in individual conduct and the collective life of the Muslim community.

Accordingly, the principal question of the present study is how Allamah *Ṭabāṭabā'ī* and *Sayyid Quṭb*, in light of their intellectual foundations and exegetical methods, have interpreted the verses pertaining to steadfastness, and what similarities and differences exist between their views in explaining its nature, foundations, effects, and functions. Addressing this question can, in addition to revealing the semantic capacities of the verses on steadfastness, lead to a more comprehensive understanding of the position of this concept within the Qur'an's system of guidance. It appears that both exegetes consider steadfastness to be an essential requirement of faith and a condition for continuity on the path of guidance. However, Allamah *Ṭabāṭabā'ī* analyzes it primarily within the framework of epistemic stability, monotheistic servitude, and the straight path,

whereas *Sayyid Quṭb* places greater emphasis on its social, educational, and mobilizing function in the life of the Muslim community.

Using a descriptive-analytical method and a comparative approach, and drawing on library-based sources, the present study examines Qur'anic verses related to steadfastness, with particular focus on the two commentaries *al-Mīzān* and *Fī Zilāl al-Qur'ān*. First, the principal verses related to steadfastness are identified and classified; subsequently, each exegete's views on these verses are analyzed; and finally, their points of convergence and divergence in terms of foundations, method, implications, and exegetical conclusions are compared. The ultimate aim of this research is to provide a clearer, more comprehensive, and more coherent portrayal of the concept of steadfastness in the Holy Qur'an by drawing on the exegetical capacities of these two prominent contemporary exegetes, and to demonstrate that this concept plays a fundamental role both in shaping the believer's faith-based personality and in the steadfastness and organization of Islamic society.

١. Literature Review

Existing studies on steadfastness are predominantly conceptual or thematic-exegetical. Available research is either incomplete or has examined only a single verse, as noted below:

- The article "Steadfastness in the Qur'an" by Sayyid Muhammad Mirhosseini et al., published in the journal *steadfastness Literature* (Vol. ٢, No. ٣, Fall ٢٠١٠; Vol. ٢, No. ٤, Spring ٢٠١١), points out that steadfastness in the Holy Qur'an is related to patience, forbearance, firmness of step, and steadfastness. Each of these terms represents a specific degree of perseverance, such that patience and forbearance serve as the prerequisite for steadfastness, firmness of step is the second stage, and steadfastness constitutes the third and most essential stage in attaining perseverance in the Qur'an. Furthermore, the

authors identify several factors conducive to achieving firmness of step and steadfastness in the Qur'an, including: giving glad tidings of victory in battle, seeking divine assistance and recalling God's bounties, maintaining a steadfast word, distancing oneself from the promises and threats of the polytheists, refraining from crooked paths, avoiding deviation from one's course, and demonstrating practical consistency and perseverance in action.

- The article "Steadfastness in Religious Practice" by Isa Isazadeh, published in the quarterly Spiritual Provisions for the Holy Month of Ramadan ١٤٤٤, elucidates steadfastness in the teachings of the Ahl al-Bayt (AS) and enumerates the valuable rewards for those who remain steadfast, as well as the factors that consolidate and strengthen steadfastness.
- "The Theory of Resistance and the Strategy of Greater *Jihād*, with Emphasis on Verse ٥٧ of Surah *al-Furqān*," by Hasan Besharati Rad, published in the volume of papers from the National Conference on Islamic Resistance from the Perspective of the Holy Qur'an, examines the concept of *Jihād* and regards it as a general concept encompassing a broad semantic range. In the first instance, *Jihād* is divided into two main branches: "The lesser struggle, meaning struggle against the external enemy, and the greater struggle, meaning struggle against the inner enemy." Both meanings are manifested in Qur'anic verses and are explicitly and frequently observed in the language of the traditions. This study seeks, by focusing on the collocation of *Jihād* with the terms "*kabīr*, *lā tuṭī* ' , and *kāfirūn*," to clarify the strategic role of *Jihād al-kabīr* in the Qur'anic theory of resistance.
- The article "An Examination of the Meaning of Steadfastness and Its Effects in the Qur'an," by Madineh Amani, published in Qur'anic Studies Quarterly, No. ٥٧, Vol. ١٥, spring ٢٠٢٤, addresses the meaning of steadfastness in the Qur'an and the rewards of those who remain steadfast. It also refers to the views of exegetes concerning the meaning of steadfastness, including

perseverance and continuity in acting upon the Book of God and the Sunnah of the Prophet (PBUH), fulfilling all divine rights, remaining steadfast on the straight path, and fully adhering to the religious law. In the verses of Surah *al-Fuṣṣilat*, important rewards are mentioned for those who remain steadfast in the way of God. The descent of the angels, security from fear and sorrow, glad tidings of the promised Paradise, the guardianship of the angels in this world and the hereafter, the availability of whatever they desire, and being welcomed into the Lord's banquet are among the rewards of the steadfast.

- The article "Steadfastness and Perseverance," by Iman Yazdaninia, addresses only the factors, effects, and types of steadfastness in a brief manner.
- The article "Steadfastness: Perseverance in Religion," by Sayyid Abbas Razavi and Gholam Reza Qadami, briefly discusses the concept of steadfastness, its instances, its effects, and its obstacles.
- The article "The Value of Patience and Steadfastness from the Viewpoint of the Qur'an," by Monireh Muhammadian Tabar, focuses mainly on the value of patience and its characteristics in the Qur'an.
- Likewise, a book entitled "Steadfastness," by Sayyid Reza Sadr, contains only a brief, general reference to the verses on steadfastness in one small section of the work.
- The article "An Examination of the Prophet's Steadfastness in the Qur'an," by Abu Taleb Abdullahi, focuses exclusively on examining the Prophet's patience (PBUH) across the various domains of his prophetic mission.

A review of the relevant literature indicates that, despite the importance of the subject, no independent comparative study examining *al-Mīzān* and *Fī Zilāl al-Qur'ān* with respect to this topic was identified. Moreover, each of the aforementioned studies has addressed steadfastness in Qur'anic verses from a particular perspective. Accordingly, the present study undertakes a comparative

examination of the exegetical views of the two commentators and critically analyzes their perspectives. Through this approach, it identifies and presents new findings concerning the subject under investigation. It may therefore be asserted that this research is original and innovative in terms of both its subject matter and methodological approach.

