

Islamic Centralism

Islam's View of the Other

Adel El-Emary

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Adel

DEDICATION

To My Lovely Wife

Nadia
Al-Boughanmi



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⁽¹⁾ An Islamic jurisprudential term that refers to Christians, Jews, people of the Book, and people of other religions who live under Islamic rule or in countries with a Muslim majority under their protection.

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Glossary

Abrogator and the abrogated refer to replacing a verse with another, or a Prophetic saying replacing a Qur'anic verse, either as a statement or a meaning.

Ahl al-Hall Wa al'qd: those who are qualified to act on behalf of the Muslim community in electing a caliph and giving him advice; the Muslim elite, or Shura People. The literal meaning in English is Deliberation Council.

Allah: God.

Al-Hakimiyya: God's sovereignty.

Al-Jahiliyyah is an Islamic term that refers to the period of time and state of affairs in Pre-Islamic Arabia before the advent of Islam. There is no accurate English translation but it is usually translated as Ignorance or the pre-Islamic era, despite denoting the pre-Islamic era and the anti-Islamic values at any time. Therefore, we use the term "pre-Islamic Ignorance" as an alternative.

Apostate: One who has departed from Islam.

Ash'arism, Ash'aris: the predominant school of theological thought within Sunni Islam. Al-Ash'ari established a middle way between the doctrines of the Athari and Mu'tazila schools of Islamic theology based on reliance on the sacred scriptures and theological rationalism concerning the agency and attributes of God.

Assabiyah: Refers to group consciousness, solidarity, tribal identity, or a sense of community that strengthens a particular group. In Islam, it signifies allegiance to a group other than the Muslim community.

Atharism is a school of theology in Sunni Islam which developed from circles of the Ahl al-Hadith, a group that rejected rationalistic theology in favor of strict textualism in interpreting the Qur'an and the hadith.

Companions: Friends of the Prophet Muhammad.

Fatwa: Advisory opinion.

Hadith: Saying (of the Prophet or others).

Hanifism, or Hanafiyyah, means inclination toward the truth in Arabic. It is a religion before Muhammad's advocacy. In Islam, Hanafiyyah are considered Muslims before Muhammad, following the same rituals and instructions.

Ihsan is defined in Islam as worshipping God as if one sees Him. Although one cannot see Him, he undoubtedly believes that He is constantly watching over him. It is showing one's inner faith in both deed and action, a sense of social responsibility borne from religious convictions.

Ijtihad: Exerting effort in understanding the Shari'a rulings by personal reasoning, meaning diligence.

Imam: Leader, ruler.

Imamate: Leadership.

Immigrants: Muslims who migrated from Mecca at the beginning of the Islamic call.

Istibra': Making sure that the woman is not pregnant.

Jihad: Holy war in Islam.

Jihadist: An armed Islamic militant described as a terrorist in the official media.

Jizyah: Tribute.

Ka'ba: A stone building at the center of Islam's most important mosque and holiest site, in Mecca, Saudi Arabia.

Kharaj: A tax on the agricultural state-owned land in Islam.

Kharijites are an Islamic sect that has a democratic theory of the caliphate. According to their beliefs, any devout Muslim can become the Caliph if mandated by the people. They are known for their puritanism and fanaticism. In their view any Muslim who commits a major sin is considered an apostate, including the ruler. Luxury, music, games and concubinage without the consent of wives are forbidden.

Medina is a city in Saudi Arabia about 450 km north of Mecca. The city is considered to be the second-holiest of three key cities in Islamic tradition, with Mecca and Jerusalem serving as the holiest and third-holiest cities respectively.

Mujahideen: Doers of jihad, Islamic militants.

Murji'ah or Murji'as: They believe that Muslims should practice postponement of judgment on committers of major sins and not make charges of disbelief (takfir) or punish accordingly anyone who has professed Islam to be their faith.

Mu'tazilites: Islamic rationalists. A movement founded in the second century AH (eighth century AD). Its members were convinced that it was necessary to give a rationally coherent account of Islamic beliefs.

Rashidun (Rightly Guided) Caliphs: the first four successive caliphates who succeeded the prophet Muhammad. They are: Abu Bakr, Umar Ibn Al Khattab, Uthman Ibn Affan, and Ali Ibn Abu Taleb. In addition to Umar Ibn Abdelaziz. They are considered Rashidun or Rightly Guided because they were orthodox.

Shari'a: Islamic law.

Sheikh: The word is used in many meanings including Cleric, a leader of an Arab tribe, family, or village, a leader in a Muslim community or organization, and a prominent person in some field like music, etc.

Shi'a: The second largest sect of Muslims after Sunnah. They have historically been known as "Shi'a Ali" or "Followers of Ali." The term Shi'a often refers to the Twelver or Imamis Shi'a because they are the largest sect, but it is also used to refer to other Shi'a sects such as the Ismailis. Twelver Shi'a believe that Ali Ibn Abu Talib (the fourth caliph after Muhammad) and eleven Imams from his descendants (from his wife Fatima, the daughter of the Prophet Muhammad) are infallible Imams whose obedience is obligatory according to the divine statements in the hadith. They are the primary authority for Muslims following the death of the Prophet.

Sufism: Mystical Islamic belief and practice in which Muslims seek to find the Truth of divine love and knowledge through direct personal experience of God. This is called innate knowledge, or the esoteric world. It is a religious term that refers to knowledge that does not require external senses to prove.

Sunnah: linguistically, is an expression of the biography and the norm, and in Shari'a it refers to the sayings of the Prophet, his actions, his statements, his attributes, and his traditions. It is divided into three types: anecdotal, practical, and declarative.

In general it means traditions, practices or manner of acting of any people such as the companions of Muhammad.

Sunni Muslims are also referred to as Ahl as-Sunnah wa'l-Jama'ah (people of the tradition and the community of Muhammad) or Ahl as-Sunnah for short. Some early Sunni Muslim scholars reportedly used the term “the sunnah” narrowly to refer to Sunni Doctrine as opposed to the creeds of Shi'a and other non-Sunni Islamic sects. Sunnah literally means nature, lifestyle, etc.

Takfir: Accusing others of being disbelievers.

Takfiri is a term used to describe a Muslim who accuses a person or a group of being disbelievers.

The four Sunni Imams: Ahmad Ibn Hanbal, Abu Hanifa, Malik, Al-Shafi'i. Some consider Al-Shawkani the fifth one. At least he is not affiliated to any of the mentioned.

The Hour: Day of resurrection.

The Murji'ah: Deferring: are a sect that disagrees with the opinion of the Kharijites, as well as the Sunnis, regarding the one who commits a major sin. They said that everyone who believes in the oneness of God cannot be judged as a disbeliever because the judgment on him is entrusted to God alone on the Day of Resurrection.

The seven letters in Qur'anic readings: there is no consensus about the meaning, but most likely they are verbal diversity and linguistic multiplicity in the characteristics with which the Qur'an was revealed.

Taqiyya: Being careful not to reveal one's beliefs and other things to others or concealing a belief for fear of material or moral harm.

Taghut: False objects for worship.

Umrah: Minor pilgrimage.

Zakat: It is an Islamic term, one of the pillars of the faith. All Muslims have to donate a portion of their wealth to charity every year. They have to meet a certain threshold before they can qualify for zakat. The amount is 2.5% of an individual's total savings and wealth. It means exactly charity or obligatory alms.

Preface

After September 11, 2001, the question arose in Western media: Why do they hate us? Referring to Muslims, especially Arabs. The answers varied and multiplied, depending on the respondent's perspective. Conservative circles, particularly those influenced by the Zionist view, promoted the interpretation of the matter as hatred for Western democracy, technological development, and prosperity in the Western world. A view that has gained significant support in the West is that Islam itself is fundamentally contradictory to Western modernity. A few more open-minded intellectuals presented the issue in a fairer manner to Arab-Muslims. They delved into the history of the relationship between the East and the West, identifying objective reasons behind this growing wave of hatred for the West, particularly for the United States, including the Palestinian problem and support for dictatorial regimes, etc. It is noteworthy that hatred of the United States is also increasing in Europe. Moreover, hatred of the West in general is on the rise, even among non-Muslims in underdeveloped countries. This opinion has garnered significant support among Western public opinion. However, the latter has not yet arrived at a complete and satisfactory explanation, and the matter appears generally ambiguous.

Just as the interpretations varied, so did the proposed solutions. Many viewed the "war against terrorism" as the current available solution, while some called for addressing the issues of Arab and Islamic peoples and resolving the Palestinian problem in a manner that satisfies all parties. However, it seems that different forces and interests within Western circles are still vying for dominance to push forward their respective viewpoints. Amidst the ongoing "war against terrorism," there was a strong backlash against Islam and Muslims. Islam is being accused of aggression without holding Zionism and Judaism to the same standard. Some began advocating

for the removal of corrupt Arab regimes and the modernization of educational systems in Arab countries.

This was accompanied by racist hate campaigns against Arabs and Muslims in Western media. The world seemed headed toward a long-term civilizational conflict. Intense feelings of hatred toward Muslims, especially Arabs, have surfaced in most Western countries. The media showed an ugly picture of them and manifestations of discrimination and persecution began to grow, especially in the United States, where many Arabs were persecuted and arrested without charges, while American planes began bombing Afghanistan, then Iraq, and threatening other countries in the Arab East.

While the question “Why do they hate us?” has been posed in the West, different answers have been given, some of which are partially fair to the Arabs. However, this question is not asked with the same seriousness here. The answer is often predetermined by our citizens and the majority of our intellectuals, pointing to the greed of Westerners for the wealth of our countries and their colonial tendencies. Additionally, the role of the Jewish lobby and the alleged Jewish-Crusader conspiracy against Islam and the Arabs should not be overlooked. The ready-made answer provided by Islamists and the influence they have on the general population often leads to the belief that “hatred against Islam” is the root of the issue. The majority of the elite and a large portion of the population see the current conflict between Islam and the West as an extension of the Crusades, which they perceive as purely religious. Therefore, the answers are presented as established facts, serving as a reminder rather than sparking genuine discussion.

Many Muslim writers blame the West for planting Israel in the middle of the Arab world, the occupation of Arab countries in the 19th century, and many aspects of Eurocentrism. This is justified. But at the same time, the West is accused of conspiring against the Arab-Islamic world in general with the aim of subjugating or even

annihilating it. Some even express their bitterness because the West regained Spain and Portugal, and expelled Muslims and their Jewish allies from there.

Most Arab Islamic thinkers believe that the West's hostility toward Islam and Arabs is an absolute hostility that cannot be cured. Many perceive it as a genetic or "innate" hostility, as expressed in Islamic teachings.

The prevailing perspective views the West as inherently "worldly," with a material civilization devoid of values,⁽²⁾ as claimed by most Islamists, Arab nationalists, and other supporters of preserving identity. In contrast, Arab Islamic civilization is presented as carrying the message of Islam to the world, including beliefs in spirituality and high values.⁽³⁾

The waves of hatred currently rising in the West against Arabs and Islam lead us to ask the question: Why do they hate us? Or why do they hate Muslims, especially Arabs? In order to reach useful results, we must provide realistic answers, far from unjustified and metaphysical explanations.

* * * * *

Notes:

* Sacred texts are written in blue.

* A note on the translation of the Qur'an and Hadith: Islamists are swindlers; they translate the opposite meaning in many cases.

⁽²⁾ Abdul Wahab Al-Masiri, Secularism: A New Interpretive Model, Al-Ahram Newspaper, 16-4-2002.

⁽³⁾ Adel Hussein provided a pure example of this argument in his book "Toward a New Arab Thought," laying the foundations of what is known as the Islamic civilizational project, after deciding to transition from socialism and Marxism to political Islam.

Translations of the Qur'an and Hadith are numerous and most are inaccurate. We had to refer to a number of translations with interference in the final wording.

*** The numbers of hadiths vary in different books of hadith and Islamic references.**

*** We tried as much as possible to clarify and explain some of the important terms and events in this field, in addition to explaining the most commonly used ones in the Glossary.**

*** We have omitted phrases like: “God bless him” or “God grant him peace” from the quotations to make reading easier.**

*** We used the symbol “’” to denote the Arabic letters ع and ء.**

*** Notes about references:**

1. References whose link or publisher is not specifically indicated either do not differ in their different editions (such as the Qur'an), or they are on CDs, published by al-Aris Computer Company, Beirut-Lebanon. They contain some books of jurisprudence, and some books on Qur'anic sciences, Hadith (Prophet Sayings) dictionaries, whose publisher or link is not indicated. These CDs are widely available in Arab countries.

2. References of the Prophet's Sayings include: Sunan Al-Tirmidhi, Musnad Ahmad, Sahih Al-Bukhari, Sahih Muslim, al-Musnad al-Jami', Sunan Abu Dawud, Fath al-Bari, Ibn Hibban, Awn al-Ma'boud, etc.

3. The majority of references are in Arabic except for those mentioned.

4. We will rely on sources accepted by broad sectors of the general Muslim population, such as the four major Sunni Imams (jurists), their corresponding Shi'ite counterparts, and major scholars and writers who enjoy moral influence among general Muslims, or among a broad, significant sector.

* * * * *

Introduction: Centralism

Centralism as a cultural phenomenon can be defined as viewing others not just as different but as inferior in some way. The self is set as a benchmark for valuing others. The other is seen as inferior, not just having a special character justified by its conditions of inception and formation. The “self” is considered the ideal that must be followed while the “different” are always considered inferior, primitive, backward, distorted, perverse, immature, sometimes worthless, and at best a stage on the path to a more ideal status. Consequently, it has to disappear, transform into the supposed ideal, or be subjugated to it. In short, centralism involves viewing the self as a model of the world, while the other as a deviation.

The phenomenon is not new but rather as old as the human species. It has appeared in different eras among certain peoples.

Here are some examples.

Ancient China:

Ancient Chinese thought viewed other peoples with a sense of cultural superiority, but not racism.

Ancient Greeks:

There are references in some Greek philosophers, especially Plato and Aristotle, about the natural superiority of the Greek race over the rest of the world. They believed that Greeks were created to rule the world, possessing the best characteristics of mankind. Aristotle considered the Greeks to be noble by nature, while referred to the

rest of humanity as barbarians. He believed that this division is a result of nature, similar to how it divided people into males and females, masters (who engage in mental work), and slaves (suitable only for manual labor). Aristotle argued that barbarians were created to be slaves, granting Greeks a natural right to rule and enslave the world.⁽⁴⁾ However, these ideas did not become a dominant ideology and did not significantly impact the Greeks' relationships with other cultures. After Alexander the Great's conquests, he did not follow Aristotle's recommendations and treated the conquered peoples differently.

Judaeocentrism:

Orthodox Judaism portrays the Jews as God's chosen people; that is, the people whom God prefers over the rest of humanity, and for whom the world was created. They are the descendants of the distinguished "Shem" who received the Lord's blessing, and therefore, had the right to rule over other people. This honor is not offered because they want it; rather, because the Lord preferred to give them this right. God is the Lord of the Jews only, not the Lord of all mankind, a view that is prevalent in the Jewish faith. In the Torah: **For you are a holy people to the Lord, your God; the Lord has chosen you to be His treasured people, out of all the peoples upon the face of the earth (Deuteronomy, chapter seven, 6) – So I said to you, you shall possess their land and I shall give it to you to possess it; a land flowing with milk and honey. I am the Lord your God, Who has distinguished you from the peoples. And you shall distinguish between clean animals and unclean ones, and between unclean birds and clean ones; thus you shall not make yourselves disgusting through [unclean] animals and birds and any creature**

⁽⁴⁾ Aristotle said: *"But among barbarians no distinction is made between women and slaves, because there is no natural ruler among them: they are a community of slaves, male and female. Therefore, the poets say, it is met that Hellenes should rule over barbarians; as if they thought that the barbarian and the slave were by nature."* Politics, translated into English by Benjamin Jowett, Book one, p. 2.

which crawls on the earth, that I have distinguished for you to render unclean. And you shall be holy to Me, for I, the Lord, am holy, and I have distinguished you from the peoples, to be Mine. (Leviticus, twentieth chapter, 24-26) The religious Jew thanks God for choosing him among this people over other peoples and for giving him the Torah as a sign of distinction. In some of its texts, the Talmud considered other humans to be animals created in the form of humans to serve the Jews. Therefore, the Talmud recognizes, for example, the right of a Jew to deceive a non-Jew, lend to him at interest, steal from him and even kill him. Among its texts is the belief that the Jew is more beloved to God than the angels: **The one who slaps the Jew is like the one who slaps the Lord.** This explains why a pagan and a non-pagan deserve death if he hits a Jew. It also considers the money of non-Jews to be the property of the Jews, justifying their theft by considering that the Jews are just recovering their money. God chose the Jewish people because they were the first people to worship him alone. The choice indicates the moral superiority of the Jews; that is, he chose the people because the people chose him. These words were mentioned in the Talmud: **Why did the Holy One, Blessed be His Name, choose the Congregation of Yisrael? Because the members of the Congregation of Yisrael chose the Holy One, Blessed be His Name and His Torah.**

Orthodox Judaism is explicitly racist. A Jew is defined as someone born to a Jewish mother, that is, by birth, not by culture. Therefore, the Jews -according to this definition- are considered a race, not a religious group.

Traditional Judaism does not present Jewish culture and the people as an ideal or a model that must be emulated; but more than that. The Jews are considered the people of God while others are seen as their servants. The focus is not on converting people to Judaism, but rather on serving the Jews. In contrast, Missionary Judaism (which is not the dominant current) calls for the Judaization of all people and asserts that the Jewish people are

messengers of God to humanity, tasked with disseminating the Jewish religion to all people as it is seen as the absolute Truth and the religion of guidance, in contrast to the perceived misguidance of non-Jews.

