



**The public affair Between
The freedom of opinion
and the responsibility of the word**

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1443H, 2022 A.D.



Egyptian General Book Authority





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**Courtesy towards Our Prophet
Muhammad Peace and Bless-
ings of Allah Be Upon Him**

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First edition: Egyptian General Book
Authority, 2022

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Published by:

Egyptian General Book Authority

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

﴿I only want to put things right as far as I
can. I cannot succeed without Allah's help: I
trust in Him, and I always turn to Him.﴾ (11:88)



*In the Name of Allah, the Most Merciful, the
Most Compassionate*

Praise be to Allah. Lord of the worlds. Peace and blessings be upon the last of His prophets and messengers, our Master Muhammad bin Abdullah, his family, Companions, and those who followed his guidance till the Day of Judgment.

The word is a great trust, and huge responsibility. The irresponsible word is a perilous one; it may be destructive to whomever utters it, and its negative consequences may exceed the limits of whomever utters it to broader horizons and entail huge repercussions on the society or the whole country. This requires the speaker—especially on public affair – to be extremely accurate, specialist, sure, definite, and refraining from talking without knowledge or qualifications.

If a person is free to express his opinion, this freedom must be a responsible freedom and not



absolute; the freedom of any human being ends at the limits of the freedom of others, and they said: “You are free unless you harm”, and the rule of legitimacy, legal, national and humanity together that “No harm (should be inflicted on anyone), and no retaliation (should be taken for revenge)”, and that “detering harm is prior to bringing interest”, hence, other rules branch out of this rule, including: Balancing deterring harm with bringing interests, that is, a slight harm can be tolerated to achieve a greater and general interest, and when balancing the evils, the lightest one of them is to be tolerated, and in case one of them has to be tolerated, we should

give priority to the more useful if it is inevitable to achieve one on the expense of the other.

However, all these things require high cumulative experiences when talking or expressing opinions on them either by evaluation or choice, or fronting and delaying, whether the field is political, economic, or religious.



In this book, we try to shed light on the requirements of talking about public affairs and several related issues, asking Allah Almighty for success, guidance, and acceptance.

Allah is behind the intention, and He is the Guide, and He is the One we ask for help.

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Awareness of the public affair

The public affair is what goes beyond the concerns of the individual and his personal interests to the concerns, interests, and general issues of society, be it political, economic, cultural, moral, ethical, social, sports, or related to the major issues of the country, internally or externally.

Public affairs encompass the issues of common interests among all citizens, or most of them. The greater the awareness among the members of the society regarding the values and importance of the public affairs, the greater the cooperation, solidarity, and interdependence to protect and to preserve the homeland and fulfill its rights. So, the society will attain the strength of the single structure, and the feeling of a single body that our honorable Prophet urged us to achieve as



he said: “A believer to another believer is like a building whose different components reinforce each other”. The Prophet then clasped his hands with the fingers interlaced (while saying that). And said: “The example of the believers who show mercy, love, and kindness to each other is like the one body, so that, if any part of the body is not well, the whole body shares the sleeplessness and fever with it”.

However, whoever addresses the discourse on public affairs, be it a scholar, a mufti, a politician, an economist, or a media person, he must be culturally and cognitively broad-minded in what he is exposed to or talks about, and that any jurisprudential, fatwa, ideological, advocacy, or media action must consider all the societal, national, regional, and international circumstances related to the matter he is talking about, so that no hasty individual opinions on public affairs may be issued without careful study in a way that collides with reality, international



laws, treaties, or agreements, and causes harm to his homeland and his country, whether it was intentional and out of bad premeditation, or out of hastiness and shortsightedness.

The people of knowledge are of the opinion that if the qualified Faqih (religious scholar) employed ijihad for reaching a ruling, but mistook it, he will be rewarded once, but if he succeeded in reaching the right ruling, he will be rewarded twice. Accordingly, if anyone who is not a person of knowledge makes ijihad or gives fatwa on a matter in which he is not qualified or unaware of, he will be penalized once if he reaches the right ruling, and will be penalized twice if he reached the wrong ruling; once for his mistake, and the other for his audacity for storming the field in which he is not qualified, like a specialist doctor who practices medicine and strives to do the best, so, if he makes a professional mistake – neither intentionally nor out of negligence– then there is nothing wrong with him legally or



from Sharia perspective. But if a non-medical person practices the profession of medicine, he will be legally punished, even if he accidentally succeeded in what he did, this stems from Islam's care for respecting specializations. Allah Almighty says: ﴿Ask the people of knowledge if you do not know﴾ (16:3); the laws that regulate peoples' affairs and life are based on that.

Judging a thing – let alone talking about it – stems from its perception. However, many people do not realize what the requirements are for talking about the concept of state building, state management, state policy, or talking about its public affairs. So, they talk about and expose themselves to what they do not know. Some of them think that the matter is easy and simple, whereas it is not like that at all, that is, managing a state and talking about its public affairs is a matter that extremely transcends all circles of avocation. Experience is a cumulative process, part of it is acquired by science and study, and the other part



is based on practice, physiognomy, attentiveness, intense wit, intelligence, and success.

Likewise, talking about public affairs requires the speaker to be of precise specialization and sufficient experience, no matter what he is talking about, be it political, security, economic, social, or religious matters. It is not for any person to make himself an expert and analyzer of all state affairs without adequate study or sufficient qualification, as this is extremely unsafe matter.

Talking about public affairs without full awareness and cognizance may jeopardize the nation's intellectual or public security, whether it is deliberate and intentional, or out of heedlessness, ignorance, or slip of the tongue from those who do not control themselves or their tongues, especially when they are in front of the camera or under flashing lights.

There is no doubt that speaking about public affairs necessarily requires the speaker to be



fully aware of the concept of public interest and values its precedence over the private interest, and the precedence of the greater interest over the private one, and to be cognizant of the balance and preponderance of repelling evil and bringing benefits, and that repelling public evil is preceded over bringing public interest, and that the slight evil may be endured for the sake of procuring the more important and public interest, and other things that only people of experience and knowledge in every science, art, and institution can understand, as they have all the information needed for making the right decision at the right time.





The responsibility of the word

The word is a heavy trust and great responsibility. 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 its Lord’s leave – Allah makes such comparison for people so that they may reflect (26) but an evil word is like a rotten tree, uprooted from the surface of the earth, with no power to endure**﴾ (14:24-26).

Word is sharper than the sword, faster than arrow, more penetrating than bullet, and more harmful than poison; Allah Almighty says: ﴿**When you took it up with your tongues and spoke with mouths things you did not know (to be true), you thought it was trivial but to Allah it was very serious**﴾ (24:15). Therefore, our Prophet



(PBUH) warned us from the consequences of the word as he said: “A servant (of Allah) may utter a word which pleases Allah without thinking of it, and because of that Allah will raise him to a high rank, and another may utter a word (carelessly) which displeases Allah without thinking of its gravity, and because of that he will be thrown into Hellfire”.

What is meant by the Prophet’s saying “without thinking of it” is that he does not care for its consequences or that which it may cause to him or to his country. Therefore, silence was better than talking about what is not useful; our Prophet (PBUH) says: “Whoever believes in Allah and the Last Day should talk what is good or keep quiet”, and it is related to our master Mu’az ibn Jabal that the Prophet (PBUH) said to him: “Do you want me to tell you about the head, the pillar, and the climax of the matter? I said: Yes, Messenger of Allah, he said: “The head of the matter is Islam, its pillar is prayers, and its climax is Jihad.



Then he said: “Shall I tell you about what controls all of this? I said: Yes, Messenger of Allah! He (PBUH) caught his tongue and said: “Control this”, I said” Shall we be reckoned for what we say? He said: “May your mother mourn you Mu’az! Does anything throw people on their faces – or on their noses - in Hellfire but the returns of their tongues?”

However, the gravity of a word spoken unintentionally is no less than its gravity if spoken on purpose if it is already spoken. So, a wise person is the one who thinks before he speaks, whereas the fool is the one who speaks without thinking. That is because the word may exterminate a person, or perhaps the fate of a nation. So, the sane person should speak good or remain quiet, and not interfere or speak about what does not concern him and think before he speaks, and if he speaks, he should speak to a good purpose, seeking sincerity, justice, wisdom, and integrity. Allah Almighty says: ❖ **Believers,**



be mindful of Allah, speak in a direct fashion and to good purpose, (71) and He will put your deeds right for you and forgive you your sins. Whoever obeys Allah and His Messenger will truly achieve a great triumph ﴿﴾ (33:70-71).

A sign of the honesty of the word is that a person should not speak or give fatwas about what he has no knowledge of. It was narrated in a Hadith that: “The most daring of you to give fatwa is the most daring to through himself in Hellfire”, and our Prophet (PBUH) says: “Allah does not take away the knowledge by taking it away from (the hearts) of the people, but takes it away by the death of religious learned men till when none of them remains, people will take as their leaders ignorant persons who when consulted, will give their verdict without knowledge. So, they will go astray and will lead the people astray”.

Whoever among the people of knowledge makes Ijtihad and issues a mistaken fatwa, he



will have one reward for his Ijtihad, but if he made Ijtihad and issued a right fatwa, he will be rewarded twice, once for his Ijtihad, and the other for his correctness. Allah's Messenger said: "If a judge strived for issuing a right verdict but he missed it, he will have one reward, but if he strived and issued a right verdict, he will have two rewards". So, in comparison, if an unqualified person gave a fatwa without knowledge and was right, he will be penalized once, but if he was wrong he will be penalized twice; once for his mistake, and the other for his daring to give fatwa without knowledge: Saying "Allah knows better" does not help him, as this is the phrase used by scholars after doing Ijtihad, not by ignorant people to cover their ignorance.

Honesty of the word is not restricted to the religious domain only but is more comprehensive; it is honesty in the political, economic, legal, scientific, medical, professional, and all other fields and specializations. Allah Almighty



says: ﴿Ask a well-informed person﴾ (25:59) and says: [Ask the people of knowledge if you do not know﴾ (16:43, and 21:7). The people of knowledge are not only those of the religious knowledge, but the people of knowledge in any domain or field.

We must realize that Allah Almighty will reckon us for all what we do or say, as He says: ﴿We created man – We know what his soul whispers to him: We are closer to him than his jugular vein, (17) with two receptors set to record, one on his right side and one on his left: (18) he does not utter a single word without an ever-present watcher﴾ (50: 16-18), and says: ﴿The record of their deeds will be laid open and you will see the guilty, dismayed at what they contain, saying ‘Woe to us! What a record this is! It does leave any deed, small or large, unaccounted for!’ They will find everything they ever did laid in front of them: your Lord



will not be unjust to anyone ﴿ (18:49) and says:
﴿There is no secret conversation between three people where He is not the fourth, nor between five where He is not the sixth, nor between less or more than that without Him being with them, wherever they may be. On the Day of Resurrection, He will show them what they have done. Allah truly Has full knowledge of everything﴾ (58:7).