۲. Conceptualization of Steadfastness

۲.۱. The Lexical Meaning of Steadfastness

Steadfastness is derived from the root (*q-w-m*). Various meanings have been proposed for this term, including moderation and uprightness (Zabīdī, ۱۸۸۶ AD/۱۳۰۶ AH: ۱۷, ۵۹۲; Rāzī, ۱۹۹۴ AD/۱۴۱۵ AH: ۵, ۲۰۱۷; Ṭurayhī, ۱۹۸۷ AD/۱۴۰۸ AH: ۳, ۵۶۶), firmness and continuity (Ibn Athīr, ۱۹۹۷ AD/۱۴۱۸ AH: ۴, ۱۲۵), persistence (Farāhīdī, ۱۹۸۸ AD/۱۴۰۹ AH: ۶۹۴), steadfastness, standing, becoming proper, and appraising or assigning value (Dehkhoda, ۱۹۹۴ AD/۱۳۷۳ SH: ۶, ۲۱۸۱). Among these meanings, moderation and uprightness are more widely recognized (Rāzī, ۱۹۹۴ AD/۱۴۱۵ AH: ۵, ۲۰۱۷; Firoozabadi, ۲۰۰۳ AD/۱۴۲۴ AH: ۲, ۱۵۱۷).

In explicating the root "*Qawm*," *Ibn Manẓūr* writes: "The steadfastness of a thing means that it becomes straight and balanced; with respect to an action or an affair, it denotes that it becomes orderly and sound." (Ibn Manẓūr, ۱۹۹۳ AD/۱۴۱۴ AH: ۱۲, ۴۹۸) Likewise, *Ibn Fāris* analyzes the root "*Qawm*" as follows: "The root *Qawm* is a sound root that denotes standing, becoming upright, and moderation." (Ibn Fāris, ۱۹۷۸ AD/۱۳۹۹ AH: ۵, ۳۹)

Rāghib Isfahānī defines steadfastness as "Adherence to the straight path without any deviation from it." (Rāghib, ۱۹۹۱ AD/۱۴۱۲ AH: ۴۱۴)

In a comprehensive sense, given that the fundamental semantic core of this root denotes a concept opposed to sitting, and that its primary meaning is to cause

something to stand or to bring an action into actuality, steadfastness, in light of the desiderative sense of Form *Istifʿāl*, means seeking to stand upright. Continuity, perseverance, and similar notions are regarded as corollaries of its primary meaning (Muṣṭafawī, ١٩٩٥ AD/١٣٧٤ SH: ٩, ٣٤١; Ṭabāṭabāʾī, ١٩٩٦ AD/١٤١٧ AH: ١١, ٤٧٤).

The word steadfastness does not occur in the Qurʾan in its verbal-noun form; however, its verbal forms and active participial form occur forty-seven times. In nine verses, the verbal derivatives of steadfastness are used ten times: "The imperative forms *Istaqim*, "Remain Steadfast," (Hūd: ١١٧; al-Shūrā: ١٥) *Istaqīmā*, "Remain steadfast, both of you," (Yūnus: ٨٩) and *Istaqīmū*, "Remain steadfast" (al-Fuṣṣilat: ٦) are employed to command steadfastness. The forms *Yastaqīm*, "Remains Steadfast" (al-Takwīr: ٢٨) and *Istaqāmū*, "They remained steadfast" (al-Tawbah: ٧; al-Fuṣṣilat: ٣٠; al-Aḥqāf: ١٣-١٤; Jinn: ١٦) are used to express the effects of steadfastness.

In thirty-seven other verses, the term "*Mustaqīm*," the active participle derived from steadfastness, is employed, including, for example, in *Āli ʿImrān*: ٥١, *Yāsīn*: ٤, and *al-Zukhruf*: ٦١. The principal Qurʾanic discussions of steadfastness concern the nine verses that contain its verbal derivatives. With the exception of *al-Tawbah*: ٧, which addresses steadfastness in covenants and agreements, the remaining verses present steadfastness in relation to monotheism and the spiritual journey toward God.

٢,٢. The Terminological Meaning of Steadfastness

In its Qurʾanic sense, steadfastness is a term denoting steadfastness in religion and on the path of truth in the face of deviations (Ibn ʿĀshūr, ١٩٨٤: ١١, ٢٨٢). It also signifies continuous adherence to divine commands without deviation or laxity. In exegetical and theological sources, this concept is generally defined as

perseverance in faith, observance of the religious law, and refraining from departing from the straight path.

In his exegesis of the verse, "So remain steadfast as you have been commanded," (Hūd: ١١٢) Allamah *Ṭabāṭabā'ī* explains steadfastness as remaining firm on the divine path and refraining from transgressing the limits set by God. In his words, steadfastness consists in "Adhering to the path and remaining steadfast upon it without inclining toward excess or negligence." (*Ṭabāṭabā'ī*, *ibid*: ١١, ٣٠٩)

Some exegetes have likewise understood steadfastness as complete commitment to religion and steadfastness in faith. In interpreting the verse, "Indeed, those who say, 'Our Lord is Allah,' and then remain steadfast," (al-Fuṣṣilat: ٣٠) *Fakhr Rāzī* states that steadfastness means "Perseverance in monotheism and continuity in obedience to God without reverting to unbelief or sin." (*Fakhr Rāzī*, ١٩٩٤ AD/١٤١٥ AH: ٢٧, ١١٦)

Rāghib Iṣfahānī also explains the terminological meaning of steadfastness as "Remaining constant and committed to the straight path and not deviating from it." (*Rāghib Iṣfahānī*, ١٩٩١ AD/١٤١٢ AH: ٤٧٨) Among contemporary exegetes, *Sayyid Quṭb* considers steadfastness to extend beyond a merely individual state, defining it as "Steadfastness in belief and conduct, and persistence in striving to establish the divine order in life." (*Sayyid Quṭb*, ١٩٩١ AD/١٤١٢ AH: ٦, ٣٤٤٨)

Therefore, it may generally be concluded that, in Qur'anic and exegetical terminology, steadfastness denotes firmness in faith, continuity in obedience to God, and adherence to the straight path throughout all doctrinal, ethical, and practical dimensions of life.

٣. A Structural and Epistemological Analysis of the Concept of Steadfastness in *al-Mīzān*

Within the Qur'anic epistemological framework, steadfastness constitutes a fundamental concept that represents the connection between faith, action, and

perseverance on the path of guidance. This concept is not limited merely to enduring hardships or resisting external pressures; rather, it also encompasses steadfastness in monotheistic belief, practical commitment to the implications of faith, avoidance of deviation from the straight path, and perseverance in the worship and servitude of God. Accordingly, the verses concerning steadfastness address the reciprocal relationship between inner faith and its manifestation in individual and social conduct. Despite their shared semantic root, exegetes differ in their interpretation of the scope, foundations, and functions of steadfastness, owing to the exegetical principles and intellectual concerns that inform their works (Sharif, ٢٠١٣ AD/١٣٩٢ SH: ٨٥).

