

**Arab Republic of Egypt**

**Ministry of Awqaf**

**State-Related Jurisprudence *and the Group-Related  
Jurisprudence***

By

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**In the Name of Allah, Lord of Mercy, Giver of Mercy**

**“I only want to put things right as far as I can. I cannot succeed without Allah’s help: I trust in Him, and always turn to Him....” (The Quran, 11:88)**

## **In the Name of Allah, Lord of Mercy, Giver of Mercy**

### **Introduction**

All praise is due to Allah, Lord of the worlds; may Allah's Peace and Blessings be upon the seal of all the Prophets and Messengers, Muhammad Ibn Abd Allah, his household, Companions and those who follow his guidance till the Day of Judgment.

There is a great difference between State-related Jurisprudence that raises awareness about the challenges facing the state, the ways of preserving it, the inevitability and legitimacy of defending it, and making sacrifices in its cause on one side; and the pragmatism of the Group that builds its foundation, in most cases, on its endeavors to weaken the state and overthrow its system to replace it with its own regime. The Group struggles to do so even if these actions led to the collapse of the state itself, wiping it off the world map, reducing it to small, ineffective entities, or even ending its existence through tearing it apart and paving the way for other states or powers to dominate it.

Extremist Groups regard anything that strengthens the state as a factor operating to their disadvantage. On the other hand, they see anything that weakens it as a factor serving their interests and getting them nearer to fulfill their wishes. This is due to the fact that any Group cannot seize power or overthrow a system except when the state reaches the stage of weakness, collapse and failure. These Groups work according to a systematic strategy that aims at provoking peoples' sense of alienation from their rulers. In other words, they spare no effort to demonize any ruling political system even if it was following the just path of Umar Ibn Al-Khattab himself. They claim that they protect the religion though they distort the words from their proper usages and twist the meanings of the religious texts. Prophet Muhammad (PBUH) warned us against those Groups and called us to confront them and expose their falsehood and deviation. In this regard, he (PBUH) said, "The religious knowledge will continue to be learned by trustworthy ones of each generation. They will refute the misinterpretations of the extremists, the allegations of the people who lie in the name of religion, and the false interpretations of the ignorant ones." (Recorded by Al-Bayhaqi)

In the same connection, the true teachings of Islamic religion encourage us to honor and support the just ruler, a fact which is crystal clear in the saying of Prophet Muhammad (PBUH), “Glorifying Allah involves showing honour to a grey-haired Muslim and to one who can expound the Qur'an, but not to one who acts extravagantly regarding it, or turns away from it, and showing honour to a just ruler.” (Recorded by Abu Dawud).

In addition to the distortion of the meaning of the revealed words, taking them out of their context, extreme ideologies of these Groups affected the soundness of their leaders' minds and ideas, making them irrational, rigid and fanatic, let alone the narrow-mindedness that afflicted their followers. They take the religious texts at face value and cling to opinions and statements of some early scholars and jurists or opt for unreliable opinions which they regard as holy texts. They handle the new and changeable cases, which is open to personal reasoning and different views, as they do with the fundamental, unchangeable facts. They think that this approach preserves the pure essence of Islam. They, in reality, suffer from blind ignorance and error, especially because they have ignorant leaders who benefit from their followers' ignorance and intellectual stagnation. Our Prophet (PBUH) drew our attention to this matter when he (PBUH) said, “Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when asked will give their verdict without knowledge. So they will go astray and will lead the people astray.” (Narrated by Al-Bukhari)

The emergence of the extremist groups led to many crises in the Arab region and in many Muslim countries, especially when the phenomenon of utilizing religion in order to achieve worldly gains spread their ideologies increased. Many movements and groups work on utilize religion to defame their opponents, from one hand, and to achieve their ambition of ascending to power from the other. Thus, the extremist groups' accusation of attacking Islam was levelled against all their political opponents.

Furthermore, the accusations went beyond that to include treason, labeling others disbelievers, abandoning the nation of Islam, and, to add more, giving the verdict that their opponents will not smell the fragrance of Paradise, along with issuing fatwas violating the sanctity of their enemies' blood and allowing the enslavement of their women. The deliberate obfuscation of these groups, parties, and

movements is plain. They went further to claim the guardianship of religion despite the fact that their cadres lack the correct understanding of religion and even the knowledge of its principles and rulings. They issue fatwas for which Allah, the Almighty, has sent down no authority, except that of their pragmatism, whims and showmanship in some cases.

Those who falsely claim to be Muslims and disguise their true identity under its cloak provided the pretext for the enemies of the Ummah to intervene in its domestic affairs multiple times. The apparent pretext is fighting terrorism and the hidden one is weakening our state, splitting it apart, or controlling its economic resources, geographic position, and national political decision. Many miserable, hopeless offshoots of these groups, movements and parties adopted the way of violence, terrorism, declaring Muslims to be disbelievers, and suicide attacks. Some powers of colonization and new imperialism found their calling in these hopeless groups that label Muslims disbelievers and carry out suicide bombings. These powers patronized these groups, improve their abilities, and supplied them with money and weapon. They did so to split the Arab region, seize its resources and wealth on one side, and to tarnish the image of Islam and connect it to terrorism from the other.

Unfortunately, after the Muslims were peace emissaries to the world, they were stereotyped as terrorists, bringing about murder and destruction. Consequently, Islamophobia grew rapidly and anti-Islam institutions boosted it further. Even when its fire goes out, they breathe on its ashes to kindle it again, as a sword drawn on our neck.

No reasonable, patriotic person or anyone understanding his/her religion can deny that the outcome of the propaganda that these groups, which falsely and wrongly wear the cloak of Islam, carried out was a very bitter one. They sowed thorns and we reaped pain. Thus, it became incumbent upon us to do our utmost efforts to reform what these erroneous Groups spoiled.

In the same way, it is incumbent upon the specialized, well-versed and patriotic scholars to double their effort to negate the distortions of the deviated, the perversion of the extremists and the false interpretations of the ignoramuses, without fearing the blame of the blamer.

In this book, I endeavor to correct many misconceptions about the establishment of the state, and to shed light on the importance of preserving it. In so doing, I clarify and stress on the fact that the interest of the homeland is inseparable from the objectives of religion. Further, I warn against the parallel entities inside the states that contest their power and the role of the specialized institutions. Additionally, I make a distinction between political pluralism that we need and the dangerous parallel entities, and differentiate between the interest in the view of the state and the chaos of the Fanatic Group. Finally, I draw the attention to the gravity of the state economic failure and the necessity of protecting the state borders, national unity and achieving equal citizenship between its members without any discrimination based on religion, color, gender or ethnicity.

I sincerely seek the Pleasure of Allah, and He is Sufficient for us and the best Disposer of affairs.

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## **Actions of the Prophet (PBUH) Regarding the Management of the State**

Prophet Muhammad (PBUH) was not only a prophet but also a judge, a ruler, and a military leader. Accordingly, whatever action he did in his capacity as a prophet and a messenger relating to beliefs, rituals and morals, and is authentically ascribed to him, should be carried out in the way he (PBUH) illustrated to his Companions. These practices do not change according to the varying times or places as they are well-established and unchangeable like the obligation of fasting Ramadan, Prayer, Zakah and pilgrimage and the recommendation of fasting on the day of ‘Arafa and ‘Ashura’.

As for his practices as a ruling or a judging Prophet or a military leader, these actions should be regarded from two sides: being a Prophet on one side and a ruler, leader or judge on the other. <sup>1</sup>

Prophethood was sealed, Allah says, “Muhammad is not the father of any one of you men; he is God’s Messenger and the seal of the prophets: God knows everything.”<sup>2</sup>; and the Prophet says: (PBUH), “I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped to victory by fear (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me.”<sup>3</sup> One of the essential conditions of applying the practices of the Prophet (PBUH) as a ruler, military leader, or a judge is that the one who performs them should have the relevant position of governance, military leadership, and judgeship. Let’s take an example for each of these positions.

The following saying of the Prophet (PBUH) represents his action as both a Messenger and a ruler: “Whoever revives a barren land then it is for him.”<sup>4</sup> Commenting on this Hadith, Imam Abu Hanifa, may Allah be Merciful to him, said, “His (PBUH) saying is based on his leadership or governance. Thus, no one has the right to revive a land except when the ruler grants him/her the permission because this action entails the ownership that makes this action akin to feudality,

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<sup>1</sup>See: *Al-Ihkam Fi Tamyeez Al-Fatawi ‘An Al-Ahkam wa Tasarrufat Al-Qadi wa Al-Imam* by Al-Qirafi, P.99, f.

<sup>2</sup> (The Quran, 33:40)

<sup>3</sup>Muslim, *Sahih*, the Book of Mosques and Places of Prayer, the Chapter of “the earth has been made for me clean and a place of worship,” Hadith No. 523.

<sup>4</sup>Abu Dawud, *Sunan*, the Book of Kharaj, the Chapter of “Reviving the Barren Land,” Hadith No.3075.

which, in turn, requires the ruler's permission. Thus, reviving the land requires the same action."<sup>5</sup>

Having said that, it is impermissible for anyone to seize a piece of land on the pretext of reviving it and quote the aforementioned Hadith of the Prophet (PBUH) to support his view. We say to him, "The Prophet (PBUH) did that in his capacity as a ruler, and no one else has the right to issue this decision that concerns the public right, property or domain. Otherwise, chaos would break out and the doors of strife and misappropriating the public domain would be plain open. Furthermore, that chaos would probably provoke domestic conflict and fight. Therefore, the people should always abide by the constitution and the laws that regulate the affairs of both the states and peoples.

In his capacity as a military leader, the Prophet (PBUH) said, "Whoever kills someone in battle, having a proof for that, then his goods are his."<sup>6</sup> It is impermissible for anyone to do this now. For example, if someone kills a terrorist in a terrorist attack, it is unlawful for him/her to say, "I deserve his weapon, car, mobile phone, or money." This is because the Prophet's action was in his capacity as a ruler and a military leader. In this matter, thus, we should abide by the contemporary constitutions, and the regulating laws of the state system and military forces.

As for the Prophet's actions in his capacity as a judge, we find a good example in the case of the divorce initiated by the wife of Thabet Ibn Qays who came to the Prophet (PBUH) and said, "O Messenger of Allah! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)." On that Allah's Messenger said (to her), "Will you give back the garden which your husband has given you (as Mahr)?" She said, "Yes." Then the Prophet said to Thabit, "O Thabit! Accept your garden, and divorce her once."<sup>7</sup> The Messenger (PBUH) acted as a judging Prophet. Nowadays, the judiciary matters are regulated by the law and we have to abide by it. The case

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<sup>5</sup>Al-Qirafi, *Al-Ihkam Fi Tamyez Al-Fatawi 'An Al-Ahkam wa Tasarrufat Al-Qadi wa Al-Imam*, P.111.

<sup>6</sup> *Sahih* Al-Bukhari, Book of One-fifth of Booty to the Cause of Allah (Khumus), Chapter of "Not taking the Khumus from the spoils of a killed infidel and Whoever kills someone in battle, then his goods are his without taking the Khumus, and the judgment of the ruler regarding it," Hadith No.3141.

<sup>7</sup> Al-Bukhari, *Sahih*: Book of Divorce, Chapter of "Khul' and how divorce is given according to it," Hadith No. 4990.

mentioned in the Hadith is known in the Islamic jurisprudence as the divorce initiated by a judge, which has its religious and legal controls.

In the same connection, Imam Al-Qirafi, may Allah be Merciful to him, said, “As for his (i.e. the Prophet) actions as a ruler, it is additional to his position as a Prophet, a Messenger and a judge. This is due to the fact that the ruler is delegated to manage the public policies of the people, bring about interest, ward off harm, punish the perpetrators, end the life of the transgressors, facilitate the subjects’ lives in the state, and to do other similar actions.”<sup>8</sup>

Al-Qirafi then said, “What he (PBUH) did in his capacity as a ruler such as distributing the booty of war, spending the property of the treasury on the public interests, carrying out the prescribed punishments, arranging the military, killing the transgressors, distributing land at the villages and the resources – all these actions depend on the permission of the ruler in our present time because he (PBUH) carried out these actions in his capacity as a ruler and no one did any of these action except after receiving his permission, which became the established legal ruling<sup>9</sup> according to Allah’s Saying, “...and follow him so that you may find guidance.”<sup>10</sup>

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<sup>8</sup> Al-Qirafi, *Al-Ihkam Fi Tamyeez Al-Fatawi ‘An Al-Ahkam wa Tasarrufat Al-Qadi wa Al-Imam*, P.105

<sup>9</sup>Ibid, P.108.