Awareness building

The formation of a nation's awareness or building its memory is not easy or a simple matter, and it cannot materialize in a minute or overnight, rather, it is a painstaking and complex process. However, rebuilding this memory or restoring the foundations it may have lost is more difficult than that. Moreover, how the situation would be if this memory has been subjected to distortion, obliteration, and erosion that continued for decades or centuries?!

Throughout its long history, the nation's memory has been subjected to many attempts of erosion, and, obliteration, let alone the attempts of kidnapping, and the states of idleness and stagnation. We are in a dire need to restore this memory by reactivating and ridding it of the impurities that were stuck in it in the stages of kidnapping and distortion.



If those who tried to ravage the memory of our nation have used religious, intellectual, cultural, and historical fallacies to seize this memory, then it is our duty to race against time to expose these fallacies, correct the misconceptions, and make the aspect of truth and righteousness clear with argument and proof. This can be done through the dissemination of moderate and enlightened thought in the Da'wa, cultural, educational, and media arenas, using the methods of understanding, thinking, creativity, and innovation in place of the methods of memorization, inculcation, and imitation, considering working on creating a state of enlightened awareness and restoring the nation's memory as a priority to the scholars, thinkers, knowledgeable, and the opinion and thought leaders.

Awareness building, however, requires knowledge of the magnitude of the challenges facing us, as we, without realizing the size of these challenges and without being aware of them,



cannot develop successful or effective solutions to them. If the logicians assert that judging a thing is based on conceiving it, then treating or facing these challenges cannot take place without probing the depth and complexities of the situation. A matter that requires shedding more light on the challenges of our contemporary reality, so that we can create a state of awareness that contributes to addressing them, solving their difficulties, or deciphering them, hoping to get out of the state of intellectual impasse not a state of rationality and intellectual dynamism that helps building the memory and the nation together, focusing on vital and pivotal issues: religious, national, cultural, or societal, such as: the will to change, the shift from state of stagnation and imitation to creativity, innovation, and origination, distinguishing between the fixed and the changeable, and what belongs to the individual and what belongs to the state, the fifth



generation wars,⁽¹⁾ dismantling the incubators of terrorism, the danger of rumors, the mental image of individuals and societies, jurisprudence of political life, and many other topics, together with unrelenting work on correcting misconceptions, misperceived ideas, exposing the fallacies of the radical and fanatic groups for the sake of protecting the youth and societies from the evil of these thoughts and groups, and working on spreading true religion, science, thought, and culture, aiming at building an aware enlightened memory for our society and nation, that leads us to serious contribution to building a human civilization, and raises us to the position that befits us in the ranks of the most advanced, and prosperous nations.



(1) Fifth generation wars are intellectual wars aimed at occupying human minds instead of occupying the land, to bring down countries from within, and break and fragment them into groups that fight each other.



Jurisprudence of political life

It is most astonishing that the jurisprudence of political life is being addressed by those who have neither practiced politics nor were close to its circles, didn't study one day how the state affairs are managed, didn't understand the concept of the state or the conditions of the age, perhaps he neither knows the roles of international institutions and organizations nor their system, regulations, nature of work, or their main or subsidiary headquarters. Certainly, he did not read a single word in international law, nor in the laws of airspace, the foundations for the demarcation of borders between states, nor the rights to share waters. It is quite certain that he has no idea about the nature of the work of transnational and continental companies, the concepts of economic blocks, the international court systems nor international arbitration cases. Let alone lack



of knowing what is constitutional and what is not, the functions of the various judicial institutions, the systems of bank managing or stock exchange, or the incentives of encouraging investment, the mechanisms for maintaining national and societal security, how to provide basic services as well as their identification and prioritization. Nor did he read anything about the affairs of political life and the foundations of its building, the relationship between the authorities, or the rules of the work of each of them.

Unfortunately, we may see pretenders or intruders who are not aware of anything of the above, yet they issue fatwas or rulings on internal and external public affairs without insight to the matter or even knowledge of it. Some of them may get himself, his institutions, or his state involved in problems that he does not realize their consequences or developments because of his haste and lack of understanding of the concept of international relations, and



his ignorance of whom is entitled to either give fatwas on the state affairs. He, perhaps, may apply some texts without understanding them and without realizing their significance to events different in domain and time from the events he is dealing with. The striking point is that he does not distinguish between the matters of belief and worship, and the matters of the governmental system and the establishment of states; in more precise words, he does not distinguish between what is fixed and what is changeable.

That is why we have asserted that declaring a general mobilization to defend the state borders and entity- which is expressed in the heritage books by declaring Jihad – is an absolute jurisdiction of the ruler, not of any other individual or a group. We also emphasized that it is not for any individual or the common people to judge anyone to be a disbeliever or has quitted his religion, as this can only be proven by a final judicial decision, as such a judgement has serious



consequences. Only scholars have the right to explain the difference between the consequences of the act, and judging the persons, that is, we must distinguish between judging an unspecified or a specified person as a disbeliever; the first is the domain of the scholars, whereas the second is the domain of courts.

All of this requires more caution when talking about public affairs, in addition to the necessity for those speaking on it to be familiar with the contemporary political, economic, legal, cultural, and intellectual reality, as well as, being well acquainted with all regional, and international challenges, so that we put everything right, and be careful about every word, and not to interfere into the specializations of the people of knowledge, as our Prophet says: “Allah does not take away the knowledge by forcibly taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men, till when none (of the religious learned



men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So, they will go astray, and will lead people astray". People of knowledge are the people of specializations, each in his own domain, be it legal or otherwise.





State management between experience and dilettantism

Many people do not understand the concept of nation building, state management and politics, let alone, state leadership. Some of them think that it is an easy matter; it is not as they think, as it far goes beyond all spheres of dilettantism. It is a complex and intertwined circle of accumulated experiences. It is the ability to quickly read the reality, understand its challenges, decipher its codes, demystify its enigma, and deal with it on scientific and logical bases considering the accumulated experiences.

Experience is an accumulative process; a part of which is a result of knowledge and study, and the other is based on training, practice, foresight, smartness, intelligence, and success.



The ancient critics were aware of the importance of experience, training, and practice, which are partly perceived by senses not by calculation, rather, it may be perceived but cannot be described. Al-Amidiy speaks in his book “Al-Muwazanah” (comparison) about the importance of experience and intensified training: “Don’t you see that two horses may be similar in all features and attributes, except that one of them excels the other in something that only those with experience and training can observe? The case is the same in distinguishing all kinds of horses, dates, and all other crafts”.

In our modern age, we say the same about distinguishing the excellent industries and the supreme crafts. Do you not see that you may see the works of sculptors, plumbers, engravers, or others with creative skills and realize that each of them is very distinguished? However, the excellences of some of them over the others in the accuracy of workmanship, but the subtleties



of their aesthetic and creative arts can only be realized by highly experienced people who have practiced the craft and excelled in it for years and years. If this is the case with light and manual handcrafts, how can the case be with institution management, let alone state management with all the involved challenges, complexities, and security, political, military, economic, and technical problems; it requires knowledges, experience, training, and specialization, not just dilettantism,

When we look at the Ever-Glorious Qur'an and the honorable Sunnah, we find that they emphasize the need for competence, adequacy, and honesty. Allah Almighty narrates the Prophet Yusuf's saying to the king of Egypt: **﴿Put me in charge of the nation's storehouse: I shall manage them prudently, and carefully﴾** (12:55), and says narrating Prophet Shu'aib's daughter saying to her father about Prophet Moses (PBUH): **﴿Father, hire him: a strong,**



trustworthy man is the best to hire ﴿ (28:26). When our master Abu-Dharr asked the Prophet (PBUH) to put him in charge of some states, the Prophet (PBUH) said: “O’ Abu-Dharr, you are a weak man, and it is a trust, and on the Day of Judgement, it will be a disgrace and remorse, except for the one who took it with its due, and did his best for accomplishing its requirements”, and said (PBUH): “When the power or authority comes in the hands of an unfit person, then wait for the Hour of Judgement”. The fit persons are the people of competence and honesty together.

We note that our Prophet (PBUH) on the migration journey hired a non-Muslim guide who was known for his competence and honesty and did not rely on any of his honorable companions despite the sincerity and trust of all of them. There is no doubt that some of them had the experience and knowledge of the desert routes, but the degree of experience was the reason for preferring the non-Muslim guide. ‘Umar (RA) did



the same when he employed some non-Muslims in the treasury hose and some writers for the administration.

The amateurs failed in their first experience and could not get past the first station, rather, they would have taken us to a very dead end and destroy the homeland, had it not been for Allah Almighty to decree for our dear Egypt a wise leader with great experience, who took with the loyal sons of Egypt the country and people to safety.





The ruler’s actions and the danger of abusing them

There is no doubt that the issue of the “behavior of the ruler” is one of the most serious issues that evil groups have played with, either by slandering it, or by trying to distort it, even if he was as just as our master ‘Umar ibn Al-Khattab (RA).

There are two very dangerous matters which have harmed the rational religious discourse: Ignorance and fallacy. The first is a sickness that must be treated, and the second is also a sickness that must be exposed to the people to know those who want to spread it and know their fallacy and trade with religion.

Our ancient scholars realized the nature of the difference between what is the jurisdiction of the ruler, and that of the scholar. They made a precise



distinction between what the Prophet (PBUH) acted on in his capacity as a prophet, that is, the matters of belief, worship, values, and morals, and what he acted on in his capacity as a ruler. The Prophet (PBUH) was not only a prophet and a messenger, but also a ruler, judge, and a military leader.

Among the matters that the Prophet (PBUH) acted on in his capacity as both a messenger and a ruler was his saying (PBUH): "Whoever revives a dead land, it becomes his own". Imam Abu-Hanifah (RA) says: This ruling was in his capacity as a ruler, so it is not permissible for anyone to revive a land except with the permission of the ruler, because it grants ownership of the land which requires the permission of the ruler".

Accordingly, no one is permissible for put his hand on a piece of land and says: "I have revived it, so it is mine, and I am supported by the Prophet's Hadith". We say to him: The Prophet



(PBUH) acted in his capacity as a ruler, so it is not permissible for anyone but the ruler to issue a decision relating to the public right, public money, or public property, otherwise things would turn into chaos, opening unblocked doors of strife, assault on the public property, and perhaps war and fighting between people. We must adhere to the directions of the constitutions and laws that regulate the affairs of the community and people.