Among contemporary Qur'anic commentaries, *al-Mīzān fī Tafsīr al-Qur'ān* by Allamah Ṭabāṭabā'ī and *Fī Zilāl al-Qur'ān* by Sayyid Quṭb provide a suitable basis for a comparative study of this concept, given the differences in their exegetical foundations and methodologies. Drawing on the Qur'an by the Qur'an method of interpretation, contextual evidence, and the conceptual coherence of Qur'anic verses, Allamah Ṭabāṭabā'ī analyzes steadfastness in relation to monotheism, the straight path, and commitment to divine servitude. Consequently, the epistemological and faith-based dimension of this concept assumes particular prominence in his interpretation (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١١, ٣٣٦; ١٧, ٣٧٦). By contrast, adopting a literary, educational, and social approach, Sayyid Quṭb emphasizes, in addition to doctrinal steadfastness, the role of steadfastness in sustaining believers on the path of Islamic propagation, confronting obstacles to the realization of a monotheistic way of life, and ensuring the continuity of the Islamic movement (Quṭb, ١٩٩١ AD/١٤١٢ AH: ٤, ٢٠٠٦; Rezvan, ١٩٩٩ AD/١٤٢٠ AH: ١٤٢).

٣,١. Foundations for the Elucidation of Steadfastness in *al-Mīzān*

Within the exegetical system of Allamah *Ṭabāṭabā'ī*, steadfastness is not merely an ethical recommendation; rather, it constitutes one of the essential components of the Qur'anic framework of guidance. Employing the Qur'an by the Qur'an method of interpretation, he regards steadfastness as an active process in the course of human epistemic and practical perfection. Accordingly, steadfastness denotes the believer's firmness on the path of guidance and commitment to the implications of faith when confronted with factors of deviation and instability.

۳,۲. Steadfastness, Monotheism, and the Straight Path

In his interpretation of the verse, "So remain steadfast as you have been commanded," (Hūd: ۱۱۲) Allamah *Ṭabāṭabā'ī* understands steadfastness as adherence to the path of truth and avoidance of deviation toward either excess or negligence (*Ṭabāṭabā'ī*, ۱۹۹۶ AD/۱۴۱۷ AH: ۱۱, ۳۳۶).

In this understanding, steadfastness is associated with moderation and the conformity of one's actions to the divine command. That is, while remaining steadfast upon the truth, the believer must avoid intellectual and practical tendencies that are incompatible with the straight path. Thus, steadfastness ensures the continuity of the human journey on the path of guidance; without it, practical commitment to religion would lack the necessary stability.

۳,۳. The Relationship between Faith and Steadfastness

The verse, "Indeed, those who say, "Our Lord is Allah," and then remain steadfast," (al-Fuṣṣilat: ۳۰) demonstrates the fundamental relationship between affirming divine lordship and remaining steadfast on the path of truth. Allamah *Ṭabāṭabā'ī* does not regard the declaration "Our Lord is Allah" merely as a verbal claim; rather, he considers it a faith that must manifest itself in practical adherence to divine commands and in avoiding doctrinal and behavioral deviation. Accordingly, steadfastness is the natural fruit of genuine faith and commitment to

the requirements of divine servitude (Ṭabāṭabā'ī, ۱۹۹۶ AD/۱۴۱۷ AH: ۱۷, ۳۷۶-۳۷۷).

Sayyid Quṭb likewise considers faith to be the source of steadfastness; however, he emphasizes its dynamism and social effect. In his view, once faith becomes established within the human soul, it renders the individual resilient in the face of pressures, threats, and deviations, and enables him or her to remain steadfast upon the "Divine Method." (Quṭb, ۱۹۹۱ AD/۱۴۱۲ AH: ۵, ۳۱۱۲)

Thus, whereas Allamah Ṭabāṭabā'ī emphasizes the monotheistic foundation of faith and commitment to worship, *Sayyid Quṭb* highlights its capacity to generate resistance in the realm of action.

۴. *Sayyid Quṭb's Exegetical Approach to the Verses of Steadfastness in Fī Zilāl al-Qur'ān*

۴,۱. The Methodological Origins and Exegetical Approach of *Sayyid Quṭb*

In addressing the concept of steadfastness in *Fī Zilāl al-Qur'ān*, *Sayyid Quṭb* moves beyond the traditional exegetical paradigm, which is largely grounded in lexical, theological, or individual-ethical explanations. By adopting a "Literary-Activist" approach and viewing the concept through the lens of social realism, he rereads steadfastness as a "Civilizational Strategy" for revitalizing the identity of the Islamic community in opposition to modern ignorant structures. Within this interpretive framework, steadfastness is not a static virtue aimed at self-purification; rather, it serves as the driving force behind "Fundamental social transformations" and as a condition for the survival of the school of faith in the arena of confrontation with the tyrannical powers (Quṭb, ۱۹۹۱ AD/۱۴۱۲ AH: ۴, ۲۰۰۶).

۴,۲. The Ontology of Steadfastness as "Firmness upon the Divine Method" (Structural Comprehensiveness)

In his interpretation of the verse, "So remain steadfast as you have been commanded," (Hūd: ١١٢) *Sayyid Quṭb* extends the meaning of steadfastness into the realm of the concrete and lived reality of believers. From his perspective, steadfastness denotes "The complete structural conformity of will, emotion, conduct, and the socio-existential systems of society with divine law." (ibid: ٤, ٢٠٠٧) By underscoring the demanding nature of this command, he maintains that preserving steadfastness requires continuous resistance against two erosive forces: first, "The internal impulses of the self," and second, "The structural pressures of non-divine systems." In this analysis, steadfastness is a dynamic and enduring process that categorically rejects any form of compromise or gradual deviation from foundational principles.

٤,٣. The Verification of Faith and the Theorization of Social Resistance

In his exegesis of the verse, "Indeed, those who say, "Our Lord is Allah," and then remain steadfast," (al-Fuṣṣilat: ٣٠) *Sayyid Quṭb* presents steadfastness as "The test of the efficacy and authenticity of faith." In contrast to theological exegetes who regard faith primarily as mental assent, he maintains that genuine faith possesses a dynamic nature and becomes manifest only through the crucible of practical steadfastness (ibid: ٥, ٣١١٢). He understands divine assistance and the descent of angels not merely as an otherworldly promise, but as "Strategic and reassuring support" for believers who have become socially isolated in their struggle against tyranny power structures. This perspective transforms the verse's spiritual rewards into a means of sustaining perseverance in a "Civilizational Struggle."