<sup>10</sup> (The Quran, 7:158)

## **Between the State-Related Jurisprudence and Group-Related Jurisprudence**

Building a state and handling its affairs are two necessities of our age, whether if we regard the issue as a necessity of constructing the world, protecting the interests of citizens, or as a necessity demanded by the Shari‘ah. In this connection, it was said, “A poor man in a rich, strong country is better than a rich man in a poor, lean one because the former has a state that protects him/her while the latter has neither an internal nor an external support. Therefore, the one who does not have a state to stand beside him/her and achieve his/her interest is really worthless whether s/he is a worker or an investor. All the states take into account the position of the nationals of a strong country and, unfortunately, disregard the nationals of the weak states and their interests.

There is a great difference between the Jurisprudence of the State and the Jurisprudence of the Group; the latter is closed and pragmatic, and is based only on achieving the interest of the Group alone. The Muftis that these groups use lack the essential knowledge of jurisprudence, the correct understanding of religion, culture, values and even reason. They constitute authorities set by the systems of some countries that are openly hostile to the Arab and Muslim nation. These countries try to end the existence of our nation and covet its resources and wealth. Besides, they try to tarnish the image of our religion, portraying it as the religion of blood, murder, bloodshed. In so doing, they want to distract the people away from their disbelief in the Hereafter and their vested interest of threatening out existence, land, honor, and the essential factors of our lives.

All the extremist groups sell their ideologies through claiming themselves the protectors and advocates of Islam and that they seek to implement the rule of Allah, Glory be to Him, and to establish His Shari‘ah. We wonder, however, “Does the rule and Shari‘ah of Allah justify their heinous actions of murder, destruction, bombing, bloodshed, violation of honor, enslaving the free women, appropriating wealth, and terrifying the safe people?”

Indeed, what these extremist groups do is a sheer crime against Islam, given that defaming it at the hands of these criminals, due to their foolishness, was not done at the same scale by its enemies.

The state stands for order and the non-state stands for Anarchism. The former is based on four fundamental elements that are essential for its construction as a state, namely, the land, people, government and order. If it lacks one of these elements, then it no longer deserves to be called a state.

The state also stands for respecting the national institutions and supporting the rule of law and its application to all people. In this regard, Abu Bakr Al-Siddiq, may Allah be pleased with him, said, “O people! Although I have been appointed as your leader, I am by no means the best of you. Should I do what is right, do assist me and should I do wrong, correct me. To be truthful is a great trust while lying is a terrible misappropriation of trust. The weak amongst you are powerful in my eyes and I shall see that I remove the causes of his complaint. On the other hand, the powerful one amongst you are weak in my eyes and I shall endeavor to take from them the dues they owe to others, if Allah so wills.”<sup>11</sup>

That is exactly what ‘Umar Ibn Al-Khattab, may Allah be pleased with him, asserted when he ascended to power. He committed himself to act according to these principles and made his governors do the same. For instance, he wrote to Abu Musa Al-Ash‘ari, the governor of Kufa, “Make the people equal in your assembly, your attention and your judgment so that no noble one hopes for your prejudice and no weak one worries about injustice.”<sup>12</sup> He ordered him to treat people equally even in the way of sitting and looking at them; no one should be brought forward in the gathering over someone else, nor should anyone be favored in the way of standing before him so that no one would think s/he has a privilege in a judiciary case.

Moreover, the state stands for giving precedence to the public interest over the personal one; and the extensive over the limited. For example, the construction of roads takes precedence over the personal interest of someone whose land will be divided into two pieces. To illustrate more, a house could be demolished if that serves the public interest, but the owner should be fairly compensated for his/her loss.

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<sup>11</sup> Ibn Hisham, *Sirah*: Vol. 4, P.240; Ibn Qutaybah, ‘*Yun Al-Akhhbar*, vol.2, P. 234; and Ibn Kathir, *Al-BidayahWa Al-Nihayah*, Vol, 5, P. 248.

<sup>12</sup> Ad-Daraqutni, *Sunan*: the Book of Judiciary and Judgment, Hadith No.3924.

State-related Jurisprudence means understanding the nature of the state, the legitimacy of establishing it, the inevitability of preserving it, which is one of the important, essential and general objectives that the honorable Shari‘ah called for.

The national state is built on respecting the citizenship covenant between the citizen and the state. It entails complete abiding by the rights and obligations shared equally among all citizens without any discrimination based on religion, color, ethnicity, gender, or language. On the contrary, the extremist, erroneous groups that misuse religion to promote their ideas do not believe in having a homeland or a national state. Most of these groups categorically deny the national state and their loyalty is only to their ideological system. They mistakenly think that their ideological structure is vaster and more important than that of the national state and the homeland.

As for Group-related Jurisprudence is concerned, it is for their theoretician does not goes beyond the issues of loyalty and obedience to the Group and achieving its interest even at the expense of both religion and state. For instance, if its interest entailed the destruction of the state, the Group’s members would not hesitate for a second to do that, and would sacrifice the state to serve the interest of their Group. Furthermore, most of their theories are based on the grounds of destroying the state and sowing the seeds of division between the peoples and their rulers. To do so, their ideologues twist the meanings of the religious texts, distort the words from their proper usage, take them out of their contexts and misinterpret them to serve their erroneous ideologies and thoughts that lead people astray.

No reasonable, patriotic person or anyone understanding his/her religion can deny that the outcome of the propaganda that these groups, which falsely and wrongly wear the cloak of Islam, carried out was a very bitter one. They planted thorns and harvested wormwood. Thus, it became incumbent upon us to exert our utmost efforts to reform what these erroneous groups spoiled.

That is only possible when we get rid of the narrow-mindedness and the lack of knowledge and move to the vast horizon of religion, thought, culture, and knowledge while preserving the fundamental principles of religion and understanding the dynamic nature of other cases. The fundamental principles and the changeable matters should be delicately and wisely measured in a way that takes the reality, its conditions, and the new cases into account.

## **State Management between Professionalism and Amateurship**

Many people do not realize the concept of building the state, its management or policies, let alone its leadership. Some people think that these matters are easy and simple, which is categorically wrong. These matters go far beyond the circle of amateurship; they require a connected series of intricate, accumulative experience. They entail the ability to read the reality rapidly, understand its challenges, and handle it on scientific and logical grounds and in the light of accumulative experience.

The scientific experience is accumulative; one of its sides is the fruit of science and study, and the other is based on practice, training, acumen, shrewdness, smartness, and Allah's Help. The early critics were aware of the importance of experience, training and practice that realize some knowledge that can only be felt, not counted, and can be perceived, not described. In his *Muwazanah*, Al-Aamidi discusses the importance of experience, practice and long training, saying, "There could be two good horses that are almost identical in their features and qualities of goodness and nobility, but one of them excelled the other in something only achievable through experience, practice and long training. The same analogy applies to camels, palm-trees, dates types and all crafts."

In our modern age, we distinguish the skillful craftsmen from the unskillful ones according to the standard of experience and practice. If you observe the work of two sculptors, plumbers, painters or any other craftsmen whose work requires skillfulness and creativity, you may find both of them fabulous, but one of them excelled in accuracy and the subtleties of the creative and aesthetic arts. These matters are only realized by experienced people who have practiced these crafts for years until they mastered them.

If this is the case in the simple handicrafts and similar jobs, so what about the management of the institutions? What would we think of managing the states with all the challenges of our age, its complexes, and its security, political, military, economic, and technical problems?

The leadership of the state requires knowledge, experience, training, and specialization, not amateurship. When we contemplate the Qur'an and the prophetic Sunnah, we will find them emphasizing the necessity of meeting the

conditions of efficiency and honesty required for assuming the position of governance. In this regard, Allah, the Almighty, retells in His noble Book what Prophet Joseph (PBUH) conferred with the governor of Egypt, saying, "...Put me in charge of the nation's storehouses: I shall manage them prudently and carefully."<sup>13</sup>; likewise, the daughter of Shu'ayb said about Prophet Moses (PBUH), "...'Father, hire him: a strong, trustworthy man is the best to hire.'<sup>14</sup> In the same connection, when Abu Dharr, may Allah be pleased with him, asked the Messenger of Allah (PBUH) to appoint him to an official position, he (PBUH) said to him, "O Abu Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently)."<sup>15</sup>; and he also said, "When the government is entrusted to the undeserving people, then wait for the Last Day."<sup>16</sup> Thus, the people who deserve the governmental position are the qualified, trustworthy ones.

We can observe that our Prophet (PBUH) hired in the migration journey a non-Muslim guide who was known for his efficiency and honesty. He (PBUH) did not depend on one of the noble Companions despite their excessive honesty. Undoubtedly, some of them were aware of the desert routes, but the standard of efficiency gave precedence to the non-Muslim over them. Likewise, 'Umar ibn Al-Khattab, may Allah be pleased with him, hired some skillful scribes for the treasury and the registers.

One should realize that shouldering responsibility is a burden before being an honor. So, the one who regards it from the latter angle only, and longs for having it will suffer from its bad consequences and troubles. By contrast, the one who takes it up with a full sense of responsibility will receive Allah's Help, a fact which is crystal clear in the saying of our Prophet (PUBH) to Abd Ar-Rahman Ibn Samurah, "Don't ask for authority, for if you are granted it without your asking for

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<sup>13</sup> (The Qur'an, 12:55)

<sup>14</sup> (The Qur'an, 28:26)

<sup>15</sup> Muslim, *Sahih*: Book of Ijarah, Chapter of discouraging the unnecessarily asking for governance, Hadith no. 4823.

<sup>16</sup> Al-Bukhari, *Sahih*: Book of Knowledge, Chapter of being asked for knowledge while his occupation in speaking to people. So he completed his speech and then answered the questioner. Hadith no. 59.

it, you would be helped (by Allah) in it, but if it is granted to you for asking for it, you would be commissioned for it (without having the support of Allah).”<sup>17</sup>

However, the importance of responsibility increases according to the greatness of the mission assigned to a responsible one. When the horizon of responsibility broadens, the qualification required for shouldering it increases to include efficiency, adequacy, experience, honesty and the ability to carry out the mission that such responsibility and its implications require. Thus, everyone will be held accountable before him/herself, before the people and before Allah, the Almighty, for the responsibility assigned to him/her, and will be questioned about whether s/he fulfilled it or spoiled it. In this connection, our Prophet (PBUH) said, “All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.’ I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.’”<sup>18</sup>; and he (PBUH) also said, “Indeed Allah will question every responsible person about his charge-whether s/he preserved or spoiled it to the extent that a man will be questioned about his household.”<sup>19</sup>

No reasonable person is free from responsibility whatever his/her social status is. S/he is responsible according to his/her capacity, expertise and charges. Neglecting such responsibilities may cause unbearable harm beyond some people's expectations.

The responsible one should not depend on other people to fulfill his/her responsibilities, nor should s/he be negligible about the minute details of his/her mission. We should all realize that trusting someone does not entail abstaining

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<sup>17</sup> Al-Bukhari, *Sahih*: Book of Expiations and Oaths, Chapter of expiation before and after breaking the oath, Hadith no. 6722; and Muslim, *Sahih*, the Book of Oaths, the Chapter of recommending that if someone swears to do something and finds it is better to do otherwise, s/he should do the better an expiate for his oaths, Hadith No. 4370.

<sup>18</sup> Al-Bukhari, *Sahih*: Book of Friday in the Villages and Cities. Hadith No. 6722; Muslim, *Sahih*: Book of Governance, Chapter of the virtue of the just ruler, the punishment of the transgressors, encouraging the rulers to be kind to their subjects, and prohibition over overburdening them, Hadith No. 4828; and Abu Dawud, *Sunan*, Book of Kharaj, Chapter of the obligations of the ruler towards his subjects, Hadith No. 2930.

<sup>19</sup> Al-Nasa'i, *As-Sunan Al-Kubra*, Book of Women's Modesty, Chapter of Al-Li'an, Issue of “everyone is responsible for what s/he buys,” Hadith No.8833.

from checking his/her work. Indeed, reviewing and checking people's work do not amount to distrusting them.

Further, the people in authority are required to choose the best assistants who are strong and honest. They should select the most efficient ones, for the one who appoints a man as the leader of a group of people while amongst them there is someone more suitable for leadership, then the one who made that decision has betrayed Allah, His Messenger, the country and the trust assigned to him/her. In this regard, our Prophet (PBUH) said, "Any man appointed as the leader of ten people or more will come on the Day of Judgment with his hands tied up to his neck; either his righteousness and justice will release him or his wickedness and injustice will destroy him."<sup>20</sup> We have to pay heed to the Day when it will be said for all people, "and halt them for questioning."<sup>21</sup>; "On that Day you will be brought to judgement and none of your secrets will remain hidden."<sup>22</sup>; and Allah's Saying, "if even the weight of a mustard seed were hidden in a rock or anywhere in the heavens or earth, God would bring it [to light], for He is all subtle and all aware."<sup>23</sup>

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<sup>20</sup>Ahmed, *Musnad*, Vol. 48, P. 410, Hadith No. 22960.