What the Prophet (PBUH) acted on in his capacity as a judge, cannot be left to the opinion of the scholar or even the judge which lacks evidence and witnesses to issue a different verdict. The majority of the scholars of 'Usul have been of the preponderant opinion that it is not permissible for a judge to issue a verdict relying only on his knowledge without establishing evidence, witnesses, or proofs.

Among the most important issues that only the ruler can decide, not the judge or the



scholar, is the issue of declaring the state of war and peace, known in the books of Fiqh as Jihad which means fighting which was legislated to defend the homelands and states against external assault. So, it is not for an individual, a party, a group, a faction, or a tribe to declare this Jihad, rather, it is the right of the ruler according to the constitution of each country, whether the constitution gives this right to the head of state, its national security council, or the president after consulting the opinion of its parliament.

In sum, the issue of declaring the state of war is not up to any individual or group, but rather it is the absolute right of the ruler which cannot be challenged, otherwise, the matter becomes chaos not a state.





The concept of national security

There is no doubt that the stability of any country is closely linked to the preservation of its national security and to the extent to which each of its members is aware of the standards that must be met to ensure its stability and keep it intact, especially decision makers, and in particular the decisions that deal with the outer world or affect this interaction.

The national security of any independent, sovereign state is a red line that cannot be crossed and violating it cannot be tolerated, accordingly, it requires awareness and continuous scientific and systematic education of the concept of national security. I can say that holding intensive courses on this matter for everyone who assumes a leading position has become very urgent and necessary. That is, technical or administrative skills are not



sufficient for building a comprehensive vision that leads to the right direction unless there is an extensive vision and profound anticipation of the impact of any decision made on general national security.

It may not occur to some people that the decisions they make, the actions they take, or the relationships they establish may have an impact on national security. This may not necessarily be due to bad intention, but rather because the person is not familiar with the requirements of the national security, or because he does not sufficiently feel these requirements. However, the stage and circumstances that the country, the region, and the world are going through require the ordinary citizen, as well as the official or the decision-maker, to have the highest degree of awareness of the national security of his country, whether in making decisions, establishing relationships, or concluding agreements and protocols.



If the level of awareness of the importance and consequences of everything relating to the national security varies from one person to another for many considerations, the most important of which are: culture, concern for the national interests, bearing the concerns of the homeland, and placing the prior interests of the homeland over all other considerations, then the matter requires:

- A More education and awareness building of the concept of national security through intensive training courses for anyone who assumes a leading role.
- B Politicians, thinkers, writers, intellectuals, and the media must acquire more awareness of the concept of national security and the need to preserve it, especially those who have a comprehensive vision and a mature awareness of the concept of this security, considering it as one of the most important factors for the stability of the country.



We emphasize that the concept of national security for any country requires familiarity with the internal and external political conditions, be it regional or international. Our Arab world, African world, Islamic world, and our international relations, all of which must be considered when making important and vital decisions. We also must study the impact of these decisions on these relationships, the priorities, the areas of weight, and margins of movement in each direction, as well as their positive or negative outcome.

There is no doubt that political, military, economic, cultural, artistic, and media relations have mutual impacts on each other. It is no longer possible to separate any institution from the other, rather, the conduct of each institution should fully consider the impact of its action on other national institutions. Undoubtedly, this requires a high patriotic feeling, good training, and experience, and that we all work in a team spirit and proceed from the principle: General



understanding and specific responsibility. Each official must be at the level required for his responsibility and the tasks assigned to him, and at a high level of awareness of the work of his team, and the requirements of decision-making in the institution he belongs to.

However, countries do not gain stability by mere good intentions without awareness, planning, and vigilance in a world whose wolves will eat you if you do not act as a wolf. Our master ‘Umar ibn Al-Khattab (RA) used to say: “I do not cheat, but a cheater cannot cheat me”, so, good intention must be coupled with a correct and perfect work. Allah Almighty says: **﴿Say (Prophet) shall we tell you who has the most to lose by their actions (104) , whose efforts in this world are misguided, even when they think they are doing good work﴾** (18:103-104). Therefore, the Ever-Glorious Qur’an emphasized two conditions: honesty and competence, as one of them cannot dispense of the other, Allah



says narrating Prophet Shu'aib's daughter saying to her father about Prophet Moses (PBUH): ﴿ **Father, hire him: a strong, trustworthy man is the best to hire**﴾ (28:26), and narrates the Prophet Yusuf's saying to the king of Egypt: ﴿ **Put me in charge of the nation's storehouse: I shall manage them prudently, and carefully**﴾ (12:55).





State building

State building cannot be achieved by words, dreams, nor wishing. It takes effort, sweat, exertion, and sacrifice. A poet says:

With knowledge and money people build their properties,

Properties cannot be built on ignorance or poverty.

Another says:

Show me a nation that reached its targets

Without knowledge or the edge of swords.

Referring to the combination of knowledge and strength, together with work and production; nations that do not produce their basic needs and are dependent on others, do not own their word or the independence of their decisions. Religion



and patriotism require effort, sweat, work, and production and our religion in particular is the religion of work and perfection; Allah Almighty says: ﴿Who created death and life to test you and reveal which of you does best – He is the Mighty, the Forgiving﴾ (67:2), and says: ﴿Believers, when the call to prayer is made on the day of congregation, hurry toward the reminder of Allah and leave off your trading – that is better for you, if only you knew – (10) then when the prayer has ended, disperse in the land and seek out Allah’s bounty. Remember Allah often so that you may prosper. (11) Yet they scatter towards trade or entertainment whenever they observe it and leave you (Prophet) standing there. Say, ‘What Allah has is better than any entertainment or trade: Allah is the best provider﴾ (62:9-11). Our Prophet (PBUH) says: “No one has ever eaten better food than that which he gained from the work of his own hands, and indeed Allah’s Prophet Dawud (David) used to eat from the work of his own



hands”.Our religion did not ask us to just work but asked us to perfect our work. Allah Almighty says: ﴿**We do not let the reward of anyone who does a good deed go to waste**﴾ (18:30), and our Prophet says: “Allah loves if any of you did a work to perfect it”.

In addition to knowledge and work, it is necessary to be loyal to your homeland, give priority to public interest over personal and private interest, and realize that the interests of the homeland are among the true purposes of religion. And that everything that supports and strengthens the national state is a part of the true purposes of religion, and that everything that affects the strength of the state, or its entity is against all religions and national and human values.We must know that sacrifice for the sake of the homeland and martyrdom in its cause are among the highest degrees of martyrdom in the cause of Allah Almighty. Just as nations are built with knowledge, work, and sacrifice for the



sake of the nation and a good affiliation with it, they must also be built on noble values and morals. Nations that are not built on values and morals bear the factors of their downfall in the bases of their construction. The ultimate goal of the mission of our Messenger (PBUH) was to perfect noble morals, as he (PBUH) says: “I was sent to perfect morals”. On the authority of Abu-Hurairah (may Allah be pleased with him) that he said: Allah’s Messenger was once asked the work that frequently cause the people to enter Paradise, and he said: “Piety and good manners”, and was asked about the work that frequently causes people to enter Hellfire, he said “The mouth and the private parts” and said(PBUH): Among the perfect believers is the one with good morals and the kindest to his family”, and said: “The most beloved of you to me and the closest to me on the Day of Judgement are those who have the best of manners”. Muaz ibn Jabal may Allah be pleased with him) said: The last advice Allah’s Messenger (PBUH) gave to me when my



leg was twisted was: “Be kind to the people” and says: “Be pious to Allah wherever you are and follow the sin with a good deed; it will obliterate it, and deal with people in the best manner”. A poet said:

Verily, nations are but morals if they last,
Once their morals are gone, they are gone.





Political plurality and the parallel authorities

This title deliberately combines two almost contradictory things in terms of acceptance and rejection; one of which is indispensable for enriching the democratic process, and the other constitutes a grave danger to the entity of the state, and warns of its collapse, weakness, or rupture.

Political pluralism is a just democratic demand. One-polar and one-party states often lead to a type of dictatorship, or weakness and relaxation, due to the absence of real competition that pushes the competitors to exert their maximum energy for fulfilling the requirements of the task assigned to them.

On the other hand, the presence of parallel authorities, or pressure groups that have their



own interests regardless of the form of these authorities or groups, poses a threat to the structure of the state and the cohesion of its entity, especially those authorities that hide themselves under the mantle of religion, and try to derive their strength and influence from trading with religion.

The only measure by which any state or society measures the existence or non-existence of parallel authorities is its ability to reinforce the law on everyone without any calculations or exceptions, and without hesitation or apprehension. No group or person should be allowed to entrench themselves with their followers to circumvent the law or disrupt it by force, as happened in the black year of the Family and Clan. Everyone in the society must follow the legal ways in expressing their demands and abide by what is established by the laws and regulations in every domain, emphasizing that we do not condone defrauding the law. The principle that



“ends justify the means” on which the extremist groups rely has deviated the society from the true path and plunged it into dangerous pitfalls that would have afflicted it had it not been for Allah’s grace and kindness to us.

Any entity that feels that it is above the law and accountability, and the legitimate authority feels apprehended to hold it accountable is considered a parallel authority that poses threat or pressure on the state of law and to reinforcing the law. Applying the law in a comprehensive just way on all the citizens without any exceptions, is the best solution to save the state of the law. Our Master Allah’s Messenger says: “Those who were before you were destroyed because when a noble person among them stole (something) they used to leave him unpunished, but if a weak person stole (something), they used to impose the punishment on him. By Whom in Whose hand is my soul, if Fatima the daughter of Muhammad had stolen (something), I would cut off her hand”.



And this is our master Abu-Bakr (may Allah be pleased with him) saying when he assumed the caliphate: “I have been appointed over you although I am not the best of you, if I made a mistake, then correct me, and if I did good, then support me. Honesty is fidelity and lying is treachery. The weak among you is the strong in my view until his right is restored to him, Allah willing, and the strong among you is the weak in my view until I restore the right from him. Obey me if I obey Allah and His Messenger, and if I disobey Allah and His Messenger, you are not obliged to obey me”.