٤,٤. The Missionary Dimension and the Preservation of the Movement's Independence under External Pressures

Sayyid Quṭb's analysis of the verse, "Therefore, call [to the faith] and remain steadfast as you have been commanded," (al-Shūrā: ١٥) is explicitly concerned with the "Management of Islamic movements." In his view, steadfastness in this verse entails preserving the authenticity and clearly delineated boundaries of the Islamic call in the face of political pressures and temptations toward compromise (ibid: ٥, ٢٧١٥). Here, the exegete conceives of steadfastness as a defensive strategy for safeguarding the structure of the Muslim community against the erosion resulting from the inducements and threats of external adversaries.

From a comparative and critical perspective, *Sayyid Quṭb*'s approach to the concept of steadfastness may be characterized as "Functionalist and epic-oriented." It is distinguished by its dynamism, its operationalization of Qur'anic concepts to address the concrete challenges confronting the Muslim Ummah, and its transformation of individual ethics into civilizational action. This approach stands in clear contrast to "Epistemological and spiritual-wayfaring" approaches, such as that represented by *al-Mīzān*.

Owing to the predominance of its ideological and political orientation, this approach occasionally overlooks the ontological, mystical, and inner dimensions of steadfastness, thereby reducing the concept to "Socio-political resistance." Nevertheless, *Sayyid Quṭb*'s exegetical framework succeeds in explicating steadfastness as the key to the survival and reproduction of the believing community's identity throughout history.

•. **Factors That Consolidate and Strengthen Steadfastness in the Verses of Steadfastness from the Perspectives of Allamah Ṭabāṭabā'ī and Sayyid Quṭb**

Elucidating the factors that contribute to the formation and strengthening of steadfastness constitutes a significant issue in exegetical studies. In the Qur'an, steadfastness is not merely an ethical virtue or a psychological state; rather, it is a

comprehensive concept denoting firmness in faith, practical commitment to divine guidance, and perseverance in the face of obstacles along the path of truth. A comparative examination of *al-Mizān* and *Fī Zilāl al-Qurʾān* indicates that Allamah Ṭabāṭabāʾī and Sayyid Quṭb regard faith, the remembrance of God, hope in the divine promise and assistance, emulation of the prophets, and patience as among the most important foundations of steadfastness. Nevertheless, they differ in their underlying premises and in their explanation of the functions of these factors. Allamah Ṭabāṭabāʾī primarily analyzes these elements within the framework of monotheism, lordship, self-purification, and the perfection of faith. Sayyid Quṭb, however, in addition to these foundations, emphasizes their practical and social capacity to sustain the believing community and ensure the continuity of the divine call.

٥,١. Remembrance of God and Tranquility of the Heart

The remembrance of God constitutes another factor that reinforces steadfastness. The Holy Qurʾān states: "Verily, it is through the remembrance of God that hearts find tranquility." (al-Raʿd: ٢٨) Allamah Ṭabāṭabāʾī regards tranquility as the outcome of the heart's connection with the immutable and absolute divine reality. Accordingly, a heart that has attained confidence in God and His promises does not become unsettled in the face of doubts and adverse events (Ṭabāṭabāʾī, ١٩٩٦ AD/١٤١٢ AH: ١١, ٣٦٢).

In Sayyid Quṭb's exegesis, the remembrance of God is a living bond with the source of power and reassurance, rather than merely a verbal and individual practice. This bond liberates the believer from feelings of weakness and isolation and strengthens his or her capacity to remain steadfast amid the hardships of the divine call (Quṭb, ١٩٩١ AD/١٤١٢ AH: ٤, ٢٠٧٢). Although both exegetes concur regarding the calming role of *dhikr*, they differ in their analytical perspectives:

Allamah *Ṭabāṭabā'ī* emphasizes its epistemic and inward dimension, whereas *Sayyid Quṭb* highlights its function in fostering resistance and social perseverance.

٥,٢. The Divine Promise and Hope in Divine Assistance

Hope in the divine promises likewise plays a fundamental role in consolidating believers' steadfastness. In the continuation of the verse concerning steadfastness, the angels give believers the following glad tidings: "Do not fear, nor grieve; rather, rejoice in the Paradise that you were promised." (al-Fuṣṣilat: ٣٠)

Allamah *Ṭabāṭabā'ī* regards this glad tiding as one of the consequences of steadfastness in faith; by dispelling fear and grief, it provides a spiritual foundation for continuing along the path of truth (*Ṭabāṭabā'ī*, ١٩٩٦ AD/١٤١٧ AH: ١٧, ٣٧٧).

Sayyid Quṭb likewise considers divine aid and victory to accompany believers who remain steadfast, and he views the *Sakīnah* arising from such assistance as a factor that enhances their capacity for resistance in the path of the divine call (*Quṭb*, ١٩٩١ AD/١٤١٢ AH: ٥, ٣١١٣). Thus, in both exegetical works, the divine promise provides the basis for overcoming fear and incapacity. Nevertheless, Allamah *Ṭabāṭabā'ī* situates it within the horizon of the perfection of faith and the fulfillment of the divine promise, whereas *Sayyid Quṭb* emphasizes its role in fostering collective steadfastness.

٥,٣. Patience and Striving

Patience and striving are indispensable to the continuity of steadfastness, since steadfastness on the path of divine guidance cannot be realized without enduring hardships, resisting carnal desires, and remaining firm in times of trial. Allamah *Ṭabāṭabā'ī* considers patience to be one of the pillars of the human being's faith-based movement, upon which the continuity of faith and righteous action depends (*Ṭabāṭabā'ī*, ١٩٩٦ AD/١٤١٧ AH: ١٦, ١٤٩).

Sayyid Quṭb likewise interprets patience as active and conscious steadfastness, rather than passive endurance: "A force that enables believers to remain firm in the face of social pressures and the obstacles to the realization of monotheistic values." (Quṭb, ١٩٩١ AD/١٤١٢ AH: ٤, ٢٠٠٧) Accordingly, in Allamah Ṭabāṭabā'ī's exegesis, patience is more closely connected with faith-based spiritual wayfaring and inner purification, whereas in *Sayyid Quṭb*'s interpretation, it is associated with social engagement and the continuity of reformative action.

A comparative examination of the two commentaries indicates that steadfastness emerges from the interaction of monotheistic faith, the remembrance of God, hope in divine assistance, emulation of the prophets, and patience. Both exegetes regard steadfastness as inseparable from genuine faith and perseverance in divine guidance. Allamah Ṭabāṭabā'ī, however, foregrounds its epistemic and inward dimensions by focusing on monotheism, lordship, tranquility of the heart, and faith-based spiritual wayfaring. By contrast, *Sayyid Quṭb*, in addition to these foundations, emphasizes the formative, social, and mobilizing functions of steadfastness in sustaining the believing community. Consequently, steadfastness in the Qur'an is a multidimensional concept: "It begins with inner stability and finds expression in individual practice and social perseverance."