It is important to note that Judeocentrism is not a characteristic of the culture of all Jews. There are many Jews who do not believe in racist ideas or in the alleged Jewish superiority over all humans. It is meant to point out the existence of centralism, among other trends within Jewish groups.

Eurocentrism:

Eurocentrism has been the subject of many attempts to observe, analyze and criticize. However, little intellectual attention has been directed to other central tendencies that have emerged in history, as indicated above. This is because Europe has effectively become the center of the modern world, and thus led the world without rival until recently. This formed a strong basis for the spread of Eurocentrism, even among non-European intellectuals. No one can deny the superiority of Europe (or the West in general) over the world, militarily, economically, and technologically, as evidenced by the fact that it colonized almost the entire world at one time. However, the matter did not stop at the level of ideology. European culture claimed that this superiority is absolute, natural, structural, racist, and impenetrable. Moreover, its superiority has always existed; either potentially or actually. So the history of the world has turned into the history of Europe. Indeed, the word “world” has been often used to mean Europe. Additionally, theories in social sciences were produced enshrining this centrality. Europe, for example, is the pure model of class struggle, the pure model of democracy. In fact, many peoples have been excluded from global history in the first place. Hegel, for example, considered Africa outside of history and the struggle of Africans against colonialism to

be an expression of their lack of attachment to life,⁽⁵⁾ not to mention his mockery of ancient Egyptian art.⁽⁶⁾ With the waves of colonialism, theories were created justifying it by the necessity of disseminating civilization, therefore, considering it as a historical mission, not the plunder of peoples. Rather, many, including Christian clerics, resorted to justifying colonialism with an explicitly racist justification. A simple expression, such as “the discovery of the New World,” explains clearly the meaning of Eurocentrism as a whole.

Modern European culture resorted not only to belittling the status of others, but also to confiscate their achievements and attribute them to Europeans. It claimed that Europe was the first to invent everything important, and recorded the history of scientific discoveries according to their European discoveries, neglecting the contributions of other peoples or denying them. One of the striking phenomena is that it Europeanized even the names of scientists and other peoples’ inventions if it did not attribute them to European scientists.

Social sciences actually arose in Europe in response to European problems, thus taking on a European character. However, since the

⁽⁵⁾ Hegel addressed the relationship of Black Africa to history, stating that in Negro (in his expression) life the characteristic point is the fact that consciousness has not yet attained the realization of any substantial objective existence — such as God or Law where human existence is realized. Additionally, the distinction between his existence as an individual and his necessary existence (as a concept) did not yet exist, so he lacks knowledge of the absolute. For this reason, he does not understand that death is an objective law but sees it as an act of magic. He does not distinguish between himself and nature, which explains the extraordinary courage of these people in facing Europeans, despite being shot down by thousands in war with them. For this reason, he considered that Black Africa has no role in making history. The Philosophy of History, the geographical basis of history, pp. 96-120.

⁽⁶⁾ He said after expressing his admiration for Egyptian arts: “*For this reason the Egyptians, amongst the peoples hitherto mentioned, are the properly artistic people. But their works remain mysterious and dumb, mute and motionless, because here spirit itself has still not really found its own inner life and still cannot speak the clear and distinct language of spirit.*” - Lectures on Fine Art, chapter one, C. Symbolism Proper.

independence of the colonies after World War II, Eurocentrism began to be subjected to criticism, whether by Third World or European intellectuals. This is because European supremacy was no longer overwhelming and new civilizations began to rise rapidly.

Some, like Samir Amin, argued that Eurocentrism was a product and an expression of capitalism. However, it is easy to see that anti-capitalist thought also showed the same tendency. For example, the Marxist school, which had enormous influence in Europe for decades, considered history as passing through certain stages, which European history passed through; i.e. the model. Many of its thinkers resorted to analyzing Eastern societies using the same tools they used to analyze European societies. Moreover, in the East, Marxists practiced the same approach. However, something different can be observed: A lot of values, as consequences of capitalism in general have been portrayed by Eurocentrism as Western values in an arbitrary manner. Capitalism has produced certain values that it produces anywhere, but Eurocentrism has considered them Western values. Capitalism in Japan, for example, did not produce Japanese centralism, while Chinese centralism or Judaism were not a product of capitalism. We can imagine Eurocentrism as a product of intertwined factors, the most important of which is the overwhelming superiority and almost complete domination over humanity, along with Greek and Roman cultural legacies, which exacerbated and took an explicitly racist form with the modernization of Europe.

Eurocentrism is characterized by biological racism, either covert or overt. Let one remember the process of enslaving Africans and portraying them to European public opinion as not being fully human; as they have tails, eat each other's flesh, etc. Additionally, it has not been long since Nazism and Fascism ruled, along with their philosophical foundations.

Islamic Centralism:

This book aims to analyze one aspect of Islamic culture, which is its centralist tendency. The topic is not concerned with what is known as the “true religion” or with Islam as a whole. Firstly, dealing with what is called true Islam brings us into common mazes related to the authenticity of the text, the correctness, and accuracy of historical narratives, and the correctness of interpretations. Secondly, the phenomenon of Islamic centralism is not the only one in Islamic societies, although it is prevalent. There are Muslims, whether among the common people or intellectuals, who are at least partially anti-centralism and present more balanced theses. Thirdly, culture takes a direct role in creating actual events, not the sacred text itself. What is most important from a practical standpoint is the ideas that people actually put forward, including their exegesis of the sacred text. Dealing with the latter itself, in terms of the correctness of its lineage, its intended meaning at the time of its appearance, or what is known as the “correct meaning,” are historical areas of interest to academics specializing in this type of research. It follows that we treat the sacred text as one of the components of Islamic culture, nothing more, which includes all the non-material production of society, including values, morals, ideals, art, thought, systems, etc. The real meaning, as the writer believes, is something imaginary, and the real thing is the actual meaning of the text, according to understanding of different people at this or that time and place, including their additions and sometimes even the possibility of exceeding its apparent meaning. In short, it is people’s intellectual production, even if they claim that it belongs to the sacred text, according to the way they approach it. The sacred text has remained central to Islamic culture. Despite varying interpretations and changing perceptions, it remains the ultimate reference point. This culture largely traces back to that text, seeking the “true” meaning and according to its proponents, making the text an absolute authority over the mind.

There is no ijthihad (diligence) in a statement.⁽⁷⁾ This is a well-established jurisprudential principle in Islamic culture since the final victory of the Ash'aris. The exception is the few rationalists, ancient and modern, who considered reason as a primary source of knowledge independent of the text. If reason contradicts the text, the latter is exegeted or rejected, which is the doctrine of Muslim rationalists in general, including the Mu'tazila, Ibn Rushd and those who followed in their footsteps.

Legislation depends on the Qur'an, then the Sunnah,⁽⁸⁾ then consensus,⁽⁹⁾ which was rejected by one of the four Sunni Imams; Ahmad Ibn Hanbal. According to the Sunnah, Qiyas (Analogical Deduction) comes next, along with the Maslahah Mursalah (consideration of public interest or transmitted interests or the “transmitted interest”), the opinion of companions, the principle of Istihsan (Equity in Islamic Law), custom, and Sadd al-Dhara'i (Blocking of the Means). Malik Ibn Anas added the practice of the people of Medina, while others added the consensus of the people of Kufa, taking into account specific circumstances. However, all of this is ultimately based on the Qur'an and the Sunnah.

⁽⁷⁾ Ijthihad= Exerting effort in understanding the Shari'a rulings; personal reasoning.

⁽⁸⁾ The Sunnah refers to the teachings and practices of the Prophet Muhammad, including his practical teachings and sayings. Most Sunni scholars also include the Sunnah of the Rashidun Caliphs, as mentioned in a hadith: *“You must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for every bidah (innovation) is misguidance.”* (Musnad Ahmad - 16817). Often, the Sunnah of the Companions and the Successors is also added.

⁽⁹⁾ Consensus in Sunni and Shi'ite Islamic jurisprudence is based on sacred texts, not on people's opinions. It remains subordinate to the Qur'an and the Sunnah, and the opinion of Muslims, even if there is consensus, is not considered legitimate or a source of legislation unless it is based on the sacred text. Ja'far Al-Subhani said: *“Consensus as it is is not one of the tools and sources of legislation, and its authority lies in its revelation of the realistic ruling that was written upon the people before and after the consensus of the jurists,”* Sources of Islamic Jurisprudence and its origins according to the two Teams, p. 138.

There are those who accept the Qur'an and Sunnah only and perhaps a few contemporary individuals call for replacing shura with consensus. This means accepting the opinion of the majority in jurisprudence instead of their consensus, as mentioned by Heba Raouf Ezzat.⁽¹⁰⁾ Additionally, there is an opinion without significant supporters that places interests above the text, based on the belief that they are the purpose of the Shari'a. For example, the opinion of Najm Al-Din Al-Tawfi, who was originally from the Hanbalis, but was attributed to the Shi'ites.⁽¹¹⁾ Among contemporary figures like Gamal Al-Banna, there are those who prioritize reason over the system of Qur'anic values, then the Sunnah, and then custom.⁽¹²⁾ Moreover, there are also those who reject the principle of analogy, such as Ibn Hazm,⁽¹³⁾ as well as most of the Imami Shi'ites who identify the sources of legislation in the order of the Book, the

⁽¹⁰⁾ Pluralism, the Dilemma of the Arab Political Mind.

⁽¹¹⁾ Ali Muhammad Jarisha, Transmitted Interests - An Attempt to Expand and take a closer look at it.

In addition, Al-Tawfi said: *"The interest is the highest goal of the law, and it must be taken into account if a conflict occurs between the interest and the text. Not as a matter of fatwas on the text, but as a matter of its interpretation. It should not be said that Shari'a knows best their interests, so let it be taken from its evidence because we have decided that caring for interests is one of the characteristics of Shari'a law, and it is the strongest and most specific, so we give priority to it in achieving interests."* Quoted by Gamal Al-Banna in: Can Shari'a be applied? chapter six.

⁽¹²⁾ Toward a New Jurisprudence, part two, p. 3. Despite his numerous words about reason and its importance, he did not, in fact, give it the role that appears from making it a priority over the Qur'an. What is understood from him is that he wants dealing with the sacred text to be more reasonable, or less irrational, by not dealing with weak hadiths, by matching the hadith with the Qur'an, and avoiding contradictions in dealing with them, etc. Rather, Al-Banna went with a less rational doctrine than the predecessors when he denied any role for the reason in belief, considering that the heart, or conscience, is the first principle in belief, p. 195.

⁽¹³⁾ He rejects analogy and opinion on the basis that the Qur'an contains everything, based on verses, including: *"Nothing have we omitted from the Book," "a detailed exposition of all things."* Al-Muhalla (The Sweetened by Antiquities), 100.

Sunnah, consensus, and reason, without jurisprudential analogy.⁽¹⁴⁾ A few individuals are satisfied with the Qur'an only, called Qur'anists, with the most famous being Ahmad Sobhi Mansour at present. Despite efforts by scholars from various backgrounds, they all claim to base their exegesis on the sacred text, which they believe others have not understood well. In their view, revelation, including the Qur'an and the Sunnah, is the practical source of legislation.

To emphasize, we are not concerned here with the search for the “true” meaning of religious statements, their validity, or the so-called occasions of revelation, which are almost always disputed. Rather, we are concerned with analyzing the concepts that ordinary Muslims and their intellectuals adopt, claiming that they derive from the sacred text. We will cite and refer to the sacred text in the meanings understood in Islamic culture, regardless of the extent of the considered correctness of the prevailing interpretation. Thus, the statements in this study will be considered to the extent that they are accepted, and their accepted meanings by respected jurists and scholars in the Islamic world, and by the general Muslim population, not by the extent of their so-called authenticity or the validity of the meanings actually used.

We will discuss an aspect of Islamic culture that was primarily developed by the Arab peoples, where Islamic centralism exists in its clearest and purest form. Although Islam is a global advocacy, it was presented in the Arabic language and originated in Arab community. Its statements came on occasions related to Arabs.

⁽¹⁴⁾ Ja'far Al-Subhani, Sources of Islamic Jurisprudence and its origins According to the two Teams, pp. 9-10.

He described the role of reason as follows: “*the jurisprudence of the Shi’a is based on the definitive reasoning of the intellect that is free from doubt, and it is limited to the realm of positive and negative intellectual judgments, or definitive provisions, or clear qualitative benefits and harms. As for using analogy, juristic preference, benefits and harms, derived from reason, it is considered speculative reasoning and should not be relied upon. It is not valid to attribute the results of these proofs to God Almighty,*” p. 179

Therefore, its instructions were closely linked to the circumstances and culture of that society. Moreover, most of the members of the first Islamic party, the Prophet and the Companions, were Arabs. In addition, Arab countries have remained the stronghold of Islam as a faith since its inception. Even most of the great Muslim thinkers of non-Arab origins have arabized, and the greatest periods of Islamic civilization were the ones in which Arabs dominated the East, offering the world incomparably more than what the era of Turkish control or the Islamic Mongol Empire provided.

It is certain that the culture of the Islamic peoples is not static and was not formed permanently, but has rather witnessed transformations and changes throughout history. We are addressing what we consider to be a centralist tendency in this culture, which, despite its transformations, includes elements that have remained largely constant, especially since the closure of the gate of diligence in Islamic jurisprudence in the seventh century AH. Moreover, although Arabs have undergone many social and cultural transformations, especially in modern times, and the intelligencia was semi-secular at some point, the traditional Islamic heritage has remained ready to be invoked at the time of necessity and has never been completely overtaken,⁽¹⁵⁾ despite successive changes in Islamic discourse. This is because the world, despite profound changes, has not completely changed in all areas. Classes continue to exist, for example, as well as governments, exploitation, wars, Muslims, disbelievers, and many other phenomena. No doubt, there are Muslim thinkers who present theses that they consider to be derived from the sacred text, but are more open and less centralist. We mention, for example, Jamal Al-Din Al-Afghani, Imam Muhammad Abduh, Rashid Reda, Taha Hussein, and at the present time Ahmad Sobhi Mansour, Gamal Al-Banna, Muhammad Saeed Al-Ashmawi, and Abdel Hamid Al-Ansari. Therefore, there is an Islam other than

⁽¹⁵⁾ We analyzed this phenomenon in an article titled: the Situation of the Intelligencia in the Modern Egyptian Social Structure.

the one whose centralism is discussed here, that is more open to others and has a humanistic tendency. It is represented by many Sufi trends that were considered, at one time, currents of Islamic philosophy in the Arab world, etc. Unfortunately, the prevailing trend in Arab-Islamic culture still has a centralist tendency which is what we analyze in this book.

Many sects and trends have existed in different eras, agreeing and disagreeing on many things, so one cannot claim that Islam is a single template. We reveal here the centralist tendency in Islamic culture in general, claiming that it is prevalent to varying degrees among most currents, despite their differences. Finally, we emphasize that the word Islam in this book means the prevailing Islamic culture

This book is not specifically addressed to Islamic peoples but to anyone who uses logic, adopts demonstrative thinking, rejects myths and “miracles,” and deals with any text or idea as a subject for analysis and criticism by the human mind, the only mind we have, without dogmas or sacred premises, and which does not view anything or anyone as above criticism or analysis.

Adel El-Emary

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Chapter One: Arabs and Ajam⁽¹⁶⁾

The Arab race is superior to the non-Arab race. Loving Arabs is a part of faith and hating them is considered hypocrisy or disbelief

Ibn Taymiyya

The Arabic language distinguishes between the Arabs and other peoples, known as “al-Ajam,” as Nasr Abu Zayd said: *“It is a kind of value classification that gives the Arabs a position of superiority and gives their language a position of ((The language)), as if other languages are not the same, and as if those who speak a different language are like animals that do not express or articulate.”*⁽¹⁷⁾ According to the Arab scholar Al-Jahiz, an eloquent person is someone whose speech is understood by others, regardless of their language. He believed that language proficiency should not be limited to Arabic speakers, as individuals who speak Persian, Hindi, or Roman languages can also be considered eloquent. Al-Jahiz emphasized that understanding and communication are key factors in determining eloquence, rather than the specific spoken language. He argued that Arabs should not be considered superior in language comprehension compared to non-Arabs, as linguistic understanding is a universal trait. Al-Jahiz’s perspective challenges traditional notions of language

⁽¹⁶⁾ Ajam refers to a non-Arab who does not speak eloquently and does not make his words clear, even if he is an Arab. There may also be a non-Arabic dialect on his tongue.

⁽¹⁷⁾ Nasr Hamid Abu Zeid, *The Necessity of Renewing Arab Feminist Discourse*.

proficiency and highlights the importance of effective communication across different linguistic backgrounds. He added: *“If they say: eloquent and Ajam, then this is the interpretation of their saying ‘Ajam,’ and if they say ‘Arabs’ and ‘Ajam’ and do not pronounce ‘eloquent’ and ‘non-Arab,’ then this is not the meaning they mean. Rather, they mean that he does not speak Arabic and that the Arabs do not understand him.”* ⁽¹⁸⁾ With this citation, it was intended to clarify the distinction that Arabs make between the eloquent and the non-eloquent, based on the observations of one of the most significant Arab Muslim thinkers, who was a prominent rationalist.