And this is our master ‘Umar ibn Al-Khattab (may Allah be pleased with him) writes to Abu-Musa Al-Ash’ariy (may Allah be pleased with him) his historical message on judicial affairs saying: “Judgement is a well establish ordinance, and a Sunnah to follow. So, if a case was raised to you, you must fully understand it, as it is futile to talk something you cannot implement, and be fair to



people in your face's expressions, your council, and your judgement, so that the weak does not lose hope of your justice, and the noble does not aspire to your compliment”.

It is axiomatic that through comprehensive and bob-selective justice, enforcement of the law on everyone, elevation, and respect for the sovereignty of the judiciary, psychological security and societal stability will be attained.

The most dangerous thing about the parallel power is those sectarian, ethnic groups or factions that try to derive their power and influence from other counties. They give their first and last loyalty to them; work for the on the one hand and derive their strength from them on the other.



Administrative justice

Justice is justice, and injustice is injustice. place for just people in this world and in the hereafter, and injustice is darkness on the Day of Resurrection. That is why our Prophet (PBUH) placed the just ruler at the forefront of the seven whom Allah Almighty will shade under the shade of His Throne on the Day when there is no shade but His. Our Prophet (PBUH) said: “Allah will give shade to seven (kinds of people) when there will be no shade but His: a just ruler, a youth who has been brought up worshipping Allah, a man whose heart is attached to the mosques, two persons who love each other only for Allah’s sake and they meet and part in Allah’s cause only, a man who refuses the call from a charming noble woman for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know



what his right hand has given, and a person who remembers Allah in seclusion and his eyes are then flooded with tears”, and he (PBUH) forbade oppression of all kinds, even in levying the Zakat, so he said to our master Mu’az ibn Jabal (may Allah be pleased with him) when he sent him to Yemen: “Avoid taking from their precious wealth, and beware of the supplication of the oppressed for there is no barrier between it and Allah”. Justice is Allah’s scale which He set for His creation for implementing the truth, so, do not contradict Him in His scale, nor oppose Him in His authority.

However, the justice we seek is not the responsibility of the ruler alone, nor the responsibility of the supreme authority in any institution alone. The responsibility for achieving justice rests with whomever Allah Has appointed for looking after a group of people in any field. The Prophet (PBUH) says: “All of you are guardians and are responsible for your wards”. School manager,



head of the administration, undersecretary, head of the sector, each is responsible for his domain and responsible for achieving justice among his dependents. The case is the same at the department, the faculty, and the university and all other sectors in the medical, agricultural, endowments, accommodation, electricity, etc. . .

Achieving administrative justice among employees, in providing services, in appointments, in promotion, in travel, in dispatching missions, and setting clear, decisive, strict, transparent, and accurate criteria is very important. This also contributes to achieving societal satisfaction, strengthening the belief in the state, and deepening loyalty and affiliating to it. On the other hand, administrative exclusion without clear, real, and known reasons leads to discontent and tension, while injustice is pure darkness. Allah Almighty says: **﴿Do not think (Prophet) that Allah is unaware of what the disbelievers do: He only gives them respite until a Day when**



their eyes will stare in terror ﴿(14:42) and says:
﴿**On the Day the evildoer will bite his own hand and say, 'If only I had taken the same path as the messenger. (28) Woe is me! If only I had not taken so and so as a friend – (29) he led me away from the Revelation after it reached me. Stan has always betrayed mankind**﴾ (25:27-29).
And the Prophet (PBUH) says: “Be away from (fear of) injustice, as injustice is just darkness on the Day of Judgment, and do not be stingy, as stinginess destroyed those who were before you; it forced them to shed their blood and made the unlawful lawful”.



Capitals and borders

The relationship between the capitals of states and their borders is one of integration, not of conflict, and it should not be so. It is indispensable for any country to have a capital which is its heart and center, as well as edges and borders that are the wings without which countries do not rise or prosper. However, in many countries of the world, the center is the focus of attention. Evidence and the lived reality confirm that the center has acquired the highest level of importance throughout history, even though the level of this interest varies between civilized and backward countries. Civilized countries do not neglect a part of their outskirts, land, or population, leaving them exposed for loss or aggression, or even for thinking about causing disorder or separation.

However, the development of the outskirts and the order areas does not fall on the shoulders



of the government or the political leadership alone, as the care and concern for these areas and work on their development is a joint responsibility among all state institutions, be it official institutions, civil society organizations, businessmen, investment, education, health, housing, culture, endowments, antiquities, ministries and bodies, associations working in the field of social services, or national businessmen. All of these should pay special attention to all sides of the state, especially the border ones, make it a priority and consider it a national security issue on the one hand and a development issue on the other. We should work to transform all parts of the country and its borders into attractive, not expelling areas. In case a country does not pay attention to its outskirts, the people inhabiting these parts are forced to head towards the center and find a place to live in, which puts an extraordinary pressure on the center, create many slums around it, contribute to creating a class system that, by time, results in social diseases and



problems that need non-traditional solutions to eradicate them.

On the other hand, the states that invest in their outskirts and border areas, and provide the necessary services for their children such as: housing, health, education, culture, and other services required for the basics of a stable life in their homeland, with the availability of jobs and production opportunities; all of this leads to creating strong bonds between those people and their land, a will to preserve every grain of sand or dust of their dewy soil together with pure national affiliation.

When we create serious attracting factors and incentives to work and live in these areas, as is happening now in the areas of Sinai, Matrouh, New Isma'ilia, Halayeb, Shalateen, the New Valley, and other desert areas in general, these areas will turn into attractive areas, which will create a great balance in the geographical and demographic distribution, provide a decent life to the people



of these areas, relieves pressure on the center and the services provided to its residents, and other requirements for the advancement of the capital, that represents the center of political and economic weight all over the world, to make it an attractive area for tourism, and an indication of the greatness and sophistication of its people.



Rise and fall of states

Nothing is more dangerous to the states in the history of human nations than transitional ears. Several researchers wrote about the rise of some states and fall of others with focus on the relevant theories and practices. The real danger against any state always comes from the inside. For example, some citizens may prove traitors and agents and may then be employed to undermine their nations. Other may deviate from the right path and indulge in arrogantly rebellious and aggressive activities. Allah Almighty says; **﴿When We decide to destroy a town, We command those corrupted by wealth (to reform),but they (persist in their) disobedience; Our sentence is passed, and We destroy them utterly﴾** (17:16), He also says: **﴿As for the people of 'Ad, they acted arrogantly and oppressively throughout the land without ant right, saying, "Who could**



be stronger than us? Did they not realize that Allah, Who created them, is stronger than them? They continued to reject our message ﴿ (41:15). As for the people of Saleh (PBUH), Allah Almighty says: **﴿And as for Thamud, We gave them guidance, but they preferred blindness, so they were struck by a blast of humiliating punishment for their misdeeds﴾** (41:17). As for the people of Prophet Lot (PBUH), Allah Almighty says: **﴿And Lot said to his people. “Do you commit such immorality that no one in the worlds has done before you? (80) Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people”. (81) But the answer of his people was only that they said, “Evict them from your town! Indeed, they are men who keep themselves pure”. (82) So, We saved him and his family, except for his wife; she was of those who remained (with the evildoers). (83) And We rained upon them a rain (of stones). Then see how the end of the criminals was﴾** (7:80-84).



The good governance is only built on justice, as Allah gives support to the just community even if it is not a Muslim country, and He disgraces the oppressive country even if it is a Muslim country. The rightly guided governance is also built on values and ethics. Indeed, non-ethical civilizations and nations inherently bear the seeds of their very destruction and fall. Allah Almighty says; ﴿Such was Allah's practice in the past and you will find no change in Allah's practice﴾ (48:23). Some writers studied the elements of nations' stability, and the factors of nations' decline and fall. They summarized the factors that undermine nations and cause their decline as follows:

First: The spread of all forms of corruption, such as favoritism, bribery, nepotism, and giving precedence to loyal followers over the qualified people. People never abhor anything than they abhor corruption and injustice. As such, any government should give priority to the combat of all forms of corruption. I think



we are unprecedentedly working on this file and intensifying our efforts for this end, so, Egypt's rank in the record of corruption combat and transparency is getting better.

Second: The spread of individual injustice in the absence of security and just judiciary as well as the lack of equal opportunities of all kinds. There is also the social classic injustice which leads to enslaving the poor and laborers and marginalizing them, let alone belittling and despising them. It is necessary for all official, social, and civil foundations to collaborate for the protection of the poor/needy classes through the provision of integral social care inspired by religious and national values that call for solidarity and mutual help. We all share the same ship, and no one can escape danger alone. The Prophet (PBUH) said: "The example of the person abiding by Allah's orders and restrictions in compassion 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 and bring water (and that troubled the others), so, they said: ‘Let’s make a whole in our share of the ship (and get water) saving those who are above from troubling them. So, if the people in the upper part let them to do what they have suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.’”

Third: The absence of security and the weakness of the state, which result in the rise of gangs, bands of outlaws and militia that dominate all the country or parts of it. As such, the oppressed people lose their sense of patriotism. In this context, it is very essential to support the military and the security forces and institutions to protect the nation from the surrounding danger inside and outside. Actually, this support is a religious and national duty, but the security of a citizen and preserving his/her dignity shall be the



priority for any political regime that aspires for stability and works on reviving the national sense of loyalty and affiliation.

Fourth: The determination of values; civilizations may suffer weakness, loss of power and troubles. Then only the scholars, thinkers, philosophers, protectors, and defenders of values can offer efficacious remedies. It is necessary to select and prepare the makers of public opinions and culture of the society. Some said that prophets rightly guide the visible and invisible, whereas rulers exercise power over the visible world only. Furthermore, the scholars guide the invisible elements of the notables, whereas the public preachers and speakers direct the common people. Certainly, wars grow and break out inside the minds before taking place outside. Consequently, security measures are very important to treat the effects, but it is the duty of scholars, thinkers, educators, and preachers to treat the inherent seeds of intellectual



diseases and infections. So, it is very important to select them and furnish them with necessary training, skills, and preparations along with the appropriate care to undertake their heavy duties. Indeed, we currently work hard in pursuit of this goal and aim to achieve it – Allah willing.

Fifth: Truly, the deterioration of individuals' living standards is the cause of their suffering due to the absence of their necessary needs. Truly, the individuals shall rightly evaluate the circumstances and challenges that face their nation. Let's remember that the Prophet's Companions, (may Allah be pleased with them), endured difficulties and boycott until they even had to eat the leaves of trees out of their relentless hunger. However, we shall work collectively to break all forms of siege and boycott by virtue of hard work and production backed by social solidarity and care for the weak and the marginalized classes. Strict measures shall also be taken against those who abuse the citizens by unjustified high prices and



monopolizing activities. In addition, good plans, hard unfailing work, and economic expenditure are also indispensable. Socially speaking, all the members of the society shall cooperate for solidarity and help each other to escape danger and achieve safety. Undoubtedly, businessmen and non-governmental organizations have a big role in bringing about balance and meeting the basic needs of the needy.