٦. The Effects of Steadfastness in the Qur'anic Verses from the Perspectives of Allamah Ṭabāṭabā'ī and Sayyid Quṭb

An examination of the views of these two exegetes indicates that steadfastness in the Qur'an produces wide-ranging effects in the spiritual, psychological, and social domains, which are discussed below.

٦.١. The Descent of Divine Assistance and Angelic Confirmation

One of the most significant effects of steadfastness in the Qur'an is the descent of divine assistance and the confirmation provided by the angels. The Holy Qur'an

states: "Indeed, those who say, "Our Lord is Allah," and then remain steadfast, the angels descend upon them, saying, "Do not fear, nor grieve." (al-Fuṣṣilat: ٣٠)

In his interpretation of this verse, Allamah Ṭabāṭabā'ī explains that steadfastness in faith and righteous action causes the angels to descend upon believers and give them glad tidings of security and tranquility. In his view, the descent of the angels signifies a form of divine confirmation and support for those who remain firm on the path of monotheism (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١٧, ٣٧٦-٣٧٧).

Sayyid Quṭb likewise emphasizes in his interpretation of this verse that steadfastness connects believers with the unseen realm and enables them to benefit from divine forces. By instilling tranquility and hope, the angels strengthen believers along the path of faith and the divine call (Quṭb, ١٩٩١ AD/١٤١٢ AH: ٥, ٣١١٢-٣١١٣). Accordingly, both exegetes regard the descent of divine assistance as one of the significant effects of steadfastness in the Qur'an.

٦,٢. Achieving Peace of Mind and Heart

Another significant effect of steadfastness is the attainment of inner tranquility and reassurance. The Holy Qur'an presents tranquility of the heart as one of the most important divine blessings granted to believers. Allamah Ṭabāṭabā'ī maintains that a person attains genuine tranquility when he or she remains steadfast on the path of divine guidance. This is because steadfastness brings faith, thought, and action into harmony and prevents spiritual anxiety and instability (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١١, ٣٦٢).

In his interpretation of the verses concerning steadfastness, Sayyid Quṭb likewise speaks of the descent of *Sakīnah* upon the hearts of believers and regards it as the outcome of perseverance on the path of faith. In his view, this inner tranquility grants believers a spiritual strength that enables them to withstand hardships and social pressures (Quṭb, ١٩٩١ AD/١٤١٢ AH: ٥, ٣١١٣).

٦,٣. The Glad Tidings of Paradise and Ultimate Salvation

The glad tidings of Paradise and eternal felicity constitute another significant effect of steadfastness in the Qur'an. The continuation of the verse from Surah *al-Fuṣṣilat* states: "And receive the glad tidings of Paradise that you were promised." (al-Fuṣṣilat: ٣٠) In his interpretation of this verse, Allamah Ṭabāṭabā'ī explains that steadfastness in faith and righteous action brings a person to a level of perfection at which he or she becomes worthy of receiving the promise of Paradise and divine pleasure. From his perspective, this glad tiding expresses the ultimate consequence of perseverance on the path of truth and adherence to divine guidance (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١٧, ٣٧٧).

Sayyid Quṭb likewise regards this verse as signifying the connection between steadfastness and the fulfillment of the divine promises. He emphasizes that believers who remain steadfast will ultimately attain everlasting felicity and divine blessings (Quṭb, ١٩٩١ AD/١٤١٢ AH: ٥, ٣١١٣).

٦,٤. The Progress and Sustainability of the Believing Community

From the Qur'anic perspective, steadfastness produces substantial consequences for the endurance and progress of the believing community, in addition to its individual effects. In his exegesis of the verses pertaining to steadfastness, *Sayyid Quṭb* underscores that perseverance in faith and the divine call preserves the identity of the Islamic society and guarantees the continuity of its movement against social pressures and ideological deviations. In his view, a society that remains steadfast upon divine principles acquires the capacity to resist non-divine systems and persists in realizing monotheistic values (Quṭb, ١٩٩١ AD/١٤١٢ AH: ٤, p. ٢٠٠٧).

By contrast, although Allamah Ṭabāṭabā'ī takes into account the social effects of steadfastness, he places greater emphasis on its guiding and formative function within the individual sphere. In his perspective, steadfastness establishes faith firmly within the human heart and ensures the individual's continued advancement

along the path of divine guidance; this very internal stability lays the groundwork for the rectification of individual conduct and, consequently, that of society (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١١, ٣٣٦). Accordingly, social reform in Allamah Ṭabāṭabā'ī's thought is grounded in individual steadfastness and perseverance along the path of guidance.

Therefore, steadfastness in the Qur'an is a multidimensional concept that plays a foundational role in both the individual cultivation and the collective life of believers. Among its principal effects are the descent of divine assistance, tranquility of the heart, the glad tidings of eternal felicity, and the sustainability of the faith-based community. The distinction between the two exegetes lies in the fact that Allamah Ṭabāṭabā'ī primarily accentuates the epistemic and guiding dimension of steadfastness within individual spiritual wayfaring, whereas Sayyid Quṭb, alongside these foundations, highlights its socio-civilizational function in preserving the identity and advancing the progress of the Islamic community.

٧. Obstacles to the Consolidation and Strengthening of Steadfastness in the Verses from the Perspectives of Allamah Ṭabāṭabā'ī and Sayyid Quṭb

In the Holy Qur'an, steadfastness signifies perseverance and firmness along the path of divine guidance, as well as practical adherence to God's commandments. This concept occupies a foundational position within the formative system of the Qur'an, since the continuity of faith and the realization of divine objectives in both the individual and collective lives of believers depend upon it. Nonetheless, in addition to enjoining steadfastness, the Qur'an points to factors that can hinder the consolidation and enhancement of this state in human beings.

An examination of the views of Allamah Ṭabāṭabā'ī in *al-Mīzān* and Sayyid Quṭb in *Fī Zilāl al-Qur'ān* reveals that the obstacles to steadfastness can primarily be analyzed across three domains: doctrinal, ethical, and social.

٧,١. Following the Desires of the Lower Self

Following the desires of the lower self, as one of the principal obstacles to steadfastness, is a central concern of the exegetes in *al-Shūrā*: ١٥: "Therefore, call [to the faith] and remain steadfast as you have been commanded, and do not follow their desires." Nevertheless, although Allamah Ṭabāṭabā'ī and Sayyid Quṭb initially concur in identifying self as an obstacle, their analyses face significant challenges with respect to their epistemological foundations.

Drawing on his rational and philosophical approach, Allamah Ṭabāṭabā'ī regards following one's desires as a knowledge-destroying factor that conceals the straight path by obscuring practical reason (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١٨, ٦٢).

