



Jahiliyyah (Ignorance) and Awakening

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*In the Name of Allah, the Origin of
Mercy, the 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﴾ (11:88)



In the Name of Allah, the Origin of Mercy, the Giver of Mercy

Introduction

Praise belongs to Allah, Lord of the worlds, and peace and prayers be upon the last of His Prophets and Messengers, our Master Muhammad bin 'Abdillah, and upon his companions and those who followed him till the Day of Judgement.

Indeed, our battle with terrorism and intellectual extremism is not over yet. The extremist groups have become the tools of the fourth-generation wars, especially the armed ones whose mindset is formulated to look at the public wealth as allowed for them to ransack and plunder.

For achieving their goals and those of their supporters and sustainers, they resorted to ma-



nipulate the texts by decontextualizing them sometimes and distorting the meanings of the revealed words some other times.

Religious extremist groups have manipulated the youths' emotions by using false terminology, which, on the face of it, motivates them to the good, but, in reality, it pushes them to commit evil acts, corruption, and slander. Among these terms: Jahiliyyah⁽¹⁾ and Awakening.

Extremist groups, out of wrongdoing and injustice, tried to label some faithful contemporary societies with this term, i.e. Jahiliyyah. This is a rejected claim in form and content. As to form, the term Jahiliyyah which is used to describe the pre-Islamic era, does not denote ignorance versus knowledge, nor infidelity versus faith or Islam, but it denotes ignorance versus forbearance.

(1) Jahiliyyah is a term used to denote the pre-Islamic era, where ignorance and corruption prevailed. In this book it is used to refer the corrupt, pervert extremist groups who use religion to cover their evil intentions.



As to the content, who can say – for example – that Egypt of Al-Azhar, of mosques and minarets, of the Qur’an, of knowledge and scholars, in whose Al-Azhar about two million students – male and female study the true religion, as well as tens of thousands overseas students from all over the world, the country whose scholars and Imams travel all over the world to spread the true religion, the country which embraces the Qur’an, and honors those who memorize it, who can say that this is a Jahiliy society? No one can say that but a jealous, envier, denier, paid agent, or someone used by the enemies of the country.

This state applies to all other Arab and Islamic countries, where the extremist groups tried to describe them as a Jahiliy society to demolish or disintegrate them.

The term Awakening has been coined as a theoretical term by the terrorist Muslim brotherhood group and those who followed it.



Awakening, from their perspective, is their own awakening, but against whom? Against their homelands for weakening and demolishing their national structure. These groups cannot exist or achieve their goals, the goals of those who sponsor and use them, within a strong state; they can only flourish on the ruins of states, and their interests come first before the interests of the state and the whole world. Their weapons are lying and spreading rumors, falsehood, and slander. Their most important goal is to demolish; the only thing at which they excel. For them, building and constructing, is very far away from their thinking; moreover, they do not believe in a homeland or a national state.

Let alone their repeated call to violence, bloodshed, ransacking money and honor, and demolishing the countries. They deceive the common people with sweet words and affectionate discourse; they are obstinate in their hypocrisy and consider it as a shield to protect themselves



in this stage of history. This urges us to be awake and careful; Allah Almighty says: ﴿**There is a kind of man whose views on the life of this world may please you, he even calls on Allah to witness what is in his heart, yet he is the bitterest of opponents. When he leaves, he sets out to spread corruption in the land, destroying crops and livestock – Allah does not like corruption**﴾ (2: 204 – 205). And our Prophet (PBUH) says: “A believer cannot be stung twice from a single burrow”

The real awakening is the awakening of countries and nations, when we provide them with construction and building, and see our nation among the developed countries in different fields of science and arts.

The real sign of awakening is how far a country is developed in science and economy, how far it owns the tools of the time, and how far it has contributed to world achievements. The others



will not respect our religion unless we excel in our worldly life, so, if we excel in our life, other peoples will respect our religion and our life.

The real awakening is the awakening of consciousness, values, and morals when we provide the world with tolerance, compassion, mutual care, truthfulness, honesty, loyalty, good manners, and rendering the morals, values, and sublime teachings of Islam into a tangible reality in people's life in our conduct and in all our affairs. The nations which are not built on values and morals carry the factors of their demolition.

The real awakening is embodied in the real connection of man to his country, his keenness on its stability and security. The homeland is honor and integrity; it is one of the six purposes (maqasid) the Sharia has enclosed with strong protection.

Likewise, working on strengthening the national state is a requirement of Sharia; anything



that leads to it arises from our right belief. On the other hand, anything that leads to destruction and demolition has nothing to do with religion, values, nor humanity.

We assert that real pure religion does not live in an open space, but it needs a strong country that embraces and protects it, as vagabonds cannot establish either religion or a state.

Religion and state never contradict each other, rather, they converge for the sake of the happiness of humanity, as wherever the interests of the people and country exist, Sharia of Allah exists.

Religion and state establish the principles of equal citizenship in duties and rights and urge for working together for the good of our country and the whole people, for loving to others that which we love for ourselves. Religions are mercy, tolerance, humanity, and giving.

Religion and state require us to furnish mutual care, to strive for fighting poverty, homeless-



ness, want of the necessities, and to do our best for eliminating them.

Religion and state push us to work and produce, to excel in our production, and to banish unemployment, laziness, terrorism, negligence, corruption, destruction, demolition, spreading instability and discord, agency, and betrayal.

Those who imagine that there exists a conflict between religion and state, and see it inevitable, either do not properly understand religion, do not properly grasp the concept of state, or do not recognize the nature of relationship between them.

We emphasize the necessity of respecting the constitution of the state and its laws, upholding the State of Law, opposing the establishment of parallel authorities in the state whatever its resources might be. It is only one banner under which all other banners are included, that is, the banner of the national state. It would be an im-



mediate threat if any group, organization, or institution carries a parallel banner to the state's banner; it means opposing both religion and state.

In the end, we emphasize that all extremists organizations, especially those who hide themselves behind religion, are an immediate threat to the state and religion. The real awakening requires us to distinguish the unchangeable from the changeable, and deeply consider the novelties of our time and its requirements, take into account what the jurisprudence of reality, priority, and availability requires us to do considering preserving the well-established rules of our Sharia.

It is Allah Whom we seek to please, He is sufficient for us, It is Whom we ask for help.

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Jahiliyyah and Awakening

Among the most important concepts that should be put right are the concepts of Jahiliyyah and Awakening. The extremist groups have falsified the people's awareness and added to the meanings of some words and terms that which serves their own ideologies, strongly stuck to them, and did all they can for marketing these misconceptions, so, by time, laymen started to acquire their intended misconceptions.

Out of slander and injustice, the extremist groups tried to use the term Jahiliyyah to describe some of our contemporary faithful societies both inform and content. As to form or the linguistic meaning, the word Jahiliyyah which describes the period prior to Islam does not mean ignorance versus knowledge, or ignorance versus faith, but it means lack of prudence not knowledge.



When our Prophet (PBUH) said to our master Abu-Dharr: “You still have some characteristics of Jahiliyyah (ignorance), your servants are your brothers whom Allah has put them under your command. So, whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them to do things beyond their capacity, and if you do so, then help them”⁽¹⁾ . This incident happened when Abu-Dharr (RA) said to our master Bilal: O! Son of black woman. What the Prophet meant by saying to Abu-Dharr is that he still has some characteristics of Jahiliyyah which are reflected in insulting another person for no reason.

As to the content, who can say – for example – that Egypt of Al-Azhar, of mosques and minarets, of the Qur’an, of knowledge and scholars, in whose Al-Azhar about two million students – male and female study the true religion, as well

(1) Al-Bukhary. Book of Iman No. 30. And Muslim, Book of Iman No. 1661.



as tens of thousands of overseas students from all over the world, the country whose scholars and Imams travel all over the world to spread the true religion, the country which embraces the Qur'an, and honors those who memorize it, who can say that this is a Jahiliy society? No one can say that but a jealous, envier, denier, paid agent, or someone used by the enemies of the country. Imam Al-Buseiriy said:

The eye may deny sunlight due to sickness

And the mouth may deny the taste of water due to illness

Those extremist groups apply the term Awakening to two things. The first is the form or the outer shape regardless of the content. The second is the number of the people they can enlist.

We see that the real awakening is to own our own decision, to produce our food, medicine, cloths, and weapons, to hold up our country and



citizens academically, culturally, professionally, economically, to hold up our standards of living, and to own a strong army, police, and economy. A strong army and economy mean a country of sublime status and dignified citizen.

We assure that others will not respect our religion unless we excel in our worldly matters; if we do, others will respect our religion and our life.



Falsifying the facts

The terrorist groups and their satellites work relentlessly on distorting the religion, twisting the texts, obliterating the facts, falsifying the history, and doing their best for hiding their black history. They change their colors like chameleons, and their skins like snakes, however they became exposed, and their lies have been uncovered, and “A believer should not be stung twice from one and the same hole”⁽¹⁾.

Religion is the most immune area that should not be messed up nor its values be put into disorder. Trading with religion for getting worldly gains entails unbearable consequences on its doers in this world and in the hereafter and whoever does it enters a war with Allah the Almighty. It's a use-

(1) Al-Bukhary, Book of Manners, No. 6133, and Muslim No. 2998.



less destructive war to whomever gets involved in it; Allah Almighty says: ﴿**We hurl the truth against falsehood, and the truth obliterates it – see how falsehood vanishes away! Woe to you (people) for the way you describe Allah**﴾(21:18).

Distorting the texts by extremist groups by decontextualizing them takes the texts away from their purposes. Let alone their slandering of some persons and institutions deliberately which is considered a crime against religion and humanity. They believe that ends justify the means, whatever those means might be, therefore, they never feel ashamed of using illegal means if this will achieve their worldly authoritarian purposes.

Their main concern is to spread rumors through their electronic sites and their paid media. And if the deceived and deluded youth of these groups consciously meditate – even for a moment – on where is what they do from the teachings of Allah’s Book and the Sunnah of our Prophet (SAW), perhaps many of them would



have reviewed themselves and discovered the truth of these misguided terrorist groups.

Did they not know that every Muslim is forbidden to be hurt by another Muslim, his property, honor, and blood? And that Islam urges us to verify whatever we hear before believing it? Allah 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﴾** (49:6).

Islam also urged us to be honest, as our Prophet says: “Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to wickedness, and wickedness leads to the (Hell) Fire, and a man may keep on telling lies until he is written before Allah, a liar”⁽¹⁾. How about someone who deliberately lies and slanders until he deems it

(1) Al-Bukhary, Book of Adan (good manners), No. 6094, and Muslim, No. 2607.



permissible and until these characteristics become a stable nature and a disposition of him, rather than an interim characteristic.