Religions and people's interests

Religion is the natural disposition Allah instilled in mankind, Allah Almighty says: ﴿**This is the natural disposition Allah instilled in mankind – there is no altering Allah's creation – and this is the right religion, though most people do not realize it**﴾ (30-30), and says: ﴿Mankind was a single community, then Allah sent prophets to bring good news and warning and with them He sent the Scripture with the Truth, to judge between people in their disagreements. Yet it was only those (same people) to whom it was given who disagreed about it after clear signs had come to them, because of rivalry between them. The by His leave Allah guided those who believed to the truth people had differed about: Allah guides whoever He will to a right path﴾. It is related to 'Iyadh ibn Himar Al-Mujashi'iyy the the Prophet (PBUH) said in one of his sermons: "Verily my



Lord commanded me to teach you what you do not know of what He taught me this day; Whatever I provided my servant with is halal. I created all my servants upright, but Satan came to them and turned them away from their religion and prohibited to them what I made lawful to them and ordered them to associate things with me without My sanction”.

However, all divine religions only came to furnish mankind with happiness. The supreme purposes of religions work on bringing benefit and deterring harm. The people of knowledge and Fiqh emphasize that the high interests of divine messages are based on preserving the: religion, soul, mind, property, and honor. Anything that preserves these five elements is an interest, and anything that harms any of them is a harm, and deterring it is an interest.

Al-“Izz ibn ‘Abdussalam (may Allah mercy him) says: “It is not hidden to any wise man that



bringing pure interests, and deterring pure harm is a praised matter, and that ordering the interests according to their priorities is also a praised thing, and that deterring harm according to the degree of their intensity is a praised thing as well. Divine messages have agreed on the sanctity of blood, honor, property, and on ordering good deeds and words according to their priorities.”

Divine messages have agreed on a big collection of human values and principles, the most important of which is preserving the human life and the prohibition of assaulting it; Allah Almighty says: **﴿If anyone kills a person – unless in retribution for murder or spreading corruption in the land – it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind﴾** (5:32).

Among the values that all divine messages agreed upon are: Justice, tolerance, fulfilling promises, returning entrusted things to their



rightful owners, truthfulness in words and actions, to be dutiful to one's parents, sanctity of orphans' properties, observing neighbors' rights, and saying good words because the source of divine messages is one, therefore, our Prophet (PBUH) said: "The prophets are brethren, they have different mothers and one religion".

Show me any divine message that allowed taking the life which Allah has made sacred except by right, mistreating parents, eating the unlawful or orphans' properties, or eating the due right of the worker or a labor man.

Show me any divine message that allowed telling lies, treachery, betrayal, breaking covenants, or meeting the good with the bad. To the contrary, all the heavenly laws have unanimously agreed on the lofty human values. Whoever goes against them does not go against the requirements of religions only, but rather goes against the requirements of humanity and



is stripped of his humanity and the sound nature that Allah instilled in His creation.

Therefore, Ibn ‘Abbas (may Allah be pleased with him) said about Allah’s saying: **﴿Say, ‘Come! I will tell you what your Lord Has really forbidden for you. Do not ascribe anything as a partner to Him; be good to your parents; do not kill your children in fear of poverty’ – We will provide for you and for them – ‘stay well away from committing obscenities, whether openly or in secret; do not take the life Allah has made sacred, except by right. This is what He commands you to do: perhaps you will use your reason (152) Stay well away from the property of orphans, except with the best (intentions), until they come of age; give full measure and weight, according to justice’ – ‘We do not burden any soul with more than it can bear – ‘when you speak, be just, even if it concerns a relative; keep any promises you make in Allah’s name. This is what He commands you to do, so**



that you may take heed’- (153), this is my path, leading straight, so follow it, and do not follow other ways: they will lead you away from it- ‘This is what He commands you to do, so that you may refrain from wrongdoing’. ﴿6:151-153﴾: “These verses are definite in meaning and are not abrogated by anything in any divine book; they tell what is forbidden to all mankind, whoever followed them, will enter the Paradise, and whoever turns his back to them will enter Hellfire.”

Religion and state do not contradict each other; rather, they well-establish the bases of citizenship that is equal in duties and rights. We must work together for the good of our country, and to wish the good for others as we wish it for ourselves. Religions are mercy, tolerance, humanity, and giving.

Religion and state require from all of us social solidarity, so that there will be among us hungry, deprived, naked, homeless, nor needy.



Religion and state urge us to work, production, perfection, and excellence, and chase unemployment, laziness, terror, negligence, corruption, destruction, sabotage, stirring up unrest, sedition, agency, and betrayal.





General purposes and sub-rulings

There are those who confine themselves to dealing with the surface meanings of the texts, and do not try to understand their purposes and aims, or to understand the wisdom, ease, and spaciousness of these purposes, let alone their poor understanding of the general purposes of the upright Sharia. So, they make the people suffer and endure hardships either out of ignorance, or of taking the texts out of their contexts intentionally and deliberately.

The scholars of Fiqh and ‘Usul have emphasized the importance of understanding the general purposes of Shari’a, as it is the precise scale by which the fatwa is controlled, the affairs of creation are put right, and the interests of the country and the people are achieved. That is, the rulings in general are based on bringing benefit



or wording off evil, or both. Imam Ash-Shatibiy (may Allah's mercy be upon him) says: "By inference, we found that the legislator intends to achieve the people's interests; the ordinary rulings revolve around them wherever they are, so, you may see that the same thing is forbidden in situations where there is no interest in them and is permitted in situations where there is an interest in them".

Many of the partial and sub-rulings can only be judged if the general purposes of the Shari'a are well understood, and only in light of the understanding of the fundamental and the general rules of jurisprudence.

Our scholars and great jurists applied Ijtihad to establish a number of general principles and purposes in the form of general rules and sub-rules, such as "Matters are judged by their purposes", "No harm, no foul", : Harm must be word off", "Harm should not be removed by a



greater harm”, “Individual harm must be tolerated for deterring collective harm”, “Deterring harm is prior to bring interest”, “Tolerable harm must not be deterred by losing a big interest”, “Hardship precures easement”, “Change of rulings must not be rejected if time changes”, “The principal ruling for interests is permissibility, and for harm is prohibition”, “Necessities give license to the forbidden”, “What is allowed for necessity is determined by necessity”, “Habits are considered”, “What is admitted by tradition, is equal to conditions”, “Certainty cannot be overruled by doubt”. Every issue that departs from justice to injustice, from mercy to the opposite, from benefit to harm, and from wisdom to absurdity, has nothing to do with Shari’a. It is not sufficient for anyone who addresses the issues of Shari’a to be familiar with only some rules, while unaware of the other rules, or to be mere retainer of some rules without understanding their meanings and objectives, so, he reiterates “Harm must be removed” but does not realize that it must not



be removed by a similar or bigger one, and that individual harm must be tolerated for deterring collective harm. He must probe these rules so that he can accurately judge different matters, considering that the general purposes are based on observing the interests of the country and the people. These general purposes are religion, homeland, soul, property, mind, and honor. Allah Almighty says: **﴿This is the natural disposition Allah instilled in mankind – there is no altering Allah’s creation – and this is the right religion, though most people do not realize it﴾** (30-30).





Contract of citizenship

There is no doubt that many of the recent problems and cases of discord that reach the point of communal or international strife can sometimes be resolved by adopting the principle of equal citizenship and consolidating the concept of citizenship as an alternative term to the concept of minority and majority. The term “minority and majority” makes you feel from the outset that there are two groups, one is strong, and the other is weak, even from a numerical perspective, whereas the principle of equal citizenship dissolves the religious, ethnic, sectarian, tribal, and all other destructive false fanaticism.

Real citizenship also means loyalty and affiliation to the homeland, and concern for the security of the nation-state, its stability, progress,



renaissance, and advancement. On the other hand, the nation-state means respect for the citizenship contract between individuals and the state as well as full commitment to equal rights and duties among all citizens of the nation without an discrimination based on religion, color, race, sex, or language.

The legitimacy of the nation-state is not subject to controversy or question, rather, it is a solid and indispensable asset in our contemporary reality to the point that made some scholars and thinkers emphasize that defending homelands is prior to defending religions, because any religion must have a homeland to carry and protect it, otherwise, the jurists would not have ruled that if the enemy entered a Muslim country, Jihad and rebelling the enemy become an individual duty on the people of that country; men and women, old and young, strong and weak, armed and unarmed, each according to his ability and strength, even if they all perished. If the defense of the homeland



was not one of the most important purposes of Shari'a, they would have been permitted to leave their homelands and save their lives and religion.

We affirm that the awareness of the homeland and the challenges that face the nation-state requires sound knowledge of the conspiracies that aim at exhausting the state, of the threat posed by terrorists, agents, and betrayers, and work on ridding the state of their evils and misbehavior. Strengthening the power of the nation-state and consolidating its foundations is a legitimate and patriotic demand, so, whoever works to undermine the structure of the state, disrupt its progress, destroy its infrastructure, or intimidate those who believe in it, is a criminal working against his religion and his homeland.

Citizenship is neither a favor nor a gift from one person to another, rather, it is equal rights and obligations; every right is matched by a duty. There is no doubt that the principle of right and



duty is one of the most important just principles that contribute to reforming the societies, be it the reciprocal rights and duties between parents and children, between spouses, neighbors, friends, the citizen and state, workers and employers, or between teachers and students.

We are in dire need to establish the principle of right versus duty in all the domains of our life and relationships, because neither life nor relationships can straighten from only one side if one of the sides is upright and the other is bending; matters can only straighten if the two sides are equal in rights and duties.

The concept of citizenship requires upholding the principle of efficiency, and providing equal opportunities for all citizens without discrimination, so, in the field of work there must not be conflicts or exclusion based on religion, gender, or race, rather, opportunities and duties must be equal.



Among the most important things that we must draw attention to is the integration, assimilation, and care for the elderly and people with special needs (disabled) as citizens with full rights and duties. For this reason, we have launched, with the National Council for Disability Affairs, the “No to discrimination” initiative, so that the whole society would clearly show solidarity, integration, cooperation, and participation in building their state. With this spirit, nations are built, prosper, achieve progress, and secure a place for themselves among the advanced nations; a matter which we should adhere to so that we can elevate our dear Egypt to the position it deserves in the ranks of the advanced nations.