But if it is relative as he said, then why do Arabs give others a name, not just the attribute of Ajam? Actually, everyone is “Ajam” to each other. While the word Ajam means: vagueness and lack of eloquence, as if non-Arabic languages are mysterious and not eloquent by nature, not just for Arabs. Arabs realize the relativity of eloquence, as is clear from Al-Jahiz’s words above, but the use of the words Arab and Ajam, or eloquent and non-Arab, implies a special pride in their language, as if it were ((The language)). In this case, eloquence is treated as if it were absolute, despite being relative. It is significant that the Arabs call the dictionary a Mo'jam, derived from Ajam that explains the meanings of ambiguous words, implying that foreignness equals ambiguity.

Arabic is considered the language of eloquence and Arabs consider it the most eloquent and richest language. The main evidence they present for this is that God revealed the Qur'an in Arabic. This belief is still very prevalent among Arabs in general; the Arabic language is still considered sacred and a source of pride for its speakers. They not only consider it a great language, but also the richest and most beautiful one. It is described as *“the most complete in expression, distinguishing between meanings, combining and differentiating between many meanings in a few words, if the speaker wishes to do so. In addition, it distinguishes between every two similar words with a*

⁽¹⁸⁾ The Book of Animals, part one, p. 10.

different shortened word, among other characteristics of the Arabic language.”

⁽¹⁹⁾ After Islam, this pride became twofold: rhetorically, as it preceded Islam, and religiously, as it is a sacred language. It is the language of the people of Paradise, according to the Prophetic saying: on the authority of Abu Hurairah, he said: The Messenger of God said: **I am an Arab, the Qur'an is in Arabic and the tongue of the people of Paradise is Arabic.**⁽²⁰⁾ This saying is attributed to Umar Ibn Al-Khattab: **learn Arabic, for it is a part of your religion.**⁽²¹⁾

Arabs, in general, consider eloquence to be the essence and goal of language. This is why poets held great status in pre-Islamic Arab society, as poetry had an impact comparable to that of the sword. Arabs valued their poets as protectors of the tribe through their words, whether in times of peace or war. Consequently they considered the miracle of the Qur'an as linguistic. Despite language being a human creation, language experts were unable to produce a text as eloquent as the Qur'an. This is the most important evidence provided by the Qur'an itself regarding its divine source. Sometimes, merely listening to a few verses of the Qur'an was enough for an Arab to declare his faith in Islam, based on the eloquence and musicality of the Qur'an's language, surpassing the poetry they were accustomed to. The mere recitation of the Qur'an alone was enough to convert some Arabs to Islam,⁽²²⁾ while those who rejected Islam saw magic in the Qur'an because of its eloquence. Rhetoric in general continues to have an important effect

⁽¹⁹⁾ Mar'i Ibn Yousef Al-Hanbali Al-Qudsi, or Mar'i Al-Karmi, *Cast of Gold on the Virtue of the Arabs and the Honor of Knowledge over the Honor of Lineage*, p 40.

⁽²⁰⁾ *Ibid.*, p. 48.

⁽²¹⁾ *Ibid.*, p. 63.

⁽²²⁾ This issue has been addressed by many ancient and modern scholars. Gamal Al-Banna, who is one of the enlightened, expanded on its description, highlighted the importance of this phenomenon and analyzed it. Refer to: *Toward a New Jurisprudence*, part two, chapter seven, understanding the Qur'anic discourse as it should be, p. 154.

on Arab listeners, distracting them from the content of the speech itself. ⁽²³⁾

The Qur'an establishes the same linguistic distinction between Arabs and non-Arabs. Languages other than Arabic are referred to as "Ajami," meaning non-Arabic: **Had We made it a Qur'an in a foreign language, they would have said, "If only its verses were made clear"** (Sura 41 - 44). Moreover, the most important aspect considered a miracle of the Qur'an is its eloquent Arabic language: **An Arabic Quran, without any defect, so they may become righteous** (Sura 39 - 28). **If you are in doubt as to what We have revealed to Our servant, then produce one surah comparable to it and call upon all your witnesses, other than God, if what you say is true**(Sura 2 - 23). It is evident from the verses that what is meant by the Arabic of the Qur'an is not only for Arabs to understand but also to challenge them with its eloquence. ⁽²⁴⁾ Mecca is singled out as the most important Arab city at the time of Islam's emergence and the birthplace of Prophet Muhammad. Islam, as presented by the Qur'an, is a global call, not directed solely at Arabs: **We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not** (Sura 34 – 28).

The logical conclusion is that Ajam, or non-Arabs, will not recognize its linguistic miraculous nature and it will not represent a challenge to them. If the message is directed to the worlds, how can they be convinced of it? It is completely logical that the Arabs must

⁽²³⁾ Definition of eloquence according to the "Dictionary of Language Measures," part one, by Abu Al-Hussein Ahmad Ibn Fares Ibn Zakariya: It is the act of reaching something. They say: "I have reached the place," when they arrive there. Also, eloquence is what the eloquent tongue is praised for, because it achieves what it intends. When they say: "the knight has reached." it means he extends his hand to the reins of his horse to increase its speed.

⁽²⁴⁾ Ibn Katheer interpreted the previous verse: **(It is) a Qur'an in Arabic**; as clear. Most interpreters have agreed that what is meant by all around it refers to all Arab and non-Arab communities.

convey the message to the non-Arabs because the Qur'an came in their language.

Moreover, God's choice for His final message to humanity to be in the Arabic language and for the Prophet to be an Arab was not considered arbitrary by the Muslim Arab elite. Therefore, many Arab jurists and intellectuals, despite their recognition of the equality of all Muslims, adopted a doctrine with an Arab racist doctrine. Let us read this conclusive text by one of the greatest scholars of Islam, Ibn Taymiyya:

“The Arab race is considered superior to the non-Arab race according to the belief of the followers of al-Sunna and al-Jamaa’ah, who hold that the Arab race is superior to the Ajam race, which includes the Hebrews, the Syriacs, the Romans, the Persians, etc.. They also believe that the Quraysh tribe is the best among the Arabs, and within the Quraysh tribe, the Banu Hashim branch is considered the best. The Messenger of God is regarded as the best among the Banu Hashim due to his exceptional character and lineage. The superiority of the Arabs, Quraysh, and Banu Hashim is not solely attributed to the Prophet's lineage but also to their inherent superiority.” ... “Hatred toward Arabs is considered disbelief or a cause of disbelief and hypocrisy, while loving them is seen as an act of faith. This suggests that hating the Arabs and being hostile toward them is considered disbelief or a cause of disbelief, implying their superiority. Conversely, loving them is viewed as a sign of strong faith. The prohibition of hating Arabs is emphasized more than hating other races, as it can lead to apostasy and hating the Prophet, highlighting their superiority. Love and hatred are based on superiority, so intense hatred toward a group implies their superiority. Therefore, loving the Arabs is considered a religious act due to their perceived superiority, and hating them is a cause for punishment, while loving them is a reason for reward, further emphasizing their superiority.”⁽²⁵⁾

What is understood from these words is that the selection of Muhammad was not prior to the selection of the Arabs to carry the message; Muhammad's Arabism was not a coincidence. Rather, he was chosen as an Arab due to the preference of Arabs over non-Arabs in the first place.

⁽²⁵⁾ Requiring the Straight Path.

Among what was mentioned about Arabs in the heritage is that *“They have noble and praiseworthy morals that are not limited; an instinct within themselves and a character they were born with. Before Islam they were naturally inclined toward goodness.”* On the authority of Al-Bazzar, with his chain of transmission, he said: *Salman said: We prefer you, O Arabs, for being preferred by the Messenger of God. We will not marry your women, nor will we lead you in prayer.”*⁽²⁶⁾

Ibn Hanbal, the teacher of Ibn Taymiyyah, said, *“We acknowledge the rights, virtues and superiority of the Arabs, and we love them for the saying of the Prophet, loving them is faith and hating them is hypocrisy.”*⁽²⁷⁾

There are more bases in the sacred text for this distinction for Arabs, as in the Prophetic saying:

When God created creation, He sent Gabriel to divide the people into two groups: the Arabs and the Ajam. The best among them were the Arabs. He further divided the Arabs into two groups: the Yemen and Mudar, with the Quraysh being the best among them. Then He chose me from the best group.⁽²⁸⁾

Additionally, any Muslim must love Arabs, according to the Prophetic sayings:

Whoever cheats the Arabs will not be included in my intercession and will not receive my affection (Al-Tirmidhi -3928) - Whoever loves the Arabs has loved me, and whoever hates the Arabs has hated me.⁽²⁹⁾ In Musnad Ahmad – 23346, on the authority of Salman, he said: **O Salman; Do not hate me and leave your religion. I said: O Messenger of God, how can I hate you when God has guided us with you! He said: You hate the Arabs, so you hate me.** The same Prophetic saying was mentioned in Sunan Al-Tirmidhi - 3927.

⁽²⁶⁾ Mar'i Al-Karmi, Op. cit., p. 49.

⁽²⁷⁾ Book of Creed.

⁽²⁸⁾ Quoted from: Ali Ibn Burhan Al-Din Al-Halabi, the Aleppo Biography, part 1, p. 42.

⁽²⁹⁾ Al-Hakim Al-Nishaburi, Knowledge of Prophetic Saying Sciences, p. 118.

The best among the Arabs in the Islamic heritage are the Quraysh. We note that the ten people who were promised Paradise by name were all from Quraysh, despite the decisive and fundamental contribution made by the Ansar (people of Medina) to the victory of Islam,⁽³⁰⁾ followed by the people of Badr, Al-Hudaybiyyah, and the people of the Pledge of Ridwan, who were promised not to enter Hell: **A man who witnessed Badr and al-Hudaybiyyah will not enter Hell** (Musnad Ahmad – 26637).

No one who pledges allegiance under a tree will enter Hell (Musnad Ahmad - 14485).

It is clear that the first group is more virtuous, as they were mentioned by name one by one.

One of the famous statements attributed to Muhammad is that when he passed by Uthman Ibn Abdullah Ibn Rabi'ah, he said: **May God curse him, for he hated the Quraysh.**⁽³¹⁾

Moreover, Muhammad singled out his family for priority over all Arabs: It was mentioned in a Prophetic saying that he said: **He created creation and chose from among the creation the children of Adam, and chose from the children of Adam the Arabs, and chose from the Arabs Mudar, and chose from Mudar the Quraysh, and chose from the Quraysh Banu Hashim. He chose me from Banu Hashim, for I am a choice to another. So whoever loves the Arabs**

⁽³⁰⁾ Abu Bakr Al-Siddiq- Umar Ibn Al-Khattab Ibn Nufail Ibn Abdul Ezzi Ibn Riyah Ibn Qart Al-Qurashi Al-Adawi - Uthman Ibn Affan Ibn Abu Al-'as Ibn Umayyah Ibn Abdul Shams Ibn Abdul Manaf Al-Umayyad - Ali Ibn Abu Talib Ibn Abdul Muttalib Ibn Hashim Ibn Abdul Manaf Al-Qurashi Al-Hashemi - Al-Zubayr Ibn Al-Awam Ibn Khuwaylid Ibn Asad Ibn Abdul Al-Uzza Ibn Qusayy Ibn Kilab - Ibn Malik Ibn Wahib Ibn Abd Manaf Ibn Zahra Al-Qurashi - Abu Ubaidah Ibn Al-Jarrah, is Amer Ibn Abdullah Ibn Al-Jarrah - Talha Ibn Ubaid Allah Ibn Uthman Ibn Amr Ibn Ka'b Ibn Sa'd Al-Qurashi Al-Tamimi - Abdul Rahman Ibn Awf, one of the eight early converts to Islam - Saeed Ibn Zaid Ibn Amr Ibn Nufayl Al-Adawi Al-Qurashi.

⁽³¹⁾ Ibn Hajar Al-Asqalani, al-Isaba fi Tamiyez al-Sahaba (The Success in Distinguishing the Companions), 7772.

will love them because of my love, and whoever hates the Arabs will hate them because he hates me. ⁽³²⁾

The reason for preferring the Quraysh is not related to their race, but rather to their wisdom and religious status, even before Islam. In the Musnad of Imam Ahmad - 16423, it is stated: **A Qurayshi has twice the strength of a man other than Quraysh. It was said to Al-Zuhri: What did he mean by that? He said: Nobility of opinion.** ⁽³³⁾ Before Islam, they were called the people of God, the inhabitants of God, the people of sanctity, and the inhabitants of the House of God. ⁽³⁴⁾

In the practice of rituals, many senior Islamic scholars agreed that the Arabic language should also be imposed. Malik said: I hate for a man to call upon a foreign language in prayer. According to Al-Nawawi: It is not permissible to recite the Qur'an in a foreign language, whether he is good at Arabic or not, whether during prayer or outside it. ⁽³⁵⁾ Ibn Hazm believed that whoever recites in a foreign language during prayer has undoubtedly not read the Qur'an. ⁽³⁶⁾

This racist tendency found support among many Islamists in the modern era, especially Sunnis. Perhaps it is not merely an ideological inheritance, although this element cannot be denied.

⁽³²⁾ It is narrated from Al-Hafiz Ibn Taymiyyah through well-known chains to Muhammad Ibn Ishaq Al-Saghani with his chain to Ibn Umar from the Prophet. Mar'i Al-Karmi, Op. cit, p. 36.

⁽³³⁾ Abu Abdullah Al-Dhahabi discussed this issue in detail in: Is being Qurayshi a Condition for the Imamate? Based on sacred texts and others.

⁽³⁴⁾ Al-Baghdadi, Muhammad Ibn Habib Ibn Umayyah Ibn Amr presented the virtues of the Quraysh from the Prophetic sayings and other sources in detail in his book "the Embellished news of the Quraish," 1, p. 26.

⁽³⁵⁾ Muhyi Al-Din Ibn Sharaf Al-Nawawi, Al-Majmu' Sharh Al-Muhadhdhab (Total Explanation of Al-Muhadhdhab), p. 165. N.B.: Al-Muhadhdhab is a book on Al-Shafi'i Jurisprudence.

⁽³⁶⁾ Al-Ehkam fi Usul al -Ahkam (Precision in the Principles of Rulings), 2. p. 87.

Rather, its motives include the presence of European racism, the overwhelming Arab desire for liberation and unity, and the ongoing confrontations between Arabs and the racist West. In the past, racism reached its peak in the Umayyad era, when the Umayyads considered Islam the religion of the Arabs. They rejected the conversion of non-Arabs to Islam, who were called the “Mawali” (servants and allies), imposed a tribute on those of them who converted to Islam, and rejected any participation of non-Arabs in the ruling elite. Al-Hajjaj Ibn Yusuf Al-Thaqafi even prevented non-Arabs from leading the prayers. This tendency diminished greatly during the era of the Abbasid state, in which the Persians participated in establishing, and in fact all of its caliphs were sons of female slaves from Ajam, with the exception of only two.

Among contemporary Islamists, Hasan Al-Banna favored the Arab race over others: *“Nevertheless, we are not denying that the various nations have their own distinct characteristics and moral virtues, for we know that every people has its own share of excellence, moral virtues and character. We also know that in this respect the various peoples differ from one another and vie with one another in excellence. We believe that in these respects Arabism possesses the fullest and most abundant share, but this does not mean that its peoples should seize upon these characteristics as a pretext for aggression.”* He considered that one of the reasons for the dissolution of the Islamic State was the transfer of power and leadership to non-Arabs.⁽³⁷⁾ Abu Al-Hasan Al-Nadawi; an Indian Islamist, also acknowledged the centrality of the Arab role toward Islam and the world: *“The Arab world, with its talents, characteristics, good geographical location, and political importance, is capable of effectively conveying the message of Islam. It can assume leadership of the Islamic world, and compete with Europe through preparation. It can conquer Europe with its faith and the strength of its message. At the endt, victory is from God. It can transform the world from evil to good, from fire and destruction to calm and peace.”*⁽³⁸⁾ Because the Arabs are the bearers of the message,

⁽³⁷⁾ Messages of Hasan Al-Banna, our invitation.

⁽³⁸⁾ What Has the World Lost with the Decline of Muslims, part five, chapter two, leadership of the Arab world

they are -according to what Muhammad Shawqi Al-Fangari said indirectly- the greatest of communities, because they carry the best of messages that presents the optimum way of life. ⁽³⁹⁾

However, the Arabs do not have any distinction in judging and punishing other people, which is denied by many Prophetic sayings. The distinction is only moral. In Islamic heritage it has been written that a non-Arab, such as Suhaib Al-Rumi, Salman Al-Farsi, Bilal Al-Habashi, may be better than thousands of Arabs. It is clear that the advantage of the Arabs is their ability to carry and deliver the divine message, and if they do not adhere to that, perhaps, according to Prophetic sayings, the mission will be transferred to others. ⁽⁴⁰⁾ The priority remains for religion and the mission of its preaching. However, Prophetic sayings give the Arabs the right to rule all Muslims, and the Arabs held on this advantage for several centuries, so the process of disseminating Islam implied the spread of the authority of Arabs. The Arabs were entrusted with the task of carrying the message to the world, according to Islamic heritage, *“At that time, they were distinguished from all other communities by the combination of four characteristics that had not been found in any community in history: the quality of their minds, the strength of their memory, the simplicity of their civilization, and legislation. They kept away from mixing with the rest of the communities all over the world. According to the first description, they were qualified to understand and receive the religion. According to the second description, they were qualified to memorize and not be disturbed in receiving it. According to the third description, they were qualified to adopt its morals quickly, as they were closer to common sense. According to the fourth*

⁽³⁹⁾ Islam and Contemporary Economic Theories.