If the enemies of Islam had done everything in their power to distort the religion of Allah, block the way leading to Him, and harm His tolerant and glorified Law, they would not have reached a tenth or even half the tithe of what these misguided and misleading terrorist groups did. This requires scholars, intellectuals, and those who care for their religion and their country to unite and collaborate to uncover the truth about these terrorist and extremist groups, and to deprive them from any opportunity which they may use as a thorn in the back of their homeland and spear in the heart of our tolerant religion.



Formal and utilitarian religiosity

Many people are deceived by adornment and paint rather than by core and essence. Although we assert that we need the greatness of both form and content because they are like the soul and the body which none of them can do without the other, the way we weigh them must be balanced, and we must give each of them its value, status, and proportion without exaggeration, excess, or negligence. So, the form or appearance should not take more than it deserves or less than what it deserves, and the same is true for the content or the meaning. But we must be careful not to be deceived by the appearance alone. A person may hold a sword coated with pure gold and silver in his hand thinking that it increases his value and status and surrounds himself with a lot of swords and shields. However, if, despite all of this, he is a coward or weakling, his shields and swords would



be of no use to him on a day of hardships. The hero remains calm, strong, and agile over every coward, it does not matter how the cowards are shielded with the outer appearances or deceptive manifestations.

Balance is certainly a must in everything. However, essence remains essence, and appearance remains appearance, and how wonderful it is to combine essence and appearance together. Ar-Rafiiy – may Allah’s mercy be upon him – said: “The best of women is that who combines a beautiful face and noble manners, and whose intellect is a third beauty”.

There is no doubt that the phenomenon of formal religiosity and the phenomenon of utilitarian religiosity are among the most serious challenges facing Arab and Islamic societies, especially those who focus on the form and appearance, even if it is at the expense of the core and essence, and give the formal appearance ab-



solute priority, even if those who have that appearance do not entertain the human and moral level which makes them an example and model to follow. This is because the person with a formal appearance whose behavior is not consistent with the teachings of Islam is one of the most significant factors of demolition and repulsion. So, if the appearance is that of the religious people, but it combines mistreatment, lying, treachery, betrayal, or eating peoples' money unjustly, then the matter becomes appalling, and that person becomes one of the hypocrites.

Our Prophet (PBUH) says: "The signs of the hypocrite are three: if he speaks, he lies, if he promises, he breaks his promise, and if he is entrusted, he betrays" ⁽¹⁾. The same applies to those who limit religiosity to worship and abandoning oneself to it but go beyond limits in blasphemy and refer to others as infidels and carry arms

(1) Sahih Al-Bukhari: the Book of Iman (faith) No. 33, and Muslim: No. 107.



against innocent people as happened with the Kharijites who devoted themselves to praying, fasting, and worshipping all the night, but they did not provide themselves with sufficient knowledge that would prevent them from excessive blood shedding or going out to the people with their swords. Had they sought knowledge first as Ima Ash-Shafi'iy said, it would have prevented them from that, because Islam is the religion of mercy, and anything that distances you from mercy, distances you from Islam. What matters is the proper behavior not just the words. There is an axiom that says: The act of a man to a thousand men is better than the words of a thousand men to a man.

However, all acts of worship will not bear fruit unless they improve the behavior and morals of the worshipper. Whoever his prayer does not forbid him from indecency and immorality, he will gain nothing from his prayers. Allah Almighty says:
❖ **Prayer restrains outrageous and unaccept-**



able behavior. Remembering Allah is greater. Allah knows everything you are doing ﴿29:45﴾.

And whoever his fasting does not forbid him from telling lies, then there is no reward for him. Our Prophet (PBUH) says: “Whoever does not refrain from telling lies or acting accordingly, Allah does not need him to abandon his food and drink”⁽¹⁾. Likewise, Allah Almighty does not accept Zakat and charity unless it was paid from pure virtuous money. Our Prophet (PBUH) says: “Allah does not accept charity but from an honestly-earned money”⁽²⁾, and says: “Prayers without ablution are not accepted, nor a charity from impure money”⁽³⁾. Acceptance of pilgrimage is also provisioned by doing it with honestly-earned money and good behavior, as our Prophet says: “Whoever performs Haj and does have sexual relation with his wife and does not do evil or sins then he will return (free from all sins) as if he were born

(1) Sahih Al-Bukhari, Book of Fasting, No. 1903.

(2) Sahih Muslim, Book of Zakat (Charity), No. 1016.

(3) Sahih Muslim, Book Purity, No.224.



anew”⁽¹⁾, and mentioned a man who goes out in a long journey; his hair is untidy, and his clothes are covered with dust, and stretches his hands to the sky saying: Oh my Lord, oh my Lord while his food is unlawfully earned, and his drink is unlawfully earned, and his clothes are unlawfully earned, and he was fed by unlawful food, so, how can his invocation be accepted?»⁽²⁾

Utilitarian religiosity is more dangerous than formal religiosity. We mean by this those who take the religion as a means by which they strive to take power; they manipulate the religious sentiments of the people and their love to their religion and try to convince them that they only want to take power to serve and empower the religion. Although we do not judge the intentions, our experiences with the terrorist group of the Brotherhood and the other extremist groups

(1) Agreed upon; Sahih Al-Bukhariy, Book of Haj, No. 1521, and Muslim, No. 1350.

(2) Sahih Muslim, Book of Zakat, No. 2393.



who revolve in their orbit or ally with them assured us of two things: The first: The issue for them was not an issue of religion at all, but rather an issue of unprecedented struggle and greed for power, and exclusion of the other in arrogance, conceit, haughtiness, vanity, and self-importance, which alienated the people from them and their behavior that became a burden on religion. We need great efforts to erase the negative image that has been drawn in the minds of many people linking those pretenders to religion.

The other thing is that they abused their religion and distorted the pure face of its lofty and tolerant civilization and proved that they are neither religious nor competent. Is it a sign of religiosity for a person to betray his homeland, reveal its secrets, and sell its documents? Is it a part of religion to incite violence, murder, and corruption, and to form the so-called qualitative committees that wreak havoc on the earth in an unprecedented state of paid-agency and betrayal



– betrayal of the homeland and agency for its enemies?

I emphasized – and I still stress – that this terrorist group that used religion to deceive people and achieve its authoritarian aims is ready to ally, even with Satan, to achieve its goals and authoritarian ambitions at the expense of their religion, country, and nation.



The interest from the state perspective and the utilitarianism of the group

The interest from the state perspective is the considered public interest which achieves the interest of the nation and the interest of all its citizens, not the interest that is given to some people at the expense of other people, groups, parties, or the homeland itself.

On the other hand, the interest from the perspective of the group is the interest that achieves the interest of the group or the party, or it may go further to only achieve the interest of the leader of the group or the party alone, even if it is at the expense of the rest of the group members. The group may sacrifice some of its affiliates or members for its benefit, taking into consideration that these sacrifices cannot be made by the leaders or their children, except in cases of conflict,



rivalry, and the process of exclusion and counter-exclusion between these leaders, in an attempt by each of them to monopolize the spoils; the sacrifices are always made by the lower classes of the group.

The group may sacrifice the supreme national interest if it conflicts with its own interest. Indeed, many groups believe that everything that strengthens the state is not in their interest, and that there is no place for any group under a strong, cohesive, and independent state. Therefore, in their view, it is necessary to work on weakening the state to empower the group.

Most groups – especially terrorist and extremist ones – try to link the interests of their members and affiliates with the interests of the group, especially in the economic and social aspects, so that defending the interests of the group becomes a crucial issue for its members, and that the life of every member cannot be maintained



outside his group, and in case he thought about leaving the group, many aspects of his life would be exposed to disruption, collapse, or destruction, and his life itself would also be threatened.

In order to achieve their goals, they raise some pretexts like: Some rulers do not rule with the Law of Allah, however, when you discuss anyone of their elements about the concept of Allah's Law, you will find out that they know absolutely nothing about it. We have cleared this issue in my book "Concepts to be put right", ninth edition, 2019, and "Refuting the terrorists' fallacies" 2017, which were published by Ministry of Endowments (Awqaf) under my supervision and revision. We assured that the commitment to the Law which Allah revealed does not conflict with resorting to some laws that people make by themselves within the general framework of Allah's Law, and according to the changes of time and place. Recourse to these man-made legislations is not contrary to Allah's Law as long as it



achieves the general interests of the state, people, individuals, and societies, and does not make whatever is forbidden permissible, or contradict or undermine the established rules of Sharia.

Islam did not set a rigid or strict frame for the system of government that cannot be deviated from, rather, it laid down principles and criteria which if applied, the rule would be rational and approved by Islam. But if it deviated from the general frame, the ruling becomes afflicted for a degree proportionate to the degree of deviation. Perhaps the most important and prominent rubric of any system of governance is the extent to which it achieves the interests of the country and people, or at the very least the extent to which it strives for achieving it. However, any rule that seeks to achieve the interests of the country and the people within the frame of justice, equality, and disciplined freedom away from chaos and favoritism and prioritizing loyalty over competence is certainly a rational appreciated rule. And under



this main heading comes many details that generally aim to achieve justice to all human beings in all spheres: political, social, and judicial, and not to discriminate between people based on color, gender, or race.

Every rule that strives to achieve these goals and seeks to provide the basic needs to the society such as food, drink, clothing, housing, and infrastructure such as: health, education, roads, and other services that are indispensable to any state, is a rational, valued, and successful rule that is blessed by Allah and the people, except for the hateful, envious, arrogant, dishonest, or paid agent.



The new hypocrites

Hypocrisy is a destructive disease to individuals and nations, and it is more dangerous than infidelity and polytheism. Allah Almighty says: **﴿The hypocrites will be in the lowest depth of Hell, and you will find no one to help them* Not so those who repent, mend their ways, hold fast to Allah and devote their religion entirely to Him: these will be joined with the believers, and Allah will give the believers a mighty reward﴾** (4: 145-146).

Hypocrisy has signs, the most important of which: Lying, betrayal, treachery, and breaking vows. Our Prophet (PBUH) says: “Whoever has the following (characteristics) will be a pure hypocrite, and whoever has one of them will have one characteristic of hypocrisy until he gives it up: 1- Whenever he is entrusted, he betrays, 2- Whenever he speaks, he lies. 3- Whenever he makes



a covenant, he proves treacherous. 4- Whenever he quarrels, he behaves in a very imprudent, evil, and insulting manner”⁽¹⁾.

The Ever-Glorious Qur’an shows us the traits and conditions of hypocrites in many verses, among them: They increase when gaining benefits and decrease when facing crises. Allah Almighty says: **﴿When a sura is revealed (saying) ‘Believe in Allah and strive hard alongside His Messenger’, their wealthy ask you permission, saying, Allow us to stay behind with others’: * they prefer to be with the women who stay behind. Their hearts have been sealed: they do not comprehend**” (9:86-687), and says: **“Some of them said, ‘People of Yathrib, you will not be able to withstand (the attack), so go back!’ Some of them asked the Prophet’s permission to leave, saying, ‘Our houses are exposed’, even though they were not – they just wanted to run away**﴿ (33:13).