Common manners

Civilized nations and high ranked countries are the one that make observing common manners a way of life and do not look at them as tertiary matters.

Common manners are alien to the system of values, morals, and humanity, they contain cleanliness, order, gallantness, decency, nobility, respect for the elderly, honoring women, pity for the young, the weak, and the disabled, and good taste. The Prophet's Companions said to him: O! Messenger of Allah, who is the most beloved to Allah, he said: "The ones with the best manners".

There is no doubt that shyness is one of the most important pillars of common manners, our Prophet (PBUH) said: "Among the sayings of the prophets that reached the people is: "If you do not feel ashamed, do whatever you like", and



said: “Whoever begs people while he has enough providence, will come on the Day of Judgement with his begging as scratches on his face”.

Among the common manners: preserving public roads and places, leaving them better than they were, contributing to their beauty and cleanliness, and doing the same to houses’ yards, roofs, and entrances. Our Prophet (PBUH) said: “Belief is seventy plus – or sixty plus – (branches): the highest of them is saying ‘La ilaha illa Allah (There is god but Allah), and the lowest is removing harmful things from the roads, and shyness is a branch of belief”.

Among the common manners: to choose your words when addressing people, and saying them in the best way, Allah Almighty says: ﴿**Speak good words to all people**﴾ (2:83).

Among the common manners: respecting privacy and refraining from interfering in other people’s matters. Our Prophet (PBUH) said: “A



sign of someone's being a good Muslim is keeping well away from that which does not concern him". It is axiomatic that: "Whoever interfere in that which does not concern him, he will hear what does not please him".

Among the common manners: not to talk about something without knowledge so that he may not expose himself to ridicule and derision.

Among the common manners: observing the common sense in movement and dress, preserving the etiquettes of eating, drinking, and sleeping, and entertaining different aspects of gallantness, decency, and nobility. 'Abdullah ibn Yusr (may Allah be pleased with him) said: Allaah's Messenger (PBUH) used to avoid facing the doors when he heads to someone's door but face it from its right or left side and says: "Assalamu 'alaikum (peace be upon you).

Among the common manners: helping the weak and supporting him. Abi-Sallam (may Allah



be pleased with him) said that Abu-Dharr (may Allah be pleased with him) that the Prophet (PBUH) said: “It is a duty on every soul in every day which sun has risen to give a charity” I said: O! Messenger of Allah! How can we give charity while we do not have money? He said: “Verily among the kinds of charity are Takbeer (saying Allahu Akbar), (and saying) Subhana-Allah, Alhamdulillah, La ilaha illa Allah, astaghfiru Allah (I beg Allah’s forgiveness), order what is right and forbid what is wrong, remove thrones, bones, and stones from the people’s roads, guide the blind, speak to the deaf and dumb in an audible voice so that they may understand, show that who seeks something where it is if you know, go as fast as you can to help whoever calls for help, and lift with the utmost power of your hands that which a weak wants to lift. All of this are among the kinds of charity which you can offer for the sake of yourself, and you will be rewarded for sleeping with your wife”. Abu-Dharr said: How can I be rewarded for quenching my lust?Allah’s



Messenger (PBUH) said: “Don’t you see that if you had a son, who grew up and you started waiting for his good reward to you, but he died, would seek this reward from Allah? I said: Yes, he said: “Have you created him? I said: No, he said: “Have you guided him? I said: No, Allah guided him, he said: “Did you provide for him? I said: No, Allah did, He said: “So, put your sperms in the permitted place, and do not put it in the prohibited place, if Allah wills, He will give him life, otherwise, He will destine him to death, and you will be rewarded for it”.





The peace we seek

Peace means security. It is one of the most sublime bounties Allah conferred on His creation, He says: ﴿Who provides them with food to ward off hunger, safety to ward off fear﴾ (106:4) and says: ﴿Allah presents the example of a town that was secure and at ease, with provisions coming to it abundantly from all places. Then it became ungrateful for Allah's blessings, so Allah afflicted it with the grip of famine and fear, for what its people had done﴾ (16:112). Our Prophet (PBUH) said: "Whoever wakes up secure in his property, enjoying sound health, and having food for his day, it is as if the whole world was accumulated for him".

Security is like health, just as health is a crown on the heads of the health, only those who lost it or art of it know its value. The security of a person's life, property, and honor in his homeland is a



crown on the heads of honorable patriots. Only those are afflicted by fear and estrangements inside or outside their homeland feel its value. There is no real life without a homeland, and there is no homeland without security; we ask Allah for safety and to preserve our security, homeland, blood, honor, and our property.

Security, safety, and peace are the goal of every noble and honorable person; achieving peace is a religious and national demand and a common human goal. Words like tranquility, peace, safety, and Islam are all derived from one stem, that is, “salama” which is distinguished by denoting the meaning of “peacemaking”. In this context comes our Prophet’s (PBUH) Hadith that says: The Muslim is the one who avoids harming Muslims with his tongue and hands”, and in another narration, “The Muslim is the one who avoids harming people with his tongue and hands”. Harming could be either by words or actions, and Muslims are forbidden to commit



it, to the contrary, they are commanded by their Messenger to spread, he (PBUH) said: “You will not enter Paradise until you believe, and you will not believe until you love each other, shall I not tell you of something which, if you do it, you will love each other? Spread (the greeting of) peace amongst you” and said: “O people! Spread (the greeting of) peace, and offer food, keep in close touch with your relatives, pray at night while people are asleep, you will enter Paradise with peace”. Our greeting in Islam is Salam (peace), Paradise is the abode of peace, the greeting in Paradise is Salam, (peace), and the Angels greet the people in Paradise with Salam (peace). Talking about Lailatul-Qadr (Night of Glory), Allah Almighty says: ﴿Peace it is until the rising of the dawn﴾ (97:5). Allah Almighty did not say “It is peace” but made the peace id the pivot around which the movement of the universe and life revolve. Our religion admonished us not to think badly about those who greet us with Salam (peace) as Allah Almighty said: ﴿Do not



say to someone who offers you a greeting of peace, ‘You are not a believer’ ﴿4:95), He also forbade us to withhold our hands from someone who stretched his hand to us with peace, as He said: **﴿But if they incline towards peace, you (Prophet) must also incline towards it, and put your trust in Allah﴾** (8:61).

However, the peace we seek is the just peace, the peace of the brave which has a shield, a sword, and a power that protects it. The context of the above-mentioned verse show that peace cannot be achieved but by the strong, therefore, before the verse **﴿But if they incline towards peace, you (Prophet) must also incline towards it, and put your trust in Allah﴾** (8:61), Allah said: **﴿Prepare against them whatever forces you (believers) can muster﴾** (8:60). Our Prophet said: “Verily, the power is throwing”; throwing at his time was by arrows and spears, but in our recent time it became by missiles, rocket launchers, and drones, which oblige us to build a modern



power for defending not transgressing. Detering power is more important than facing wars. The countries that possess power achieve deterrence that saves them from indulging in wars, as long as they aim at keeping peace. After all of this comes the verse of peace which emphasizes that real peace is the just peace that has a protective power. Allah Almighty says: ﴿**But if they incline towards peace, you (Prophet) must also incline towards it, and put your trust in Allah**﴾ (8:61).

Peace is the real alternative to war and spreading mischief, intentionally or unintentionally, directly or indirectly, as peace only does not mean not to face enemies in wars, rather, human peace which we seek is wider than this, for example, monopolizing vaccines or food by some countries in the pandemic COVID 19 is acute injustice, disrespect of some countries of their treaties on environment paying no attention to the danger that threatens some countries is another example of unprecedented injustice.



We emphasize that peace cannot be made by the weak or the cowards, but only the strong is the one who is able to carry and make weapons; the bravery of peace is not less than the bravery of war. Accordingly, we send a message the wise people of the world saying to them: Come on to face together the aftermath of COVID 19, and the negative effects environment pollution, and make the real initiatives of peace an alternative to the injustice committed by man against his brothers. Come to a moderate word to condemn all the causatives of war and fighting, and to replace them with frameworks of cooperation, understanding, integration, and peace.





Acute and counter-extremism

Extremism is extremism in any case, whether acute or countering, fanaticism, or negligence, it goes to the extreme away from the middle. Imam Al-Awza'iy (may Allah mercy him) said: "There is no matter that Allah commanded except that Satan opposed it with two things, and he does not care which of them takes effect: exaggeration and negligence".

Our upright religion is based on moderation and mildness in their finest meanings in everything, even in worship. When our Prophet (PBUH) saw a rope tied in the mosque between two pillars, he (PBUH) asked: "What is this? They said: A rope for Zainab to help her pray, and if she feels lazy or tires, she leans against it. He said: "Untie it'. Then he said: "Let any of you pray if he is active, if he felt lazy or lethargic, let



him sit down. And when saw our master Sa'd ibn Abi-Waqqas (may Allah be pleased with him) performing ablution, and was extravagant in using water, he (PBUH) said: "O Sa'd! why are you that extravagant? Sa'd said: Is there extravagance in ablution? He (PBUH) said: "Yes, even if you are on a running river".

Even in spending, whether spending on oneself or on others, moderation is a firm requirement. Allah Almighty says: **﴿They are those who are neither wasteful nor niggardly when they spend, but keep to a just balance﴾** (25:67), and says: **﴿Do not be tight-fisted, nor so open-handed that you end up blamed and overwhelmed with regret﴾** (17:2).

The Ever-Glorious Qur'an emphasized moderation with all its dimensions, as Allah Almighty says: **﴿Do not be too loud in your prayer, or too quiet, but seek a middle way﴾** (17:110), and says, **﴿They said, 'Call on your**



Lord for us, to show us what sort of cow it should be'. He answered, 'Allah says it should be neither too old nor too young, but in between, so do as you are commanded.' ﴿2:68﴾.

All the heavenly messages were sent down as a mercy to the people, Allah Almighty says: ﴿**Ta, Ha. It was not to distress you (Prophet) that We sent down the Qur'an to you**﴾ (20:1-2), and our Prophet (PBUH) says: "I have left two things with you, (if you stick to them), you will never go astray: Allah's Book, and my Sunnah".

Religions are ease, tolerance, mercy, cooperation, interdependence; so, where the interests of the country and the people are, there are the purposes of religion.

However, mankind in general have been afflicted by two opposite extremisms; the first kills, ruins, destructs, and shed blood in the name of religion and under its banner, distorting the texts and quoting them out of their contexts;



religions are all clear of that. The other takes you to the furthest point in the opposite extreme, out of negligence or libertines. Extremism is rejected in any case, whether it is fanaticism or zealotry as we have seen and see from the extremist groups who trade with religion, or negligence, libertinism, and departure from the upright manners, or destruction of the well-established morals.