⁽⁴⁰⁾ In the Prophetic saying on the authority of Abu Hurairah, he said: The Messenger of God one day recited this verse: **If you turn back (from the Path), He will substitute in your stead another people; then they would not be like you.** They said: Who will replace us? The Messenger of God struck Salman’s shoulder [He was Persian], then said: *“This and his people, this and his people.”* (Sunan Al-Tirmidhi: 3260).

description, they were qualified to associate with it. The rest of the communities had no disputes with them.”⁽⁴¹⁾

Thus, Islam acknowledged the distinction of people into Arabs and Ajam without changing the meaning of the word Ajam. Then it favoured the Arabic language, with the justification that its message had come in it, and thus granting the Arabs the honor of carrying and conveying it to others. It reminded that Mecca is “Umm Al Qura” (the mother of cities), which is also the religious center of the world as understood from Sura 42, verse 7 mentioned above. Mecca (specifically the Sacred House) is the “Qibla” (the direction of prayer) for Muslims, and it holds the Sacred House; the first house established for people since the era of Abraham, and whose foundations were laid by Adam himself. These foundations extend to the seventh lower earth and are located directly under the Throne of God opposing it in the seventh heaven (Al-Bayt Al-Ma'mur), where seventy thousand angels are roaming around, changing daily.⁽⁴²⁾ One of the pillars of Islam is that a Muslim should perform Hajj to Mecca once in a lifetime for those who can afford the journey (Sura 3 - 97). To this extent, the Arab Mecca, which also became Islamic, is considered sacred. It, along with the Arabian Peninsula as a whole, is still called the Holy Land. The Qur'an prohibits disbelievers from entering the Sacred Mosque in Mecca, or all of Mecca, according to many interpreters: **O ye who believe! Truly the Pagans are unclean; so let them not, after this year, approach the Sacred Mosque** (Sura 9 – 28). Muhammad also recommended, according to a widespread belief among Muslims, the expulsion of the polytheists from the Arabian Peninsula.⁽⁴³⁾ Islam initially

⁽⁴¹⁾ Naser Ibn Soliman Al-Omr, *the Arabian Peninsula between Honor and Mandate*, papers of the missionary dimension of the Gulf Cooperation Council.

⁽⁴²⁾ It was mentioned in a large number of Prophetic Sayings, including No. 3137 in Sahih Al-Bukhari. The details of the details were explained in: Al-Azraqi, *News of Mecca and its Antiquities*, part one.

⁽⁴³⁾ *“Ibn Abbas said: Thursday, and what is Thursday? Then he cried until the gravel became wet with his tears. The pain of the Messenger of God became severe, so he said: Bring me that*

considered Al-Aqsa Mosque in Jerusalem as holy land, but after some years the Qibla changed to what was considered the holiest land for Islam: Arab Mecca. Later, with the emergence of many Islamic sects, other lands were being considered sacred, including non-Arab ones, such as Qom in Iran. However, the land of the Arabian Peninsula remained the holiest land in Islam, and some claim it is the best land because it is the cradle of civilization, as the first house built in history was the Grand Mosque, founded by Adam. ⁽⁴⁴⁾

Although authorities currently overlook the presence of some “disbelievers” ⁽⁴⁵⁾ working in the Arabian Peninsula, they prevent their entry into certain areas in Mecca and Medina, as indicated by signs on the roads. Any violation of this rule is considered an extremely dangerous act. ⁽⁴⁶⁾

The sacred text regarding the sanctity of Mecca introduced another dimension: the caliph of the Muslims, as it was decided, must be from Quraysh. This requirement was mentioned in the “authentic” Prophetic sayings as recognized by Arab Islamic scholars, the majority of the four Sunni jurists and Imams, and the

I may write for you a letter that you will not go astray after me. So they quarreled, and it is not appropriate for a Prophet to quarrel, and they said: Has he become delirious? Ask him. He said: Leave me alone, for what I am doing is good. I advise you to do three things: expel the polytheists from the Arabian Peninsula, and treat the delegation in the same manner as I used to reward them... He remained silent about the third time, or he said it and I forgot.”

⁽⁴⁴⁾ The Arabian Peninsula between Honor and Mandate.

⁽⁴⁵⁾ This word will be written without quotation marks afterward so that the text is not filled with these marks.

⁽⁴⁶⁾ The newspaper “Al-Sharq al-Awsat” published in its issue dated January 31, 2006, corresponding to the first day of the Islamic month of Muharram, that the Intercontinental Hotel in Mecca [located within the restricted area for non-Muslims] had hosted a football team (Al-Ansar) with 5 non-Muslim players. Security forces intervened and began investigations with each party trying to deny responsibility (the hotel administration, the club's football director and the police). The players were removed and transferred to stay in Jeddah. Some members of the same sports team participated in condemning the incident and showing anger.

Shi'ites. However, some sects such as the Kharijites, Mu'tazilites, Ash'aris, and certain Zaidis disagreed with this belief. Additionally, many ordinary Muslims theoretically accept this idea, even though it is practically uncommon in today's era. It was stated in Sahih Al-Bukhari: **Imamate will continue among Quraysh as long as two of them remain. So the righteous of the people follow their righteousness, and the ungodly follow the ungodly of them.**" ⁽⁴⁷⁾ In Musnad Ahmad - 4376: **Now, O people of Quraysh! For you are worthy of Imamate as long as you do not disobey God. If you disobey Him, He will send who will replace you. Therefore, their favored status depends on not disobeying God.**

Mecca was also singled out for not imposing Kharaj on its land, ⁽⁴⁸⁾ despite its conquest by force according to the doctrine of most jurists. Its people were not given a choice between Islam and the sword, as the rest of Arab polytheists. ⁽⁴⁹⁾

In Islamic thought, there is a distinction made between Arabs and non-Arabs in terms of treatment, with Arabs being given special status over non-Arabs. According to some important scholars such

⁽⁴⁷⁾ This is the saying that, according to Ibn Katheer's narration, Abu Bakr used as evidence to assume the caliphate after the death of Muhammad in the meeting of Saqifah (a banquet hall) of Bani Sa'da. The Beginning and the End, Vol. 5, p. 268. Ibn Katheer attributed his words to Imam Ahmad: So Abu Bakr and Umar hurried up until they reached their destination, then Abu Bakr spoke and did not leave out anything that was revealed about the Ansar, and the Messenger of God did not mention anything about them except that he mentioned it and said: You knew that the Messenger of God said: *"If the people took a valley and the Ansar took a valley, I would take the Valley of the Ansar."* And you know, Sa'd, that the Messenger of God said while you was sitting: *"Quraysh are the rulers of this matter, so the righteousness of the people follows their righteousness, and the ungodly follows the ungodly of them."*

However, this is something that all other important Islamic references, both Sunni and Shi'a, have rejected.

⁽⁴⁸⁾ Ibn Qayyim Al-Jawziyyah, Rulings of the people of Dhimmah, p. 60.

⁽⁴⁹⁾ Ibn Qayyim Al-Jawziyyah discussed the advantages of Mecca over the rest of the earth in detail in his big book: "Zad al-Ma'ad fi Huda Khair al-Ibad" (What Increased the Guidance of the Best of Servants, meaning the Prophet), part one.

as Malik, Abu Hanifa, the early Shafi'i doctrine, Ahmad Ibn Hanbal, Ibn Taymiyyah, and even Umar Ibn Al-Khattab, the alternative to conversion to Islam for non-Arabs is death, not paying jizyah or being held as slaves, as a form of honoring them. This view is shared by most scholars, except for the later Shafi'i doctrine, Ahmad Ibn Hanbal, and Al-Shawkani, who consider slavery to be preferable to death.

We do not need much explanation to show the extent of the sanctity of the family of Muhammad, especially those known as “Ahl al-Bayt” (family of the Prophet) among both Shi'ites and Sunnis. Many Arab Muslims still call themselves nobles or masters, on the basis that they are descended from one of Ali's two sons: Al-Hasan and Al-Hussein, respectively in narrations, and vice versa in other narrations, who are scattered in various Arab countries.

Before Islam, Arabs took pride in their language for its distinctive eloquence, according to their claim. Islam considered the Arabic language, just as the Arabs did before, as ((The language)), denying racial discrimination between Arabs and non-Arabs, declaring that: **There is no superiority for an Arab over a non-Arab except through piety and good deeds** (al-Musnad al-Jami' – 15693). **The most honored of you in the sight of Allah is the most righteous among you** (Sura 49 - 13). It emphasized the definition of Arabism as defined by the tongue, i.e. speaking Arabic. Thus, the advantage of the language extends to the advantage of the one who does good deeds, meaning the true Muslim. Thus, Islam moved Arab centralism to another stage. Humans are now divided into Muslims and disbelievers, while retaining elements of the previous division into Arabs and Ajam. It considered one of the divisions of human beings; the Quraysh, the wisest, and that wisdom is inseparable from eloquence, i.e. clear and effective expression. One common belief among Arabs today is that the dialect of the Quraysh is the most eloquent among Arab dialects, adding that the Qur'an was written in it, which is consistent with the argument that Quraysh is

superior to the rest of the people, although the superiority of its language is not certain. Their superiority over other people, consequential to the superiority of the Quraysh language is not certain. However, the Qur'an is not written in the dialect of the Quraysh, but rather in the elite's language of the Arabs, which includes styles from dialects of several tribes. It is certain that it contains many Arabic words, as well as non-Arabic words, according to the majority of scholars in this field. ⁽⁵⁰⁾

Islam changed the basis that determined the honor of the Arab tribes before it, from kinship and service to the Ka'ba mixed with financial influence, to precedence for Islam and devotion to its service, while giving special importance to the Muslims of Muhammad's family. Priority was given to those closest to the Messenger ideologically, and his family who converted to Islam was considered the closest of them all. Thus, Islam transcended the division into Arabs and Ajam, without completely denying it. It denied and kept it at the same time, i.e., it has been sublated. Henceforth, Arab centralism becomes completely mixed with Islam; Islamic centralism and its basis are cultural, including the Arabic language, and not primarily linguistic as it was. Arabism has become the body of Islam because the Arabic language has become the language of the sacred text and the language of the people of Paradise. In addition, it has also become a sacred language, and because Arabism is in the tongue, it has become sacred. ⁽⁵¹⁾

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⁽⁵⁰⁾ This issue was analyzed in detail by Jawad Ali, the detailed history of the Arabs before Islam), chapter 133. We also analyzed it in: Research on the Linguistic Issues in the Qur'an.

⁽⁵¹⁾ We analyzed the issue in a research entitled "the Roots of Arab Racism."

Chapter Two: Believers and Disbelievers

Philosophers: If their divine sciences were well-proven and pure from speculation, like their arithmetic sciences, they would not have disagreed about it, just as they did not disagree about arithmetic

Abu Hamid Al-Ghazali

* Islamic centralization begins with a seemingly very simple beginning that it shares with other monotheistic religions. God is the only deity in the world, as stated in the Qur'an, Hadith, and jurisprudence. All other gods are considered false and imaginary, with God being the only true deity. This is presented as a fact, not just a perspective advocated by monotheists. In Islam, anything other than this belief is considered false and disbelief deserving of punishment. This belief is firmly established in Islamic thought, despite the fact that what disbelievers often worshiped and considered to be gods were actually present and often corporeal, such as some natural beings like the moon, Venus, some animals, idols, and even Christ himself who was humanized according to the belief of his followers. Regarding God, He is not incarnated before people, yet his supporters decided to exclude others. This is the beginning of excluding others, disdaining them, and condescending toward them. Islam does not recognize that people have the right to worship whatever they want, but rather it calls the worship of other than God polytheism, which is a heinous crime; one of the major sins that is never forgiven. However Islam does not force anyone to

believe in God: **Let him who will believe, and let him who will reject** (Surah 18 - 29). But it does not consider this a right; but a departure from the covenant that God has taken from every born person to believe in Him: **Your Lord brought forth their offspring from the loins of the children of Adam, and called them to bear witness about themselves. [He said]: “Am I not your Lord?” They replied: “Yes, indeed, we bear witness to that.” [This He did] lest you should say on the Day of Resurrection, “We were truly unaware of this”** (Surah 7 – 172). Therefore, choosing a deity other than God or denying Him, is considered a betrayal of the covenant therefore, it is not recognized by Islamic thought as a human right. God is the power of absolute sovereignty and control, He knows everything, and is capable of everything. He created the world out of nothing, as most scholars and ordinary Muslims believe, except for some rationalists who believe that He is not capable of illogical actions and does not know the partialities. Some Muslim philosophers, accused of disbelief and heresy, believe that He did not actually or historically create the world but He is only its logical reason. This centralist beginning is called Tawhid (monotheism). Most Muslims consider it an absolute Truth, without evidence that convinces people in general to believe in it, just as everyone without exception believes, for example, that fire burns paper. Throughout history, Islamists have made strenuous efforts to prove the existence and unity of Allah, and that He is the true God, not just a human idea. Thousands of books and articles have been written in this field. In comparison, proving that fire burns paper does not require writing any book or article because it is a clear and obvious fact.

Islam does not allow a person to alter the sacred God, as many other religions have allowed, and it does not allow to sanctify anything other than God. Rather, it makes the only acceptable task for man to submit and obey God only. This is just an introduction to the exclusion of other beliefs and ideas. It shares monotheism

with other heavenly religions but it is more than some of them in its abstraction of God, and in highlighting His simple and absolute oneness. There are no hypostases like Christianity, and God is universal, not local like Jehovah. It does not recognize later monotheistic religions (such as al-Ahmadiyya and al-Baha'i). Also, in Islamic thought, God is an absolute authority over human beings not just a helper for them, and their only mission in existence is to worship Him by submitting to His instructions without the right to object or discuss; rather they must only follow them.

In practice, after the conquest of Mecca -according to Islamic historical sources- Muhammad was keen to destroy the idols of the Arabs, kill their custodians or force them to convert to Islam. He also prohibited the worship of any gods other than God in the Arabian Peninsula. It is noted that Islam distinguishes between polytheists, meaning those who worship other than God, atheists and the People of the Scripture, who are also accused of polytheism, but their recognition of God gives them a special status in Islam. Their polytheism or disbelief is to a lesser degree than the rest of the disbelievers because they are closer to the unity of divinity or recognition of the absolute authority of God (This will be addressed later).

* The dominant current in Islam, al-Ash'ari and Sunni, since the eradication of the Mu'tazila, holds that the Qur'anic text is not created, meaning that it is eternal, just like the Lord. Although it is acknowledged as the word of God, this word is considered eternal; God has spoken from eternity, His book is written on a Preserved Tablet⁽⁵²⁾ (or saved Board), and it does not change. This contradicts the idea of the abrogator and the abrogated in the Qur'an and hadith in addition to the occasions of revelation. Therefore, this sacred text is not related to circumstances; it is not historical, and

⁽⁵²⁾ It means in Islam a heavenly preserved record of all that has happened and will happen, including the Qur'an.

anyone who says otherwise is considered a disbeliever by both elitist and public perspective. Unlike the Mu'tazilites who have almost disappeared and very few Islamic thinkers with a broader mindset, such as Muhammad Abduh,⁽⁵³⁾ challenge this view. This text contains the absolute Truth and encompasses everything. This eternal and transcendent speech, beyond reality and human limitations, stands in contrast to all human speech, which is incomplete and historical. Islamists became strict in confronting anyone who dared to talk about the historicity of this text, even among Muslims. The latest victim was the diligent enlightened scholar Nasr Hamid Abu Zaid in Egypt.

This understanding of the Qur'an justifies its consideration as being appropriate for all times, places, and circumstances.

Uthman Ibn Affan, the third Caliph after Muhammad, standardized the writing of the Qur'an, which had previously been written in multiple forms. However, the absence of diacritical marks and dots allowed for various readings to continue.⁽⁵⁴⁾ Over time, scholars established seven readings (some allowed 10 or 14), with the narration of Hafs from Asim becoming the most widely accepted and dominant in the Islamic world. Deviating from these specific readings, especially Asim's, is considered a reason for takfir (accusing others of being disbelievers or apostates). The words of the Qur'an itself became revered, and the standardized written

⁽⁵³⁾ Risalat al-Tawhid (The Message of Monotheism), p. 52.

⁽⁵⁴⁾ The seven or ten readings have been the subject of research throughout the history of Islam. It is certain that there were many different written Qurans in terms of wording, and Uthman Ibn Affan burned them. Some of the sources of research include Abu Amr Al-Dani, the Seven Ahruf (styles, ways, forms or modes)- Al-Hujja fi al-Qira'at al-Sab'a (The Argument in the Seven Readings) attributed to Ibn Khalawayh - Ibn Khalaf Al-Muqri', The Title in the Seven Readings - Muhammad Ibn Mahmud Hawa, An Introduction to the Science of Readings. Among the Shi'a , who rejected the idea of multiple readings, Murtada Al-Askari, addressed it in his book: "The Noble Quran in the Narration of the Two Schools," book two, chapter six. We have addressed this issue analytically in our book: "A Research on Linguistic Issues in the Quran."

Qur'an became sacred. The ink and paper on which the Qur'an is written are considered sacred, and it is prohibited to place anything on them or to sit or stand on them.