<sup>21</sup> (The Quran, 37, 24)

<sup>22</sup>(The Quran, 69:18)

<sup>23</sup> (The Qur'an, 31:16)

## The Rise and Fall of States

Nothing is more dangerous in human history for a state than its interim periods. That is why many researchers have written countless theses about the fall of some states and the rise of others from both the theoretical and practical sides. Any real threat made against a state tends to be an insider one like treason, betrayal, the use of some citizens to weaken their country, or their immorality and deviation from the right path, which entail harboring transgression, oppression and arrogance. In this vein, Allah, the Almighty, says, “When We decide to destroy a town, We command those corrupted by wealth [to reform], but they [persist in their] disobedience; Our sentence is passed, and We destroy them utterly.”<sup>24</sup>; and also says, “The people of 'Ad behaved arrogantly throughout the land without any right, saying, “Who could be stronger than us?” Did they not realize that God, who created them, was stronger than them?” They continued to reject Our message.”<sup>25</sup> Furthermore, He, the Almighty, says regarding the story of Prophet Salih (PBUH), “As for Thamud, We gave them guidance but they preferred blindness, so they were struck by a blast of humiliating punishment for their misdeeds.”<sup>26</sup>; and He, the Almighty, says about the people of Prophet Lot (PBUH), “We sent Lot and he said to his people, ‘How can you practise this outrage? No one in the world has outdone you in this. (80)You lust after men rather than women! You transgress all bounds!’ (81)The only response his people gave was to say [to one another], ‘Drive them out of your town! These men want to keep themselves chaste!’ (82)We saved him and his kinsfolk- apart from his wife who stayed behind- (83)and We showered upon [the rest of] them a rain [of destruction]. See the fate of the evildoers. (84)”<sup>27</sup>

The good governance is based on justice, for Allah, Glory be to Him, grants victory to a just state even if it is a disbelieving one, and does not grant it to an unjust state even if it is a believing one. It is also based on values and morals as the nations and civilizations that lack these essential factors bear the causes of collapse within their structure: “such was God’s practice in the past and you will find no change in God’s practices.”<sup>28</sup>

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<sup>24</sup> (The Quran, 17:16)

<sup>25</sup> (The Qur’an, 41:15)

<sup>26</sup> (The Qur’an, 41:17)

<sup>27</sup> (The Qur’an, 7:80-84)

<sup>28</sup> (The Qur’an, 48:23)

Many writers were concerned with elaborating the factors contributing to the stability or the collapse of the states. Some of them mentioned that the factors leading to the collapse of the states include the followings:

First: the spread of all forms of corruption such as favoritism, bribery, nepotism, and preferring loyalty to efficiency. People complain about nothing more than corruption and injustice. Therefore, any good ruler should prioritize fighting all kinds of corruption. I see that we are following this path with firm and unprecedented steps in the current Egyptian reality. This helps Egypt to greatly enhance its position in the field of fighting corruption and promoting transparency.

Second: the spread of injustice whether on the individual level, due to the absence of security, just judiciary and having equal chances in many spheres; or on the social class level, which lies its foundation on enslaving, marginalizing, humiliating and looking down on the poor and the hardworking people.

This injustice requires the collaboration of all the official, social and private institutions to protect the poorest classes through integrated social care required from a religious and national angle. Both of them call for integration and showing mercy to one another, for we are in the same boat where no one can survive alone. In this regard, our Prophet (PBUH) said, “The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe.”<sup>29</sup>

Third: the absence of security, the weakness of the state, and the domination of gangs, groups, or militias over the society or some citizens. This factor destroys the oppressed peoples' loyalty to their state. Thus, the support of the military and security institutions to preserve the country from the imminent dangers, be they internal or external, is a religious and a patriotic demand. The safety of the citizen

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<sup>29</sup> Al-Bukhari, *Sahih*: Book of Partnership, Chapter of “Can one draw lots for divisions and shares,” Hadith No. 2493. Ahmed, *Musnad*, Vol. 20, P. 40, Hadith No. 18858.

and protecting his/her dignity should be a priority for any political system pursuing stability and achieving national loyalty and belonging.

Fourth: the deterioration of values. The nations that do not lie their foundations on values and morals bear the causes of collapse within their structure. The civilizations are prone to weakness, withering and sickness. The reformers at that stage are the scientists, the thinkers, the philosophers, and the seekers and protectors of values. Such people should be highly selected, properly prepared and taken care of to be qualified for the heavy charges assigned to them. That is exactly what we are trying to do in Egypt nowadays.

Fifth: the deterioration of people's living conditions that badly affect their basic needs. It is necessary that the citizens consider the conditions and the challenges that their country is undergoing. We should remember that the Companions of the Prophet (PBUH) endured patiently the economic siege there were under to the extent that they ate the leaves out of hunger. We are all required to work on breaking all kinds of sieges through work, production, hardworking, good social integration, good management, caring for the weak and marginalized people, and punishing the monopolists and those who unreasonably raise the prices. We really need a non-stop toil, spending without extravagance, social integration and mutual compassion among the society to be able to achieve safety and prosperity. Undoubtedly, businessmen and civil society associates play an important role to bring about balance and meet the basic needs of some people.

## **Dangers of States Economic Collapse**

The fall of the states can be traced back to internal and external factors; the former factors are not less dangerous than the latter ones. Indeed, the internal ones are stronger and more effective if the states do not pay heed to them.

The external enemy is apparent and all the people unify to confront it. It is a bitter enemy and its power should not be underestimated, especially during the warfare of the fourth and the fifth generations and the development of the strategies and means of modern wars. However, the endeavors to destroy the states from within prove to be more dangerous and insidious, whether they depend on only internal or external factors or both. One of these endeavors relies on exploiting sectarian, creedal, ethnical or tribal divisions. This trial, nevertheless, is quite apparent and many states paid attention to its danger and took precautionary measures against it. In so doing, they managed to end sectarian strife at its early stages.

Another kind of endeavor is spreading rumors and false statements that work on defaming national figures, discrediting all the achievements, and exaggerating the problems. They also fabricate lies and calumnies to instill depression and despair in people's hearts. By doing so, they intend to incite the people to revolt against their state, or, at least, to discourage them from working for its cause.

All these endeavors can be overcome in case we have a strong, stable economy that enables the state to meet its domestic and international commitments like providing a good life for its citizens. By contrast, when the economy is weak, its enemies have a better chance to destroy or land the state in endless chaos.

Consequently, depending on ourselves through increasing the production and rationalizing the consumption is the only option we have. The economists unanimously agree upon the importance of production and rationalization, a matter that concurs with the teachings of all religions. This fact is crystal clear in the following statement of Prophet Joseph, which is recorded in Allah's Book, "...You will sow for seven consecutive years as usual. Store all that you reap, left in the ear, apart from the little you eat."<sup>30</sup> That is a call for increasing production through

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<sup>30</sup>(The Qur'an, 12:47)

toiling and hardworking; and a call for rationalizing consumption to the greatest degree possible, as Allah, the Almighty, says, "...apart from the little you eat."<sup>31</sup>

With regard to calling for production, our Prophet (PBUH) said, "If the Resurrection were established upon one of you while he has a sapling in his hand, then let him plant it."<sup>32</sup> As for his call for rationalizing consumption, he (PBUH) said, "The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and third for his breath."<sup>33</sup>

The economic improvement or averting economic fall lies on some foundations. First: increase of production along with achieving the standards of proficiency, creativity and entering more active and rewarding economic fields.

Second: the naturalization of consumption is not confined to food and drink, but it also includes all other economic elements like water, electricity, gas and all the raw materials we use.

The third and the most important foundation is individuals' fulfillment of all their commitment to the country and shunning the spirit of dependence, trying to get services for free or at a lower price that does not match their true cost.

We also emphasize the importance of increasing social care programs that should be granted to the classes that really deserve them. In the pursuit of achieving that goal, other classes should have religious, ethical and human values that prevent them from taking what they do not deserve of these aids so that they go to the most worthy people.

Fourth: realizing that providing the service is a service in itself, and that the major problem lies in the inability of some countries to provide the basic services for their citizens due to the expansion of services and people's abstaining from paying their costs, which, in turn, threatens the continuity of the services.

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<sup>31</sup> (The Qur'an, 12:47)

<sup>32</sup> Ahmed, *Musnad*, Vol. 27, P.273.

<sup>33</sup> At-Tirmidhi, *Sunan*, Book of Zuhd, Chapter of discouraging from eating too much, Hadith No. 2554.

Let's take electricity as an example to illustrate this point. We have undergone difficult periods of blackout and deterioration of relevant services, which affected many economic bodies of the state from one side and the mood of the citizens from the other side. As some citizens did not pay electricity bills, the Ministry of Electricity was not able to fully provide the service, let alone improve it. Further, the Ministry and its affiliating companies could not improve their infrastructure or afford the expenses of operating and renewing the power stations, adding new ones, or getting the petrol sources they need. If the people, by contrast, pay the fair bills that match this service, the Ministry will surely be able to continue to offer and improve it. The same example applies to the railway station, the underground, and all other services.

The evasion from paying the bills of these services and one's pursuit of personal interest at the expense of the public one contradict all religious values and the principles of fair economic systems. These actions lead to the deterioration of the state economy or, sometimes, its economic fall, which results in the collapse of the state itself.

The erroneous groups do not stop inciting their members to refuse to pay the bills of the services as a trial to cause their deterioration breakdown. In so doing, they want to portray the state as a failing one that can't manage people's affairs or meet their basic needs. That would, in turn, push the people to revolt against the rulers. At that moment, these groups would seize the chance to ascend to power, even if that action led to the collapse of the state, its division, deterioration or perishing. That is due to the fact that they basically do not believe in a homeland or a national state, given that their loyalty is to where their interests lie.

## Protection of Homelands as One of the Objectives of Shari‘ah

Unquestionably, loving and preserving the homeland is an innate nature in the human being that was emphasized in the Islamic legislation. For example, our Prophet (PBUH) addressed Mecca, saying, “By Allah, you are the best land of Allah, and the dearest of the land of Allah to me. By Allah, had I not been expelled from you I would never have left.”<sup>34</sup> When he (PBUH) migrated to Medina and considered it the new homeland for him and his noble Companions, he (PBUH) forgot neither his old homeland where he (PBUH) grew up nor his new one where he (PBUH) settled. That is why it is recorded that he (PBUH) said, “O Allah! Make us love Medina as much as we love Mecca or even more. Make it sound and bless us in our *saa‘* and *mudd*. Remove its fever and put it in al-Juhfa.”<sup>35</sup> In the same vein, Anas, May Allah be pleased with him, said, “Whenever the Prophet returned from a journey and observed the walls of Medina, he would make his Mount go fast, and if he was on an animal (i.e. a horse), he would make it gallop because of his love for Medina.”<sup>36</sup> He (PBUH) used to turn your face towards Heaven, hoping that Allah, the Almighty, would change the direction of Prayer to the Sacred House in Mecca until his Lord answered him. In this connection, He, the Almighty, says, “Many a time We have seen you [Prophet] turn your face towards Heaven, so We are turning you towards a prayer direction that pleases you. Turn your face in the direction of the Sacred Mosque: wherever you [believers] may be, turn your faces to it. Those who were given the Scripture know with certainty that this is the Truth from their Lord: God is not unaware of what they do.”<sup>37</sup> Thus, He, the Almighty, honored him (PBUH), commanding him to turn his face towards the Sacred Mosque, which is the first House of worship to be established for people. It is located in Mecca and the Prophet (PBUH) grew up in its haven and his heart and mind clung to it.

Al-Hafiz Adh-Dhahabi mentions what Messenger of Allah (PBUH) loved, saying, “He loved ‘Aisha, her father, Usama, his (i.e. the Prophet) two grandsons. He also liked sweets, honey, the mountain of Uhud and his homeland.”<sup>38</sup>

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<sup>34</sup> At-Tirmidhi, *Sunan*: Book of Virtues, Chapter of the virtue of Mecca, Hadith No. 4304.

<sup>35</sup> Al-Bukhari, *Sahih*: Book of the virtues of Medina, Chapter of the dislike of the Prophet that Al-Madina should be vacated, Hadith No. 1889.

<sup>36</sup> Al-Bukhari, *Sahih*: Book of the virtues of Medina, the Chapter of Medina expels Al-Khabath (all the evil and bad persons, etc.), Hadith No. 1886.

<sup>37</sup> (The Qur’an, 2:144)

<sup>38</sup> Ad-Dhahabi, *Siyar ‘Alam An-Nubala’*, Vol. 15, P.394; biography no. 216, ed. Al-Risala Foundation, Beirut.