The threat posed by negligence is like the threat posed by fanaticism, Allah Almighty says: **﴿But whoever turns away from my guidance will have a life of great hardship. We shall bring him blind to the Assembly on the Day of Resurrection (125) and he will say, ‘Lord, why did You bring me here blind? I was sighted before. (126) Allah will say, ‘This is how it is: You ignored Our revelations when it came to you, so today you will be ignored.’ (127) This is how We reward those who go too far, and who do not believe in their Lord’s revelations. The**



greatest and most enduring punishment is in the Hereafter ﴿20:124-127). What is meant by “hardship” here is not poverty, but the troubled life that has not happiness. The Ever-Glorious Qur’an has mentioned many stories about the nations and the towns that rejected Allah’s bounties, and disbelieved in His Messengers, and took the way of deviation and libertinism – as Lot’s people did -. When they went so far in this way the end was: **﴿And so when what We had ordained came about, We turned their town upside down, and rained down stones of baked clay on it, layer upon layer, (83) marked from your Lord. It is not far from the evildoers﴾** (11:82-83).



The Fiqh of Da'wah (1)

Da'wah is science, art, experience, and training; it is not only a matter of educational attainment, but it requires many elements, the most important of which is undoubtedly the sincerity of the intention that should only be devoted to Allah Almighty who says: ﴿Who speaks better than someone who calls people to Allah, does what is right, and says, 'I am one of the Muslims?﴾ (41:33). The one who calls to Allah should trade with his religion, nor make it a bridge to the worldly life.

All the prophets emphasized that they do not ask for money for their call to Allah, Allah Almighty says, narrating what Noah said to his people: ﴿My people, I ask no reward for it (i.e., calling to Allah) from you: my reward comes only from Allah. I will not drive away the faithful: they



are sure to meet their Lord. I can see you are foolish ﴿11:29﴾; it is the same utterance said by the prophets Hud, Saleh, Lot, Shu'aib, and our Prophet Muhammad (PBUH) to their people.

Among the most important factors for the success of Da'wah is considering the condition and culture of the one who is called and the extent of his ability to understand what is said to him, and the foremost of which is the sincerity of the intention of the one who calls to Allah. Our master Ali (may Allah be pleased with him) used to say: Tell the people what they can grasp; do you like that Allah and His Messenger (PBUH) may be rejected? If you address a person with something he does not understand, he might say to you: 'I do not believe that'.

Among them also, considering the conditions of the surrounding environment, people's customs and traditions, and the circumstances of their time and place. This what the scholars have emphasized by admitting that fatwa may change



according to the change of time, place, and conditions, so, what was preponderant in one era may become likely in another era, and vice versa according to the change of circumstances, conditions, or environment, and the scholar should consider all of this.

One of the most important things that the one who calls to Allah should consider is blocking the pretexts of those who are lurking for the call and the callers, by selecting his words, cloths, and the way he addresses the people, distancing himself from all ambiguous phrases that bear many interpretations so that he may not leave a chance to oppose the Da'wah.

It is very necessary to distinguish very clearly between what is permissible and what is real, the permissible that can be put forward and what should not be put forward to the laymen, that is, not every permissible thing can be accepted by all people in all environments. Therefore, the



change of time and place should be tartly and intelligently considered. The one who calls to Allah also should consider the state of sophistication, progress, and the fast advancement of today's life, and all related factors of civilization and human development, as well as the requirements of modern contemporary protocol systems.



The Fiqh of Da'wah (2)

Deep understanding and sound grasping of Allah's religion is a blessing and great bounty. Our Prophet (PBUH) said: "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep following Allah's teachings strictly and that will not be harmed by anyone going on a different path till Allah's order (Day Of Judgement) is established."

Calling to Allah Almighty requires discrete wisdom; Allah Almighty says: ﴿(Prophet), call (people) to the way of your Lord with wisdom and good teaching, argue with them in the most courteous way﴾(16:126).

However, such wisdom and good teaching requires the caller to look at the disobedient as a



doctor, not as a judge, or an executioner. The role of scholars is to explain not account, nor punish. The worldly punishment I relegated to the law, and the punishment of the Hereafter is up to Allah Almighty. Our Prophet (PBUH) said: “There were two persons in Banu-Israel living as brothers, one of them used to commit sins, while the other is diligent in worship, so, whenever the latter sees the former sinning, he says to him: Stop sinning, the latter says: Leave me alone, have you been sent as a watcher over me? He said: By Allah, Allah will not forgive you, or Allah will not admit you to Paradise. So, when both dies and met with the Lord, He said to that diligent one: Were you of knowledge of me? Or were you controlling what is in my hands? Then He said to the sinner: Go, enter the Paradise with my mercy, and said to the other: Take him to Hellfire” Abu-Hurairah said: “By the One in Whose hands is my soul, one may say a word that makes him lose in the Hereafter”

The Da’wah requires vision and insight, as Allah Almighty says commanding Prophet



Muhammad (PBUH) to say: ﴿Say, ‘This is my way: based on clear evidence, I, and all who follow me, call (people) to Allah – I do not join others with Him﴾ (12:108).

‘Insight’ in the call requires kindness to the one who is called as our Prophet (PBUH) taught us in his practical call. It was narrated that Mu’awiyah ibn Al-Hakam As-Sulamiy said: “While I was praying with the Messenger of Allah (PBUH) a man among the people sneezed and I said: “May Allah mercy you’, the people glared at me and I said: ‘May my mother be bereft of me! Why are you staring at me? They started striking their hands on their thighs, and when I realized that they were telling me to be quiet, I (felt angry) but I kept quiet. When the Messenger of Allah (PBUH)

had completed his prayer — may my father and mother be sacrificed for him; by Allah I have never seen a better teacher or better teaching before or since; he did not rebuke me, hit me, or revile me — he said: “This prayer is not the right



place for any of the people's speech, rather, it is Tasbih, Takbir, and recitation of Qur'an".

However, there are people who have neither knowledge nor religious insights, nor do they belong to the class of Mujtahids, specialists, or those who studied Islam in its credible institutes. Their tops have gone so far to explode and shed blood. This requires a swift, strong, and relentless movements to confront stagnant and extreme ideology all together, so that we rid the society and humanity of ideological extremism and subsequent terrorism, bloodshed, terrorizing the safe, demolishing homelands, and destroying the inhabited lands. Allah Almighty does not like corruption or corruptors, as He says: ﴿Allah does not like corruption﴾ (2:205) and says: ﴿Allah does not like corruptors﴾ (28:77). Our religion is the religion of construction and inhabitation, and our Da'wah must be the same, and must be by wisdom and good teaching.



The sacred text and the human thought

There is certainly some sort of confusion that must be cleared, and ambiguity that must be disambiguated, in the current state of conflict and disharmony between some scholars of religion and some knowledgeable elites. I cannot understand this confrontation, as I think that the scholar must be knowledgeable, and the knowledgeable must entertain a certain degree of communication with, and comprehension of, religious knowledge even at its basic level and its major issues

A lot of this confusion can be eliminated if we all clearly distinguished between the sacred, well-established and irrefutable text, that is, the Qur'anic and the Prophetic texts, which is directly delivered by the Prophet (PBUH) on the one hand, and human inheritance deduced from



the Qur'anic and prophetic texts, on the other, and built upon the understanding, commenting, deduction, or explanation of them, which allows for controlled reconsideration due to change of time, place, or circumstances. What has been properly given by scholars as Fatwa in a certain time, may not be proper for our time and our realities, as matters change by the change of time, place, and circumstances of the Fatwa seeker himself. The scholars of Usul hold that Fatwa is restricted by four aspects: Time, place, condition, and people. However, this human intellectual heritage can neither be presented nor applied to our current reality, as it was produced fourteen centuries ago, nor can we set up an intellectual life in the open space. The real problem of many fanatic groups is that they want to reproduce this heritage in general and establish a new sphere conforming to their terrorist adventures and extremist thought, on the basis that they are scholars like the past scholars. They forget or ignore the principles laid by the specialist



scholars for giving Fatwa or getting involved in Shari'a scholarship.

The enlightened scholars asserted that three tenets must be entertained by whomever wants to give Fatwa:

First: Acquiring the knowledge of Shari'a rulings from their acknowledged sources, as a devoted, specialist, thoughtful scholar.

Second: Knowing the situation, so that the Fatwa-giver may not be in isolation from the realities, necessities, or the needs of his life, which are indispensable to the Fatwa-giver and the Fatwa-seeker.

Third, and most important: He must have a vision, in order that he can issue the proper Fatwa for the proper case and avoid issuing irrelevant Fatwas for cases which he cannot comprehend.

For example, all scholars are unanimous that usury is prohibited, as Allah (Exalted be He) says:



“Allah has allowed trade and forbidden usury” (2:275). But the details of usury and relating it to a certain dealing of contemporary enterprises require from the Fatwa-giver to have deep knowledge of financial transactions, their rulings in Islamic sources of Shari’a, and to understand the minute differences between them, to be able to decide which of which is usury. He also must differentiate between the public dealings that benefit all the people, and the private that only benefit a closed group of people and creates casteism, which contribute to increasing the poverty of the poor, and richness of the rich. He also must entertain a good deal of discernment in order that he may attribute the right ruling to the right case. Therefore, the scholars of Usul and Fiqh were very accurate when they set the prerequisites for the Qualified scholar (Mujtahid), conditions for analogy and deduction, and other collective rules, on which the Mujtahid must base his opinion, whether they are agreed upon or differed about. This shows that the matter is in



utter need to specialized scholars, and that Fatwa cannot be left without control to those who know and those who don't know.

If everyone devoted himself to that which he is proficient in, the mutual understanding would have been better, and the chances of meeting would have been bigger. In the past, our ancestors said: Whoever devotes himself to what doesn't concern him, wastes what should have concerned him.







The Philosophy of Governance

In Islam, the philosophy of governance is based on caring for the interest of the people. Wherever the interest exists, Allah's Sharia exists. So, whatever makes safety, security, and settlement materialize, and works on inhabiting the universe conforms with the purposes of religion. To the contrary, whatever leads to injustice, corruption, or backwardness, has nothing to do with religion; it clearly contradicts the true religions and their purposes. However, Islam has not laid a specific absolute system for governance but laid down some bases and criteria for ensuring a prudent system of governance that can be admitted by Islam. This system becomes defective by the same degree the bases become defective.