*** The innate religion (of fitrah or nature): Islam, as presented by Muhammad and believed by the elite and ordinary Muslims, is the religion of nature. **So set your face toward the religion, as a Hanaf [pure natural believer] in Allah's fitrah (i.e. Allah's nature upon which He created mankind). There is no change in Allah's creation. That is the righteous religion, but most people do not know** (Surah 30 - 30). The word “Hanaf” is used in the Qur'an and Hadith to mean Muslim. The origin of the word in the language, according to most sources, is deviation and crookedness. It was used in ancient times to mean deviating from the prevailing religion, an expression that undoubtedly belittles the status of apostates from the religions of the fathers. It was later used by Arabs to describe those who were circumcisers, pilgrims, or the followers of the religion of Abraham, who was considered in the ancient Eastern tradition an outsider, or a dissident from the religion of his people. In Islam, the meaning of the word became the contrary: the one who leans toward the righteous religion, thus the use of the word exalted the one who is described as Abrahamic, or Muslim, and minimized the others, the polytheists. Instead of the meaning of crookedness and deviation, it became straightness and following the righteous religion.⁽⁵⁵⁾**

In conclusion, the previous verse's meaning is that a person is born a Muslim. It is part of human nature, not just a thought, ideology, or even a call or religion, and is not a product of a specific reality in place and time. It is, as jurists and the public firmly believe, valid for every time and place, and closely related to the

⁽⁵⁵⁾ *There are many sources, including dictionaries, hadith books and their interpretations, and interpretations of the Qur'an. Al-Kalbi analyzed the issue in his book “Idols.” Likewise, Jawad Ali in: The Detailed History of the Arabs before Islam, chapter 75: Al –Hanafa.*

structure of human beings as living creatures. The Qur'an confirms that God has taken a covenant from every newborn to believe in Him, as mentioned above. Every born person, therefore, implicitly carries faith in God, or potentially knows Him. That is, he has the possibility of recognizing Him when he grows up. That is why the Qur'an also mentioned: **God has brought you forth from your mothers' wombs devoid of all knowledge, but He has given you hearing, sight and minds, so that you may be grateful** (Surah 16: 78). A person is born not knowing anything, but when God asks him before he is formed (since God took a covenant with them in the loins of their fathers), he answers by believing in Him. He carries this hereditary potential for faith, as is evident in the expression (loins), used in the Qur'an. If the interpretation of the Qur'an differed from one interpreter to another on this issue, the explanation for what the Qur'an said came in the hadith. Sahih Muslim - 7156 mentioned: **My Lord has commanded me to teach you what you did not know of what he taught me this day. I created all of my servants as Hanaf [meaning pure] beings. However, the devils led them away from their religion and prohibited for them what I made lawful. I also commanded them not to associate partners with Me.**

It goes without saying that the meaning of (Hanaf) in Islam is close to the meaning of Muslim, in the doctrine of most interpreters of the Qur'an, who saw that Hanafism is Islam according to the religion of Abraham, or monotheism for God and rejection of polytheism. It can be concluded from the totality of what the interpreters of the Qur'an and hadiths wrote that Hanafism is Islam before the Prophethood of Muhammad. This is indicated by statements of the Qur'an: **Abraham was neither a Jew nor a Christian; but he was wholly devoted to God, having surrendered himself to Him. He was not of those who associate partners with God.** (Surah 3: 67). And in the hadith: (Sahih Al-Bukhari - 6452, and many others): **Every child is born on the fitrah, then his**

parents make him a Jew, a Christian or a Zoroastrian, just as an animal gives birth to a whole animal. Do you find in it any blemish? Likewise, it was stated in Sahih Muslim – 6710: **No child is born except according to the nature.** In another narration according to Al-Bukhari and others: **following the religion,** and in another narration: **following the religion of Islam.** The issue has been dealt with in the same sense with detailed details in books explaining hadiths (Prophetic sayings), including: Fath al-Bari, Tuhfat Al-Ahwadhi, Awn al-Ma'boud, and others.⁽⁵⁶⁾

Here Islam is equated, in modern scientific expression, with a genetic, hereditary characteristic, a natural creation: Fitrah in Arabic.

Thus a human is born Muslim by nature. If he deviates from this path, he may have lost his way unintentionally, linguistically speaking, or he may have “strayed” from the Truth knowingly. Any path other than Islam is considered unrighteous, regardless of the individual’s intentions. Anyone who is not a Muslim is considered a disbeliever as he conceals and distorts the Truth, whether intentionally or inadvertently. Some extremists believe that it is natural for a person to belong to a specific group in Islam. They

⁽⁵⁶⁾ Here is an example of an explanation of “Fitrah” from Muhammad Shams Al-Haqq Al-Azimabadi in his book “Awn al-Ma'boud on Sunan Abu Dawud” [= explanation of Sunan Abu Dawud], in the chapter on the practices of polytheists: Every newborn, meaning every child of Adam, is born upon the Fitrah; i.e. Muslim. His parents teach him Judaism and make him a Jew or teach him Christianity and make him a Christian. This is like a camel which gives birth to normal children; complete in all its parts.

The meaning is that the animal, when born, is sound from the ears and other defects until its owners cause it to have imperfections. Similarly, the child is born upon the Fitrah, and if left alone, he would be free from defects, except that his parents seduce and lead him to disbelief it. Ibn Qayyim said: The reason for the scholars' disagreement on the meaning of Fitrah in this hadith is that the sect called Qadariyyah used it as evidence that disbelief and disobedience are not decreed by Allah but are initiated by people. Therefore, a group of scholars tried to interpret Fitrah in a different way than Islam to oppose them, but there is no need for that because the transmitted reports from the early scholars indicate that they understood nothing from the term Fitrah except Islam.

believe that the majority of Muslims are naturally inclined toward the beliefs of the Salaf (predecessors), without the need for teachings or instructions. According to them, anyone who is not misguided by the innovators and does not study their books is not entitled to claim anything other than being part of the Ahl al-Sunnah Wa al-Jama'ah (orthodox Islam).⁽⁵⁷⁾ Although Islam is the religion in general, it preceded the message of Muhammad, after which it became the message of Muhammad because it completes the religion, while previous religions are considered distorted from the Islamic point of view. Therefore, Islam became the Muhammadan advocacy and the belief in Muhammad is a condition for a person to be a Muslim, even if he does good deeds and believes in God. Otherwise he remains Muslim in the general sense of the word, like Abraham, Jesus, and Moses, according to the Qur'an

* It is noteworthy that the definitions of a Muslim and a believer are not agreed upon among Muslims. There is no room to analyze them in detail here but the most common and abstract ones will be considered.⁽⁵⁸⁾

One's knowledge of Islam progresses through three moments: Islam - Faith - Ihsan.

Definition of Islam: The simplest and clearest definition of Islam is what was stated in the hadith (Sahih Muslim – 79): **Islam was built on five things: testifying that there is no god but God, and that Muhammad is the Messenger of God, establishing prayer, paying zakat, performing Hajj to the House and fasting Ramadan.** This is the definition adopted by Arab-Muslim public opinion, and what Sunni jurists have unanimously agreed upon. Some have said that Islam is sufficient to be in the heart only and not in words, while

⁽⁵⁷⁾ Safar Al-Hawali, The Methodology of the Ash'ari School in Theology.

⁽⁵⁸⁾ These differences were presented by some Islamic writers such as Al-Baghdadi (Abdul-Qaher Ibn Tahir Ibn Mohammad) in his book “The Difference between the Sects.”

most Islamic scholars consider that pronouncing the two testimonies of faith is a pillar for Islam, in addition to agreeing to the rest of the five pillars. Regarding practicing prayer, Hajj, and paying zakat, some consider those who do not perform them to be disbelievers, while others consider those who do not recognize them as a principle to be disbelievers, which is the prevailing doctrine.

Faith is a subsequent stage of Islam. Various jurists have differed on its definition. In the hadith: **Faith is that you believe in God, His angels, His books, meeting Him, His messengers and believing in the resurrection** (Al-Bukhari - 50). In another saying: **it is faith in God, faith in His angels, faith in His books, belief in His Messengers, belief in the Last Day and belief in fate either good or evil** (Musnad of Imam Ahmad - 190). According to the Sunnis, and in the words of Abu Hanifa: Faith is “Acknowledgment and certification.” It is a higher level of Islam,⁽⁵⁹⁾ and also according to his expression: “It is the submission and obedience to the commands of God Almighty.”⁽⁶⁰⁾

According to the opinion of most Sunnis, Islam can be considered the declaration of faith by the tongue. As for faith, its place is in the heart. Among Sunnis in general it implies Islam, so it also involves action; i.e. belief with the heart, words with the tongue, and actions with the body. It is not enough for someone to believe in God, but he must also believe in Islam, which recognizes all previous messengers, angels, and the unseen in general.

⁽⁵⁹⁾ In Sahih Al-Bukhari - 50 it was stated: “*The Prophet was standing among the people one day, and Gabriel came to him and said, ‘What is faith?’ He said, Faith is that you believe in God, His angels, His books, meeting Him, His messengers, and believing in the resurrection. He said, ‘what is Islam?’ He said that Islam means you worship God and do not associate anything with Him, perform prayer, pay the obligatory charity and fast during Ramadan. He said, ‘what is Ihsan?’ He responded that you worship God as if you see Him, and if you do not see Him, then He sees you.*”

⁽⁶⁰⁾ Abu Hanifa Al-Numan, the Greatest Book of Jurisprudence, 63 and 67.

Ihsan comes after faith; it is a lofty pillar, which is: **to worship God as if you see Him, and if you do not see Him, then He sees you** (Al-Bukhari – 50).

These are the meanings actually used in prevailing Islamic culture.⁽⁶¹⁾

* **Disbelief:** In the Arabic language, disbelief is defined as covering or masking.⁽⁶²⁾ Islam uses the Arabic word in its general meaning, adding a special religious dimension. So, disbelief linguistically means covering and veiling, but in Islamic usage, what is hidden has become “the Truth” and “the blessings of God.” One covers or hides something that is in front of him; that is, he knows or realizes the Truth while hides or denies it. According to the new religious dimension of the word, why does one deny the Truth and God’s blessings upon it? The response is that he is misguided, deviant, and corrupt. Even if he does not know the Truth, it is present in his “innate nature,” included in his composition itself. If he does not discover it, he is not normal or rational enough. The Qur'an accuses him of foolishness: **When it is said to them: “Believe as the others believe”, they say: “Shall we believe as the fools believe?” Nay, of a surety they are the fools, but they do not know** (Surah 2: 13).

The prime example of disbelief in Islam is Satan, who knew God perfectly, spoke to Him, disobeyed His command to prostrate to Adam, and even challenged Him publicly, deciding to fight Him

⁽⁶¹⁾ In a challenging effort to bridge the deep division between Muslims and non-Muslims, Muhammad Saeed Al-Ashmawi sought to uncover what he believed to be the true essence of Islam and faith. He considered all followers of the Abrahamic religions as Muslims, while restricting the concept of a believer to followers of Muhammad. This, in our view, is an incomplete attempt to make Islam more tolerant toward the People of the Scripture. “The Essence of Islam,” 3rd edition. On the other hand, Ahmad Subhi Mansour took a bolder approach by providing two definitions of a Muslim: a behavioral definition that recognizes a Muslim as a peacemaker, and a doctrinal definition that defines a Muslim as one who submits to God alone.

⁽⁶²⁾ This was elaborated by Al-Zamakhshari, The Basis of Eloquence, 2, pp. 140-141.

until the end by seducing humans, diverting them from His path, and misguide them. He is the epitome of disbelief without a doubt. He knows God just as he knows that his fate is Hell, where there is eternal torment, yet he does not care and is not afraid. He represents disbelief in the purely religious sense of the word: knowing the Truth while denying it. The Truth here is the blessings of God upon him and upon the world. He not only ignores them and does not thank God but also fights Him. Therefore, Satan deserved to be the undisputed leader of the party he created: the Party of Satan.

Disbelief is the opposite of faith, which is the highest degree of Islam, and it is a serious disease. So, Islam is not disbelief in relation to other faiths; not only because it is the Truth, but mainly because it is innate; inherent. Therefore, it is not merely considered a sound doctrine, and not the only sound doctrine, but the doctrine that all human beings innately realize is true, unless they have been brainwashed by their guardians. This is the cornerstone of the difference between faith and disbelief. The difference is not relative, and therefore, not mutual, not considered a relative value judgment in Islam, but rather an absolute Truth contained in the nature of all people, whether they are aware of it or not: **For the disbelievers, it is alike whether you forewarn them or not, they will not accept the faith * God has sealed their hearts and ears; their eyes are covered; and a grievous punishment awaits them. (Surah 2: 6-7). Some of them disbelieve with full awareness, they deliberately say of God what they know to be a lie (Surah 3: 75).**

Disbelievers are, in the view of most Islamists, necessarily corrupt, regardless of their conviction: **When it is said to them: “Do not spread corruption in the land”, they say: “We are but doers of good” * But, they indeed are the ones who do spread corruption, though they do not realize it (Surah 2: 11-12).** So the disbeliever, no matter how much he believes that he has an opinion and has good intentions and does not intend to deny the Truth, but is not

convinced, for one reason or another, is nothing but corrupt, or sick. He is not just different, but necessarily an enemy even if he does not fight Islam in practice.

Regarding guidance and misguidance, they are from God: He whom God guides is indeed rightly guided, but for him whom He lets go astray you can never find any protector who would point out the right way (Surah 18: 17) To such as Allah rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction. (Surah 7: 186) If Allah so willed, He could make you all one people, but He leaves straying whom He pleases, and He guides whom He pleases (Surah 16: 93).

⁽⁶³⁾ Most Islamist scholars understand from this that it is Allah who leads the disbelievers astray and guides whomever He wills from among the people, contrary to the Mu'tazilite thought, which was defeated and whose supporters were brutally crushed in the Abbasid era. More recently the thought of Muhammad Abdu, influenced by them and his disciples, retreated into the shadows, and his new supporters are currently being crushed with similar cruelty.

Therefore, disbelief is considered not merely a free choice or a point of view, but rather a fate predestined for certain people, similar to congenital diseases, just as Islam is innate, or

⁽⁶³⁾ Al-Tabari commented on this verse in his interpretation of the Qur'an, stating: *"Among you, He made you into people of various sects. He helped people to believe in Him and act in obedience to Him, so they were believers, and He failed those who were deprived of His favor, so they were disbelievers."* Al-Fakhr Al-Razi, in his interpretation of the verse, mentioned that when God Almighty charged people with fulfilling the covenant and forbade breaking it, He also explained that God Almighty is capable of uniting them in this fulfillment and all the doors of faith. However, by divine decree, God Almighty leads astray whom He wills and guides whom He wills. The will here refers to God, as most interpreters have understood it, except for a few, such as Muhammad Al-Shaarawi, who interpreted it to mean that God guides the servant who desires guidance. According to Al-Shaarawi, individuals are judged based on their actions, with one being considered misguided and another guided, similar to how exam committees evaluate answer papers to determine success or failure.

genetic. God created people, as Sayyid Qutb said, with varying propensities, non-duplicate and non-replicable copies, and He created laws of guidance and misguidance, by which His will applies to people.⁽⁶⁴⁾ To confirm the divine will in this matter, the Qur'an says: **This is because they love the life of this world better than the Hereafter, and Allah will not guide those who reject Faith (Surah 16: 107). God does not guide the unjust people (Surah 28: 50). Indeed, God does not guide the lying blasphemer (Surah 39: 3). Truly Allah guides not one who transgresses and lies (Surah 40: 28). Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors (Surah 61: 5).** These verses have specific occasions, and each of them refers to a specific group of disbelievers that God does not want to guide. The Qur'an will be accepted by “those who believe”: **For those who believe, it is guidance and healing. But as for those who do not believe: there is heaviness in their ears, and it is blindness for them (Surah 41: 44).** The bottom line is that God wants people to be disbelievers or believers: **He created you. Some of you are disbelievers, and some of you are believers. (Surah 64: 2). If your Lord had willed, everyone on earth would have believed (Surah 10: 99).**

Regarding the verse: **Your Lord brought forth their offspring from the loins of the children of Adam and called them to bear witness about themselves (Surah 7: 172),** it is mentioned in the hadiths that God created Adam and then wiped his back with his right hand. He extracted from him his offspring and said: **I created these for Paradise and they will do the work of the people of Paradise. Then he wiped his back again and extracted from him his offspring and said: I created these for Hell and they will do the work of the people of Hell. A man asked the Messenger, what they should do, and he replied: If God creates a servant for Paradise, He**

⁽⁶⁴⁾ In the Shade of the Qur'an, surah 16.

uses him to do the work of the people of Paradise until he dies doing one of the deeds of the people of Paradise, then he enters Paradise. And if He creates a servant for Hell, He uses him to do the work of the people of Hell until he dies committing an action from the actions of the people of Hell, and he enters Hell (Musnad Ahmad – 313).

The controversy over this issue was widespread in the Umayyad and Abbasid eras, but since the victory of the Ash'aris, the issue has no longer been raised with the same importance. Mainstream Islamic thought takes the Ash'arite position, which says that God has given man the freedom to choose, and therefore, he is responsible for that choice, even though it was God who chose for him from the beginning the readiness for this or that decision, as Sayyid Qutb said. Man is free and predestined at the same time, and his will is not independent of the volition of God. ⁽⁶⁵⁾

According to the Qur'an and the Hadith, each person's fate in the afterlife is determined from the beginning. In the Qur'an: **To God belongs everything in the heavens and the earth. Whether you reveal what is within yourselves, or conceal it, God will call you to account for it. He forgives whom He wills, and He punishes whom He wills. God is Able to do all things (Surah 2: 284)** In Sahih Al-Bukhari -3138: **One of you has his creation gathered in his mother's womb for forty days as a sperm and then he becomes a clot, then an embryo. Then the angel is sent to him and the spirit is breathed into him, and the angel is commanded with four words: to write down his livelihood, his term, his deeds, and whether he is miserable or happy. By God, one of you will do the work of the people of**

⁽⁶⁵⁾ The relationship between human and divine will in Islamic thought is generally inconclusive, with various conceptions. The most famous of these are the fatalism of the Mu'tazilites (man chooses his actions), the determinism of the Jahmiyyah (God determines man's actions), and the moderate Ash'ari position (God gives man freedom of choice, which is not independent of God's volition). Some Ash'aris and Sunnis may adopt each other's approach, and conflicting opinions are sometimes presented by the same writer.