(1) Al-Bukhary, Book of Faith, No. 34, and Muslim No. 106.



Among them also: is that they measure all their affairs according to the gains they will obtain. Allah Almighty says: ﴿Some of them find fault with you (Prophet) regarding the distribution of alms: they are content if they are given a share, but angry if not﴾ (9:58), and says: ﴿There are also some who serve Allah with unsteady faith: if something good comes their way, they are satisfied, but if they are tested, they revert to their old ways, losing both, this world and the next: that is the clearest loss﴾ (22:11).

Among them also: causing corruption and spreading corruption and their abundance of false oaths. Allah Almighty says: ﴿And there is (a kind of) man whose views on the life of this world may please you (Prophet), he even calls on Allah to witness what is in his heart, yet he is the bitterest of opponents * When he leaves, he sets out to spread corruption in the land, destroying crops and livestock – Allah does not like corruption﴾ (2:204-205).



Among them also: inciting public opinion, disheartening the true believers. Allah Almighty says: ﴿If they had really wanted to go out (to battle) with you, they would have made preparations, but Allah was loath to let them rise up and made them hold back. It was said, ‘Stay with those who stay behind * They would only have given you trouble if they had gone out with you: they would have scurried around, trying to sow discord among you, and some of you willingly have listened to them – Allah knows exactly who does evil﴾ (9:46-47).

Among them also: allying and keeping in constant contact with the enemies at the expense of religion and homeland. Allah Almighty says: ﴿Yet you (Prophet) will see the perverse at heart rushing to them for protection, saying, ‘We are afraid fortune may turn against us.’ But Allah may well bring about a triumph or some other event of His own making: then they will rue the secrets they harbored in their hearts﴾ (5:52).



Although the characteristics of hypocrites mentioned above are their characteristics in the past and present, new hypocrites have added to them new kinds of deceit, among them: covering themselves with religion and trading with it, using it to achieve the interests of the groups who want to take religion as a bridge to power, covering themselves with various colors of formal and political religiosity. In addition to this, new hypocrites are characterized by betraying the homeland, degrading it, and selling it for a cheap price. Ends for these groups justify the means, whether it was destruction, explosion, lying, slandering, or spreading rumors. They have been fed with lying and hiding themselves. They seem very much like bats of the night who can never live in the light.

Terrorist groups try to implant their eyes and spies in all governmental institutions, and all its administrative and central units. This urges us to be always on alert, and requires that high administrators must sieve their employees to clear



them from the elements of these groups, and to severely punish those who prove to be betrayers to their homeland or institution, or being agents for those other groups and who do their best to turn our nation and our area into weak or torn entities or states that cannot benefit a friend, nor do harm to an enemy, so, they become a dependent and docile tool in the hands of the forces of evil, darkness, and delusion.



The swampy land

The swampy land is the land that neither grows a plant nor holds a crop. Our Prophet (PBUH) says: “The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of the earth was fertile soil that absorbed the rainwater and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rainwater and Allah benefitted the people with it and they utilized it for drinking, making their animals drink, and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allah’s religion and gets benefit from the knowledge Allah has revealed through me (i.e., the Prophet PBUH) and learns and then teaches others. The last example is that of a person who



does not care for the message and does not accept Allah's guidance revealed through me"⁽¹⁾.

The one who does not benefit the people is like the swampy land which neither holds rainwater nor gives vegetation, so, the best of mankind is the most useful to them, and the worst of them is the one whom people avoid for evading his obscene language. Our Prophet (PBUH) says: "The worst of people is he whom the people leave for evading his obscene language"⁽²⁾, and says: "Some people are like keys to goodness and locks to evil, and some other people are keys to evil and locks to goodness; joy may await those whom Allah puts the keys to goodness in their hands, and woe to those whom Allah puts the keys of evil in their hands"⁽³⁾. There is no doubt that the satellite channels of the extremist groups are the worst swampy lands for neither holding rainwater nor yielding crops.

(1) Sunan ibn Majah, Book of Faith,

(2) Sunan ibn Majah, Book of Faith, No. 237.

(3)



On the other hand, virtuous people are those whom Allah opened their chest to Islam and filled it with love for goodness, so, He chose them to help the people to fulfill their needs. Our Prophet (PBUH) says: “Allah Almighty Has some special people whom He favored with bounties for the good of the people. He sustains them as long as they keep caring for other people, but if they withheld these bounties, Allah deprives them from them and gives these bounties to other people”⁽¹⁾, and says (PBUH): “Allah Almighty Has some special people whom He created for fulfilling the peoples’ needs. The people rush to them when they are in need; those are the safe from Allah’s punishment”⁽²⁾. These are the fruitful, ever green, useful trees. However, such status may make them envied, hated, or crippled by other people whose ambitions fall short, and who are preoccupied with small things rather than great things, and with demolishing others instead of building themselves. It is axiomatic that

(1) Al-Mu’jam Al-Kabir by At-Tabaraniy. Vol. 3, p. 14, No. 13925.

(2) Al-Mu’jam Al-Kabir by At-Tabarani, Vol.12, p. 358, No. 13334.



only fruitful trees are targeted, but only by young boys; grown up people feel ashamed of throwing stones at the trees. Thieves roam only around wealthy houses, for if they hovered around ruined houses, they would be the masters of idiots. However, throwing stones by young boys only increase the power and strength of loyal patriots, as the stroke that does not break, adds strength to the back.

Wise people care for building not demolishing, never repay bad deeds with bad deeds, rather, they forgive and tolerate and put good deeds forward. Allah 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, * but only those who are steadfast in patience, only those who are blessed with great righteousness, will attain to such goodness**﴾ (41:34-35). We invoke Allah to make us among them and stick to their morals and revive us in their group.





Intellectual poisoning

Poisoning takes place in degrees and types; poisoning may happen because of having bad food, bad medicine, or using bad tools. It may reach the blood and then make the epidemic more severe and the consequences worse. However, the worst of all of these is the intellectual poisoning. For the effect of the material poisoning whatever dangerous it might be, only effects a person or persons, and once it is treated and controlled, its effect disappears. But the intellectual poisoning is not limited to the infected person alone, it often goes beyond him and spreads in his environment and may go beyond the time in which he lives for decades, centuries, and more and more generations. It also may turn into destructive actions starting from religious alienation, then explosion, killing, extermination, or corruption and demolishing, treachery, and betrayal, or selling the homeland for a cheap price.



And if the legislator has set penalties for those who cause material poisoning according to the consequences resulting from it such as manipulating people's food, nutrition, medicine, or clothing, out of negligence or on purpose, for making easy money, and set penalties for selling bad merchandises that destroy health and take life including drugs of all kinds because of the damage they cause to the mind and brain cells. This means that we are in dire need to legislate more deterrent laws for these criminals who poison the youth's minds with destructive ideas and open calls to killing. And we are even in a greater need for more strict laws to criminalize terrorist thoughts and its dissemination either directly, through social media or other recruited media.

We assure that religious leaders, and men of thought, culture, education, and pedagogy have two big, great tasks:

First: To be aware of the danger of the terrorist thought, and to work on protecting the youth,



and the whole society against the evil of such intellectual poisoning by incapacitating the holders or the leaders of the extremist thought, depriving them from shaping the mentality of the youth, clearing all the intellectual institutions from any sleeping or hidden cells of these extremist misguided groups, and exterminating their elements from such institutions.

The second and most important is to work on filling the gaps and occupying the arena with all that is useful, fruitful, and protects our children against the evil of these groups and their thought. That is because the people of falsehood only act in the absence of the people of truth, and if the people of truth neglect their rights, the people of falsehood stick to their falsehood. We must all come together, work together, and race against time hand in hand in the face of the forces of evil, terrorism, and misguidance that surround or lurk around us.



We also need a wide societal awareness, so that the whole society turn against terrorism and reject it, and not a single citizen may accept that his region may harbor terrorism or terrorists. That is because terrorism has no religion, no covenant, no loyalty, and only believes in itself. It eats whoever supports, raises, finances, and covers it. Ad when it loses its mind, it does not differentiate between an enemy and a friend because who adopts it loses all human senses and rids himself of any human characteristics. Rather, they become more barbaric and savage than any predator. However, predators move only in a certain geographical area and never exceed it, and only prey according to their appetite or need for food. But these, as the Ever-Glorious Qur'an said about them, rebelled against Allah and abandoned all the teachings of the great religions and the meanings prevailing among normal human beings. Allah Almighty said about them: **“They are just like cattle – no, they are further from the path”** (25:44), and said: **“(Prophet), tell them**



the story of the man to whom We gave Our messages: he sloughed them off, so Satan took him as his follower and he went astray * if it had been Our will, We could have used these signs to rise him high, but instead he clung to the earth and followed his own desire – he was like a dog that pants with a lolling tongue whether you drive it away or leave it” (7:175-176).

These misguided renegades are neither people of religion, nor people of morals, nor people of values, nor people of humanity. Rather, they are a metamorphosis that is cut off from all the meanings of religions and humanity, and from mankind. So, they no longer belong to the world of man or the world of animals. They belong to another freak with despicable characteristics that humanity has not witnessed before. These are the characteristics of terrorism and terrorist.



The sites of extremism

There is no doubt that many of the modern utilities have multifarious aspects or are double-edged as they say. For example, the knife is indispensable for our daily life, but it has become a tool for killing and blood-shedding in the hands of extremist elements. The weapons which are indispensable for defending the countries, may be used as tools for aggression and injustice by the extremist barbarous groups. This applies to many newly developed industries and inventions. Likewise, communication media and sites, which must be a medium for diffusing wisdom and knowledge, civilizational dialogue, transfer of science, knowledge, and cultural information have become in the hands of the outlaws a tool for instilling intellectual extremism, demolishing states, and societies, defaming the national symbols, spreading strife and disunity among the



people of the same country, as well as spreading rumors. Only wise people are those who may benefit from its good aspect and avoid its bad one. Allah Almighty says: “**Believers, if a trouble-maker brings you news, check it first, in case you wrong others unwittingly and later regret what you have done**” (49:5). This necessitates verifying what reaches us through the media in particular, and sites of evil people, individuals, or groups. Our Prophet (PBUH) says: “It is enough lying for a person to retell everything he hears”⁽¹⁾. This means that if a person has no sins except retelling whatever he hears without verifying it, this alone – and nothing else, would cause him to perish.

Terrorist groups and those who follow them have resorted to focusing on social media after they lost their credibility in the street and collapsed politically, socially, and morally, and, then, established what is known as the electronic mi-

(1) Sahih Muslim, the introduction, No.5.



litias and battalions, which became very active on social media, and in purchasing large areas from many international media outlets which are funded by suspicious countries and institutions that sponsor and support terrorism, in order that they may give room through these means to their misleading proclamations.

Note that these sites have gone beyond broadcasting false news to adopting a method of sarcasm, mockery, and distortion through broadcasting written or audio-visual material, neglecting that a man may utter a word of the wrath of Allah to make his companions, followers, or listeners laugh, and it befalls him into the depth of Hell fire.