The criticism directed at this view concerns its excessive emphasis on the subjective and inward dimensions of deviation and its rationalistic explanation of misguidance, which overlooks the structural and institutional consequences of desire-worship at the social level.

By contrast, through an ideological reading, Sayyid Quṭb considers following one's desires synonymous with submission to the authority of ignorant rule and to non-divine standards (Quṭb, ١٩٩١ AD/١٤١٢ AH: ٥, ٢٧١٥). The fundamental criticism of Sayyid Quṭb's position likewise concerns his political reductionism, since he reduces the inner, psychological, and spiritual-wayfaring context of the self to an external and political struggle.

Accordingly, while *al-Mizān* falls short of explaining the outward, dynamic, and active dimensions of *steadfastness* in confronting collective desires, *Fī Zilāl al-Qur'ān* neglects the epistemological dimensions and the inner purification of the self within the sphere of individual development.

٧,٢. Attachment to the World and the Inclination toward Material Interests

Attachment to the world and the prioritization of material interests over higher values constitute another key obstacle that weakens the construct of steadfastness.

In the exegetical readings of Allamah *Ṭabāṭabā'ī* and *Sayyid Quṭb*, this obstacle is analyzed through two distinct approaches.

Drawing on the Qur'an-by-the-Qur'an method and a rational-innate approach, Allamah *Ṭabāṭabā'ī* considers the preference for material life over the Hereafter to result from the human being's departure from inner equilibrium and the deviation of the perfection-seeking nature. In his view, attributing intrinsic importance to the contingent affairs of worldly life prevents the apprehension of the reality of monotheism and weakens steadfastness in the face of divine trials (*Ṭabāṭabā'ī*, ۱۹۹۶ AD/۱۴۱۷ AH: ۱۳, ۷۴). The methodological criticism directed at the analysis in *al-Mīzān* is that Allamah *Ṭabāṭabā'ī* formulates the phenomenon of worldliness primarily within the epistemological and individual domains and, to some extent, overlooks the structural, economic, and institutional consequences of attachment to the world in eroding the social *steadfastness* of the Islamic community (Shafiei, Molaeinia and Mu'addab, ۱۹۸۱ AD/۱۴۰۲ AH: ۸۱).

By contrast, in *Fī Zilāl al-Qur'ān*, *Sayyid Quṭb* adopts a dynamic and sociological approach and regards worldliness as synonymous with passivity in the face of the material structure of ignorance and evasion of the costs of striving in the cause of truth. He maintains that material attachment prevents the preservation of freedom of conscience and constitutes a factor contributing to compromise with falsehood (Quṭb, ۱۹۹۱ AD/۱۴۱۲ AH: ۴, ۲۰۰۷). The fundamental criticism of *Sayyid Quṭb*'s reading concerns the predominance of his ideological and political perspective. He rapidly connects the inclination toward material benefits, which may be rooted in human beings' natural and psychological needs, to theological and political oppositions, such as truth and falsehood or Islam and ignorance, and consequently falls short of analyzing the ethical nuances and hidden layers of the desires of the lower self within the domain of individual spiritual wayfaring (cf. Karami, ۲۰۱۲ AD/۱۳۹۱ SH: ۱۵).

Accordingly, a critical engagement with the views of the two exegetes indicates that, in explaining worldliness, Allamah *Ṭabāṭabā'ī* focuses primarily on the deviation of human perception from the ultimate goal of the Hereafter and its consequences for individual faith and knowledge. *Sayyid Quṭb*, by contrast, regards worldliness not only as an inward affliction but also as a condition that gives rise to the passivity of the *Ummah* in the face of the material order and ignorant values. Therefore, a comprehensive explanation of the obstacles to steadfastness appears to require the integration of the two inward and outward horizons (*Ṭabāṭabā'ī*, *ibid*: ١٠, commentary on *Hūd*: ١٥-١٦; vol. ١٨, commentary on *al-Shūrā*: ٢٠; *Sayyid Quṭb*, *ibid*: ٤, commentary on *Hūd*: ١٥-١٦; ٥, commentary on *al-Shūrā*: ٢٠).

٧,٣. Social Pressures and Environmental Influence

Among the other obstacles to steadfastness identified in the Qur'an are social pressures and susceptibility to environmental influence. In various verses, the Holy Qur'an prohibits blind conformity to the majority and submission to social pressures. In interpreting the verses that refer to following the majority, Allamah *Ṭabāṭabā'ī* explains that many forms of human deviation result from environmental influence and adherence to prevailing social currents. Genuine steadfastness, however, requires commitment to the truth even under conditions of social opposition (*Ṭabāṭabā'ī*, ١٩٩٦ AD/١٤١٧ AH: ٧, ٢٦٧).

Similarly, in interpreting the verses related to steadfastness, *Sayyid Quṭb* refers to social and cultural pressures and maintains that ignorant society continually seeks to divert believers from the path of the divine call. Accordingly, submitting to such pressures constitutes a serious obstacle to perseverance on the path of truth (*Quṭb*, ١٩٩١ AD/١٤١٢ AH: ٥, ٣١١٢).

٧,٤. Weakness of Faith and Doubt in Religious Beliefs

From the perspective of the Qur'an and Qur'anic exegesis, weakness of faith and doctrinal doubt are among the most significant factors undermining steadfastness. In his interpretation of the verses related to faith and hypocrisy, Allamah *Ṭabāṭabā'ī* explains that steadfastness can be achieved only when faith becomes firmly rooted in the heart. Otherwise, doubt and weakness of belief may divert a person from the path of truth when confronted with trials and pressures (*Ṭabāṭabā'ī*, ١٩٩٦ AD/١٤١٧ AH: ١٧, ٣٧٦). *Sayyid Quṭb* likewise regards weakness of faith as the principal cause of instability on the path of the divine call and considers profound faith in God and His promises a necessary condition for perseverance in the face of difficulties (*Quṭb*, ١٩٩١ AD/١٤١٢ AH: ٥, ٣١١٢).

In addition to calling for steadfastness, the Holy Qur'an also identifies obstacles that may weaken or eliminate it. In the analyses of both exegetes, the most important of these obstacles are following the desires of the lower self, attachment to the world, social pressures, and weakness of faith. Allamah *Ṭabāṭabā'ī* primarily examines these factors within the framework of an epistemological-ethical analysis and the system of divine guidance. *Sayyid Quṭb*, while acknowledging these dimensions, places greater emphasis on the role of social conditions and the confrontation between Islamic society and non-divine systems in undermining steadfastness.