Paradise, until there is only an arm's length between him and it, and then what is written overtakes him and he does the work of the people of Hell and enters it, and one of you does the work of the people of Hell until there is only an arm's length between him and it, then what is written overtakes him, and he does the work of the people of Paradise. In the Musnad of Imam Ahmad - 15833: The Messenger of God said: The angel enters the sperm after it has settled in the womb for forty or forty-five nights and says: O Lord, is he miserable or happy? A male or a female? Then he writes his deeds, impact, term and his livelihood, then the pages are folded, and nothing is added to or subtracted from them. This narration is also found in Sahih Muslim - 6719. Additionally, in Sahih Muslim - 6719, Aisha narrated: A dead boy from the Ansar was brought to the Messenger of God... and he performed the funeral prayer over him. Aisha remarked: Blessed is this one, a bird from the birds of Paradise, he did no evil and it did not touch him! He said: Or other than that, O Aisha, God Almighty created Paradise and created its people, and created them in the loins of their fathers, and He created Hell and created its people, and created them in the loins of their fathers.

The prevailing belief in Islam is that a Muslim will be held accountable for his actions on the Day of Judgment, balancing good with bad deeds. However, disbelievers will not be held accountable by God except to expose their corruption and increase their punishment. According to Ibn Taymiyyah, "*A disbeliever has no good deeds to outweigh his bad deeds.*"⁽⁶⁶⁾ All of their actions are considered bad regardless of their content because they are fundamentally disbelievers. This belief is dominant among Muslims. However, the Mu'tazilites, Kharijites, and Brahmans differ in this regard because they consider good and bad as intrinsic qualities of actions, some perceived by reason, such as lying, and some by adherence to

⁽⁶⁶⁾ A Message to the people of Bahrain Regarding the Disbelievers Seeing Their Lord.

religious law, such as purity and prayer. It is necessary to know good and bad by reason, embrace the good, and avoid the bad. Consequently, a disbeliever may perform good deeds. The Imami Shi'a accepts the role of reason in determining good and bad, but within limits. Reason determines good and bad in general issues where it also agrees with religious law, and there is no assumed conflict between them. On the other hand, the Mu'tazilites believe that if reason conflicts with religious law, the statement indicating the law must be exegated or rejected. So, what is perceived by reason is equal to what is determined by the content of the action, not by its legal origin, regardless of the intention of its perpetrator. Therefore, the reference here is human, which is what Islamic thought went beyond in the past with the defeat of the Mu'tazilites, and more recently with the decline of Muhammad Abduh's thought. Actions became based on intentions, or with the aim of them, which is the theoretical basis for rejecting values not based on Islamic law, even if they are noble according to human custom at one time or another. The good is what is done for the sake of worshiping God while the bad is for the sake of the world. They are determined by Islamic law. In Al-Bazdawi's words, "*The ruling of an action is described as good. This is known because it is commanded by God, not by reason, since reason is not obligatory in any way.*"⁽⁶⁷⁾ Lastly, what God and the Messenger say is the Truth regardless of its content. Although jurists who adopted analogy were most concerned with revealing the reasons for the rulings, their purpose was not to evaluate the texts, but rather to merely use those supposed reasons as a basis for issuing jurisprudential rulings that were not directly stated in the text. It goes without saying that criticizing the sacred text is a taboo in Islamic thought.

* The disbeliever is condemned, not just different or having a different perspective. He is also not just an enemy of Islam because

⁽⁶⁷⁾ Origins of Fakh (pride of) Al-Islam, volume one, p. 269.

he opposes it; rather, he is exactly misguided, deviant, evil, and so on, among other various value judgments that Islam considers as absolute judgments.

Regarding the era preceding the Muhammadan advocacy in the Arabian Peninsula, it is called in Islam al-Jahiliyyah, in a religious sense. It is not just the time period that is intended; rather, the customs and norms that Islam has rejected. Therefore, the same ideas, customs, or anything similar to them after Islam are also called Jahiliyyah. From the Islamic point of view, Islam had achieved a break with pre-Islamic times, viewing it as misleading and corrupting, therefore, completely condemnable. The matter was not explained as a product of a certain era and objective circumstances, or in some historical context. Rather, as something profane and foolish. The period before Islam is depicted in Islamic culture as a dark period, with nothing but corruption and injustice, or at least this is the image entrenched in the minds of ordinary Muslims, and most of their elite.

All of this is clearly stated not only in the sacred text but also extensively in the works of ancient, modern and contemporary Islamic scholars, whether extremists or moderates, and even in official Arab governmental discourse. From time to time, some resort to verses from the Qur'an that suggest the opposite. For example, verses praising Christ and the monks. Conveniently forgetting that those verses have nothing to do with defining the concept of disbelief and disbelievers, and most importantly, forgetting the huge amount of Islamic heritage presented extensively in the media, and ignoring their convictions, which they constantly and frankly express.⁽⁶⁸⁾

⁽⁶⁸⁾ Mohamed Emara, for example, pretended in a conversation on one of the satellite channels that Islam recognizes the other while the other does not recognize it. The former recognizes Moses and Jesus, while the others do not recognize the Prophet Muhammad. Now the question is: Does Islam acknowledges that others do not have “disease in their hearts,” have not distorted their books, are not disbelievers, and are not enemies of Islam

*** What about previous religions? According to Islam they were “moments,” borrowing the expression from the science of reasoning logic, of Islam. The previous Prophets were also Muslims, but their followers deliberately distorted the scriptures. The religion is one; it is Islam, although the laws differ somewhat from one stage to another: Abraham was neither a Jew nor a Christian, but he was a Monotheist, a Muslim (Surah 3: 67). When death approached Jacob, he said to his sons, “What will you worship after me?” They replied, “We will worship your God, and the God of your fathers, Abraham, Ishmael, and Isaac; one God; and to Him we submit” (Surah 2: 133).⁽⁶⁹⁾ Additionally, it was stated in the hadith: The Prophets are brothers, their mothers are different, but their religion is one. (Al-Bukhari - 3370).**

just because they deny it? And does it acknowledge that they are just people who differ intellectually with Muslims? Does it acknowledge the atheists, who are a large percentage of humans? In short, the other in Islam is the disbeliever. Does Islam acknowledge the disbeliever as just a different person and the legitimacy of his difference? Of course not. What is meant here is not the sacred text, but all Islamic thought, with all its schools (except for a very few individuals), but Islamists are accustomed to giving their ideas and speeches names that have no relation to their content, or even the opposite, for the sake of deception and deceit.

⁽⁶⁹⁾ Even the etiquette and customs of Islam are innate. In Al-Bukhari - 5755: Narrated to Al-Zuhri said: ...On the authority of Abu Hurairah, “*The fitrah is five or five of the fitrah are circumcision, puberty, plucking the armpits, trimming the nails, and trimming the mustache.*” And in Muslim - 557: ...On the authority of Aisha, she said: The Messenger of God said: “*Ten things are part of the fitrah: trimming the mustache, growing the beard, using the siwak, inhaling water, cutting the nails, washing the knuckles, plucking the armpits, shaving the pubic hair, and squeezing out water.*” Zakaria said: Musab said: I forgot the tenth. It is most likely rinsing the mouth. Qutaybah added: Waki` said: Reducing water means cleansing oneself. Ibrahim Ibn Tahman said, on the authority of Shu'bah, on the authority of Qatada, on the authority of Anas Ibn Malik, who said: The Messenger of God said: “*I rose to the Sidra tree [A great Sidr tree located in the seventh heaven with its roots in the sixth heaven] and saw four rivers: two visible rivers, and two hidden rivers. As for the two visible ones, they are the Nile and the Euphrates. While the two hidden ones, they are other two rivers in Paradise. I was brought three cups: a cup containing milk, a cup containing honey and a cup containing wine. So I took the one in which there was milk and drank, then I was told: You and your community have attained the fitrah.*” Al-Bukhari - 5483.

The issue of distortion of the Torah and the Gospel is being discussed by Islamists, who differed over it. Some of them considered that distortion means a distorted interpretation of the meaning, while others believed that it means distorting the texts.

Whatever the case, everyone agreed that the Muhammadan message is the final one, and that every People of the Scripture who do not believe in it are considered disbelievers. Most Muslims in general, especially in the current era, agree that the Torah and the Gospel are distorted.

God sent messengers to all communities; therefore, there is no excuse for anyone to claim not having received the divine message: **Every community has a messenger. When their messenger comes, judgment will be passed between them with fairness, and they will not be wronged** (Surah 10: 47). After Islam, the communities of the earth became aware of it. So there is no excuse for anyone not to know, except for those who were raised by their parents in disbelief and did not hear about the righteous message.

In the beginning, Islam praised Christians and some other doctrines: **Those who believe (in the Qur'an), those who follow the Jewish (scriptures), the Christians and the Sabians, any who believe in Allah and the Last Day and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve** (Surah 2: 62). **Do not argue with the People of the Scripture except in the best manner possible** (Surah 29: 46).

But in the end, it firmly stated its position, declaring that Jews and Christians are disbelievers and polytheists: **The Jews said, "Ezra is the son of God," and the Christians said, "The Messiah is the son of God."** These are their statements, out of their mouths. They imitate the statements of those who blasphemed before. May God assail them! How deceived they are! * They have taken their rabbis and their priests as lords instead of God, as well as the Messiah son of Mary, although they were commanded to worship

none but The One God (Surah 9: 30-31). Whoever says that God is the Messiah the son of Mary is a disbeliever. The Messiah himself said, “O Children of Israel worship God, my Lord and your Lord. Whoever associates others with God, God has forbidden him Paradise, and his dwelling is the Fire (Surah 5: 72). Whoever says that Allah is one of three in a Trinity is a disbeliever, for there is no god except One Allah. (Surah 5: 73). Whoever seeks other than Islam as a religion, it will not be accepted from him, and in the Hereafter he will be among the losers (Surah 3: 85). The only true faith acceptable to God is man’s self-surrender to Him. Disagreements spread through mutual aggression, among those who were given revelations only after knowledge had been granted to them. He who denies God’s revelations will find that God is indeed swift in reckoning (Surah 3: 19). Even those who believe in God in a way contradictory to Islam are not considered believers. Rather, they are disbelievers, and even polytheists to a degree.

Ibn Taymiyyah analyzed in detail the disbelief of Jews and Christians in his book: “Requirement of the Straight Path,” considering that the disbelief of Jews is based on not working with knowledge, while the disbelief of the Christians is based on their action without knowledge. The overwhelming majority of jurists and scholars, ancient and modern, whether they are extremists or moderates, have declared that Jews and Christians are disbelievers. Only a few have differed and interpreted the Qur'an more flexibly; according to its supposed purposes, such as Mahmoud Shaltout, Muhammad Saeed Al-Ashmawi, Ahmad Subhi Mansour, and contemporary secular Muslims. However, Muslim public opinion has always viewed the People of the Scripture as disbelievers, whether in the past or present. This view is deeply ingrained in Islamic culture throughout history.

Although Islam has described Jews and Christians as polytheists, in the aforementioned verses of Surah 9, it has distinguished

between them and the frank polytheists. The Jews and Christians, although considered polytheists, have some belief in the oneness of God and possess a heavenly book, even though it may be distorted. According to the Qur'an, there is a belief among them that it is from God, and some of them adhere to the instructions of their book before it was distorted. The Qur'an and the Hadith use the terms "kufur" and polytheism interchangeably in some places and with different meanings in other places. The most diligent jurists, such as Abu Hanifa and his disciples, considered Jews and Christians to be disbelievers but not polytheists, defining polytheism as the worship of another god alongside God. Moreover, Islam considered disbelievers among the People of the Scripture to be better than other disbelievers because they are closer to Islam, especially Christians: **You will certainly find that, of all people, the most hostile to those who believe are the Jews and those who associate partners with God. And you will certainly find that the nearest of them in affection to the believers are those who say, "We are Christians." This is so because there are priests and monks among them and because they are not given to arrogance. (Surah 5: 82), and in hadith. Whoever converts to Islam from among the People of the Two Books will have his reward twice, and whoever among the polytheists converts to Islam will have his reward.**⁽⁷⁰⁾

The ideologically hostile position toward the followers of other religions indicates that the mainstream Islam considers belief in Muhammad's message to be practically superior to belief in God. The disbelievers in Mecca believed in God while the main battle with Islam took place over the prophethood of Muhammad. That is, his authority over them; religiously and worldly because he legislated in almost all fields. After Muhammad, belief in his message became a condition for a person to be considered a believer, even if faith did not enter his heart, which is the Qur'an's

⁽⁷⁰⁾ Muhammad Nasir Al-Din Al-Albani, Series of Authentic Hadiths, 304.

description of the bedouins: **The Beduin say: “We attained to faith.” Say (to them): “believers you are not. Rather say: ‘We have submitted ourselves’, for true faith has not entered your haerts. (Surah 49: 14).** This recalls the words of Ibn Taymiyyah⁽⁷¹⁾ regarding the disbelief of even those who are characterized by piety, asceticism, worship, and knowledge, such as rabbis and monks, regardless of their morality and meekness. Despite their love for God and their humane behavior, dominant Islam considers them disbelievers because they do not believe in the prophethood and the message of Muhammad. That is faith means belief in the way of Islam in particular. Other paths of faith are considered disbelief by almost all Muslims. In the words of Ibn Taymiyyah, *“Disbelief only occurs when the Messenger is disbelieved in what he told us, or refraining from following him while knowing his Truth, such as the disbelief of Pharaon, the Jews and the like.”*⁽⁷²⁾

* Faith and Islam in the post-Muhammad sense vs. disbelief is the bottom line of how most Islamists categorize human beings. Muslims are considered the followers of the righteous religion, while non-Muslims are seen as disbelievers. The definition of disbelief in Islam retains the literal meaning of the word in the Arabic language after adding the religious dimension, contributing to the basic relationship of Islam with the world. In Islam, non-Muslims are not just seen as others but as enemies of God, rebels against His blessings, deserving of punishment either by God or by Muslims. The Qur'anic verse: **Fight them, and Allah will punish them by your hands** (Surah 9: 14) is often cited to emphasize this view. The term “enemy of God” is commonly used to describe disbelievers or those accused of disbelief. It is important to note that an enemy of God is considered an enemy of Muslims, and vice versa; an enemy of Muslims is viewed as an enemy of God.

⁽⁷¹⁾ The Distinction between the Allies of God and the Allies of Satan.

⁽⁷²⁾ Preventing the Conflict of Reason and Transmission, part 1.

If faith is the opposite of disbelief, then Islam represents a departure from disbelief and an acknowledgment of the Truth. It provides guidance even if one has not yet reached the point of actual faith. A believer is necessarily a Muslim, but a Muslim may not necessarily be a true believer or having faith, but he has chosen to recognize the pillars of Islam. Disbelief does not necessarily involve a denial of the Creator but it can also include those who deny one of the pillars of Islam,⁽⁷³⁾ according to the opinion of the vast majority of senior jurists.

Jurisprudence has dealt with the issue of disbelief with great attention, yet jurists have not agreed on its specific meaning. A Muslim, too, can become a disbeliever, despite his claim to Islam: **A man becomes a believer in the morning and a disbeliever in the evening, and a man becomes a believer in the evening and a disbeliever in the morning** (Sahih Muslim - 273). It is also possible for a denier of religion to not be considered a disbeliever by a very few scholars with broader horizons, such as some of the

⁽⁷³⁾ It was stated in the dictionary “Lisan al-Arab”: *“Al-Qatami said: It was narrated on the authority of the Prophet that he said: Fighting a Muslim is disbelief, cursing him is disbelief, and whoever turns away from his father has disbelieved. Some scholars said: disbelief is of four types: disbelief by denying that one does not know God at all, and does not acknowledge Him, disbelief of ungratefulness, disbelief of stubbornness, and disbelief of hypocrisy. Whoever meets his Lord with anything like that, He will not be forgiven, but He forgives anything less than that to whomever He wishes. As for the disbelief of denial, it is that he disbelieves in his heart and tongue, and does not know what is mentioned to him of monotheism. Likewise, it was narrated in the Almighty’s saying: As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe. That is, those who disbelieved in the Oneness of God. The disbelief of ungratefulness, it is that he confesses with his heart, and does not acknowledge it with his tongue, then he is an ungrateful disbeliever, just like the disbelief of Satan, and from it is the Almighty’s saying: when there comes to them a Book from Allah, confirming what is with them, although from of old they had prayed for victory against those without Faith, when there comes to them that which they should have recognized, they refuse to believe in it but the curse of Allah is on those without Faith. Regarding the disbelief of stubbornness, it is that one knows God in his heart, acknowledges it with his tongue, and does not confess Him out of envy and transgression like the disbelief of Abu Jahl and others like him. As for the disbelief of hypocrisy, it is that he confesses with his tongue but disbelieves in his heart.”*

Mu'tazilites, like Al-Jahiz, Al-Anbari, and more recently Sheikh Mahmoud Shaltut⁽⁷⁴⁾ and Gamal Al-Banna. For them, disbelief requires not only denying Islam, but also doing so stubbornly and arrogantly. That is, after one attains the righteous Islamic call, realizes it, and then denies it stubbornly. An example in this regard is Satan, who knows God perfectly, insists on disobeying, and even fighting Him. He is the undisputed head of disbelief.