However, some of these sites and pages have gone beyond all that and indulged into open slander and open insults, rude incitement to murder, corruption, fraud, sabotage, and destruction, unmindful of religion, conscience, humanity, or



upright morals. Allah Almighty does not like corruption or corruption-makers.

We emphasize some important points:

The first: Everything that takes you to mercy and honesty, work and production, building and reconstruction, security, safety, and peace, takes you to true Islam, and whatever takes you towards obscenity and dishonesty, insults and immorality, accusing people of falsehood, incitement to murder and bloodshed, intimidation of the innocent people, demolition, sabotage, and corruption, takes you to what has nothing to do with religion or humanity, rather, it will take you to what contradicts religion and normal instinct.

The second: The necessity of immunizing our youth and our society against falling prey to these groups. We must race against time to reveal the reality of these groups, their corrupt elements, and their electronic battalions so that the pure youth may not be deceived by them. We are also



obliged to reveal to the entire universe what these groups are characterized by in terms of lying and taking lying as a way of life, and slandering Allah and the people, considering that their ends justify the means. On the other hand, we must work on spreading and consolidating the values of honesty and verifying the news, because not everything heard may be reported or retold.

The Third: It is necessary to respond with all force and decisiveness to these suspicious sites and pages, and to deal severely with their broadcasters whether by intellectual confrontation, or by decisive legal measures. It is also incumbent to reinforce the law against those who infringe upon the security and capabilities of the country. Rather, we must confront the people of evil with all means of confrontation at the same time without hesitation or concession. So, whoever is ignorant or misguided, we will teach and guide him, and whoever is among the victims of the advocates and lords of sedition, we will save him



and take him away from them, but whoever is deviant, whimsical, astray, or motivated by agency or treachery, we will adjust him by decisiveness, force, and law.

In order to eradicate the threat of sites of extremists, we must double the punishment for electronic publishing of crimes that threaten the security and stability of the country, that work deliberately, intentionally, and premeditatedly on distorting national symbols, and use sarcasm and irony as a means of attracting the public attention to them. They also distort the meanings of the sacred words and decontextualize them to serve their organizational ideas and extremist ideology.

Our way and the way of every sane person and every patriot loyal to his country is to construct not to demolish, to build not to ruin, to use the voice of wisdom and reason not blood shedding and murder, to utilize all our energies and capabilities including the use of communication sites



for good, not evil, and to spread virtues and values and all that is in the interest of the country, people, and humanity as a whole.

In order to preserve the security and safety of our society, we must redouble our efforts when we intellectually confront these groups with reason and proof and explanation of the true religion. The people of falsehood do not act except in the absence of the people of truth, and if the people of truth neglected their truth, the people of falsehood would stick to their falsehood, but Allah surrounds them all. Allah Almighty says: **﴿The evildoers will find out what they will return to﴾** (26:227).

The real danger occurs when we stand as spectators or hesitant. Rather, we must be in a race against time to besiege these electronic battalions and terrorist elements at all levels: religious, cultural and media, by exposing their falsehood, misguidance and misguiding, corruption



and causing corruption, betrayal and agency, and their threat to the whole society and to the entity and structure of the national state, and even to humanity as a whole.

We must deal severely with the people of evil, and to constantly assure that those criminals have nothing to do with Islam, and that Islam has nothing to do with them; it is all clear from them and from their actions that they are a heavy burden on Islam and Muslims because they distort the civilized face of our tolerant Islamic religion.

Brotherhood's hirelings

We all know the bloody nature of the Brotherhood, and their ideology which is based on treachery, lies, deception, exclusion, abhorrent expediency, and the enslavement of the young to the old under the falsehood of blind rule of “listening and obedience” to their leader or corruptor. They persistently try – relentlessly and tirelessly – to buy whomever they can at any price,



as most of their money has no owner; money collected by deceiving the public in the name of charity and doing good to use it as a cover to launder their dirty money which they earn as a reward for their agency, betrayal of their homeland and selling it to our enemies, and putting their hand in the hands of those enemies to destroy their homeland, and to implement the schemes of those who hire them to destroy it.

Covering up these criminals and their hirelings is a major betrayal that a loyal citizen cannot tolerate, because their evil has spread wherever they reside, and their danger is eminent to religion, the homeland, and humanity. If we add to what we see of the impudence of these terrorist groups and some agents who are exploited by some Arab and Western media which are sponsored by the money of the group and those who finance them to direct their poison towards our countries through their attempts of intellectual demolishing and incitement to violence against



national armies and policemen in particular. They show blatant schadenfreude even about natural crises that take place everywhere as if they do not want anything for our country but weakness and humiliation.

They were horrified and disturbed by the security and stability they saw, and by the progress in the political, economic, and social fields that Allah Almighty has bestowed upon Egypt and its people, and by its departure from framework of dependence to the independence of the Egyptian decision-making. They were horrified by all of this, especially when they realized that the great Egyptian genie had come out of his bottle, so, they went crazy and began to point their poisoned arrows to Egypt, in public and in secret, in relentless attempts to undermine the achievements and hinder the march of the country. They did not succeed and will not succeed – Allah willing – because they do not possess the treasures of the heavens or the earth, only Allah possesses



them; He says to whatever He wants “Be” and “It is”.

We should emphasize some things: First and most important: The suspicious movements and the contaminated personalities who work openly and clearly as agents for the Brotherhood and for the enemies of the country provoke any loyal citizen, these are whom we call “Brotherhood’s hirelings”. Their malice and meanness, which was hidden and covered, became obvious and blatant and they became very easy to uncover. They are no longer able to hide the evil, malice, and betrayal dwelling in their souls. They race to serve their masters and those who enslave them, who are fed up with them for their weakness and failure to cause chaos in our country and our region. A matter that made them unable to control themselves or their minds, so, they handed themselves over to those who tampered with them and began to unravel and fall one by one.



The second: We must deprive their non-loyal elements from the media and besiege them on social media. They are very keen to send messages to those who use them that they exist and have a voice in the media, to give the illusion that they can influence and shape the public opinion.



The hesitant

Under the rule of family and clan (of the Brotherhood), the society was divided into multiple factions and divisions, such as the resisters, the steadfast, the silent, the deceived, the hesitant, complimentary ones, and on top of them are the beneficiaries and the utilitarians.

So, the steadfast are the ones who preserved their principles and defended their values. They neither gave in nor surrendered to the tyranny of the Brotherhood who excluded everyone but their family and clan. As for the resisters, they were higher in rank and in determination. Their role was not confined to steadfastness but exceeded it to resistance. The Brotherhood faction was fed up with their resistance and prepared to get rid of them, but Allah Almighty hastened the end of the Brotherhood and their ruling time and



gave them no chance to harass the resisters or the steadfast or even the silent. This is because the Brotherhood would not accept anyone but their faction and group members, rather, they consider everyone else to be either a bad Muslim, deficient in patriotism, or incompetent. One of the things that made me disagree with them was their showy behavior and treating others with contempt and disrespect, as if the Paradise cannot be entered except through them or by them, and the keys to Paradise are only held by them, but, on the other hand, they see that their mistakes are justified, their sins are forgiven, their Hajj is accepted even if they committed any sin during performing it.

The major crisis was embodied in the compliant, the hypocrites, and the beneficiaries as well as the seekers of power, prestige, money, or even a sweet false promise. The Brotherhood acted with unparalleled cunning; they deluded those close to them and those who were deceived by



their promises of manna and quails in this world and eternal bliss in the hereafter. I heard with my own ears some of them saying: “If you had followed us, you would have eaten manna and quails”. Some of them also claimed that Gabriel (PBUH) was flapping his wings over their terrorist gangs and gatherings. They consider it permissible to lie to reach their goals; a friend of mine, who is a professor at the Faculty of Medicine – Al-Azhar University, told me one day that he has come to know the Brotherhood and recognize them by their lies, and said that once he wondered about a man; is he a Brotherhood or not until he lied, when he lied I became certain that he is a Brotherhood, for lying was one of their characteristics, and they were characterized by it, except for those on whom Allah bestowed mercy.

The real heartbreak and grief are for the deceived young men and youth and some laymen who are in dire need of someone to sympathize with them and save them before it is too late.



This requires all awareness-building institutions to make every effort to immunize young people from the danger of these groups and their destructive ideas.

The flatterers, the hypocrites, and the utilitarians are the people who lack morals and, therefore, are certainly the most losers. The shame, humiliation, and disgrace that befall them is sufficient for them. It does not matter how they deceived others or tried to deceive them; as it is possible to deceive all people for some time, or some people all the time, but it is not possible to deceive all people all the time. The truest word in this regard was said by Zuhair bin Abi-Sulma:

Whatever a trait a person may entertain *****
if he thinks it is hidden, it will be known.

However, there are those who bet on the losing horse, and are apprehended about delusion, and are afraid that the days may turn back, so, you cannot even clearly know what their position



is. On the other hand, there are those who are ready to ally with violence and terrorism, or with the remnants of the fanatic or terrorist factions, or what is known as their sleeping cells, regardless of the religious or national interest. We say to all of them: Wake up, do not hesitate, and understand the reality. We are either to be or not to be, and you must realize that the era of holding the stick from the middle, has gone forever.



Mistakes and major sins in dealing with religious discourse

There is no doubt that any change or renewal in dealing with the issues of religious discourse throughout human history, cannot be the subject of consensus or agreement before testing them for a long or short periods according to the convictions of those who want to do them, their steadfastness, their diligence, and their ability to persuade others with their new intellectual visions. However, the traditionalists, conservatives, and those who benefit from the stagnant conditions cannot accept the speed and ease that the innovators aspire to. The extent to which the society will be ready to accept the ideas of the innovators and those who are affiliated with them will be determined by the degree of their rationality and by their ability to block the path of those with rigid and fossilized minds from stabbing them to



death. However, the moderation that we all are looking for and which each team claims to possess has become profoundly confused between the two contradictory extremes.

Our approach to this topic comes from three general aspects:

The concept of the sacred. B- The danger of deviating from objectivity to subjectivity. C- Freedom of belief and the limits of freedom of opinion.

As for the first aspect, i.e., the concept of the sacred, this concept has two facets; sanctifying the old only because it is old or desecrating the old under some jargons such as innovation. The first considers the sayings and opinions of the old jurists as sacred as the sacred texts (i.e., the Qur'an and Sunnah), and we say that these sayings which were suitable for their time, may not be suitable for our time and its novelties and demands. On the other hand, we find those who blatantly insult some old tenets of religion based



on the jargon of renewal which is synonymous to demolishing and attacking the tenets of religion. This may be due to narrow-mindedness, or out of expediency and ill intention which we neither prove nor deny, because the hearts and the intentions are in Allah's hands Who knows their causes and purposes.