In the same connection, Abdul-Malik Ibn Qarayb Al-Asma‘i said, “If you want to check someone’s loyalty and fulfillment of his promise, observe his longing for his homeland, yearning for his household and his remorse for the passing time of his life.” The same statement was ascribed to a Bedouin.<sup>39</sup>

Our renewal project is based on setting the record straight through distinguishing the static matters of religion from the changeable one; waiving holiness of fallible figures and opinions; and restricting it to Allah, His Book, and the Sunnah of His Messenger (PBUH). This is done through a contemporary reading of the religious texts that aims at breaking the circle of memorization, dictation and imitation to reach the horizons of understanding, contemplation, meditation, and personal reasoning in the light of the necessities of our reality and its new conditions. In this way, we can deduce the general and the necessary objectives of Shari‘ah that we call the major objectives.

This idea stemmed and grew from my interest in the issue of the national state and confirming its legitimacy, and the conditions of some extremists groups that deny the favor of the homeland on them. They try to put the people in a wrong choice between religion and state. In their point of view, one should be either with religion or state, as though they are contradictory. The religion nevertheless can’t grow except in the existence of a state that protects it and takes up its principles. In this vein, the scholars maintain that if an enemy invades a Muslim country, Jihad and confronting the enemy become an individual obligation on all the inhabitants of the country whether they are men or women, old or young, strong or weak, armed or unarmed. Each one should do what s/he can, even if they all people perished. If defending homeland were not one of the most important objectives of Shari‘ah, the people would be allowed to leave it in that case to save their souls and religion.

I pondered on these objectives with regard to their number and arrangement and found out that these two matters are not based on proof from the Qur’an or Sunnah; rather, they are the product of the scholars’ opinions and personal reasoning about the necessary matters that should be preserved.

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<sup>39</sup> Al-‘Ajluni, *Kashf Al-Khafa’*, ed. Dar Ihya’ At-Turath Al-‘Arabi, Vol. 1, P.347; and Ibn Muflih, *Al-Adad Ash-Shar‘iyya*, P.292.

Preserving the homeland and the structure of the state is not less important than what the scholars maintained as an objective of Shari‘ah. That is due to the fact that no reasonable or patriotic person is unready to sacrifice his/her life and property for his/her homeland. Thus, I opine that preserving homelands should be included in the objectives of Shari‘ah, especially in our time when our homelands are targeted and exposed to dismantling. Accordingly, I confidently confirm that the objectives of Shari‘ah should be the preservation of six matters: religion, homeland, soul, mind, property, and offspring, lineage and honor.

As the preservation of homeland is only possible through a state that protects it, then preserving its structure is necessarily included in the major objective according to the maxim that states that the matter which is necessary for doing an obligation is obligatory in itself. Thus, destroying states and dismantling them contradict this objective of Shari‘ah.

## “Power” from the Extremist Groups’ Perspective

Power from the extremist groups’ perspective and ideology is regarded as an end, not a means. Their thought is centered on only one principle: either to rule or to make mischief to overthrow the ruling systems. In their cause, everything is permissible; anything contributing to the fulfillment of their end, according to their ideologies, is a way of establishing their power that should be followed even if it led to bloodshed, terrifying the safe people, the collapse of the state, or its fragmentation, degradation, division, destruction and threatening its survival. Thus, these groups are not expected to offer anything good for their homelands, for they are the source of evil and trouble wherever they settle or travelled; evil follows them wherever they go. Generally speaking, their followers believe only in their groups, denying homelands and national states. They are ready to ally with our enemy, the global Zionism, or the devil or anyone pretending to help them ascend to power and achieve their subsequent goals. They do not regard this matter as disloyalty to or treason against homeland but rather temporary alliances or natural strategies as long as they help them reach their aims to have control over power that they know nothing about its basic components and requirements. They only know that it will achieve their mundane ambitions that they cover from the laymen with the cloak of religion, though religion is clear from all their actions and far removed from their disloyalties, treasons, and deviant, anomalous thought.

In their pursuit to achieve their goals, these groups make some lame excuses – among which is that some rulers do not implement Allah’s Shari‘ah. However, when you discuss the concept of Allah’s Shari‘ah with some of them, they prove to be ignorant about it, which I have plainly illustrated in my two books *MafahimYajeb An Tusah-hah* (Concepts Should Be Corrected) and *Dalalat Al-Irhabiyyin wa Tafnidaha* (The Errors of Terrorist and their Refutations) which were published by the Ministry of Endowments under my supervision and review.<sup>40</sup> In these books, I assert that abiding by Allah’s Revelation and Shari‘ah does not contradict recouring to man-made laws that people set within the framework of the general principles of Islamic legislation and its global maxims to match the changes of time and place. Recouring to these man-made laws does not go against Allah’s Legislation as long as it achieves the public interest of the countries, people, individuals and societies; and does not permit unlawful thing, prohibit a lawful one or contradict or violate the fundamentals of Shari‘ah.

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<sup>40</sup> See *MafahimYajeb An Tusah-hah*, ed. Supreme Council of Islamic Affairs, P. 29, 8<sup>th</sup> edition 1440 H, 2019 CE.; and *Dalalat Al-Irhabiyyin wa Tafnidaha*, PP 2-32, ed. Supreme Council of Islamic Affairs 1438 H, 2017 CE.

The most important aspect of any system of good governance is the extension to which it achieves the interest of the country and the people, or at least its endeavor to do that. Thus, the good governance applies to any system trying to achieve the interest of the country and its people in light of the values of justice, equality and disciplined freedom, away from chaos, favoritism and prioritizing loyalty over efficiency.

Under this title of good governance, multiple details are included. In general, they aim at achieving justice with all its political, social and judiciary aspects for all human beings without any discrimination based on color, gender or ethnicity, and without any coercion in religion. In this regard, Allah, the Almighty, commands Prophet Muhammad (PBUH) to say to the disbelievers of Mecca, “You have your religion and I have mine.”<sup>41</sup> Any governance deserves to be called “good governance” if it works on attaining to these values and meeting the basic needs of society like food, drink, clothes, shelter, infrastructure, health, education, roads and the rest of the matters necessary for people’s life. It is acceptable to Allah and the people, and only the people who are envious, jealous, arrogant, persistent, disloyal and treacherous can believe otherwise.

As for the Hadiths that talk about the caliphate and pledging allegiance, they can be reinterpreted in the light of the realities of the present age to denote the necessity of establishing a good, just system of governance with a president and institutions. It works on achieving justice and the interest of both the country and the people. Moreover, it relies on consultation and making use of the efficient, experienced and specialized people. In this way, it does not land people in chaos. Indeed, no objection should be raised about the designations of this system as long as it realizes the goals that Islam pursues to achieve for all people in order to reform their religious and mundane life.

We should beware of the malicious intentions that these groups harbor against society. They try to destroy it in many ways like direct mischief, slowing down its progress, defaming it and distorting the facts. Their deceptive tricks are malicious and countless that only the disloyal and destructive groups can think about. For example, each one of them, regardless of his position, opts for buying the imported products over the national ones in order to destroy the national industry, thinking that this would, in turn, lead to weakening the state and its fall. They want to seize

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<sup>41</sup> (The Qur’an, 109:6)

power even at the cost of destroying the state itself, but they will surely fail and lose: “They schemed and so did God: He is the best of schemers.”<sup>42</sup>

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<sup>42</sup> (The Qur’an, 8:30)

## **The Concept of “Interest” in the View of the State and the Group**

In the State perspective, the real interest is the public interest that should be taken into consideration and that achieves the welfare of all people and the wellbeing of the homeland in general; it is not the personal interest that benefits some individuals or a party at the expense of that of the society or the homeland itself.

By contrast, interest in the view of the Group is what achieves its goals or the narrow interest of its leaders even at the expense of the rest of its members. It sacrifices some of its members for the sake of its interest, but these sacrifices do not include the leaders and their offspring, except when conflict and dispute break out among them. At that stage, they start fighting over the gains and wage warfare of exclusion and anti-exclusion. Thus, the Group’s sacrifices are confined to the members at the lowest ranks.

The Group sacrifices the supreme, national interest if it goes against their own to the extent that some groups see anything strengthening the state a factor against their interest. They think that they would have no power when the state is strong and inclusive. Therefore, weakening the state, in their view, is obligatory to establish their power.

Most of the Groups, especially the terrorist and extremist ones, try to link between the interest of their members and followers and the interest of the Group itself, especially in the economic and social aspects. In this way, defending the interest of the Group becomes a crucial issue for its members and living outside its fold becomes difficult, for mere thinking of leaving it would expose one’s life to imbalance and collapse, if his/her life itself would not be in danger.

Thus, I assert that issuing a verdict in many fatwas depends on the national dimension. For example, when someone asks about the legal ruling of visiting Al-Aqsa Mosque in its current condition, the fatwa should stem from and be built upon the opinion of the competent authority. If the concerned authority, the Ministry of Foreign Affairs, found that the visit achieves a considerable interest, the fatwa should declare its permissibility or recommendation according to the condition and the consequences. On the contrary, if these authorities consider the visit dangerous and its negative effects outweigh the positive ones, the fatwa should be the prohibition of the visit. This is because the fatwa can’t be separated

from reality and interest, which the ruler appreciates better than the scholar. That is why the scholars said, “The judgment of the ruler removes disagreement in the controversial issues.” After all, s/he is more aware of the public interest, all the sides of the issues, and their consequences than anyone else.

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## **Political Pluralism and Parallel Authorities**

This title combines two matters that are almost contradictory with regard to acceptance and rejection. One of them is indispensable for promoting the democratic process, and the other constitutes a great danger to the state body and leads to its collapse, weakness, or division. As for political pluralism, it is a fair democratic demand, for the unipolar systems and one-party states generally turn into dictatorships and suffer weakness and inactivity. This can be traced back to the absence of real competition that urges the competitors to do their best to carry out the responsibilities assigned to them.

As for the existence of any parallel authority or lobby in a state, this threatens its structure and coherence. This is especially applicable to the authorities disguised in the cloak of religion from which they try to derive their power.

The only criterion that measures the existence and the power of any parallel authority in any state or society is the ability of the state to execute the laws on all people without any favoritism, exception, hesitation or fluctuation. The state should not allow any group or person to circumvent the law or to have the power that serves the Group interest only. The criterion is also measured by people's abiding by the law in the ways of demanding their rights and in all other aspects of life. I assert that the circumvention of the law is impermissible and "the ends justify the means" principle, that political Islam groups apply, misguided the people and landed them in great troubles that were about to lead to the collapse of the society. All that did not take place due to Allah's Benevolence, Kindness, and granting Egypt the leaders who led it to safety. Thus, returning to the terroristic thought of the Muslim Brotherhood, which tries to establish parallel entities, is unacceptable and we should confront it strictly and powerfully to preserve the reputation of the national state.

We believe that there is compulsion in religion and that the role of scholars is the clear deliverance of the message, and that they are callers and religious guides, not rulers or judges. This fact requires a clear relation between the call and the authority. The parallel authority, which some entities try to create, can take the form of religious, intellectual, cultural, economic, social institutions, such as the civil society associations, or any other form.

In short, any entity feels itself above the law and accountability is a parallel authority constituting a threat or a pressure on the state of law. We have to apply comprehensive justice to all people without any exceptions. This is the best solution to save the state of law. In this connection, Allah's Messenger (PBUH) said, "The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand."<sup>43</sup>

Likewise, when Abu Bakr, may Allah be pleased with him, assumed the office of the caliphate, he said, "O people! Although I have been appointed as your leader, I am by no means the best of you. Should I do what is right, do assist me and should I do wrong, correct me. To be truthful is a great trust while lying is a terrible misappropriation of trust. The weak amongst you are powerful in my eyes and I shall see that I remove the causes of his complaint. On the other hand, the powerful one amongst you are weak in my eyes and I shall endeavor to take from them the dues they owe to others, if Allah so will."<sup>44</sup>

In the same vein, 'Umar Ibn Al-Khattab, may Allah be pleased with him, wrote to Abu Musa Al-Ash'ari, may Allah be pleased with him, his historical letter about the judiciary affairs in which he said, "Adjudication is a firm religious obligation and a practice that must be upheld and followed. Use your understanding, therefore, when a matter is brought before you, for speaking the truth without discernment is of no use. Treat people equally in the way you attend to them, administer justice, and hold court so that a nobleman may not expect you to be partial to him and a weak man may not despair of your justice."<sup>45</sup>

Our master 'Umar Ibn Al-Khattab, may Allah be pleased with him, ordered the governor of Kufa, Abu Musa Al-Ash'ari, may Allah be pleased with him, to Treat people equally in the way he attends to them in the court, saying, "Treat people equally in the way you attend to them, administer justice, and hold court" He

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<sup>43</sup> Al-Bukhari, *Sahih*: Book of Al-Jum'a, e Chapter of "Waiting until her burial," Hadith no.4304; and Muslim, *Sahih*: Book of Hudud, Chapter of cutting off the hand of the noble thief or anyone else and prohibiting intercession in the prescribed punishments," Hadith No. 1688.