⁽⁷⁴⁾ He stated: *“The dividing line between Islam and disbelief is as follows: Whoever does not believe in the existence of Allah, or does not believe in His Oneness and His transcendence above resemblance, incarnation, and union, or does not believe in His unique management of the universe and His control over it, the deserving of worship and sanctification, allows the worship of a created being by another created being, does not believe that Allah has messages to His creation, sent by His messengers, and revealed through His books by His angels, does not believe in what the books contain from the messengers, differentiates between the messengers, believing in some and disbelieving in others, or does not believe that the worldly life will perish and be followed by another abode which is the abode of recompense and eternal residence, but believes that the worldly life is an eternal life that never ends, believes that it will perish permanently with no resurrection, reckoning, or recompense, or does not believe that the fundamental principles of Allah’s law in what He has prohibited and what He has enjoined are His religion that must be followed, prohibiting for himself what he sees as prohibited, and obligating for himself what he sees as obligatory... Whoever does not believe in any aspect of these aspects and does not accept any of these conditions is not a Muslim, and the rulings of Muslims do not apply to him in their dealings with Allah, and in their dealings with each other. This does not mean that whoever does not believe in any of that is a disbeliever in the sight of Allah, destined for the fire, but it means that the rulings of Islam do not apply to him in this world. So he is not required to perform the acts of worship that Allah has enjoined on Muslims, and he is not prohibited from what Islam has prohibited such as drinking alcohol, eating pork, and trading in them. Muslims do not wash him when he dies, nor do they pray for him, nor does a Muslim relative inherit from him, just as he does not inherit from a Muslim relative when he dies. As for the ruling of his disbelief in the sight of Allah, it depends on his denial of those beliefs, or of any of them after they have been conveyed to him correctly, and he has been convinced of them within himself, but he refuses to embrace them and testify to them out of stubbornness, arrogance, greed for temporary wealth or false status, or fear of corrupt blame; so if those beliefs have not reached him, or have reached him in a distorted or incorrect form, and he is not of the discerning people, or he is of the discerning people but has not been guided to them, and he continues to seek and ponder seeking the Truth, until death overtakes him while he is still seeking, then he is not a disbeliever deserving eternal dwelling in blaze in the sight of Allah.”* Islam is a Belief and a Law, p. 19.

On the contrary, Ahmad Sobhi Mansour divided disbelief into two categories: 1. Behavioral disbelief, which refers to coercion in religion and persecution, especially when it involves expelling people from their homes and homelands and then fighting them. 2. Doctrinal disbelief, which means not believing in God, His angels, His books, and His messengers. Judgment upon such individuals is entrusted to God on the Day of Resurrection. The Qur'an emphasizes the deferral of judgment on people for their doctrinal differences until the Day of Resurrection and leaves it to God alone. There is no right for a human being to judge another for doctrinal disbelief. Therefore, accusations of this type of disbelief are generally rejected. Accordingly, no human being has the right to hold another person accountable for his beliefs; otherwise, he would be claiming divinity and thus be considered a disbeliever. ⁽⁷⁵⁾

Disbelief itself is divided into primary disbelief and apostasy. The latter is considered more severe by consensus of both Sunni and Shi'a scholars. There are other classifications as well, such as major disbelief that takes one out of the fold of Islam, and minor disbelief that does not expel the person from the religion, according to the majority. This includes verbal, action-based, and belief-based disbelief, disbelief in blessings versus disbelief in the greatness of God. Some scholars further divide it into disbelief through denial, arrogance, and defiance, while believing, turning away, doubt, hypocrisy, in contrast to apostasy, etc. Some distinguish between disbelief and polytheism among non-Biblical people. Polytheism itself is divided into: 1. Major polytheism; polytheism of supplication, polytheism of intention, will and purpose, polytheism of obedience and polytheism of love. 2. Minor polytheism, such as swearing by other than Allah, hypocrisy, and hidden polytheism.

But the vast majority of Muslims agree that at least whoever declares that he is not a Muslim is a disbeliever, and this is the

⁽⁷⁵⁾ Types of Disbelief in the Day of Judgment, B2 F3.

meaning that will be used for the purpose of this book, and the word “disbeliever” will be used to mean non-Muslim.

Chapter Three: The Chosen Nation

If people agreed on one path, and loved without enmity or hatred, there would be no difference between Truth and falsehood, believers and disbelievers, or the saints of the most merciful and the saints of Satan

Suleiman Ibn Abdul Wahhab

Islam is presented as the word of God, the absolute and final Truth, absolute justice, and absolute goodness. This goodness comes from God, while evil comes from the whispers of devils. So there are two parties in the universe: **The Party of God: You will not find any people who believe in God and the Last Day loving those who resist God and His Messenger, even though they were their fathers, their sons, their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). God will be well pleased with them, and they with Him. They are the partisans of God (Surah 58: 22) and the party of Satan: Satan has taken hold of them, and so caused them to forget the remembrance of God. These are the partisans of Satan. Indeed, it is Satan’s partisans who are the losers (Surah 58: 19). Satan is the pure example of blatant disbelief, as indicated. So the world is divided into two poles: believers and disbelievers. The**

human soul is inspired with knowledge of righteousness and wickedness, so it can practice evil or good. God created humans and jinn⁽⁷⁶⁾ only to worship Him: **I have only created Jinns and men, that they may serve Me.** (Surah 51: 56). For most Muslims, this worship means complete obedience to Him; that is, following of religion. Since the definition of religion is Islam, which came at different times and in different versions, so humans, as well as the jinn, must follow it.

In Islam, the Qur'an is considered the final heavenly book, and the best of all books, whether religious or otherwise, and the best human being is the one who studies it: **The best of you are those who learn and teach the Qur'an** (Musnad Ahmad -414). Additionally, there is a well-established belief among the majority of Muslims and their jurists that the Qur'an contains everything, which is emphasized by the Qur'an itself: **We have sent down to you the Book explaining all things, a Guide** (Surah 16: 89). **Nothing have We omitted from the Book** (Surah 6: 38). Therefore, Muslims possess the absolute Truth, and their religion is the absolute standard for good and evil, right and wrong. This has been a stable idea throughout history. However, Islamists differ regarding the scope of permissible ijtihad (diligence or exerting effort in understanding Shari'a rulings). Some expanded it while others narrowed it down. Islamic scholars, in general, acknowledge that the sacred texts provided everything essential including the foundations of diligence itself. Despite the linguistic manipulations for the purpose of proving that Islam calls for thinking and diligence, almost none of the Islamists throughout the ages can deny that Islam presents the absolute, final and complete Truth, and that it is valid for all ages and places. This is a centralist concept in the Islamic cognitive system with all its schools.

⁽⁷⁶⁾ Jinn in Islamic conception are invisible creatures in early pre-Islamic and later in Islamic culture and beliefs.

Since the world is divided into Muslims and disbelievers, it is logical for God to favor Muslims over the other party which is Satan's party. Additionally, since the Muhammadan advocacy is the final religious advocacy, Muhammadan Islam is the final religion; the absolute Truth. Accordingly, Muslims at the time of the revelation of the Qur'an were the bearers of absolute and final Truth. Therefore, they are not only, and this goes without saying, the best of human beings, but they are also the best community in history: **You are the best community that has been raised for mankind; you enjoin the doing of what is right and forbid what is wrong**, (Surah 3: 110). Various interpreters, ancient and modern, have differed in interpreting this verse. Some said that "you" means those who migrated with Muhammad to Medina, while most of them considered that it means the community of Muhammad in general. Among them is Ibn Katheer:

"God Almighty informs that the community of Muhammad is the best of communities. Ibn Abbas, Mujahid, Atiyya Al-Awfi, Ikrimah, Ata, and Ar-Rabi' Ibn Anas all affirmed this. Similarly, Al-Shawkani stated: 'It is believed that the meaning is: You were in the Preserved Tablet', and it is also said: You have been the best of communities since you believed. This serves as evidence that the Islamic community is the best of communities without exception."⁽⁷⁷⁾

Among modern scholars, Sayyid Qutb stated: *"We note first that the reference to the Muslim community as one which 'has been raised' is made in the passive voice. This suggests that a highly skilful hand has neatly molded this community and brought it forth from behind the eternal curtain which covers things known only to God. The expression adopted here indicates a subtle and gentle movement that brings forth onto the stage of existence a whole community which has a unique role to play and a special position to occupy. The Muslim community should understand this in order to know its position and its true nature. It should know that it has been raised specially for the purpose of assuming the leadership of mankind, since it is the best community. God wants the leadership on this planet of ours to be assumed by the forces of*

⁽⁷⁷⁾ His interpretation of the Qur'an titled in Arabic: Fath al-Qadir (The Almeighty's Opening), Surah 3.

goodness, not the forces of evil. It follows that it should never be in the recipient position, taking what other communities have to offer. It must be the one to offer to others whatever it has of sound ideology, philosophy, morality and knowledge, and of course its perfect system. This is the duty of the Muslim community, imposed on it by its unique position and the purpose of its very existence.”⁽⁷⁸⁾

When the Qur'an was revealed, Muslims were not the most knowledgeable or industrialized people, but the most obedient to God. One of the first divine commands that the Muslim community must implement is to convey Islam throughout the earth. Hence, the Islamic community is not only the best community because of its faith, but also because it is charged with the task of disseminating Truth and justice. It is a community of justice: **Thus We have made you the community of the middle way, so that you may stand witness against the rest of mankind, and the Messenger shall be a witness against you** (Surah 2: 143). The meaning of “middle way” here is justice.⁽⁷⁹⁾ Thus, justice is presented as an abstract and absolute concept, as if its meaning is agreed upon among all humanity.

The leader of this community and **the Seal of the Prophets** (Surah 33: 40), is the master of all creation, and infallible from error according to virtually unanimous agreement among Muslims including jurists and the general public throughout the ages. Even his mistakes are often excused as being intentional to teach people what is wrong and right. Additionally, the character of the Messenger in Islam is pivotal, especially since the Arabs believed in

⁽⁷⁸⁾ In the Shade of the Qur'an, volume 2, pp. 147-148.

⁽⁷⁹⁾ It was stated in Sahih Al-Bukhari – 7185: Noah will be brought on the Day of Resurrection, and it will be said to him: “*Have you conveyed the message?*” He says: “*Yes, O Lord,*” and his community is asked: “*Did he convey the message to you?*” They say: “*No warner has come to us.*” He says: “*Who are your witnesses?*” He says: “*Muhammad and his community,*” and you will be brought, and you will bear witness. Then the Messenger of God... recited: **Thus We made you a moderate community so that you may be witnesses over the people, and the Messenger will be a witness over you** (Surah 2: 143).

the existence of God before Islam, while the main dispute with Muhammad was his Prophethood. For example, when Muslims conquered Mecca, Abu Sufyan agreed to declare his faith in God but found it difficult to declare his faith in Muhammad, saying: “As for this, there is something in my soul even now.”⁽⁸⁰⁾ Moreover, Muhammad invited the people to believe in him before presenting Islam as a whole, which he announced in stages spanning 23 years. He invited them to what he says and what he will say and do in the future, thus giving him something similar to a “blank check.”

Islam has been concerned since its inception with highlighting the central role of Muhammad, not only for Islam but for the whole world, the entire existence. The Qur'an itself started stating that Muhammad is mentioned in the Torah and the Gospel which the Jews and Christians distorted, according to its claim. The Prophet's biography, which hundreds of Muslims have excelled in writing, indicates the occurrence of miracles on the day of Muhammad's birth, including what the jinn mentioned to their human companions. It was mentioned that one of them said: “There is no god but God”, and another informed his companion that the awaited Prophet had been sent “from Lu'ayy Ibn Ghalib” (the eighth grandfather of Muhammad).⁽⁸¹⁾ It was even said that Satan rang four times: when he was cursed, when he descended from Paradise, when the Messenger of God was sent, and when Al-Fatihah (Surah 1) was revealed.⁽⁸²⁾ Some Jews were also informed of the news of his birth as the future messenger, and they announced it.⁽⁸³⁾ This is in addition to what the Negus saw and

⁽⁸⁰⁾ Ibn Hisham, Biography of the Prophet, file 91 of 116.

⁽⁸¹⁾ Details are mentioned in: Ibn Katheer, The Beginning and the End, vol. 2, p. 408.

⁽⁸²⁾ Ibid., file 32 of 239.

⁽⁸³⁾ Among these alleged Jewish stories, let us read this one, quoting Ibn Katheer: “*Hisham Ibn Urwa was narrating on the authority of his father, on the authority of Aisha, who said: A Jew had lived in Mecca and traded there. When it was the night in which the Messenger of God was born, he said in a gathering of the Quraysh: O people of Quraysh, has he been born.*”

what happened with the illumination of the palaces of Khosrau (King of The Sassanid Empire), the shaking of the palace of Khosrow, and the collapse of fourteen of its balconies, as well as the extinguishing of the fire of Persia, and the drying up of Lake Sawah. ⁽⁸⁴⁾ Dozens of other miraculous events, both earthly and cosmic, ⁽⁸⁵⁾ have been mentioned.

There is no doubt that Muhammad occupies a position directly following the Lord Himself in the minds of the vast majority of Muslims. Muhammad Qutb described him, for example, as the most complete and greatest personality in all of human existence from its beginning to its end. ⁽⁸⁶⁾

The majority of Muslims believe that he is the best of creation in general, ⁽⁸⁷⁾ but few consider him the best of humans but not the

Is there a baby among you tonight? The people said, By God, we do not know. He said, God is great, but if he neglects you, there is no problem. Look and memorize what I am telling you: The Prophet of this community was born tonight. There is a mark between his shoulders that contains interspersed hairs as if they were the mane of a horse. He will not be breastfed for two nights. This is because a demon from among the jinn put his finger into his mouth and prevented him from breastfeeding. The people left their seat, astonished at his words and his speech. When they reached their homes, each person among them informed his family, and they said: By God, a son was born to Abdullah Ibn Abdul Muttalib, a son whom they named Muhammad. So the people met and said: Have you heard the hadith of the Jew and have you heard of the birth of this boy? So they set off until they came to the Jew and told him the news. He said: So go with me so that I can look at him. They took him out and brought him into Aamina [Mother of Muhammad]. They said: Bring your son to us. So I brought him out, and they uncovered his back to him. He saw that mole, and fell unconscious. When he woke up, they said to him, what is the matter with you? Woe to you! He said, By God, the Prophethood of the Children of Israel has disappeared. Are you happy about it, O people of Quraysh? By God, he will give power to you, the news of which will spread from the East and the West.”
Ibid.

⁽⁸⁴⁾ Ibid.

⁽⁸⁵⁾ Most of the myths related to this topic were mentioned in “Evidence of Prophethood,” by Ismail Al-Asbahani, as well as in Al-Bayhaqi’s “Evidence of Prophethood,” which is full of a very large number of supernatural events related to Muhammad’s Prophethood.

⁽⁸⁶⁾ Our Contemporary Reality.

⁽⁸⁷⁾ Naser Al-Albani doubted this idea in his response to Ramadan Al-Bouti, saying: “The doctor [referring to Ramadan Al-Bouti] claimed that the Prophet is the best of all creatures in

best of creation. According to Islam, a person is not considered a believer simply by declaring faith in God, but must also declare faith in Muhammad as the Messenger of God.

The story of the best community does not end with just announcing it, but rather it entails that this community has a duty and the right to lead humanity to achieve the vicegerency of God on earth. So, it is not the best community in itself, but rather because its people practice the promotion of virtue and the prevention of vice, which is a condition for it to be considered the best of communities. What is considered virtue here is nothing other than the instructions of Islam; in short, Islam itself. It is a community charged with a sacred mission, struggling against disbelief, defeating it, and achieving the sovereignty of Islamic law. If it is impossible to achieve sovereignty for Islam without it being embodied by a community, then it is logical that the required sovereignty is the sovereignty of Muslims. The community of Muhammad does not “actually” exist or have a real existence unless it carries out the sacred mission referred to. According to Sayyid Qutb, “*either it calls to goodness, enjoins what is right and forbids what is wrong, with belief in God, then it exists and it is a Muslim, or it does not do any of this, as it does not exist. And the character of Islam is not fulfilled in it.*”⁽⁸⁸⁾ So, the Islamic community remains “in itself” until it fulfills its mission, then it becomes “for itself.” It will be realized as the best community ever created for mankind. The meaning is that the Community of Islam did not exist to live in neutrality with others, but rather to struggle to convert them either to Islam as a belief, or

the sight of Allah, and this is a belief that cannot be proven except by a clear and definitive statement, either a clear and definitive verse or a frequently narrated and definitive hadith. So where is the statement that proves that he is the best of all creatures in the sight of Allah? It is known that this issue is a matter of disagreement among scholars, and Imam Abu Hanifa stopped at it. Whoever wants details should refer to the explanation of the doctrine of Imam Abu Ja'far Al-Tahawi”. Source: Types and Rulings of Seeking Intercession: Types and Rules, 5th edition, chapter four, seventh doubt.

⁽⁸⁸⁾ In the Shade of the Qur'an, surah 3.

to Islam as a system of life. But if it neglects its mission it loses the condition of being considered the best community.

The meaning is completely different from “God’s Chosen People” among the Jews. The best community is conditioned by fighting disbelief and enchaining disbelievers, as mentioned in the hadith.