Despite our strong assertion that we are in dire need of renewal and using our minds, and that we are against intellectual stagnation, sticking only to the old, close the door of reasoning, and narrow-mindedness, we are also against accusing the knowledgeable of infidelity, or indicting their patriotism, except by final judicial decree. I am well aware of the fact that all believers do not accept undermining their tenets nor attacking them, even if they were evidently invalid by reason or by text.

Among the biggest mistakes and sins of dealing with religious discourse, which is the second



aspect mentioned above, is the departure from objectivity to subjectivity, and impudent triviality that goes so far to insulting and mutual insulting, whether it is between interlocutors or debaters who usually insult the scholars and thinkers. We believe that when any thinker talks about any public issue considering the values of discussion and dialogue and caring for following the principles of objective and scientific criticism, this is deemed an expression of opinion which can be discussed with reason and logic. But when the thinker, researcher, or critic departs from objectivity to insulting people, be they contemporaries or those who left fingerprints on our religious, scientific, or cultural heritage, this is considered an unacceptable manner and may not be tolerated. On the other hand, this may be provocative to those who are convinced and take pride in this heritage, or maybe confronted by those who believe that defending this great heritage is a legal, intellectual, or human duty. Then, a new or old renewed verbal or dialectical battle may take



place or distract the arena from the most important issues that should be addressed first in this crucial stage of our national history.

The third aspect addresses the correct and incorrect understanding of freedom of opinion. We differentiate between freedom of belief and freedom of opinion as we differentiate between freedom regulated by Sharia, reason, and law and chaos that has no limit. Our upright religion has not forced people to adopt it as Allah Almighty says: **﴿There is no compulsion in religion: true guidance has become distinct from error﴾** (2:256), and says: **﴿If your Lord had pleased, He would have made all the people a single community, but they continue to have their differences﴾** (11:118), and says: **﴿You (Prophet) cannot guide everyone you love to the truth; it is Allah Who guides whomever He will, He knows best those who will follow guidance﴾** (28:56), and says: **﴿Your only duty is to deliver the message﴾** (42:48), and says:



﴿(Prophet) are you going to worry yourself to death because they will not believe? If We had wished, We could have sent them down a sign from heaven at which their necks would stay bowed in utter humiliation﴾ (26:3-4). Islam has laid a clear foundation that confirms its tolerance and broad-mindedness towards freedom of belief. But this is something, and the concept of freedom of opinion is something else; freedom of opinion should not become anarchy, chaos, or attack on the well-established tenets in the name of freedom. However, we are in urgent need of action, not arguing, and cooperating according to the agreed upon. We should excuse each other in negotiable opinions, and not to be drawn into the language of insults and slander, or mutual insults and the like in order to preserve the general societal taste whose rational people do not accept the impudent triviality that is alien to our taste, values, and our genuine sublime Arabic Islamic civilization.





Criticism of human thought

There is no doubt that we witness in our contemporary world numerous schools of thought, science, and philosophy. Some of them sanctify the old just because it is old, whether it is truly sanctified or not, and this even applies to literature, thought, and creativity; they prefer the old to whatever is new. This standpoint has been criticized and refuted by many of our scholars, thinkers, and philosophers asserting that Allah Almighty has not preferred a people to people, time to time, or place to place based on the excellence they may have, and accordingly, they do not favor the old only because it is old, nor do they underestimate the new just because it is new; to them, the scale is logical and objective, in the sense that they do not consider who said, but what was said. They judge the work not who did the work, the text not its writer, the creativity not



the creative. But for every racing horse there is a lapse, for every scholar there is an error, perfection is only for Allah Almighty, and infallibility is for His prophets and messengers.

In contrast, there is another team who went so far in favoring the new and permitting the human mind to remove sanctity from the sanctified and treat the sacred texts as equal to human texts regarding criticism and refutation. Some of them – especially of the extremist groups – treat their leaders, emirs, and supervisors as equal to the Ever-Glorious Qur’an out of ignorance and stupidity. Most of the youth of extremist groups make the instruction they receive from their leaders above any other consideration, and take them as sanctified, without giving themselves a chance to contemplate them. However, some of them may argue with you regarding your understanding of some Qur’anic texts in case you contradict the sayings of his leader or what has been trafficked to them through their books, lectures, interpre-



tations, or explanations, and never allow you to discuss what their leader says. The issue of sanctifying the human beings or taking them as gods or raising them to the rank of the awaited Mahdists is too dangerous to logical sound thinking.

However, we clearly differentiate between putting every person in his proper place and honoring the scholars and sanctifying the human beings or even giving them an aura of reverence that makes criticizing their words equal to criticizing the religion and the sound understanding of the Ever-Glorious Qur'an and Sunnah, albeit the words of every human being except the Prophet Muhammad (PBUH) may be accepted or rejected within the frame of the manners of dialogue. Therefore, we always emphasize that our religious institutions are not priestly institutions, nor should they be, nor they are the Inquisitive Courts; their mission is to clarify not to account.

I am almost certain that the weak mental, intellectual, and cultural formation of some of our



youth is a great disaster. The cultural narrow-mindedness and perhaps its closure and blockage may draw the speaker or the writer into a wrong treatment of some issues or lead him to clash with the recipient whether he is a viewer, a listener, or a reader. Likewise, he may drift the recipient into absolute submission and blindly surrender to those who take control of his mind, i.e., the misguided, deviant, and terrorist leaders of those groups.

However, what should be emphasized is that we are in dire need of scientific, educational, and pedagogical curricula that take us from the sphere of inculcation and imitation to the sphere of thinking, sharing, creativity and criticism, and that the idea of accepting criticism and dealing with it without nervousness or emotion becomes a way of life in order that we may benefit from constructive criticism. When those who do not have the experience, sense, or qualifications of guidance enter the field of guidance and criti-



cism, a great calamity that delays and does not advance, spoils and does not fix takes place.

It is also necessary to be sincere, impartial, dependable, and far from settling accounts, because falling into the evils of passion, subjective inclination, and lack of justice is deemed a great catastrophe that must be avoided because sick souls only know the way to destruction.

What we urgently need once more is a balanced life between studying applied sciences and doing research, as well as studying psychology, sociology, philosophy, literature, history, civilization, and urbanism.

We also need to get rid of self-reverence, accept criticism, move from subjectivity to objectivity, from the inflated ego to recognizing and appreciating the other, and deal and cooperate with him. We need to listen and make sure that we listen and make others listen. If man has two ears and one tongue, then his listening must be



double what he speaks. Our Prophet (PBUH) says: “He who believes in Allah and the Last Day, let him say what is good or remain silent” ⁽¹⁾.

Finally, we affirm that only the correct is valid, and only the fittest survives. Allah Almighty says: **﴿The froth disappears, but what is of benefit to people stays behind on the earth﴾** (13:17).

(1) Al-Bukariy, Book of Riqaq, No. 6475.



Construction and demolition

How wide the gap is between the two extremes: Construction and demolition! And because our religion is the religion that calls to constructing and inhabiting the universe, everyone who takes you to this path; the path of construction, the path of work, the path of production, the path of perfection, the path of maintaining the public and private facilities, he takes you to the path of Islam, the path of patriotism, the path of civilization and progress, to the good of society and the good of humanity. On the other hand, whoever tries to drag you to the opposite direction, i.e., drag you or hand you over to the path of demolition, sabotage, destruction of facilities and infrastructure, he only takes you to the path of self-destruction in this world and the hereafter. Allah Almighty says: **﴿If you turn away now, could it be that you will go on to spread cor-**



ruption all over the land and break you ties of kinship * These are the ones Allah has rejected, making their ears deaf and their eyes blind * Will they not contemplate the Qur'an? Do they have locks on their hearts?﴾ (47:22-25), and says: ﴿There is (a kind of) man whose views on the life of this world may please you (Prophet), he even calls on Allah to witness what is in his heart, yet he is the bitterest of opponents * When he leaves, he sets out to spread corruption in the land, destroying crops and livestock – Allah does not like corruption * When he is told: Beware of Allah”, his arrogance leads him to sin. Hell is enough for him: a dreadful resting place﴾(2:204-206).

However, whoever works in construction will not have time or energy for demolition or sabotage, because he realizes the nature of construction and the effort and suffering it requires, and that the builder cannot be a destroyer, because he has a soul full of goodness, inhabitation, civilization, and sophistication.



On the other hand, destroyers have ill souls and fail to compete with the people of seriousness, struggle, work, and production. So, they did not find a remedy for their failure, a cover for their shame, or a cure for their feeling of inferiority, but to envy the glorious and virtuous people. This is well expressed by the judge 'Ali bin 'Abdul'aziz Al-Jurjani in the introduction to his book "Mediation between Al-Mutanabbi and his opponents", as he said: "The people of deficiency are two kinds: a man who has chosen deficiency by himself and was deprived from perfection by his choice, so he contributes to virtue with only what he has and adds to the merits according to his share. And another who realized that imperfection is ingrained in his soul, and is implanted in his disposition, so he despaired of ridding himself of it, and his determination fell short of clearing himself of it, so he resorted to envying the virtuous, and derogating the ideal people. He sees that the most proper way for making up for his shortcomings, and for covering his faults is to



attract the righteous to participate with him (in evil doing), and to brand them with characteristics similar to his”

These destroyers are a grave danger to the society, and its social and economic security. A poet said:

How would a building be complete ***

If you build and others demolish?

However, our religion rejects all sorts and meanings of demolition and sabotage and calls to building and inhabiting the universe and doing whatever good for humanity. Allah Almighty says: **﴿Do not corrupt the earth after it has been set right- call on Him fearing and hoping. The mercy of Allah is close to those who do good﴾** (7:56), and says: **﴿Remember Allah’s blessings, and do not spread corruption in the land﴾** (7:74). This requires us all to work on spreading the culture of construction, and work on consolidating faith



in Allah, and to believe that a man will not miss something Allah has already written for him, and what he missed, is irretrievable. And that if all people race against a person, they will not take from him anything Allah has already written for him, and if they all pushed him forward, they will not enable him to gain something that Allah has not written for him. Our Prophet (PBUH) says: “Know that if the nation were to gather together to benefit you with anything, it would benefit you only with something that Allah has already prescribed for you, and that if they gather together to harm you with anything, they will harm you only with something Allah has already prescribed for you. The pens have been lifted, and the pages have dried”⁽¹⁾.

So, we urgently need to purify our hearts of hatred and envy, and stop working on delaying others, hindering their progress, or trying to sab-

(1) Sunan At-Tirmidhiy, No. 2516.



otage them; nothing of this has anything to do with faith, good morals, or noble human values. It is a grudge that eats its owner; Ibn Al-Mu'tazz says:

Be patient with the envier's grudge
Your patience will kill him
Fire eats itself
In case it found nothing to eat

Let us be faithful in our intentions and work for the sake of Allah (SW), then for our country, society, our children, grandchildren, and ourselves. The religious and patriotic duty requires us to unite our efforts to serve our religion, our homeland, and our just causes. And that none of us should hinder the progress of the other, rather, we should help one another. Let us work as hard as possible, as it is the safety valve, and beware of demolition and sabotage; they are the way to destruction in this world and in the hereafter.