<sup>44</sup>Ibn Hisham, *Sirah*: Vol. 4, P.240; Ibn Qutaybah, 'Yun Al-Akhbar, vol.2, P. 234; and Ibn Kathir, *Al-Bidayah Wa Al-Nihayah*, Vol, 5, P. 248.

<sup>45</sup>Ad-Daraqutni, *Sunan*: the Book of Judiciary and Judgment, Hadith No.3924.

ordered him to treat people equally even in the way of sitting and looking at them; no one should be welcomed warmly apart from another; nor should anyone be called with his personal name while another with his title or Kunya. In this manner, a nobleman may not expect you to be partial to him and a weak man may not despair of your justice.

The comprehensive, unselective justice, execution of the law on all people, and respecting judicial authority bring about a psychological sense of safety and social stability. In this regard, some scholars said, “Allah will support the just state even if it is led by unbelievers, but Allah will not support the oppressive state even if it is led by believers.

The most serious form of parallel authorities is the doctrinal, sectarian and ethnical groups that try to derive power and authority from other countries, pledging loyalty to them and acting as their agents.

## The Jurisprudential and Political Disagreement

We have talked about the relation between religion and politics, and repetitively emphasized the importance of establishing the concept of the national state and the solid national structure that accommodates all people on the basis of reciprocated national rights and obligation, and not misusing religion for achieving partial or political interests.

Naturally and supposedly, the scholars should focus on what builds, not destroys, and what unifies, not divides. Further, they should make a distinction between what is religiously conclusive in its authenticity and denotation and what is inconclusive in this regard, being open to more than one interpretation. The disagreement over the interpretation brings about much easiness for the Ummah, as ‘Umar Ibn Abd Al-‘Aziz, may Allah be pleased with him, said, “I would dislike it if the Companions of Muhammad did not differ among them, because had they not differed there would be no leeway (for us).”<sup>46</sup> The disagreement meant here is about their legal opinions and understanding the religious texts, for if they had not disagreed, that would have brought about difficulty for people. Indeed, many of the issues related to people’s transactions and regulating their affairs and life are open to multiple opinions that make their lives much easier. The fatwa can change according to time, place and people’s conditions; what can be regarded as a preferred opinion at a certain age, place or condition can be less preferable if these factors change according to a new personal reasoning.

It is expected that the scholars, jurists, and thinkers at all times and places have the proper level of thought and reason. They should be honest and sincere callers of safety and peace, recalling the Islamic approach of establishing the foundations of peaceful co-existence among all human beings and giving precedence to the supreme human interests over their false personal ones. We have the best example in the way that the Prophet (PBUH) followed to establish the foundations of co-existence among all people of Medina despite their religious, ethnic and tribal differences. He (PBUH) declared that the Muslims and Jews of Medina, whose tribes he mentioned one by one, are one nation. The complete fairness and justice lied in his following statement: “To the Jews their religion, and to the Muslims their religion.”<sup>47</sup> Further, he (PBUH) established a brotherly bond between each

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<sup>46</sup> Ibn Abd Al-Barr, *Jame‘ Bayan Al-‘Ilm wa Fadlihi*, Chapter of the needs of the one who observes scholars’ disagreement, No. 1036.

<sup>47</sup> Ibn Hisham, *As-Sirah An-Nabawiyya*, Vol. 1, PP. 503-4.

two of his Companions, though they had tribal and ethnical differences. Moreover, he (PBUH) reconciled between Al-Aws and Al-Khazraj despite their historical hostilities and wars, a fact which is mentioned in Allah's Saying, "and with the believers, and brought their hearts together. Even if you had given away everything in the earth you could not have done this, but God brought them together: God is mighty and wise."<sup>48</sup>

The scholars should adopt the approach of reconciliation, not disagreement, and they should not kindle the ember of division. However, some scholars and thinkers went to the other extreme, looking for anomalous opinions out of coveting showmanship or pleasing the authority. Some pseudo-scholars competed in enhancing the expansionistic ambitions of some countries and wrongly attributed it to religion. Such actions contributed to sowing the seeds of division and strife at the expense of the indispensable reconciliation that our nation and region direly need in order to achieve peace and safety in the world. If we are serious in pursuing that peace, we should distinguish the religious matters from the political ones and stop politicizing religion and sectarianism.

The voice of scholars should call for wisdom, reason, unity and shunning division. However, the voice of some sectarian and extremist people, who can't understand the reality, promoted division in order to satisfy some rulers, tribes or followers. This explains their clinging to some opinions and fatwas without considering the bad consequences of adopting these anomalous opinions, and blind party-spirit without employing the thought, reason or logic.

We have to realize that destroying the "other" and wiping out the people who disagree with us from human memory are impossible and go against Allah's universal practices. This is due to the fact that He, the Almighty, has created people as bearing different natures and reasons. In this connection, He, the Almighty, says, "If your Lord had pleased, He would have made all people a single community, but they continue to have their differences."<sup>49</sup> Further, the trial to destroy the other will be reciprocated, paving the way for destructive religious and sectarian conflicts in the world that leave nothing but devastation, destruction, ruin and corruption.

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<sup>48</sup> (The Qur'an, 8: 63)

<sup>49</sup> (The Quran, 11:118)

Naturally, the scholars should be the pioneers of renaissance, peace, dialogue, reconciliation, and shunning division. They should try to unify, not to divide, and to build, not to destroy. That is what we should all pursue and try to achieve.

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## Knowledge in the State's and Group's Perspectives

The state stands for public interest, vision of the future, construction and integrated strategy. That definition is contrary to the narrow vision of the groups that hardly go beyond thinking about their interest.

The groups' perspective is so narrow that they almost restrict knowledge and science to the ritualistic rulings that they inherited from the jurisprudential heritage. They quoted the early jurists without considering the varying times, places and conditions. Further, they do not make a distinction between the well-established rulings and the changeable ones. The contemplative scholars, who possess the relevant specialization, employ their personal reasoning to renew the legal rulings concerning some matters which fall under the effect of time, place or condition.

Some other groups are only concerned with God-gifted and unseen knowledge to the extent that some of them may claim to receive inspiration. We do not deny God-gifted knowledge confirmed by Allah's Saying, "We had given knowledge of Our own."<sup>50</sup> Despite that, we emphasize that this knowledge stands for Allah's Help that allows someone to reach the correct opinion and guidance – not claiming the knowledge of the unseen or prophesizing what will happen in the future.

Another type of these groups links any new scientific, astronomical or empirical discovery to the Qur'an and Sunnah in a way that overburdens the religious texts. They do the same in other matters like tourism, industry and so on, trying arbitrarily to find any connection between them and the religious text. Some of these groups are interested in the kind of knowledge that establishes the foundation of blind loyalty and allegiance to the group.

No one can deny the virtue of knowledge and its role in building states, as a poet said,

*By science and money people build their kingship,*

*No kingship was built on ignorance and reduction.*

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<sup>50</sup>(The Qur'an, 18:65)

Another one said,

*Show me a nation that reached its glory*

*Without knowledge or the Yemeni sword*

Another narration of these poetic lines reads,

*Show me a nation that reached its glory*

*Without knowledge and the Yemeni sword*

The knowledge that builds the states is the useful one which is based on understanding the religious texts deeply and correctly through employing reason and contemplation. This, however, is not applicable to a limited number of conclusive texts that are certain and definitive its meaning (dalalah) and authenticity (thubut). Allah's Wisdom prescribed that the Qur'an and Sunnah include the general guidelines, principles and objectives. However, the contemplative scholars can employ their personal reasoning to consider the nature of time, place, conditions, and acceptable customs in the light of these general objectives. This is one of the factors that explains the vastness, easiness, and dynamism of Shari'ah.

Accordingly, we can understand that anything mentioned regarding the virtue of knowledge is applicable to all of its useful types. It is not confined to jurisprudence, exegesis, Hadith, or language but rather includes all types of knowledge that benefit people in both the religious and mundane affairs.

The concept of "Age of Knowledge" develops astonishingly and immensely. Therefore, it is a plain error to restrict the knowledge that the Qur'an encouraged us to acquire to the religious types only. Indeed, the concept of knowledge includes all what serves the religious and mundane affairs of the people like the religious and linguistic knowledge, or medicine, pharmacology, physics, chemistry, astronomy, engineering, mechanical engineering, energy and all sciences that our digital world excelled in. I see that Allah's Saying, "Say, 'How can those who know be equal to those who do not know?'"<sup>51</sup>; and His Saying, "...if you do not

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<sup>51</sup> (The Qur'an, 39:9)

know, ask people who know the Scripture.”<sup>52</sup>are more general than the restrictive application to religious knowledge, for they are broad enough to include all the useful types of knowledge. Every specialized person should be asked in the matters relevant to his/her expertise; the physicians should be asked in the field of medicine, the engineers in engineering, the lawyers in legal matters, the religious scholars in their expertise and so should be the case of the technologists.

The value of knowledge includes all its types that serve peoples’ religious and mundane affairs. That is why we can observe that Allah’s Saying, “...It is those of His servants who have knowledge who stand in true awe of God...”<sup>53</sup> comes in the context of worldly sciences, as He, the Almighty, says, “Have you [Prophet] not considered how God sends water down from the sky and that We produce with it fruits of varied colours; that there are in the mountains layers of white and red of various hues, and jet black; that there are various colours among human beings, wild animals, and livestock too? It is those of His servants who have knowledge who stand in true awe of God. God is almighty, most forgiving.”<sup>54</sup> Further, He, the Almighty, says, “here truly are signs in the creation of the heavens and earth, and in the alternation of night and day, for those with understanding, who remember God standing, sitting, and lying down, who reflect on the creation of the heavens and earth...”<sup>55</sup> and also says, “Jinn and mankind, if you can pass beyond the regions of heaven and earth, then do so: you will not pass without Our authority.”<sup>56</sup> Many scholars opine that the “authority” mentioned in the verse is that of knowledge and science.

Our Islamic and Arab history witnessed many great scholars of religious knowledge and humanities. Such scholars exerted great efforts to acquire that knowledge and were known for their valuable books until they became the pioneers of knowledge and science. These scholars include Imam Abu Hanifa Al-Nu‘man (d. 150 H), Imam Malik Ibn Anas (d. 179 H), Imam Ash-Shafi‘i (d. 204 H), Imam Ahmed Ibn Hanbal (d. 242 H), Imam Al-Bukhari (d. 256 H), Al-Tabari (d. 310 H), Al-Farabi (d. 339 H), Imam Ash-Shatibi (d. 590 H), Ibn Rushd (d. 595 H), Al-Hafidh Ibn Kathir (d. 774 H), Ibn Khaldun (d. 808 H), Al-Hafidh Ibn Hajar Al-‘Asqalani (d. 852 H), Imam As-Suyuti (d. 911 H), Imam Az-Zarqani (d. 1367 H), and other scholars.

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<sup>52</sup> (The Qur’an, 21:7)

<sup>53</sup> (The Qur’an, 35:27)

<sup>54</sup> (The Qur’an, 35:27-28)

<sup>55</sup> (The Qur’an, 3: 190-191)

<sup>56</sup> (The Qur’an, 55: 33)

As for the scientific fields, our history witnessed great scholars like Al-Khawarizmi (d. 235 H), Al-Kindi (d.256 H), Ibn Al-Haytham (d. 430 H), Al-Biruni (d. 440 H), Ibn Al-Bitar (d. 593 H), Abu Bakr Al-Razi (d. 606 H), Ibn Al-Nafis (d. 687 H), Ibn Sina (d. 687 H) and other scientists.

However, we should not stop at the great contributions of these scholars and scientists, focusing on the fact that we had a glorious history of science and civilization. Rather, we should make our contributions to human history through acquiring modern sciences that are remarkable for digital development, artificial intelligence and space invasion.

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## **State versus Chaos**

This title has many important denotations. The first one is the difference between the state and chaos. The state stands for protection, safety, trust, stability, order, institutions, and services. It is an intellectual, political, economic, regulative, and legal structure. On the other hand, chaos stands for the absence of a system, safety, stability, security and other similar aspects.