This comparative reading demonstrates that steadfastness in the Qur'an is a multidimensional concept and that its preservation and strengthening require the simultaneous recognition of and resistance to doctrinal, ethical, and social obstacles. The common ground between the two exegetes lies in their recognition of the fundamental significance of these factors, whereas their difference lies in the emphasis and depth of their analyses: an epistemological-ethical emphasis in *Ṭabāṭabā'ī* and a social-civilizational emphasis in *Quṭb*.

٨. A Comparative Analysis of the Similarities and Differences between the Views of Allamah Ṭabāṭabā'ī and Sayyid Quṭb on the Concept of the Verses Concerning Steadfastness

The concept of steadfastness is one of the fundamental concepts in the Qur'an's epistemological and educational system. It denotes steadfastness on the path of guidance, perseverance in faith, and practical adherence to divine teachings. In addition to its individual dimension, this concept also plays a significant role in the social sphere and in religious propagation. Accordingly, the exegetical study of the verses related to steadfastness occupies an important position in contemporary Qur'anic studies.

Among contemporary Qur'anic commentaries, *al-Mīzān fī Tafṣīr al-Qur'ān* by Allamah Ṭabāṭabā'ī and *Fī Zilāl al-Qur'ān* by Sayyid Quṭb provide a suitable basis for a comparative study of this concept, owing to their differences in intellectual foundations, exegetical methodology, and approaches to the Qur'anic text. Although both exegetes interpret steadfastness as steadfastness on the path of truth, a closer examination of their views indicates that Allamah Ṭabāṭabā'ī places greater emphasis on the epistemological, monotheistic, and spiritual-wayfaring dimensions of steadfastness. Sayyid Quṭb, by contrast, in addition to acknowledging these dimensions, highlights its social, educational, and civilizational functions.

Accordingly, adopting a comparative approach, the present study seeks to explain the similarities and differences between the two perspectives and to analyze the manner in which the epistemological dimensions of steadfastness are represented in *al-Mīzān*, as well as its social-civilizational function in *Fī Zilāl al-Qur'ān*.

٨,١. Points of Convergence

From the perspective of both exegetes, steadfastness signifies perseverance and steadfastness on the path of truth, together with practical adherence to the divine

command. Accordingly, the views of the two exegetes share several common elements, which are discussed below.

٨,١,١. A Distinction in Approach: Monotheism-Based Epistemological Steadfastness versus Social Activism in the Path of Religious Propagation

In interpreting the phrase, "Therefore, remain steadfast as you have been commanded," Allamah Ṭabāṭabā'ī examines steadfastness from an epistemological and individual spiritual perspective. For him, steadfastness means adhering continuously to the straight path, which is rooted in monotheistic faith. In this sense, steadfastness may be understood as an inward and coherent process arising from the persistence of monotheistic belief (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١١, ٣٣٦).

Sayyid Quṭb, however, adopts an entirely sociological and activist-oriented perspective. He views steadfastness not merely as an inward commitment but as a movement-oriented stance against the structure of tyranny. Whereas Allamah Ṭabāṭabā'ī describes steadfastness within the philosophical framework of the "Straight Path," Sayyid Quṭb defines it within the sphere of practical action as a departure from the framework of ignorant norms and steadfast adherence to the "Divine Method." (Quṭb, ١٩٩١ AD/١٤١٢ AH: ٤, ٢٠٠٦)

٨,١,٢. Faith: "Rational Entailment" versus "Concrete Commitment"

In explaining the verse "Then they remained steadfast," the fundamental difference between the two exegetes becomes more evident in their interpretation of the relationship between "Faith" and steadfastness. Drawing on a grammatical analysis of the particle *Thumma* (then), Allamah Ṭabāṭabā'ī regards steadfastness as the "Necessary Consequence" of genuine faith. From his perspective, true faith

automatically leads to steadfastness in one's spiritual conduct (Ṭabāṭabā'ī, ۱۹۹۶ AD/۱۴۱۷ AH: ۱۷, ۳۷۶-۳۷۷). This approach defines steadfastness within the category of "Faith."

By contrast, *Sayyid Quṭb* views faith not as a static state but as a "Challenging Commitment." He considers *steadfastness* the "Test of the truthfulness" of faith in the crucible of environmental pressures; that is, faith is genuine only when it remains unshaken in its interaction with external pressures. This perspective transforms the nature of steadfastness from an inward process, as understood by Allamah Ṭabāṭabā'ī, into a form of "External and social resistance," as emphasized by *Sayyid Quṭb* (Quṭb, ۱۹۹۱ AD/۱۴۱۲ AH: ۵, ۳۱۱۲).

۸,۱,۳. Divine Assistance: "The Reward of Spiritual Wayfaring" versus "Support for Striving Believers"

In interpreting the consequences of steadfastness, namely, the descent of the angels, Allamah Ṭabāṭabā'ī regards this promise as a "Creative" and spiritual reward granted to the spiritual wayfarer who has attained pure monotheism. This interpretation belongs to the conceptual framework of mysticism and wisdom (Ṭabāṭabā'ī, ۱۹۹۶ AD/۱۴۱۷ AH: ۱۷, ۳۷۷).

Sayyid Quṭb, however, considers this unseen assistance a "Psychological and Strategic Support" for the striving believer. In his view, believers engaged in the process of transforming society require a form of tranquility that transcends this world, and the angels bestow this tranquility upon the "Soldier of the divine way." Indeed, in *Sayyid Quṭb's* thought, divine assistance constitutes the "Capital of Perseverance" in the struggle against tyranny, rather than merely the final reward of faith (Quṭb, ۱۹۹۱ AD/۱۴۱۲ AH: ۵, ۳۱۱۳).

Accordingly, in both perspectives, steadfastness is a comprehensive concept that cannot be reduced to a mere moral virtue; rather, it expresses the human being's all-encompassing commitment to the path of divine guidance.

٨,٢. Points of Divergence

Despite the semantic commonalities in the concept of steadfastness, a comparative analysis of *al-Mīzān* and *Fī Zilāl al-Qur'ān* reveals fundamental differences in the epistemological foundations and functional approaches adopted by the two exegetes. These differences can be formulated along the following two methodological axes:

٨,٢,١. Distinctions in Methodological Foundations and the Ontology of Steadfastness

In *al-Mīzān*, Allamah Ṭabāṭabā'ī adopts the method of "Interpreting the Qur'an by the Qur'an" and, drawing on the foundations of Transcendent Philosophy and *Ijtihādī* theology, defines the concept of steadfastness within the epistemological system of the "Straight Path." Within this framework, steadfastness, before being an externally oriented action, constitutes an inward and endogenous process directed toward "Epistemic Steadfastness"; that is, the continuity of monotheistic awareness, which is gradually manifested in the conduct of believers (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١١, ٣٣٦; ١٨, ٤٨).