Preachers of frustration, and preachers of hope

The people are rightly fed up with the culture of frustration and depression. This extremely bitter culture stems from rusty minds and dark souls which have black looks and never see but the empty half of the glass or its rusty side. They strive to cover the universe with their blackness, and to burden it with their pain and tragedies out of animosity and hatred. They resemble what Laila bint Tarif said mourning her brother Malik, when she addressed some evergreen kind of trees:

Oh! Tree of Khabour, why are you evergreen

As if you don't feel sad for the son of Tarif?

And as the poet Elia Abu-Madi said:

He who has no beauty in his soul



Never sees any beauty in the universe.
The worst criminal on land is a soul
Which aspire to death before time.
And sees the thorn in the flowers and sees not
The garland of dew on top of it.

The scholars have counted despair, spreading despair, frustration, and depression as equal to major sins. And our tolerant religion has called on us to make things easy not hard, and to give glad tidings not to repel, our Prophet (PBUH) said: “Give glad tidings, and do not repel people, and make things easy, and do not aggravate them”⁽¹⁾.

The call to optimism is the call of the wise, and the poets took it as a song. Elia Abu-Madi said in a lenient call to optimism:

He said: The sky turned gloomy, and frowned,
I said to him: Smile, gloom is enough to be in
the sky.

(1) Sahih Muslim, Book of Jihad, No. 1732.



He said: Youthfulness has gone, I said to him:
Smile,

Sorrow will not bring youthfulness back

He said: Nights have watered me bitterness,

I said: Smile even if you drank bitterness.

Maybe, if someone saw you smile,

Disposed of depression and sang.

Will depression give you even a penny?

Or will you lose something if you smile?

So why do those whose hearts are only filled with hatred and darkness not see but darkness, as if they have not seen Allah's wide mercy, or the doors of hope Allah has opened for his servants in this world and in the hereafter? Allah Almighty says: ﴿No one can withhold the blessing Allah opens up for people, nor can anyone but Him release whatever He withholds: He is the Almighty, the One who Decides﴾ (34:2), and says: ﴿If the people of those towns had believed and



been mindful of Allah, We would have showered them with blessings from the heavens and earth, but they rejected the truth and so We punished them for their misdeeds ﴿71:96﴾, and says: ﴿And do not despair of Allah's mercy – only disbelievers despair of Allah's mercy﴾ (12:87), and says: ﴿Say, (Allah says), My servants who have harmed yourselves by your own excess, do not despair of Allah's mercy. Allah forgives all sins: He is truly the Most Forgiving, the Most Merciful﴾ (39:53).

However, we assert that despite the despairing attempts that our enemies are trying to impose on us to arrive at the conclusion that there is no hope, there are great efforts being made for spreading hope. We also affirm that if the truthful people act with sincerity and honesty, falsehood will inevitably be annihilated and crushed. Allah Almighty says: ﴿Allah does not make the work of mischief-makers right﴾ (10:81) and says: ﴿Allah confirms the Truth with His words, He has



full knowledge of what is in the heart ﴿(42:24). This is because the tree of falsehood may grow and rise, but its roots remain fragile and cannot stand firm against the winds or time, but the tree of truth is as firm as the mountains. Allah Almighty says: ﴿(Prophet), **do you not see how Allah makes comparison? A good word is like a good tree whose root is firm and whose branches are high in the sky, yielding constant fruit by it Lord's leave – Allah makes such comparison for people so that they may reflect * but an evil word is like a rotten tree, uprooted from the surface of the earth, with no power to endure * Allah will give firmness to those who believe in the firmly rooted word (the Scripture) both in this world and the Hereafter, but the evildoers, He leaves to stray: Allah does whatever He will**﴾(14:25-27).





Religious media between creating and confronting extremism

There is no doubt that the media is one of the most influential weapons in the intellectual and cultural battles to mobilize or prepare public opinion. And if the media in general – as they say is a double-edged weapon, I preferred that the title be consistent with this saying and chose the religious media and its impact on creating or confronting extremism, to shed light on the two extremes.

If such a title deserves a specialized study in the form of a masters or doctoral thesis, or an academic or institutional study that investigates all its aspects, then I will try to shed some light on one aspect to open the door to researchers for extensive study in this field.

There are serious publications that address intellectual and religious issues objectively and



dealt with in serious scientific discussions, especially the issues relating to confronting terrorism and extremist ideology. These studies should be encouraged, adopted, and highlighted more than they are now. However, these studies must develop themselves in form and content to be in line with the current situation, novelties, and issues of the era.

The success of these media is due either to the fact that they follow a purely religious approach, or that they adopt a religious, national, and educational approach, away from the disputes of the political parties, and for avoiding affiliation with any religious group or political faction.

But if we recall that black and sinister year known as the year of the rule of Al-Murshid (the leader or guide), or the Muqattam group, or the year of the family and clan, we want to remind ourselves so that we may not forget or lose our memory regarding what their media used to



broadcast of extremist shells such as “the raid of the ballot boxes”, or their call to destroy or demolish antiquities, or those excessive torrents of labeling people as atheists, threat, slander, and public insults. Some of their religious programs at that time turned into political propaganda serving the interests of the Brotherhood, and whomever revolving in their orbit without any exception.

In line with our direct call to support all moderate religious media, to open the door wide only to the specialist scholars to enrich them with their dialogues, articles, and writings, we urge all religious media and programs to give enough room for specialists alone, and not to allow the unqualified or non-specialists to lead the religious broadcasts in these programs, so that we can dry up the sources of extremism and unauthentic fatwas, and to prevent the fake preachers from tampering the minds of society and its intellectual security.



We also warn against the infiltration of extremist and fanatic elements into any of the religious media in any form, even if it were under the umbrella of protecting themselves with illicit abhorrent ways, since purifying the media from the elements of extremist groups is considered a religious and national duty.



Dismantling the incubators of terrorism

There is no doubt that terrorism would not have infiltrated any environment, country, or region unless two elements were available to it: an element that motivates, supports, and finances, and another that embraces and shelters.

As for the first element: that motivates, finances, and supports terrorism, it certainly is the enemies of our religion, homeland, and nation. As for the second element, it is the incubators in which terrorism takes refuge and lives in its shelter.

What is also certain is that this black terror together with those dangerous elements and remnants which gathered from all sides were not to penetrate the borders of any country unless that they had incubators that shelter them and provide them with the money or the weapons they need, and whatever support they seek, and pro-



vides for them a favorable environment together with sufficient information in a world where technical, electronic, media, and psychological wars have become significant means and tools for subduing and weakening the spirits of the opponent, and pushing him to despair or surrender.

Just as the so-called logistic support is extremely crucial in achieving victory over the enemy and winning many battles, cutting off this support for terrorism and terrorists will hasten their end and eradicate them, and rid the entire world and humanity of their pervasive evil.

This requires extensive in-depth scientific research to know the beneficiaries of chaos and terrorist operations, whether they are manipulators, instigators, executors, or hirelings. It is incumbent to work on confronting them relentlessly and confiscating their funds and the funds of whoever is proven to support or finance terrorism. This dirty money that is directed to finance



murder and sabotage, should be confiscated to finance construction and inhabitation. Allah Almighty says: **﴿And do not entrust your property to the feeble-minded. Allah has made it a means of support for you﴾** (4:5). Muslim jurists have singled out a chapter for dealing with the money of feeble-minded people called “Freezing of property” and divided it into two parts: Freezing the money for preserving the others’ rights”, i.e., the creditors’ rights, and “Freezing the money for preserving it”, i.e., the money owned by feeble-minded people who misuse their money and squander it out of foolishness. So, how about those who use it in murder, sabotage, corruption or spreading corruption?

There are theorists of terrorism, some of them explicitly incite it, some others spread their poison from time to time coated with sweet talk.

However, we are in a situation that cannot tolerate these colorless hypocrites. Allah Almighty



says: ﴿**They grieve at any good that befalls you (believers) and rejoice at your misfortunes. But if you are steadfast and conscious to Allah, their scheming will not harm you in the least: Allah encircles everything they do**﴾ (3:120). So, when something good befalls the state, they say: We are with you and we bless your deeds, but if something bad happens – Allah forbid they uncover a frowning face and speak with sharp tongues; they show hostility and schadenfreude. And what their chests conceal is greater.

There is no doubt that leaving those who support terrorism and terrorists free and turning a blind eye to them by any institution is a grave mistake. However, leaving them access the administrative services of the state is even more dangerous, especially the services that directly effect the lives of citizens. They are well aware that disrupting these services is a way to provoke anger, discontent, resentment, and maybe chaos. The management of facilities and services should



not be entrusted except to the one whom we are certain of his loyalty to his country, his devotion to his duties, his keenness for its safety, his belief in fulfilling people's needs, caring for their comfort, and his sound belief that this is the core of his religion and faith. Our Prophet (PBUH) says: "Allah has servants whom He entrusts with bounties for the good of the people, he supports them as long as they do good, but if they kept it from people, Allah takes it away from them, and turns them to others"⁽¹⁾, and says: "Oh Allah! Dismantle your mercy and support from whomever took rule over my nation and was unkind and harsh to them, and give your support and kindness to whomever took rule over my nation and has been kind to them"⁽²⁾.

Just as we should not enable those who support extremism and their followers from the managing of the state facilities and services, it is

(1) Al-Mu'jam Al-Kabir, At-Tabaraniy, Vol. 13, p. 14, No. 13925.

(2) Sahih Muslim, Book of ruling, No. 1828.



more important that we should not enable them from the cultural, intellectual, or educational positions, to cripple them against spreading their poison and terrorist ideas in society, especially among the youth. We should work as fast as we can to rid the society of their poisons, evil, sins, and their societal, moral, and intellectual crimes. **﴿Allah always prevails in His purpose, though most people do not realize it﴾** (12:21).



Protecting society from extremism

There is no doubt that extremism is dangerous to the religious and national identity. As to the religious identity, the astray extremist groups have tried to capture the religious discourse and employ it for serving their interests and the interests of those who finance them and use them for destroying the states of our region, fragment their entity, and tear their structure. This is because when anyone hears that a religion or a group permits slaughter, burning, and abuse of human beings, he cannot but renounce this group and the religion it claims because of their slander against Allah Almighty, His noble messengers, and all His revealed books. As to the national identity, these scoundrel groups do not believe in a homeland or a national state, rather, they were designed to destroy homelands. In their view, homelands are not considered an honor, nor does it concern



them, whereas Islam has enjoined defending the homeland and sacrificing the soul and money for its safety.

There is no doubt that we urgently need to dismantle extremist ideology and extremist groups together, but dismantling the ideology comes first. This is because we may dismantle an extremist or a terrorist group, but then, a more powerful and stronger group may emerge against us. But if we succeeded in dismantling extremist thought and uncovered its falsehood, perversion, and corruption, then we will have uprooted the problem altogether.