The enemies of the nation tried to push it to chaos that they embellish with terms such as creative, constructive, or effective chaos. In fact, it is a base conspiracy aiming at tearing down our state, dividing us into small states, and turning us into fighting militias. In other words, they want us to reach the stage of non-state that affected many countries in the Arab region and the world. They did so to easily control these counties, appropriate their wealth and resources, and dominate their decision and stances. If they have the power to destroy the structure of these countries, they will not hesitate to replace it with a hopeless body that would be disconnected from their past and present, and confused about the future. These enemies forgot the lessons of history that no one is safe in the world as long as injustice and enslavement of individual and countries continued. What happens in the east of the world resonates deeply in the west; and what occurs in the north of the world echoes strongly in the south. Indeed, the four corners of the earth are parallel and interconnected. Some events in any part of the world have an effect on all its directions due to the new means of communications that turned the world into a small village. For example, terrorism is a universal phenomenon and has no bounds; as we always affirm, it has no religion, homeland, or reason - as the proverb goes, and “Avoid the company of the fools as their bad traits are infectious.”

Undoubtedly, the same chaotic events, taking place around us in the region, were planned to happen in our country. Our enemies’ plans, however, were spoiled at the hand of the courageous soldiers of our military forces, policemen and all good citizens of this homeland. Likewise, their plan will also fail in the future if Allah so willed.

We should strictly and decisively stand against the extremist groups’ actions and endeavors to shaken the social stability through bombing, destruction, terrifying and targeting the safe people, and spreading rumors to harm the society and shake its fundamentals and confidence in its leaders. Previously, we asserted that these

criminals must be put to trial and be charged with treason. At the time when we are surrounded with dangers, we should work on cleaning our internal front from the traitors, hired agents and the remnants of colonialism, as the Iraqi poet, Mohammed Mahdi Al-Jawhari<sup>57</sup> said,

*The colonists deemed us preys.*

*They tamed a loose hunting dog,*

*They trained it to obey them,*

*And sharpened its claws and fangs,*

*Like those hired to destroy their homes,*

*And get rewarded for their crimes.*

We should all realize that we are at a decisive period of our history, whether at the national or the regional level. This entails that the good citizens should give precedence to the public interest over the personal, partial, or pragmatic one. We should try to expose the traitors and agents, which is a national and religious obligation.

Further, each one of us should start with reforming him/herself through shouldering the social and institutional responsibility assigned to him/her to fulfill his/her obligation of preserving the state, its body and solid structure. In this way, we can avert the destructive chaos.

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<sup>57</sup>Mohammed Mahdi Al-Jawhari, *Diwan*, P. 332, ed. Ministry of Information, Baghdad.

## State of Institutions

The great state lies its foundation on strong institutions, and works on strengthening its national establishments. It spares no effort to get rid of the terroristic bodies that try to replace and contest with its institutions. The state also works on ending autocracy, as it is said, “*The collective view of the nation, despite the little disagreement, will not make the country miserable when compared with the individual’s view.*”

The autocratic state came to an end and had no place in a world shunning all forms of dictatorship. May Allah bless Shawki, He addressed Lord Cromer saying,<sup>58</sup>

*O pharaoh, the time of the individual has expired,*

*And the state of tyranny has come to an end.*

*Pastors in all lands now,*

*Obey the rule of the Parish*

The institutional system is based on establishing the role of the institutions and on the principle that the people are the source of authority. It is the people that select their representatives in the parliaments which are the tools of the democratic, legislative states where the parliament controls the government. Besides these tools, the most important factors of state development are the political will to respect the institutional order and the role of the institutions and giving them the chance to work under the reign of a wise leader who separates between authorities and prevents any kind of conflict among them.

If these institutions realize and consider the nature of the current age, its challenges and the dangers surrounding the homeland, they will integrate and fulfill their respective obligations. Further, if all citizens consider that the homeland is spacious enough for all people and realize the difference between praiseworthy and blameworthy competition in serving it and the blameworthy of fighting for personal interest, then we will cut short many steps in the way of building the state, and avert many factors leading to its collapse and failure.

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<sup>58</sup>Shawqi, *Al-Shawqiyyat*, poem: Tutakhamen, Vol. 1, p. 364, ed. Hindawi Institution for Education and Culture.

Unquestionably, we are establishing the institutional system in our dear country Egypt that respects the role of the institutions and strengthens them. It gives these institutions a complete and unprecedented chance to rebuild themselves on national conditions, grounds, and principles that make no discrimination based on religion, color, ethnicity, or gender. We have a different, accurate vision that can improve our conditions in the way of building a democratic, solid, modern, strong and well-rooted state that clings to its civilizational and democratic structure just as its people cling to its civilization. In this way, we can correct the mistakes committed by totalitarian officials whether they were occupying junior or senior positions. As the head of the state in Egypt is trying to establish the role of the institutions, we should appreciate this pursuit, support it, and put anyone deviating from it into account. By so doing, we can avert the oppression of some junior employees in the light of the endeavor of the state leadership to establish the foundations of administrative justice and institutional order. This is one of the fundamental principles for the leadership to build a national, democratic, and modern state. More importantly, we should not allow parallel authorities to emerge or take another form, especially the ones that the extreme, terrorist groups try to impose on society. This is the imminent danger that we should pay heed to and eliminate.

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## The Just Ruler

Our Prophet (PBUH) said, “Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful.”<sup>59</sup>

The just ruler is a title given to any ruler over a group of people who manages any of their religious or mundane affairs. Such a ruler is a guardian of those people and responsible for them before Allah, the Almighty. In this vein, our Prophet (PBUH) said, “All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them.’ I thought that he also said, 'A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.’<sup>60</sup>; and he (PBUH) also said, “Any man appointed as the leader of ten people or more will come on the Day of Judgment with his hands tied up to his neck; either his righteousness and justice will release him or his wickedness and injustice will destroy him.”<sup>61</sup>; and he (PBUH) said, “Indeed Allah will question every responsible person about his charge-whether s/he preserved or spoiled it to the extent that a man will be questioned about his household.”<sup>62</sup>

As a matter of fact, the responsibility of public work is heavy as our Prophet (PBUH) said, “O Abu Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him

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<sup>59</sup> Al-Bukhari, *Sahih*, Book of Adhan, Chapter of: the one who sits in the mosque to wait for Prayer, Hadith no. 660.

<sup>60</sup> Al-Bukhari, *Sahih*: Book of Emancipation, Chapter of discouraging from harming slaves, Hadith No. 2554.

<sup>61</sup> Ahmed, *Musnad*, Vol. 48, P. 410, Hadith No. 22960.

<sup>62</sup> Al-Nasa'i, *As-Sunan Al-Kubra*, Book of Women's Modesty, the Chapter of Al-Li'an, Issue of “everyone is responsible for his/her wards,” Hadith No.8833.

(discharges its obligations efficiently).”<sup>63</sup> “Taking it up with a full sense of responsibility” means shouldering this responsibility and the charges it entails without falling short in fulfilling the obligations assigned to him/her. If the punishment of the one who does not fulfill its obligations is disgrace and remorse, then the recompense of the one who takes it up with a full sense of responsibility is Allah’s reward of sheltering him/her in the Shade of His Throne and to be in the front row of those who will be given this great virtue and overwhelming Generosity. In the same vein, we can understand the following tradition of Messenger Muhammad (PBUH), “There are three whose supplications are not turned back: A just ruler, and a fasting person until he breaks his fast. And, the supplication of one who has been wronged is raised by Allah up to the clouds on the Day of Resurrection, and the gates of heaven are opened for it, and Allah says, ‘By My Might I will help you (against the wrongdoer) even if it is after a while.’”<sup>64</sup>

The just ruler and the jurist get one reward when they employ their reasoning and reach an unsound opinion, and two rewards when they reach a sound one, a fact which is crystal clear in the saying of our Prophet (PBUH), “When a judge gives a ruling, having tried his best to decide correctly, and is right (in his decision), he will have a double reward; and when he gives a ruling having tried his best to decide correctly, and is wrong (in his decision), he will have a single reward.”<sup>65</sup>

Islam calls us to honor the just rulers who properly manage the affairs of their subjects out of fearing Allah, the Almighty. In this connection, our Prophet (PBUH) said, “It is out of reverence to Allah in respecting an aged Muslim, and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor forgets it after its memorization, and to respect the just ruler.”<sup>66</sup>

The just ruler’s responsibility is not confined to achieving justice, for s/he is required to do his/her best to alleviate injustice from the oppressed people, let alone meeting people’s needs, bringing about tranquility to their lives and managing their religious and mundane affairs. Such rulers deserve our support and our prayers Allah to help them. In this regard, Abu Bakr, May Allah be pleased

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<sup>63</sup> Muslim, *Sahih*: Book of Imarah, Chapter of discouraging the unnecessary asking for governance, Hadith no. 4823.

<sup>64</sup> At-Tirmidhi, *Sunan*: Book of the Description of Paradise, Chapter of the narrations of the descriptions and blessings of Paradise, Hadith no. 2717.

<sup>65</sup> Al-Bukhari, *Sahih*: Book of Adhereing to the Book and Sunnah, Chapter of the ruler’s reward when he employs his reasoning, Hadith No. 6805; Muslim, *Sahih*: Book of Judgeship, Chapter of the ruler’s reward when he employs his reasoning, Hadith no. 3240.

<sup>66</sup> Abu Dawud, *Sunan*, Book of etiquettes, Chapter of treating people according to their due position, Hadith No. 4845.

with him, said, “Obey me as long as I am obedient to Allah and His Messenger, but should I disobey them, then obeying me is not incumbent on you anymore.”

In the tradition, it has been narrated that Allah, the Almighty, establishes checks by the State authority on things for which check by Qur’an is not enough <sup>67</sup> He, the Almighty, says in His Glorious Book, “...if anyone kills a person- unless in retribution for murder or spreading corruption in the land- it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind.”<sup>68</sup> Saving a life here stands for working on keeping the soul alive through providing it with good living conditions. Thus, saving a life includes satisfying its hunger, covering its private parts, guarding it against evil (whether directly through protecting the good citizens from terrorism or indirectly), providing clean water, and paving the roads, which reduces car accidents and death tolls.

We should assert that the ruler should not only bring about justice without possessing all the requirements of his position like strength, efficiency, smartness, and honesty, especially in our modern life with all its complexes and problems. Such problems require extraordinary experience so that a person can shoulder the responsibility of managing a state or even an institution. A responsible person should possess certain qualifications and qualities that suit his/her position as a leader or an official figure. S/he should also recognize the sensitivity of the charges assigned to him/her. The most important qualities include sincerity and devoutness to work; the capacity to carry out the mission, endure the pressures and handling the crises; and having a political vision, knowledge about the requirements of national security, the ability to promote teamwork, and a high level of culture and awareness.

The importance of proficiency, competence and strength varies according to the authority in question. The authority of war, for example, should be assigned to the most courageous, experienced person who knows the strategies, plots and tricks of war. As for the general leadership, it should be given to the one who excels in

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<sup>67</sup> See: Al-Khateeb Al-Baghdadi, *Jame' AkhlaqAr-Rawi WaAadab As-Sami'*, P. 89; and Ibn Kathir, *Tafsir*, Vol. 5, P. 111 as ascribed to the Prophet, and it is ascribed to 'Usman Ibn Affan, may Allah be pleased with him. See: *Al-Kamil Fi Al-LughaWa Al-'dab*, Vol. 1, P. 157, which is a stronger narration.

<sup>68</sup> (The Qur'an, 5: 32)

knowing the public and private interests, bringing about state interest and warding off what harms it.<sup>69</sup>

With regard to the financial authority, it should be assigned to the most experienced person who can handle all its underlying matters like preserving, increasing and spending the financial resources, along with full knowledge of modern financial policies. The same analogy applies to all authorities.

As for the public authorities, they require experience, efficiency and ability to manage the state with all its political, military, security, economic, intellectual and cultural affairs. These qualities fulfill the requirement of being strong, trustworthy, prudent and careful as Allah, the Almighty, retells that the daughter of Shu‘ayb said about prophet Moses (PBUH), “...‘Father, hire him: a strong, trustworthy man is the best to hire.’<sup>70</sup> Further, He, the Almighty, retells what prophet Joseph (PBUH) conferred with the governor of Egypt, saying, “...Put me in charge of the nation’s storehouses: I shall manage them prudently and carefully.”<sup>71</sup> Thus, the value of trustworthiness alone is inadequate, and efficiency alone is ineffective.<sup>72</sup>

In *Al-Ahkam As-Sultaniyya*, Al-Mawardi mentions the conditions that any official figure assigned to exercise authority should meet as follows:<sup>73</sup>

First: trustworthiness so that s/he does not betray the trust or give misleading advice.

Second: honesty so that people believe in what s/he says and act upon it.

Third: asceticism so that s/he does not accept bribery.

Fourth: being free from any hostility or enmity towards people, for hostility prevents justice and compassion.