The main rubric of any prudent regime is how far it has achieved of the people's interests, or at



least how far it strives for securing their interests. So, any regime that endeavors for attaining the people's interests within the framework of justice, equality, and controlled freedom far from chaos, favoritism, or giving preference to loyalty rather than competence is a respected prudent regime.

Under this rubric comes many details that aim in general to achieve justice between all people in all its political, social, judicial aspects, far from discriminating between them because of color, race, or blood. It is ascertained that there is no compulsion in religion, and that no one must be forced to unwillingly adopt it.

So, a prudent regime that is admitted by Allah and the people, except for those who are envious, hating, stubborn, or treacherous, is any regime that works on achieving this goal, and strives for providing the main needs of the society, i.e., food, drink, accommodation, and infrastructure of: health, education, roads, and other indispensable needs.



The people of knowledge assert that Allah Almighty gives victory to the just nation even if it were infidel and deprive the unjust nation His victory even if it were a believing nation; that is, nations can continue with infidelity and justice, but cannot continue with belief and injustice. When true Islam prevails, neither injustice nor unfairness may prevail.

Those who make of the issue of Califate a cover for trading by religion and playing with the emotions of the lay people, quote some texts that do not support their claims, but they try to manipulate them in a distorted way to serve their purposes. They also make it a fundamental token that distinguishes between faith and infidelity. We reply to them by quoting what the grand Imam of Al-Azhar has asserted in the speech he delivered at the conference of “Al-Azhar in the face of terrorism and radicalism”: “Authentic scholars are unanimous that, in the ‘Ash’ari doctrine, Califate is a branch not an origin of the Islamic Sharia”,



which considers it a branch not a principle. His eminence quoted the book of “Sharh Al-Mawaqif” (the explanation of stances), which is a main reference in the “Ash’ari” doctrine, wherein the author said about Caliphate: “It is not a principle of our religion or creed, but one of the branches”. His eminence commented saying: “How has this issue become a crucial element for those young men that distinguishes belief from infidelity, and led to blood-shedding, destruction, and defaming this upright religion, whereas it is nothing but a branch in the view of Ahlus-Sunnati wal-Jama’a?

When the Prophet ﷺ talked about Faith, Islam, and Sincerity, he has not made Caliphate a pillar of faith or Islam. ‘Umar ibn Al-Khattab (RA) said: “While we were sitting with the Messenger of Allah ﷺ, there appeared before us a man whose clothes were exceedingly white, and his hair was exceedingly black; no sign of journeying was seen on him and none of us knew him. He walked up and sat down by the Prophet ﷺ, resting his knees



against his, and placing the palm of his hands on his thighs. He said: O Muhammad, tell me about Islam. Allah's Messenger r said: Islam is to testify that there is no god but Allah, and Muhammad r is the Messenger of Allah, to perform the prayers, to pay the Zakat, to fast in Ramadan, and to make the pilgrim to the House if you can do so. He said: You have spoken rightly, and we were amazed at him asking him and saying that he has spoken rightly. He said: Then tell me about Iman (faith). He r said: It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof. He said: You have spoken rightly. He said: Then tell me about Ihsan (sincerity). He r said: It is to worship Allah as though you are seeing Him, and while you see him not, yet truly He sees you. He said: Then tell me about the Hour. He r said: The one questioned about it knows no better than the questioner. He said: Then tell me about its signs. He r said: That the slave-girl will give birth to her mistress, and



that you will see the barefooted, the naked, and destitute herdsmen comparing in constructing lofty buildings. Then he took himself off and I stayed for a while, the Prophet r said: O ‘Umar, do you know who the questioner was? I said: Allah and His Messenger know best. He r said: It was Gabriel, who came to you to teach you your religion.

However, the hadiths that mention the Caliphate and pledging loyalty to the ruler, can be understood in general as necessitating the establishment of a just mindful regime led by a president and institutions that work on achieving justice between people, and securing the interests of the people and state, making us, for this purpose, consult the expertise and specialists in different walks of life. No problem should be aroused after that regarding the labels, or the names given to such regimes if the ends and the goals that Islam urges its followers to achieve have materialized.



Legislating laws for regulating the people's life, achieving justice and equality, eliminating all kinds of crime, inhabiting the universe, and attaining security, stability, and welfare, is a major purpose that is required for building well-established nations and attaining their stability. Such laws are indispensable for jurisdiction in cases where we lack a decisive text admitted by notable scholars. Studying novel cases and contemporary issues needs jurisprudential and legislative diligence that suits the time and place.

Allah Almighty has not restricted knowledge to a certain people rather than another, nor to a generation rather than another. To the contrary, notable scholars assert that there is nothing more dangerous than inflexibility, abstruseness, and imposing some Fatwas that were suitable for a certain time, on current time. We ascertain that Fatwas are liable to change from time to time, and in certain cases they must be changed for the sake of the good of the people, a matter that



requires close cooperation between religious and parliamentary institutions to handle the inflexible reality bravely and objectively, without entailing any negative effects on the principles of religion.

In this respect, we emphasize some points; the most important of them are:

- 1- There is no contradiction between religion and state. Rational regime is the safety valve of rational religiosity, and the relationship between religion and state is not a relationship of enmity and will never be if we adopted a rational way of a sound, and moderate religiosity, that strongly contributes to building and stabilizing a democratic modern state based on deep rooted, national, and complete grounds. That is, a rational state cannot collide with the human instinct that seeks rational sound faith.

However, we must clearly distinguish between religiosity and extremism. Rational religiosity is a strong motive to tolerance, mercy, truthfulness,



good manners, and peaceful co-living with oneself and the other, and that is what we all support. But extremism and terrorism that call for corruption, demolition, destruction, and blood shedding, is an incurable illness to which we all should be always on the watch and face it with whatever power we have until we eliminate and uproot it.

We ascertain that those who invent conflicts between religion and state, and see them inevitable, are either ignorant of true religions, or are not fully aware of the concept of state. Misconduct has nothing to do with true religion or rational state, it is nothing but a misunderstanding of the nature of religion, the nature of state, or the nature of both.

2- However, we stress the necessity of respecting the constitution of the state and its laws, boosting the law, prohibiting establishing authorities parallel to the state's authority, whatever the source of those authorities might be. There must be only one banner under which



other banners should convene. Having a banner for each group or organization is an utter threat to both religion and state.

- 3- Working on strengthening the national state is a religious national requirement. Whoever works on destabilizing the bases of the state, hindering its progress, destroying its infrastructures, or terrorizing peaceful people, is a criminal in the eyes of his religion and homeland.

We also caution of the distortion campaigns launched on social media, and some other media that are penetrated by those groups. We must make sure of and investigate their allegations, in order that we may not be trapped by those groups. Allah Almighty says: **“Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret that you have done”** (49:6).

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- 4- We are in an urgent need to reread our heritage accurately and scrupulously, so that we can differentiate between the unchangeable and the changeable, that which suited its time and place, and the new reading – by our specialists and scholars - that suits our age, in order that we may find some solutions to our current problems; we can contribute to solving current problems within the frame of understanding the reality, and sticking to the tenets of honorable Sharia.



The philosophy of life and death

Our religion is abundant in life, and the factors of inhabitation of the earth. It did not make the philosophy of death an obstacle in the way of construction and civilization building, rather, it made it the greatest motivator for work, production, and nation building. Our Prophet (PBUH) said: “If the Hour came when someone of you is holding a shoot, if he could keep sitting until he plants it, let him plant it”.

Even when we are certain of death, we are required to inhabit the universe, and if you cannot realize the fruit of your work in this life, you certainly will realize it in the Hereafter. Didn't our Prophet (PBUH) say: “If a person dies, his work is cut off except for three aspects: Continuous charity, useful knowledge, or a good son who prays for him”. His reward continues as



log as these good things continue. And(PBUH) said: “Seven acts which reward continue for a dead person while he is in his tomb: Who taught knowledge, dig a river, dig a well, planted palm trees, built a mosque, inherited a copy of the Qur’an, or left a son who seeks forgiveness for him after his death”.

Death for the believer is not an obstacle, because the believer realizes that he will reap the fruits of his work either in this world, the Hereafter, or both, for his certainty that Allah does not waste the reward of those who do good deeds, Allah Almighty says: **﴿We do not let the reward of anyone who does a good deed go to waste﴾** (18:30).

On the other hand, remembering the death to an unbeliever may be a cause of despair, frustration, or abandoning work, because he thinks that he may not benefit from his work as he thinks only about the gains or benefits, he may reap in this world.



But death for the believer is the powerful motive to build the universe and create civilizations, let alone pushing him to more work and perfection for the sake of his Lord's satisfaction in this world and the Hereafter. He is also required to leave his heirs rich, as our Prophet (PBUH) said: "It is better for you to leave your heirs rich than to leave them poor begging the people".

That is because death for the believer is a transition not an end, hence, he works to take from his worldly life to the next, and his gain is the work he gave to himself, his children, his country, or his nation.

Likewise, remembering death motivates the believer to well observe himself in secret and in public, whether people watched over him or not, because he is mindful of the One Who neither slumber nor sleep overtakes Him. Allah Almighty says: **﴿Allah: there is no god but Him, the Ever**



Living, the Ever Watchful. Neither slumber nor sleep overtakes Him, All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except by His leave? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does weary Him to preserve them both. He is the most High, the Tremendous ﴿2:255﴾, and says: ﴿Every person will taste death and you will be paid in full on the Day of Resurrection. Whoever is pushed away from the Fire and admitted to the Garden will have triumphed. The present world is only an illusionary pleasure ﴿3:185﴾.



Table of contents

Introduction	5
Awareness of the public affair	9
The responsibility of the word	15
Awareness building	23
Jurisprudence of political life	27
State management	33
between experience and diletantism	
The ruler's actions and the danger of abusing them	39
The concept of National security	43
State building	49
Political plurality and the parallel authorities	55
Administrative justice	61
Capitals and borders	65



Rise and fall of states	69
Religions and people's interests	77
General purposes and sub-rulings	85
Contract of citizenship	89
Common manners	95
The peace we seek	101
Acute and counter-extremism	107
The Fiqh of Da'wah (1)	113
The Fiqh of Da'wah (2)	117
The sacred text and the human thought	121
The philosophy of governance	127
The philosophy of life and death	139









Egyptian General Book Authority



Editorial supervision

Marwan Hammad

Follow up

Faryal Fouad

Cover design

Muhammad Baghdadi

Artistic production

mervat anter elnahass

رقم الإيداع بدار الكتب / ٢٠٢٢

ISBN

147



