So, the strategy of confrontation must be based on two main axes:

The first axis: Dismantling the extremist thought, refuting the falsehood of the extremists, invalidating their arguments, working on spreading the values of tolerance, consolidating the foundations of equal citizenship, reinforcing the



legitimacy of the national state, and the inevitability of national alignment to eliminate terrorism and extremist ideology.

The second axis is based on three pillars: The first: Good training and qualification for workers in the field of Da'wah by using training programs that enable them to perform their mission with high efficiency and skill.

The second pillar: is based on activating the strategy of direct communication, dialogue, and persuasion through intensifying seminars, lessons, and open dialogue, meetings with university students, school students, sports and social clubs, factories, cultural institutions, with continuous hard work to put the misconceptions right and to respond to the fallacies of extremists in the hamlets and villages.

The third pillar: is based on a huge intellectual project that targets a comprehensive, general, and non-selective review of all aspects of our sci-



entific and intellectual heritage in a manner that suits the nature of the era and considers its novelties and preserve the tenets that must be kept intact within the framework of the general purposes of the legislation.

For this cause, we must expose and uncover these extremist groups, and show their betrayal to their religion and nation, and to highlight the testimonies of those who managed to escape the hell of these misguided and terrorist groups, and to clearly show that the promises they give to the youth is mere lies and fake statements which has no shadow of truthfulness. So, whoever joins them will be destined to explosion, and if he even thinks of running away from the inferno of these groups, his reward will be slaughter, burning, or death.

We also should refute their false fatwas of making blood, money, and honor permissible, and accusing people of unbelief for justifying for themselves killing them and desecrating their women and children. Allah (SW) has warned



against such an act, as He says: ﴿**So, you who believe, be careful when you go to fight in Allah's way, and do not say to someone who offers you a greeting of peace, 'You are not a believer' out of desire for the chance gains of this life – Allah has plenty of gains for you. You yourself were in the same position (once), but Allah was gracious to you, so be careful: Allah is fully aware of what you do**﴾ (4:94).

Likewise, their misguided call to murder and shed blood in the name of Jihad is false and slanderous against Allah and His Messenger; what they are doing is mere aggression that has nothing to do with Jihad, Jihad has nothing at all to do with what they call for.

Verily, Jihad in the cause of Allah is not confined to fighting, there is the Jihad of the soul by making it obey and refrain from disobedience, and committing it to noble manners such as honesty, trustworthiness, fulfilment of the promise and other noble manners.



But Jihad, in the sense of fighting, was only legislated to defend the homeland, and to protect the countries against the threat of ransack. It is not for any individual, party, group, or tribe to announce Jihad; it is the right of the head of state alone or the one who is entrusted according to the constitution of each country which grants the right to declare a state of war and peace. What is important is that the issue of declaring a state of war is not entrusted to individuals or groups, otherwise the matter will turn into chaos not a state, and then we will return to the life of ‘ignorance’.

We urgently need enlightened thought, a correct understanding of religion, putting misconceptions right, and recovering religious discourse from those who tried to hijack it. We also need to face ignorance with knowledge, darkness with light, falsehood with truth, corruption and sabotage with more construction and inhabitation, and to work on consolidating loyalty to the homelands on the one hand, and the understanding of coexistence on purely humanitarian



principles on the other. We should realize that the whole world is in one ship, and that no one will perish in it without the other, and that any breach in the ship will destine all its inhabitants to drown. Our Prophet (PBUH) says: “The example of the person abiding by Allah’s orders and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water, (and this troubled the others), so they said: Let us make a whole in our share of the ship (and get water) and save those who are above us from troubling them. So, if the people in the upper part let the others do what they have suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would survive”.⁽¹⁾

(1) Sahih Al-Bukhariy, No. 2493.



Religious discourse and course correction

Man is religious by instinct, and he resorts to a metaphysical or spiritual power in which he seeks his salvation. He derives from it a large part of his values and principles, and to which he owes some sense of loyalty. It is not possible for a person to live in spiritual emptiness for a long period, regardless of how far he is an atheist, otherwise, depression and psychological complexes would besiege him even if he were wrapped with all forms of happiness.

Religiosity – whatever its orientation might be – is an instinct, and true religiosity is the disposition Allah instilled in mankind. Allah Almighty says: **﴿This is the natural disposition Allah instilled in mankind – there is no altering to Allah’s creation – and this is the right religion, though most people do not realize it﴾** (30:30),



and in the Hadith Qudsiy Allah says: “Verily, I have created all my servants at the right religion, the Satan came to them and turned them away from their religion, so, I prohibited to them what I have already allowed, and I ordered them to associate things with me for which I have sent no authority”.

Any deviation from the true religion is a deviation from the path of salvation. If there is a defect in the thinking of some of those affiliated with the advocates of political religiosity, then this cannot be taken as a defect in the course of religious thought. And if we are looking for the right path, we must resort to the enlightened specialist scholars, and not to generalize judgements of rigidity, misunderstanding, or inability to keep pace with the time on all people. However, we feel for sure that we need to exert more effort in training, development, modernization, adapting to live the reality, and keeping pace with the time.



We should not fall in the mistakes of the past decades, confuse fighting extremism with fighting religiosity, and look at religious people as extremists, because if we harassed the specialized religious scholars, or exceeded limits in generalizing rulings on them or excluded them from the cultural scene, we would have given way to extremist ideology and advocates of extremism and fanaticism through their secret organizations and their temptations to attract young people to their circles. We emphasize that a people without religion is a people without values, a people without morals, a people without conscience, a people that attends to a world other than the civilized and advanced world. We also assert that religion is the most useful nutrition for the soul, nations, life, civilization, values, and morals, and that it awakens the human conscience and enhances psychological security. It also incorporates much of the individual and societal behavior within the framework of their general rules and overall purposes.



We do not deem it right to meet the excesses of some groups who went so far in fanaticism, extremists, extremism, and terrorism, by going to the opposite extreme of libertines, and disintegration. Imam al-Awaza'i (may Allah have mercy on him) said: "Allah has ordained nothing that Satan did not oppose in one of two ways, and he does not care which of them would be effective: fanaticism or disintegration".

It was said that everything has two ends and a middle, so if you hold one end, the other will bend down, but if you hold the middle part, the two ends will be straight for you.

Therefore, if we want to uproot extremism, we must uproot atheism and debauchery as well, in the same proportion and amount, for every action has a reaction equal to it in strength and opposite in direction. This makes us warn that the call to politicized atheism directed at the destruction of our society through pornography,



debauchery, or nudity are timed bombs just like the bombs of extremism. The errors of the advocates of debauchery – intended or unintended – are the greatest fuel for extremism; they provide extremists with evidence to mislead and recruit young people and make them believe that their societies do not want religion, but rather fight it, a matter that facilitates for them recruiting those young men. This requires vigilance, acumen, and moderation in all aspects of our life, aspects of thought, culture, education, art, and creativity. No aspect of our life can work in isolation from the other aspects which it should not neglect. This will only be taken into account if we consider the principles of social sciences, urbanism, and if we aspire to building a civilization on solid foundations, not on flimsy ones.

There is no doubt that the issue of religious discourse has become a global concern as a result for the actions committed by those terrorist criminal groups that trade in religions, and as a



result of the fallacies of some politicians who covered themselves with the cloak of religion. This led to launching political wars under the banner of religion to deceive the common people and the demagogues, and to impart sanctity on these wars. The employment of religious discourse by some clergymen in the medieval Europe to achieve worldly and authoritarian gains caused people to revolt against the tyranny of the clergy, demand the separation of religion from politics, and the secularization of the state because what they suffered from the domination, or say, transgression and aggression, of the clergy at the time exceeded the limits of human endurance. The issue of religion began to recede and vanish in the hearts of many westerners. Was it not for the fact that religion has been the instinct of Allah Almighty that He instilled in people, the consequences would have been more severe and tough.

When some groups traded in religion, foremost of which is the terrorist Brotherhood and the fac-



tions split from it, we have seen abnormal thought that is alien to our religion, morals, values, and civilization. We have seen lies, fabrications, and slanders intolerable to any mind or society. The group returned to its first cycle of violence, murder, assassination, destruction of crops and livestock, demolishing inhabited areas, destroying buildings, and intimidating or targeting the safe, without the scruples of a religion or a living human conscience. Then emerged from them those who joined or coordinated with ISIS, Al-Qa'ida, the soldiers of Stan, and others; those who wreaked the havoc on the earth and made lawful what Allah Almighty has forbidden, slaughtered, burnt, harassed human beings in waves of violence that has nothing to do at all with humanity. Until we saw those who kill their brothers or fathers on the pretext that they do not pray, and saw someone trampling on innocent citizens whom we do not know for what sin they were killed, nor do we know which religion that made that lawful, or who is that man who planned and executed these crimes.



Some young people may be dragged or trapped to join these organizations or may be drawn to them unaware of the nature of these misguided, criminal, destructive, and corrupt groups. Once they joined it, they find themselves have entered through the door from which there is no exit or return. If anyone who joins these groups thinks of leaving them, he will face many times the hardships and abuse that the enemies of these groups encounter, to make him an example for whoever thinks of rebelling against or deserting them.

To one degree or another, many groups have tried to hijack the religious discourse from its knowledgeable specialist scholars, and worked on manipulating it for achieving political, personal, or ideological gains, even if it were at the expense of both of religion and homeland, because some of them do not believe in homeland, or national state, and some others are loyal to their organization and affiliation more than anything else.



Therefore, it is incumbent on us to work together with all our might to fortify our youth with science and culture, put misconceptions right, and spread the tolerant values of Islam and its lofty humane morals.



The religion of mercy and humanity

Straying groups have slipped from their religion and humanity at the same time to another world that we do not know. They do not belong to the world of religions, as all religions call for mercy and forgiveness, not to burning, slaughter, mutilation, nor torturing people. Nor can it be the world of humanity, for normal humanity cannot acknowledge these crimes and those atrocities that no ordinary human sense can tolerate except for those whose insight has been blurred and stripped of their humanity.

It is worth emphasizing that our religion is clear of all of that, as our Prophet (PBUH) condemned and forbade mutilating dead bodies even if it is a vicious dog, he says: “Do not cheat in war spoils, do not be treacherous, and do not mutilate (dead bodies)⁽¹⁾. He also forbade torturing with fire, say-

(1) Sahih Muslim, Book of Jihad, No. 1731.



ing: “No one is allowed to torture with fire except for the Lord of fire”⁽¹⁾. Rather, it goes further than this, as Islam is a religion of mercy, not a religion of violence, killing, nor abuse of even animals. This is clearly reflected in our Prophet’s (PBUH) saying: “A woman was punished in Hell because of a cat which she kept locked till it died of hunger, she did feed or water it when she locked it up, nor did she set it free to eat the insects of the earth”⁽²⁾. And it was related to Abu-Hurairah that the Prophet (PBUH) said: “While a dog is going around a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoe and watered it. So, Allah forgave her because of that good deed”⁽³⁾. The Prophet (PBUH) saw a man worrying his camel, so he said: “Why don’t you be mindful of Allah regarding this camel which Allah

(1) Sunan Abu-Dawoud, Book of Jihad, No. 2673.