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<sup>69</sup> Al-‘Iz Ibn Abd Al-Salam, *Al-Fawaid Fu Ikhtisar Al-Maqasid* or *Al-Qawa‘d As-Sughra*, P. 80, Dar Al-Fikr, Damascus, 1<sup>st</sup> ed. 1416 H, verified by Iyad Khalid Al-Tabba‘.

<sup>70</sup> (The Qur’an, 28:26)

<sup>71</sup> (The Qur’an, 12:55)

<sup>72</sup> See my book: *Mashru‘iyat Al-Dawla Al-Wataniyya*, P. 50.

<sup>73</sup> Al-Mawardi, *Al-Ahkan As-Sultaniyya*, P. 57 and what follows it.

Fifth: remembering what s/he does on behalf of the caliph or for him because that constitutes a witness for or against him/her.

Sixth: sharpness of the mind so that the matters do not confuse him/her. In fact, decisiveness and strictness are not the right way of handling the ambiguous matters, as Al-Ma'mun Ibn Yazdad said in poetic lines:

*Understanding someone's intention is the spirit of his words*

*And misunderstanding his intention brings about troubles*

*If someone's heart could not memorize such words*

*Then conveying them to people is detrimental*

Seventh: s/he should not be a follower of whims and desires so that his/her whims would not divert his/her opinion from right to wrong and confuse them in his/her eye. Indeed, one's whims trick the mind and divert away from the truth, as the Prophet (PBUH) said, "Your love for a thing causes blindness and deafness"

This is the perspective of scholars about the just ruler. As for the extremist groups, they possess neither experience nor vision about managing the religious or the mundane affairs. They do not participate in building the state, nor do they know how it is built. They are only good at destruction, laying the foundation of their ideologies on provoking hostility between the peoples and their rulers, even if that led to the fall of the state. They try to make the peoples revolt against their rulers to overthrow the systems. Subsequently, they would establish their special system the discrimination of which was unprecedented in history; it excludes anyone other than the Group's members. They see anything contributing to the stability of the state as a disadvantage for them; and, by contrast, anything weakening it as an advantage. Thus, we believe that these groups are dangers to both religion and state.

## Preservation of the Public Order

Having a public order is a religious, national, and human requirement. On the religious level, Islam is the religion of order in the full sense of the word; prayer, fasting, and pilgrimage, for example, are not haphazard actions. Rather, they have certain order and regulations. In fact, Allah, the Almighty, has wisely created everything in the universe for certain aspects of wisdom behind it. In this regard, He, the Almighty, says, “Did you think We had created you in vain, and that you would not be brought back to Us?”<sup>74</sup>; and He, the Almighty, also says, “We have created all things in due measure.”<sup>75</sup>

Everything in this world is orderly and accurately playing its role and function for which it was created, a fact which is crystal clear in Allah’s Saying, “The sun, too, runs its determined course laid down for it by the Almighty, the All Knowing. (38) We have determined phases for the moon until finally it becomes like an old date-stalk. (39) The sun cannot overtake the moon, nor can the night outrun the day: each floats in [its own] orbit. (40)”<sup>76</sup>

Having an order is a religious, national, and human requirement, for chaos ruins people’s interest. No entity can be called a state without having an order, as the basic components of a state are: the people, the land, the order and the government. The order amounts to the constitution, the law and its derivatives, namely, the by-laws, instructions and guidelines that the state sets to regulate people’s lives and affairs. Such regulations are the basic condition of reforming the world and achieving the stability of urbanization.

The civilized people are the most law-abiding citizens. They obey and follow the public order and etiquettes that preserve others’ rights and prevent transgression against them. The society should apply this system to prevent chaos and disorder. The public order also includes respecting traffic laws and not running a red light. Further, it entails respecting all what is related to the public affairs and system like abstaining from breaking any law even cutting in line. Moreover, it entails abiding by all the state laws and all what lies the foundation of the public order that can turn us into an ordered, disciplined society.

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<sup>74</sup> (The Qur’an, 24: 115)

<sup>75</sup> (The Qur’an, 54: 49)

<sup>76</sup> (The Qur’an, 36: 38-40)

The one who contemplates on the conditions of the advanced countries and the prosperous society find out that they reached that high standard of living only through respecting and abiding by the laws. One of the aspects of respecting the order is adopting the principle of the “rights and obligations”. As the person wants to take his/her right, s/he should fulfill his/her obligation towards the society, such as paying the bills of the services s/he gets without any circumvention.

## Perception of Common Human Values in the Divine Messages and its Impact on Building States

A considerable part of violence in many countries could be traced back to the absence of human sensitivity and the disorder of the ethical code. This makes us in urgent need to emphasize the importance of the ethical code, cultural and civilizational pluralism, and building our human relationships on the common values among human beings.

Allah, the Almighty, honored all human beings without any discrimination between them, saying, “We have honored the children of Adam...”<sup>77</sup> The human being is Allah's creation and the one who destroys His creation will perish.

All the divinely-inspired Messages agreed on many values and human principles. One of the most important principles is preserving the soul, as Allah, the Almighty, says, “...if anyone kills a person- unless in retribution for murder or spreading corruption in the land- it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind.”<sup>78</sup>

Our Prophet (PBUH) preserved the sanctity of the human soul. For example, he stood up when the bier of a Jewish man passed by him. When it was said to him, “It is the funeral of a Jew!” he (PBUH) remarked, “Did not he have a soul?”<sup>79</sup>

Further, the values that all the divinely-inspired Messages agreed on include justice, tolerance, fulfilling the covenant and trust, honesty in words and actions, kindness to the parents, the sanctity of orphans' property, caring for the neighbors' rights, and the good word. These Messages concurred in these values due to the fact that the Source of Divine Legislation is One, as the Prophet (PBUH) said, “Prophets are brothers in faith, having different mothers. Their religion is, however, one.”<sup>80</sup>

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<sup>77</sup> (The Qur'an, 17:70)

<sup>78</sup> (The Qur'an, 5: 32)

<sup>79</sup> Al-Bukhari, *Sahih*: Book of Funerals, Chapter of standing up for a funeral of a Jew, Hadith no. 1313; and Muslim, *Sahih*: Book of Funerals, Chapter of standing for funerals, Hadith No. 961.

<sup>80</sup> Ahmed, *Musnad*, Vol. 20, P. 39, Hadith no. 9508.

The Messages may differ in the rules of worship and the way of performing it according to the nature of the time and place. However, the ethics and human values, which are the foundation of coexistence, did not differ in all the Messages. In this connection, our Prophet (PBUH) said, “One of the admonitions of the previous Prophets which has been conveyed to people is that if you have no modesty, you can do whatever you like.”<sup>81</sup> No Divine Message has permitted killing the soul that Allah, the Almighty, has forbidden without a just cause, or allowed disobedience to parents or devouring the unlawful property, the wealth of the orphans, or the wages of the laborers. Moreover, no Divine Message has ever permitted telling lies, betrayal, treason, breaking the covenants or reacting badly to a good deed.

On the contrary, all the Divine Messages agreed on the supreme human values. Anyone who violates these values deviates not only from the path of religion but also from that of humanity. S/he goes against the sound, innate nature on which Allah, the Almighty, has created the people and violates his/her humanity. In this connection, Allah, the Almighty, says, “Say, ‘Come! I will tell you what your Lord has really forbidden you. Do not ascribe anything as a partner to Him; be good to your parents; do not kill your children in fear of poverty’ - We will provide for you and for them- ‘ stay well away from committing obscenities, whether openly or in secret; do not take the life God has made sacred, except by right. This is what He commands you to do: perhaps you will use your reason. (151) Stay well away from the property of orphans, except with the best [intentions], until they come of age; give full measure and weight, according to justice’ - We do not burden any soul with more than it can bear- ‘ when you speak, be just, even if it concerns a relative; keep any promises you make in God’s name. This is what He commands you to do, so that you may take heed’ - (152) this is My path, leading straight, so follow it, and do not follow other ways: they will lead you away from it- ‘ This is what He commands you to do, so that you may refrain from wrongdoing. (153)”<sup>82</sup> Commenting on these verses, Ibn ‘Abbas, may Allah be pleased with him, said, “These verses are definite and have not been abrogated by any revelation in all the Scriptures. The matters mentioned therein are forbidden for all human beings and are the basis of the Book. The one who applies them will enter Paradise, and the Hellfire is the fate of the one who violates them.

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<sup>81</sup> Al-Bukhari, *Sahih*: Book of Etiquettes, Chapter of “if you have no modesty, you can do whatever you like,” Hadith no. 5769.

<sup>82</sup> (The Qur’an, 151-153)

Our religion taught us to speak good words to all people with discrimination, as Allah, the Almighty, says, "...speak good words to all people..."<sup>83</sup> Moreover, we are ordered to speak what is best, as He, the Almighty, says, "[Prophet], tell My servants to say what is best..."<sup>84</sup> It is also said, "Kindness is easy: a cheerful face and a gentle speech. In addition, He, the Almighty, says, "Good and evil cannot be equal. [Prophet], repel evil with what is better and your enemy will become as close as an old and valued friend, (34)but only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness. (35)"<sup>85</sup> Prophet Jesus (PBUH) also said to his followers, "If someone slaps you on your right cheek, turn to him the other also."

This is a great call for tolerance in all the Messages so that humankind can live in peace and tranquility, without conflict, hostility, violence, or terrorism.

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<sup>83</sup> (The Qur'an, 2:83)

<sup>84</sup> (The Qur'an, 17:53)

<sup>85</sup> (The Qur'an, 41:34-35)

## No Killing on Basis of Belief

Islam is the religion of sound nature; it is the art of preserving life, not destroying it. The retribution itself was prescribed to preserve people's lives, as Allah, the Almighty, says, "Fair retribution saves life for you, people of understanding, so that you may guard yourselves against what is wrong."<sup>86</sup> It is not a new legislation, for it exists in the Torah as well, a fact which is crystal clear in Allah's Saying, "In the Torah We prescribed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, an equal wound for a wound: if anyone forgoes this out of charity, it will serve as atonement for his bad deeds."<sup>87</sup>

In the pre-Islamic era, the Arabs used to say, "Retribution prevents murder." This statement means that if the murderer knows that s/he will be killed as retribution for the murdered one, s/he will think multiple times before committing that crime. This is called the deterrent factors or the power of precautionary deterrence.

As for fighting, it is prescribed to defend the soul and homeland or to repel the attack of treacherous enemies. When the Prophet (PBUH) saw an old, disbelieving woman killed in one of the battles, he (PBUH) said, "This woman should not have been killed." He (PBUH), then commanded a man, saying, "Follow Khalid and tell him not to kill an offspring or a laborer."<sup>88</sup> Our upright religion prohibits the killing of the children, women and elderly people, except the combatant ones. It also prohibits setting the crops on fire, and killing the peasants in their farms or the monks in their hermitages even on grounds of faith. This is because our Prophet (PBUH) and the rightly-guided Caliphs after him prohibited the killing of those people despite their disbelief in Islam.

Islam did not come to kill people, but rather to guide them, as Allah, the Almighty, says, "...your only duty is to deliver the message..."<sup>89</sup>; "Had your Lord willed, all the people on earth would have believed. So can you [Prophet] compel people to believe?"<sup>90</sup>; "There is no compulsion in religion: true guidance has become distinct from error, so whoever rejects false gods and believes in God has grasped the firmest hand-hold, one that will never break. God is all hearing and all

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<sup>86</sup> (The Qur'an, 2:179)

<sup>87</sup> (The Qur'an, 5:45)

<sup>88</sup> Ahmed, *Musnad*, Vol. 38, P.108, Hadith No. 17610

<sup>89</sup> (The Qur'an, 42:48)

<sup>90</sup> (The Qur'an, 10:48)

knowing.”<sup>91</sup>; “[Prophet], call [people] to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guided.”<sup>92</sup>; and, “You [Prophet] cannot guide everyone you love to the truth; it is God who guides whoever He will: He knows best those who will follow guidance.”<sup>93</sup>

Thus, the duty of the scholars and callers is the clear deliverance of the Message with wisdom and good teaching. Indeed, Islam is the religion of building, reformation and mercy, not destroying, corruption and violence. In this regard, Allah, the Almighty, says, “There is [a kind of] man whose views on the life of this world may please you [Prophet], he even calls on God to witness what is in his heart, yet he is the bitterest of opponents. (204) When he leaves, he sets out to spread corruption in the land, destroying crops and live-stock- God does not like corruption. (205)”<sup>94</sup> Further, our Prophet (PBUH) said, “Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective.”<sup>95</sup>; and he (PBUH) also said, “Whoever was given his share of gentleness, then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good.”<sup>96</sup>

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<sup>91</sup> (The Qur’an, 2:256)

<sup>92</sup> (The Qur’an, 16:125)

<sup>93</sup> (The Qur’an, 28: 56)

<sup>94</sup> (The Qur’an, 2: 204-205)

<sup>95</sup> Muslim, *Sahih*, Book of Kindness, Visiting Relatives, and Etiquettes, Chapter of forbearance, Hadith No. 6767.