By contrast, Sayyid Quṭb's approach in *Fī Zilāl al-Qur'ān* is literary and dynamic. Adopting a phenomenological perspective on social transformations, he rereads steadfastness not merely as an inward category but in relation to the collective life of the Muslim *ummah*. From his perspective, steadfastness carries civilizational implications and denotes active resistance to ignorant structures, as well as the preservation of religious identity in the face of contemporary cultural and political pressures (Quṭb, ١٩٩١ AD/١٤١٢ AH: ٤, ٢٠٠٧).

٨,٢,٢. Divergence in Functional Outcomes: Individual Spiritual Wayfaring versus Civilizational Action

Reflection on these two perspectives indicates that the exegetical outcome of Allamah Ṭabāṭabā'ī's approach is oriented toward "Individual spiritual wayfaring and the perfection of the soul," such that steadfastness is presented as the guarantor of the preservation of faith amid an individual's intellectual and ethical turbulences. In Sayyid Quṭb's view, however, steadfastness functions as a "Driving Force" for social transformation and the realization of divine sovereignty. In effect, Sayyid Quṭb transfers steadfastness from the sphere of "Individual Ethics" to the arena of "Social Struggle."

The foregoing comparative study confirms that the concept of steadfastness within the Qur'an's semantic system possesses multilayered implications. Allamah Ṭabāṭabā'ī's perspective elucidates the "Systematic and Dynamic" dimension of steadfastness as the basis for the spiritual wayfarer's steadfastness in faith, whereas Sayyid Quṭb's perspective emphasizes its "Social and Civilizational" dimension in fostering the stability of the community of believers. Therefore, a comprehensive interpretation of this concept requires integrating Ṭabāṭabā'ī's epistemological approach with Sayyid Quṭb's dynamic approach, so that a complete understanding of steadfastness may be derived both as steadfastness in faith and as a strategy for perseverance within the Muslim *Ummah*.

Conclusion

Based on the comparative analysis of the verses on steadfastness in *al-Mīzān* and *Fī Zilāl al-Qur'ān*, the principal scholarly findings of this research may be stated as follows:

The first contribution of the study is that it has moved steadfastness beyond the level of an individual moral virtue and reread it as a foundational concept in the Qur'an's epistemic, educational, and social architecture. On this basis, steadfastness does not merely mean personal steadfastness in the face of hardship; rather, it is a coordinated system of doctrinal stability, practical perseverance, and

social resistance that plays a role in shaping the individual and collective identity of believers.

The presentation of a three-dimensional integrative model of Qur'anic steadfastness is another contribution of the study. This model, based on a systematic synthesis of the two exegetical readings in *al-Mīzān* and *Fī Zilāl al-Qur'ān*, identifies three interrelated dimensions in explicating this concept:

- The epistemic–faith dimension is the foundation of all other dimensions; it constitutes the basis for the establishment of faith in belief, heartfelt submission, and continuous practical commitment to divine lordship, and it creates the conditions for psychological stability and existential security for the believer on the straight path.
- The volitional–practical dimension consists of perseverance in righteous action, inner struggle, and steadfastness against the shocks and difficulties of the path of guidance; it is the dimension that links the steadfastness of belief to concrete and continuous behavior and is a common point in both interpretations.
- The social–civilizational dimension refers to continuity in the process of divine call, structured resistance to opposing systems, and efforts to establish monotheistic values in society; this dimension carries steadfastness beyond the individual sphere and turns it into a driving force of collective movement and the identity-forming element of the *Ummah*.

These three dimensions are not separate components or parallel levels; rather, they form an interdependent hierarchy: "Epistemic stability (the first dimension) provides the basis for practical perseverance (the second dimension), and practical perseverance is itself a condition for the realization of social agency and civilizational resistance (the third dimension)."

Accordingly, Qur'anic steadfastness cannot be understood through only one of these dimensions; it is instead a multilayered and systematic reality that arises from the synergistic linkage of monotheistic faith, practical commitment, and social agency. In other words, the model formulates a correlational relationship between the believer's psychological security (the inward dimension) and his or her social agency (the outward dimension), showing that neither can be fully realized without the other.

The present study has shown that the difference between Allamah *Ṭabāṭabā'ī* and *Sayyid Quṭb* is not merely a difference of expression or emphasis; rather, it is rooted in their methodological foundations and intellectual presuppositions. In *al-Mīzān*, steadfastness is analyzed primarily in the horizon of monotheistic knowledge, inner stability, and the preservation of faith, whereas in *Fī Zilāl al-Qur'ān* this concept is understood in the context of the movement of Islamic Islamic call, social resistance, and the realization of divine values in society. This distinction constitutes an important contribution to understanding the relation between exegetical method and the semantic outcomes it produces.

Another important result of the research is that a correlational relationship exists between inner steadfastness and social perseverance. According to this finding, the epistemic stability and psychological security of the believer provide the basis for sustainable social agency, and social resistance without the support of faith and inner stability will lack the necessary endurance. Therefore, the study demonstrates that in the Qur'anic logic, individual and social steadfastness are not two separate domains, but two connected levels of a single reality.

By comparing two influential commentaries belonging to two different intellectual traditions, this research shows that comparative study of Qur'anic exegesis can open new horizons in the understanding of Qur'anic concepts. The comparison of *al-Mīzān* and *Fī Zilāl al-Qur'ān* makes it clear that a Qur'anic concept can possess both epistemic and inward-oriented capacities and, at the same time, social,

civilizational, and movement-generating capacities. This approach goes beyond merely reporting the views of the exegetes and leads to the production of an integrated and theory-oriented understanding of the concept of steadfastness Qur'anic foundation for believer-centered resistance; within this framework, resistance as a Qur'anic foundation for believer-centered resistance. Within this framework, resistance is not merely an external reaction to pressures, but the result of epistemic stability, faith-based commitment, and the divine orientation of the believer. This finding may be useful in studies of the psychology of resistance, religious education, the sociology of religion, and social theology.

The three-dimensional model presented in this research has the capacity to be applied in future studies to the historical, educational, and social manifestations of steadfastness. For example, it may be employed in analyzing the steadfastness of the prophets, the resistance of faith communities, the religious education of the younger generation, or models of Islamic governance. Thus, the present study, in addition to offering a comparative exegetical synthesis, provides a theoretical horizon for future interdisciplinary research.

The main achievement of this research is that, by integrating the two exegetical readings of *al-Mizān* and *Fī Zilāl al-Qur'ān*, it has reread Qur'anic steadfastness as a comprehensive, multilayered, and civilization-building concept, a concept that begins with the inner stability of faith, appears in practical perseverance, and reaches its fullness in social resistance and the civilizational movement of the Islamic *Ummah*.

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