(2) Sahih Al-Bukhariy, Book OF Distribution of Water, No.2365, and Muslim, No.2242.

(3) Sahih Al-Bukhariy, Book of Prophets Tales, No. 3467, and Muslim, Bok of Peace, No.2245.



granted you? It complained to me that you keep it hungry and burden it with a lot of work”, and when he (PBUH) saw a swallow swirling around its nest to and fro looking for her chicks, he said: Who distressed this swallow for her chick? Give her chick back to her”.

Have you seen this mercy for birds and animals as well as for humans? Where are we from this humanity, and where are we from this nobility? We are in dire need of understanding our religion correctly, and then applying it in reality in a way that indicates our good understanding of it, our belief in it, and our care for it, so that we may face evil with good, and demolition with construction, knowing for sure that the people of falsehood only work in the absence of the people of truth, and that if we understand our religion well and present it to the people in a proper way, the falsehood and misguidance will vanish by Allah’s grace then by the strength of the righteous people and their integrity of argument. Allah



Almighty says: ﴿No! We hurl the truth against falsehood, and truth obliterates it – see how falsehood vanishes away﴾ (21:18).

We emphasize that the steadfastness of the people of truth is the greatest deterrent to the people of falsehood. Our adversary must not stray us into the path he wants or deviate us from the right path. Likewise, the adherence of the people of falsehood to their falsehood should increase our steadfastness and makes us more adherent to our high values like: Mercy, honesty, loyalty, chivalry, and humanity. A nation without morals or values is a nation without life, and nations that are neither well-established nor built on noble morals bears the factors of its downfall and collapse which are ingrained in the foundations of its fragile construction.



Sanctity of blood

Islam has not emphasized the sanctity of anything as it emphasized the sanctity of blood. Our Prophet (PBUH) began his comprehensive sermon on the Farewell Pilgrimage by saying: “Verily, your blood, your property, and your honor are sanctified for you (i.e., not to violate them) as the sanctity of this day, this country, and this month. Oh Allah! I have conveyed the message, Oh Allah! Bear witness, Oh Allah! Bear witness”⁽¹⁾. In this sermon, he also said: “Do not return apostate after me – or misguided – striking the necks of one another. Oh Allah! I have conveyed the message, Oh Allah! Bear witness, Oh Allah! Bear witness”⁽²⁾. And said (PBUH): “A Muslim will be in conformity with his religion so long as he did not shed unlawful blood”⁽³⁾. It is related to ‘Abdul-

(1) Sahih Muslim, Book of Hajj, No.1218.

(2) Op.cit

(3) Sunan Al-Baihaqi, Book of Crimes, No. 15857.



lah bin ‘Umar that he said: I saw Allah’s Messenger (PBUH) circumambulating the Ka’ba, saying: How nice you are, how nice your fragrance is, how great you are, how great your sanctity is, by He whose Muhammad’s soul is in His hands the sanctity of the believer is greater to Allah than your sanctity: his property, blood, and his right of taking him only as a good person”⁽¹⁾, and says (PBUH): “The eradication of the whole world is easier to Allah than killing a Muslim person”⁽²⁾. It is related to ‘Abdullah bin ‘Umar that the Prophet (PBUH) said: “Whoever kills a person having treaty with Muslims shall not smell the smell of Paradise, although its smell is perceived from the distance of forty years walk”⁽³⁾.

Islam forbade killing any soul intentionally, by mistake, or by haste. Allah Almighty says: **Never should a believer kill another believer, except by mistake. If anyone kills a believer by mis-**

(1) Sunan ibn Majag, No.3932.

(2) Sunan At-Tirmidhiy, No. 1395.

(3) Sahih Al-Bukhariy, Book of Jizyah, No. 3166.



take, he must free one Muslim slave and pay compensation to the victim's relatives, unless they charitably forgo it; if the victim belonged to a people at war with you but is a believer, then the compensation is only to free a believing slave; if he belonged to a people with whom you have a treaty, the compensation should be handed over to his relatives, and a believing slave set free. Anyone who lacks the means to do this must fast for two consecutive months by way of repentance to Allah: Allah is all knowing, all wise. ﴿ (4:92).

As for premeditated killing, Islam has ordained for it the severe punishment it has ordained. Allah Almighty says: **﴿If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain: Allah is angry with him, and rejects him, and has prepared a tremendous torment for him﴾ (4:93).**

Islam also forbids rushing to kill and recommended the necessity of being sure of doing it



even in war. Allah Almighty says: **﴿And do not say to someone who offers you a greeting of peace, ‘You are not a believer’ out of desire for the chance gains of this life – Allah has plenty of gains for you. You yourself were in the same position (once), but Allah was gracious to you, so be careful: Allah is fully aware of what you do﴾ (4:94).**

And when our master Usama bin Zaid bin Harithah (RA) killed one of the polytheists on the battlefield after the man said: There is no god but Allah, the Prophet (PBUH) reprimanded him severely. It is related to Usama bin Zaid that he said: Allah’s Messenger sent us (to fight) Alhuraqa (one of the sub-tribes) of Juhainah. We reached those people in the morning and defeated them. A man from the Ansar and I chased one of their men and when we attacked him, he said: None has the right to be worshiped but Allah. The Ansari refrained from killing him, but I stabbed him with my spear till I killed him. When we reached



Madinah, the news reached the Prophet (PBUH), He said to me: O Usama! You killed him after he said ‘None has the right to be worshiped but Allah? I said “O Allah’s Messenger, he said so in order to save himself” The Prophet said: “You killed him after he said ‘None has the right to be worshiped but Allah? The Prophet kept on repeating it till I wished I had not been a Muslim before that day”⁽¹⁾.

Even the defender of the right of the killed person has been ordered not to exceed in taking life. Allah Almighty says: **﴿If anyone is killed wrong fully, We have given authority to the defender of his rights, but he should not be excessive in taking life, for he is already aided (by Allah)﴾** (17:33) and says: **﴿If you (believers) have to respond to an attack, make your response proportionate, but it is best to stand fast﴾** (16:126).

(1) Sahih Al-Bukhari, Book of Diyat, No. 6827, and Muslim, Book of Faith, No. 96.



To deter those who tempt themselves to take sanctified lives, Islam has ordained retribution. Allah Almighty says: **﴿You who believe, fair retribution is prescribed for you in cases of murder: the free man for the free man, the slave for the slave, the female for the female. But if the culprit is pardoned by his aggrieved brother, this shall be adhered to fairly, and the culprit shall pay what is due in a good way. This is an alleviation from your Lord and an act of mercy. If anyone then exceeds these limits, grievous suffering awaits him﴾** (2:178), He also made a life for a life, an eye for an eye, a tooth for a tooth, as Allah says: **﴿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. Those who do not judge according to what Allah has revealed are doing grave wrong﴾** (5:45).



Neither religion, nor humanity, morals, values, customs, international covenants, or laws, permit the killing of a soul, or assaulting it. All blood is sacred, all honors and property are preserved.

True Jahiliyyah is the unjust blood shedding. The true Jahiliyyah is the abuse of honor and terrorizing the safe people, threatening the societal and human peace, and unjustly accusing Muslim societies of Jahiliyyah.

On the other hand, the true awakening is the awakening of human conscience and mutual respect between all people, regardless of his religion, color, gender, race, or language; killing is not permitted based on religion, nor there is compulsion in religion. This is the true awakening in understanding the true religions, respecting man as a human being, and preserving the foundations of peaceful coexistence which our true religion has established and was recorded with letters of light in the document of Al-Madinah Al-Munawwarah, on it and on its inhabitant the best and purist greetings.



Awareness and the memory of nations

There is no doubt that the process of building or rebuilding awareness is a vital issue in the life of societies, nations, and peoples, especially those nations and peoples whose memory has been exposed to attempts of erasing, writing off, change, or alienation, let alone the attempts at kidnapping those memories, and periods of stagnation, weariness, and laziness that can befall the collective memory of societies.

We are quite certain that reforming the awareness of a nation is neither easy nor smooth, but rather a difficult course of building that requires intense, diligent, and strenuous efforts, especially in times of adversity, hardships, and great challenges like that occurring in the current crucial stage of the history of our region and the history of the whole world, and indeed in the history of contemporary world. Terrorism and intellectual extremism have become an industry of a new



kind of invasion and occupation, and means to thwart states, bring them down to their knees, control their decision, capabilities, and gains whatever they might be: economic, political, geographical, cultural, or heritage.

We are always sure that there is no doubt that the people of falsehood do not act except in the absence of the people of truth. So, the commitment of the people of truth to their truth and issues in which they believe should not be less than the commitment of the people of falsehood and the advocates of demolition and destruction to their fallacies. If those who tried to dominate the memory of our nation have employed religious, intellectual, cultural, and historical fallacies to capture this memory, then, our duty is to race against time to expose these fallacies, put misconception right, and to present the aspects of truth and righteousness with reasoning and proof through the diffusion of enlightened moderate thought in the fields of Da'wah, culture, education, and media, taking into account that creating a state of enlightened awareness and restoring



the nation's memory that has been hijacked is a priority and a national duty for scholars, thinkers, intellectuals, and opinion and thought leaders.

We cannot confine the issue of awareness to its religious dimension alone, since awareness of the obligations toward the homeland requires working to build it and raise its status in all fields; economic, intellectual, cultural, social, and humanitarian, and by using all available means: work and production, diligence and persistence, meticulousness and perfection, solidarity and compassion, sincerity to the homeland, knowledge and thought, culture and creativity, and spreading positive vales such as: truthfulness, honesty, loyalty, mercy, tolerance, making things easy, cleanliness, respecting the old, honoring the young, doing justice for the oppressed, providing for the poor, helping the people in hardships, upholding the ties of kinship, being good to neighbors, removing harm from the road, preserving public facilities and properties, avoiding



mean acts, keeping away from all negative values such as: lies, treachery, betrayal, harm, unemployment, laziness, corruption, and sabotage.

Awareness of the duties of the homeland requires recognizing the conspiracies being hatched to weary the state, the threat imposed by terrorists, agents, and traitors, and work to rid the country of their evil and sins. It also requires awareness of the necessity of construction and inhabitation that must be achieved by the hands of loyal citizens.

There is no doubt that the issue of awareness of the homeland and the legitimacy of the national state, and the need to support its steadfastness, and working on its advancement and progress is among the most important foundations for shaping the normal personality, and one of the most important pillars of loyalty, safeguarding the homeland, and preserving its capabilities and whatever relates to it.



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