<sup>96</sup> At-Tirmidhi, *Sunan*, Book of Kindness, and Visiting Relatives, Chapter of forbearance, Hadith No. 2145.

## Capitals, Borders and States Building

The relation between the Capitals of the states and their border areas is based on integration, not conflict. Any state can't do without a capital that constitutes its center and core; likewise, it can't do without its border areas that constitute its wings, and are indispensable for the state development. The capitals, however, are the core of interest in many countries, a fact which confirmed throughout history. The level of interest, however, in the civilized countries differs from that of the backward ones. The civilized ones can't neglect any of its border areas and their inhabitants. They can never expose their areas to negligence, attack, loss, or separation from the state.

It is reported that one of the poets entered the court of 'Umar Ibn 'Abd Al-'Aziz, may Allah be pleased with him, and said the following lines:<sup>97</sup>

*You are preserving the land nearby,*

*While your governors are wolves in the far suburbs*

*They will not accept what you call for*

*Until you use the whip and the sword*

The development of the further part of the state and the border areas is not the responsibility of the government or the political leadership alone. In fact, taking care of the border areas and working on developing them is a collective responsibility on all the state institutions. The official institutions, civil society associations, businessmen, the Ministries of Investment, Education, Health, Population, Culture, Endowment, Monuments, and all other authorities should give special care for the border areas. They should consider this matter a priority, an issue of national security, and a developmental project. We should make these areas attracting to people not repelling them. When the state does not take care of the border areas, their inhabitants resort to moving to the capital and settle therein, which threatens the capital and its suburbs. It also creates many informal settlements and forms a social class system that would ultimately suffer from illnesses, and social problems that would require extraordinary cure.

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<sup>97</sup> Al-Jahiz, *Al-Bayan wa At-Tabyeen*, Vol. 3, P. 233, ed. Dar Al-Hilal, Beirut.

On the contrary, the inhabitants of the border areas will cling to their lands and be loyal to their homeland when the state takes care of making investment in these areas and provides the necessary services for their inhabitants such as health, education, culture, work, and all the services that are essential for a stable life in their hometowns.

These areas will turn into attracting destinations when the necessary factors like real investment are provided. This is taking place right now in many areas like Sinai, Matruh, the new Isma‘iliyya, Halaib and Shalateen, the New Valley and the desert hinterland in general. All these areas will become attracting destinations that provide a good living standard for their inhabitants. In this way, the pressure on the capital and its indispensable services would be waived, which in turn would improve the condition of the capital to be an attracting destination for the tourists and a sign of the greatness of its people.

## Listening Eagerly to Lies...The Opportunism of the Group

The Qur'an talked about those who listen eagerly to lies and combined between them and those who devour what is unlawful as Allah, the Almighty, says, "They listen eagerly to lies and consume what is unlawful."<sup>98</sup> These two qualities are correlated, for media outlets that spread lies tend to consume what is unlawful. Recruiting these outlets to work against the religion and the state is one of the phenomena of the age and the weapons of the fourth and the fifth generation warfare.

The Glorious Qur'an describes that kind of people as "listening eagerly to lies". In the Arabic language, there is a difference between *Same'* (hearer), *Mustame'* (listener), and *Sammaa'* (eager listener). The first word denotes that someone hears something spontaneously whether intentionally or unintentionally. As for the listener, s/he listens attentively to what is being said. The eager listener for lies, on the other hand, does not wait until a false speech reaches him/her. Instead, s/he looks for it and pursues it, as we see from the recruited media figures of terrorist group of the Muslim Brotherhood. It grants them abundant sums of money so that they listen eagerly to lies and search for the false statements to delude the masses and falsify the truth.

Our upright religion does not only prohibit listening eagerly to lies but it also encourages us to confirm and verify the veracity of the news before spreading it among the people. In this vein, Allah, the Almighty, says, "Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done."<sup>99</sup> Further, He, the Almighty, says about those who got involved in the Calumny Incident, "When you took it up with your tongues, and spoke with your mouths things you did not know [to be true], you thought it was trivial but to God it was very serious. (15) When you heard the lie, why did you not say, 'We should not repeat this- God forbid!- It is a monstrous slander'? (16)"<sup>100</sup> In the same connection, our Prophet (PBUH) said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears."<sup>101</sup>

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<sup>98</sup> (The Qur'an, 5: 42)

<sup>99</sup> (The Qur'an, 49:6)

<sup>100</sup> (The Qur'an, 24: 15, 16)

<sup>101</sup> Abu Dawud, *Sunan*: Book of Etiquettes, Chapter of stressing the prohibition of lying, Hadith No. 4994.

Our upright religion disapproves telling lies in general and considers it one of the signs of hypocrisy, as our Prophet (PBUH) said, “There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.”<sup>102</sup>; and he (PBUH) also said, “Adhere (you people) to truth, for truth leads to good deeds and good deeds lead to Paradise, and if a man continues to speak the truth and makes truth his object he will be recorded as truthful before Allah. Avoid (you people) falsehood, for falsehood leads to wickedness and wickedness leads to Hell, and if a man continues to speak falsehood and makes falsehood his object he will be recorded as a liar before Allah.”<sup>103</sup> Telling lies, however, is more worthy of disapproval when it comes from those who falsely claim to be virtuous. They combined between telling lies and hypocrisy, saying what they do not do, as Allah, the Almighty, says, “You who believe, why do you say things and then do not do them? (2) It is most hateful to God that you say things and then do not do them. (2)”<sup>104</sup> Further, their actions bring about corruption in the earth for which the Qur’an criticized the mischievous hypocrites, saying, “There is [a kind of] man whose views on the life of this world may please you [Prophet], he even calls on God to witness what is in his heart, yet he is the bitterest of opponents. (204) When he leaves, he sets out to spread corruption in the land, destroying crops and live-stock- God does not like corruption. (205)”<sup>105</sup>

In our present age, many features and factors changed, especially in warfare and its techniques. The war is no longer one-dimensional, that is, it is not only a military, or security or traditionally intelligent one. The techniques of fourth-generation warfare have developed greatly. We also entered what could be called “the fifth-generation warfare,” which is the dirtiest kind of wars in human history. It uses illegitimate means like recruiting terrorists and supporting terrorism in the name of fighting it. Moreover, these means include transferring people’s loyalties, inciting treason, and spreading rumors. The weapon of rumors turned to be a field of knowledge that some suspicious associations teach to their cyber corps. They also try to use all the means of political, economic and psychological pressure and siege. In this way, they want to incite the people to revolt against their rulers, and defame the national figures and national achievements, which they try to

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<sup>102</sup> Al-Bukhari, *Sahih*: Book of Faith, Chapter of the signs of hypocrisy, Hadith no. 33; Muslim, *Sahih*: Book of Faith, Chapter of the signs of hypocrisy, Hadith no. 216.

<sup>103</sup> Muslim, *Sahih*: Book of Kindness, Visiting the Relatives and Etiquettes, Chapter of the repulsiveness of telling lies and the virtue of telling the truth, Hadith no. 6805.

<sup>104</sup> (The Qur’an, 61: 2, 3)

<sup>105</sup> (The Qur’an, 2: 204-205)

underestimate. These associations make an alliance with the terrorist groups, try to intervene in the work of the national institutions, systematically incite any divisive discourse, and maliciously misuse information. They also recruit some media figures and use the new means of communications to break the will of the people, tarnish the rulers' reputation, and cast doubts on the national scholars, thinkers, and intellectuals through supporting their opponents. Additionally, these associations send implicit and explicit threat messages to those who cling to their principles and are loyal to their homeland. They do so through showing the miserable fate of those who did not surrender to them and join their malicious plan. All this makes steadfastness in the face of these bitter attacks an exceptional endeavor which requires a solid religious and national creed along with unlimited trust in Allah, the Almighty.

It is not an aspect of patriotism, wisdom, shouldering responsibility, or seeking public or personal interest to leave the military and security leaders alone in the battlefield of untraditional warfare that no longer depends on courage alone. It has become a religious and national obligation to support our political leadership, military forces and policemen with all the means we have. We should emphasize the legitimacy of the national state against the ideology of the treacherous groups that exploit the religion of Allah, the Almighty. They do not recognize the existence of borders or state independence. They consider the borders illusory and worthless and so they regard the soil of their homelands. This ideology serves only the interest of our enemies who work on shaking the national and patriotic loyalties.

The truth is opposite to their deviant ideology, for anything supports the national state and promotes its position is a core part of religion. On the other hand, anything that threatens its entity or causes mischief in its border areas goes against all the religious, ethical and patriotic principles. Indeed, these corruptive actions constitute a betrayal of religion and homeland and an alliance with its enemies.

The greatest responsibility lies on the shoulder of the religious scholars, intellectuals, media figures and writers. This is due to the immense role that they play in raising people's awareness, facing challenges, refuting the rumors, delivering the truth, and exposing the conspiracies. This is what many patriotic writers, intellectuals, and media figures are aware of and work on delivering to the people to the best of their abilities. We should turn this positive phenomenon into

an issue of public awareness, enlightenment, or general intellectual mobilization that matches the unhidden conspiracies against our homelands.

## Religion and State

The good state protects the correct religiosity and the relation between them can never be that of conflict. The good, correct, sound and moderate religiosity strongly contributes to the building and the stability of the modern, democratic states which are based on solid national foundations. The good state can't contradict the human innate nature that looks for the sound faith. We should, however, make a distinction between religiosity and extremism. Religiosity, on one hand, encourages its adherents to possess the values of mercy, honesty, and morality, and to co-exist peacefully with the other. We all support this trend. Extremism and terrorism, on the other hand, call for corruption, destruction, violating the sanctity of blood and property. We should all confront that serious disease and spare no effort to destroy and uproot it.

In this simple equation, we should make a distinction between the right to adopt a religion, and the false terroristic thought. We believe that the conflict between truth and falsehood will continue to the time when Allah, the Almighty, inherits the earth and whoever on it. Indeed, the truth will triumph sooner or later, as Allah, the Almighty, says, "No! We hurl the truth against falsehood, and truth obliterates it- see how falsehood vanishes away! Woe to you [people] for the way you describe God!"<sup>106</sup>

The parable of truth and falsehood is that of the good word, which stands for truth, and the evil word, which stands for falsehood. In this regard, Allah, the Almighty, says, "[Prophet], do you not see how God makes comparisons? A good word is like a good tree whose root is firm and whose branches are high in the sky, (24) yielding constant fruit by its Lord's leave- God makes such comparisons for people so that they may reflect- (25) but an evil word is like a rotten tree, uprooted from the surface of the earth, with no power to endure. (26)"<sup>107</sup>

Victory is inevitably the share of truth and its people, as Allah, the Almighty, says, "Our word has already been given to Our servants the messengers: (171) it is they who will be helped, (172) and the ones who support Our cause will be the winners.

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<sup>106</sup> (The Qur'an, 21:18)

<sup>107</sup> (The Qur'an, 14: 24-26)

(173)”<sup>108</sup>; “If you help God, He will help you and make you stand firm.”<sup>109</sup>; and, “We make it Our duty to help the believers.”<sup>110</sup>

We have a just case: the case of religion and homeland. Anything that calls for building, construction, work, production and people’s happiness, safety and stability reflects the true religion and humanity. By contrast, anything that incites corruption, destruction, and murder is against all religions, noble ethics, and sound human nature.

The religion and state are not contradictory, for they establish the foundations of equal citizenship and having the same rights and obligations. We should all work together for the good of our country and other people. We should like for other people what we like for ourselves. The religions are the source of mercy, tolerance, humanity and benevolence.

The religion and state encourage work, production, accuracy and distinction; and fight unemployment, destruction, riot, strife treason and treachery.

Finally, I stress that those who wrongly think there is an inevitable conflict between religion and state are either unable to understand religions correctly or unaware of the concept of the state. The defect has nothing to do with the correct religion or the good state; it is the product of misconceiving the nature of religion or the state or both of them.

We also emphasize the importance of respecting the state constitution and laws and supporting the rule of law. No parallel authorities should arise in the state whatever their sources were. We should all unite under the umbrella of the state. It is a dangerous phenomenon that any group or authority establishes a parallel entity, for that badly affects the religion and the state alike.

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<sup>108</sup> (The Qur’an, 37: 171-173)

<sup>109</sup> ( The Qur’an, 47: 7)

<sup>110</sup> ( The Qur’an, 30: 47)

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