How do you promote virtue and prevent vice? The explanation in the hadith came with the same meaning and in more emphatic terms: **The best of people for people; you will bring them with chains around their necks until they convert to Islam.** (Al-Bukhari - 4439). Enjoining good, etc. is against the house of disbelief, by striving in the way of God with their selves and their wealth. ⁽⁸⁹⁾ If a day comes when the community of Muhammad becomes weak, Islam has given them multiple means of enjoining good; it was flexible and merciful: **Whoever among you sees an evil, let him change it with his hand, and if he is not able to do so, then with his tongue, and if he is not able to do so, then with his heart, and that is the weakest of faith** (Muslim - 140). The same applies to enjoining goodness in the land of Islam and directed to Muslims. Therefore, he mentioned the hand, the tongue, and the heart to choose the appropriate tool for each situation.

The eloquent talk about peaceful coexistence, international cooperation, and Islam's acceptance of others is not based on a real theoretical foundation, especially since Islamic jurisprudence has not changed significantly for centuries. The concepts adhered to by Muslims' elite and ordinary have not changed. Eventually, none of the Islamic scholars can deny the prevailing and common meaning of the concept of “the best nation” in Islam. Good and evil do not coexist in Islam, which views evil in the other; the disbeliever, even if he agrees with it on some principles and values. The two opposing

⁽⁸⁹⁾ Ibn Taymiyyah, the Promotion of Virtue and Prevention of Vice.

parties: Eventually, the party of God and the party of Satan are necessarily enemies.

Muslims' hatred of disbelievers:

The prevailing Islamic thought today, and in previous times as well, called on Muslims to hate disbelievers, especially those with orthodox orientations in Islam; like Hanbalis. Some of them even called for showing this hatred, unless there is a necessity for "taqiyya." ⁽⁹⁰⁾ Ibn Qayyim Al-Jawziyyah said: "It is known that taqiyyah is not an allegiance to the disbelievers, but when God forbade them from allying with them, this necessitated hostility, disavowing, and declaring aggression against them in every situation, unless they feared their evil, in which case taqiyyah is permitted," ⁽⁹¹⁾ According to Ibn Taymiyyah, "loyalty is love and closeness, as mentioned by the linguists, while the origin of enmity is hatred and distance." ⁽⁹²⁾

A contemporary Hanbali scholar summarized it clearly, dividing enmity into two principles: the first is the existence of enmity, which is necessary for a Muslim, as having enmity toward disbelief and its people in one's heart is a requirement of faith. If this enmity disappears, it has absolutely no effect, which is one of the things that nullify faith. The second matter is showing enmity: This is one of the duties of belief and the conditions of the righteousness of Islam. If this enmity does not appear on the limbs while its origin is in the heart, it may be considered disbelief, or minor non-disbelieving allegiance (from sins), or it may be permissible as a form of Taqiyya with its conditions. All of this depends on the situation of the persons, their place, and their excuse. ⁽⁹³⁾ Another

⁽⁹⁰⁾ Taqiyya is concealing the truth and concealing belief in it in front of those who disagree, in order to avoid their harm.

⁽⁹¹⁾ Bada'i al-Fawaid (Novelties of Benefits), 3. p. 69.

⁽⁹²⁾ The Distinction between the Allies of God and the Allies of Satan.

⁽⁹³⁾ Naser Ibn Hamad Al-Fahd, Abusing the Intellectual Statement's Falsehood, first section, first chapter, first edition, Rabi' al-Akhir - 1423.

contemporary Hanbali sheikh calls for hatred of disbelievers without ambiguity: *“The disbeliever is an enemy of God, His messenger and the believers, so we must hate him with all our hearts.”* ⁽⁹⁴⁾ There is a basis for this hatred in the Qur'anic statements: **Say: “Obey God and the messenger.”** If they turn their backs, God does not love the disbelievers. (Surah 3: 32). **Believers do not take My enemies, who are your enemies as well, for your friends** (Surah 60: 1). **You will not find any people who believe in God and the Last Day loving those who resist God and His Messenger, even though they were their fathers, their sons, their brothers or their kindred** (58: 22). If God does not love disbelievers, how can the believing servants love them? They are necessarily enemies of Islam because they are deviant and corrupt, even if they think they are right. Their corruption prevents them from recognizing the prominent and certain Truth for anyone who thinks, which is that God exists and the message of Muhammad is the Truth from their Lord. If a Muslim loves a disbeliever for his own sake, which is definitely possible, he must hate him for the sake of God, so there is no love without hatred; because he should not love a disbeliever without reservation. He should always remember that he is a disbeliever; an enemy of God. As Ibn Taymiyyah mentioned, “The believer must hate and be loyal for the sake of God. If there is a believer, he must be loyal to him, even if he be unfair to him because injustice does not sever the bond of faith.” ⁽⁹⁵⁾

The origin of the issue, as has been indicated, is that disbelievers are supporters of Satan, who seduces people into disobedience and rebellion against the sovereignty of God. They are the partisans who aggress against the party of believers, fighting against God on

The writer and other scholars of Wahhabism have retreated from some of their extremist views, perhaps due to fear of imprisonment and government pressure.

⁽⁹⁴⁾ Muhammad Ibn Saleh Al-Uthaymeen, *Al-Wala' Wa al-Bara'* (Loyalty and Disavowal).

⁽⁹⁵⁾ Collection of Fatwas (advisory opinions), Volume 28.

earth. This is the reason for the eternal hostility between Muslims and disbelievers.⁽⁹⁶⁾ The issue is posed in Islamic thought under the title “Loyalty and Disavowal”, where humans are divided into the Guardians of the Most Merciful and the Guardians of Satan; two hostile parties whose basic relationship is enmity and conflict. Muslims must disavow disbelievers, just as God disavowed them in Surah 9, except for the treaty ones: **A proclamation from God and His Messenger is hereby made to all mankind on this day of the greater pilgrimage: God is free from obligation to the idolaters, and so is His Messenger** (Surah 9: 3). Surah 9 established the permanent relationship between believers and disbelievers, based on hatred, fighting, subjugating or killing. So it was decided to break the peace relationship and replace it with war, breaking permanent covenants, and being satisfied with temporary ones to make the war relationship the basis between the two parties. Disavowal means breaking permanent covenants, in other words, renouncing all affection with disbelievers. The permanent covenant means that a permanent peace is established between the two parties, including affection or loyalty, which is what the Qur'an decided to nullify without ambiguity, excluding the covenant between Muslims and disbelievers residing in the land of Islam, in case of their submission to Muslims. It will not be a relationship of permanent peace or affection, rather, surrender and subdue; a form of humiliation.

If it is usual and acceptable by the general public that a person does not love his enemy, with the exception of some Christian ideas, then Islam is not exceptional; rather, it orders its followers to hate disbelievers and calls it “hatred for the sake of God”. There is no Islamic statement similar to the following one in the Gospel of Matthew: **You have heard that it was said, ‘Love your neighbor**

⁽⁹⁶⁾ The issue was discussed by Muhammad Ibn Saeed Al-Qahtan, in a book entitled “Loyalty and Disavowal in Islam,” chapter two, the guardians of the most merciful and the guardians of Satan and the nature of enmity between them, p. 64.

and hate your enemy.’ * But I tell you, love your enemies and pray for those who persecute you, * that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. * If you love those who love you, what reward will you get? Are not even the tax collectors doing that? * And if you greet only your own people, what are you doing more than others? Do not even pagans do that? * Be perfect, therefore, as your heavenly Father is perfect. ⁽⁹⁷⁾

The more moderate and pragmatic Islamists try to mitigate the issue of hatred toward others in official propaganda. They declare that Islam calls for human brotherhood, peace, and love among peoples, without abandoning the practice of “takfir” (accusing others of being disbelievers, or a Muslim to be an apostate) of non-Muslims. Al-Qaradawi, for example, has repeatedly issued fatwas on this matter, emphasizing the importance of engaging in dialogue in the best kindly manner, beautiful preaching, and being fair with the people of Dhimmah. Most importantly, he always distinguished between People of the Scripture and atheists, preferring the first party as evidenced by the fact that Islam has allowed Muslims to eat their food and marry their women. He has also called for an alliance with disbelievers against the more hostile of them, reminding us of the Maoist theory of the primary and secondary contradiction. Al-Qaradawi participated in interfaith dialogue with the aim of reaching a common denominator among all, not to unify religions, according to his statements. ⁽⁹⁸⁾

Secular Islamists follow a more tolerant doctrine toward others, rejecting the issue of absolute hatred and hostility toward disbelievers. Some of them even deny the description of disbelief from the People of the Scripture, and sometimes others.

⁽⁹⁷⁾ Chapter 5, verses 43-48.

⁽⁹⁸⁾ Shari'a and Life Program on al-Jazeera T.V., Thursday, November 8, 2001, Loyalty, Disavowal and Brotherhood of Non-Muslims.

Despite attempts by some moderates to deny the call for hatred of disbelievers, the extremist trend prevails in Islamic culture, which agrees with the apparent meaning of Qur'anic statements, and most of its interpretations made by senior scholars. The loudest and most influential voice in the Islamic mindset is still the voice of those who are less tolerant toward others and more fanatical. ⁽⁹⁹⁾

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Chapter Four: Conflict between Faith and Disbelief

A person's religion cannot be upright - even if he monotheizes God and abandons polytheism - except through enmity toward the polytheists, and declaring enmity and hatred toward them

Muhammad Ibn Abdul Wahhab

If the difference between faith and disbelief is exactly the difference between good and evil, between God and Satan, there cannot be love, compassion or mercy between them, but rather an eternal struggle, as mentioned above. The Prophet was not satisfied with believing in the Truth, but he was charged, according to how he presented himself, to convey the message. So he started calling for Islam.

⁽⁹⁹⁾ Leaders of moderate Islam have repeatedly been subjected to bitter criticism by extremists. For example, Muhammad Ibn Hadi Al-Madkhali, Loyalty and Disavowal and the Muslim Brotherhood, in which Hasan Al-Banna, Al-Qaradawi, Mustafa al-Siba'i, Fathi Yakan, and Al-Zindani were strongly criticized.

It is well known that since his migration to Medina, Muhammad was not just a preacher like any other thinker, but rather he was first and foremost a statesman. In addition, Muhammad's advocacy was not just a call except at its beginning, but once Muhammad was able to attract the people of Yathrib (Medina), his call took another direction. He formed an Islamic State that owed him loyalty, and disseminating Islamic message became the state's main mission, not just his individual mission, including:

*** Conveying Islam to various tribes through ambassadors and official letters.**

*** Invading tribes and submitting them to him.**

*** Obtaining necessary funding through invasion and cutting off the convoy routes of his enemies.**

*** Making alliances with different tribes, and even conducting a truce with Quraysh.**

*** Using money and gifts to attract Arabs to Islam (to reconcile their hearts).**

*** Expanding the state's territory through invasion and annexation of lands.**

He used all the means in his power to disseminate the message and expand the state's area, thus making the "Word of God" supreme. While a few joined him in the stage of peaceful advocacy, people converted to Islam in droves after establishing the state and following statist methods in disseminating the message. Muhammad did not limit himself to rational dialogue to disseminate Islam after his migration to Medina and establishing the state, but rather intimidation, enticement, and criticizing opponents were important and effective means of convincing them. Let us read, for example, his invitation to the king of the largest country in the world at the time, according to Islamic historical sources and what most Islamists believe: **In the name of God, the Most Gracious, the Most**

Merciful, from Muhammad, the servant of God and His Messenger, to Heraclius, the Great of the Romans, peace be upon whoever follows the right guidance: As for what follows, I invite you to convert to Islam. May God reward you twice (Al-Bukhari – 4435).

This is also his message to Khosrow: In the name of God, the most gracious, the most merciful. From Muhammad, the servant of God and His Messenger, to Khosrau the Great of Persia, peace be upon those who follow the right guidance and believe in God and His Messenger, believe in Allah and His Messenger and testify that there is no god but God alone, without a partner, and that Muhammad is His servant and Messenger. I call you to the call of God, for I am the Messenger of God to all people, to warn whoever is alive. If you convert to Islam you will be safe, but if you refuse, then you will bear the sin of the Magians.⁽¹⁰⁰⁾

His message to the people of Yemen stated: Whoever prays our prayers, faces our Qibla, and eats our slaughtered animals, is a Muslim under the protection of Allah and His Messenger. However whoever refuses must pay the Tribute.⁽¹⁰¹⁾

He also sent the same content to the people of Bahrain: If you establish prayer, pay zakat, be sincere to God and His Messenger, give a tenth of the palm trees and half a tenth of the grain and do not make your children Magians, you will have what you surrendered for. However, the House of Hell belongs to God and His Messenger. If you refuse, you must pay a tribute.⁽¹⁰²⁾

The advocacy to Islam in the countries neighboring Medina did not proceed with sending preachers and simply opening the door to discussion with the people. Rather, the peaceful call was lined with promises, threats, raids, and campaigns. If Muhammad's previous

⁽¹⁰⁰⁾ Ali Ibn Burhan Al-Din Al-Halabi, The Aleppo Biography, part 3, p. 346.

⁽¹⁰¹⁾ Al-Baladhuri, Conquests of Countries, file 6 of 29.

⁽¹⁰²⁾ Ibid.

letters to kings are considered, it will be found that they include a belief that the disbelievers know that Islam is the Truth, and that the issue is nothing more than recognition of this supposed Truth. Muslims did not imagine that others would need years of thinking and comparison in order to study the new religion, before they would think about changing their religions, which they grew up with and which contributed to the formation of their culture.

Banditry, the imposition of tribute, the threat of war and the offering of gifts (for example, to those whose hearts are reconciled as described in the Qur'an), played an important role in disseminating Islam. While it was legitimate for Muhammad to assassinate anyone who criticized his religion, torture him, and plunder his money, he did not hesitate to insult the religions of others and accuse them of misguidance and ignorance. He also did not refrain from mocking specific individuals for their disbelief, as he called Abu Al-Hakam Ibn Hisham Abu Jahl (the most ignorant) which is the name by which most Muslims know him until now.

Now, does the advocacy end with the death of Muhammad? It did not. The Islamic community has a sacred duty which is disseminating Islam, calling for Truth throughout the earth, and engaging in jihad against disbelief wherever it may be found. This is done using the same methods employed by Muhammad, including both peaceful and militant approaches as mentioned earlier. The advocacy for Islam includes two invitations: the first involves compelling others to become Muslims through fighting, and the second is through proselytism by "Tabligh," (conveyance or communication), as articulated by Abu Bakr Al-Kashani.⁽¹⁰³⁾

This conflict is rooted in deep-seated enmity between the two camps: **The disbelievers are your manifest enemies** (Surah 4: 101).

⁽¹⁰³⁾ Bada'i' al-Sana'i' in the Order of the Laws (Organizing the Islamic Laws), part 7. p. 100.

This hostility is reciprocated by Muslims toward disbelievers as stated in Surah 58: 22 mentioned above.

The instructions of the Qur'an and the Hadith emphasize the necessity of disseminating Islam throughout the earth: **Fight them until there is no more tumult and religion becomes exclusively to God.** (Surah 8: 39). Therefore, the relationship between the camp of faith and the camp of disbelief cannot be one of friendship or peace. It is evident from the sacred texts that the relationship between the two camps is one of conflict. This conflict extends beyond war to include all forms of disagreement between believers and disbelievers, whether through intellectual dialogue or argument: **His friend replied in the course of their discussion: Do you deny Him who has created you out of dust, and then out of a drop of sperm, and in the end fashioned you into a man?** (Surah 18: 37). **Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in the best kindly manner and beautiful preaching** (Surah 16: 125), or in the form of disputes between the two parties: **To the Thamud We sent their brother, Şāliḥ, and he said: 'Worship God alone', but they split into two contending factions** (Surah 27: 45), or in the form of a war conflict between the two camps: **Will they cease fighting you until turning you back from your faith if they can?** (Surah 2: 217) **Those who believe fight in the cause of God, and those who reject the faith fight in the cause of evil. Fight, then, against the friends of Satan. Feeble indeed is the cunning of Satan** (Surah 4: 76).

To understand the permanent conflict between the two camps, the relationship between Truth and falsehood must be considered. Truth must assert itself, and this can only happen with the eradication of falsehood, as they are mutually exclusive: **Say: Truth has now arrived, and Falsehood perished: for Falsehood is, by its nature, bound to perish** (Sura 17: 81). If Truth does not act, falsehood will act because it cannot tolerate the presence of its counterpart, and that is the essence of the relationship between

believers and disbelievers: **That is because those who disbelieve follow falsehoods, while those who believe follow the Truth from their Lord.** (Surah 47: 3). The existing enmity between the two camps and the inherent nature of the relationship between right and wrong are the primary drivers of the conflict.

The holy texts do not recommend a single method for Muslims to deal with disbelievers, but what is inevitable, according to these texts, is that Muslims should be interested in disseminating Islam by all possible and successful means. According to the hadith: **Whoever among you sees an evil, let him change it with his hand. If he is not able to do so, then with his tongue. And if he is not able to do so, then with his heart, which is the weakest of faith** (Sahih Muslim – 140).

The Qur'an contains verses that reject coercion in belief: **Let there be no compulsion in religion** (Surah 2: 256), **your duty is to inform, and Ours is the reckoning** (Surah 13: 40), **you have no control over them** (Surah 88: 22).⁽¹⁰⁴⁾

The natural approach to this is to convey the message to the disbelievers and present the matter to them, especially it is a religion of nature, which came as confirmation of what they knew before from the holy books, and was presented by their Prophets whom God sent to all communities. Disbelievers have the right to

⁽¹⁰⁴⁾ According to the interpretation of Ibn Katheer, Ibn Abbas, Mujahid and others said: **you have no control over them**, meaning you do not instill faith in their hearts. Ibn Zaid said, you are not the one who forces them to believe. Imam Ahmad in hadith 3300, said, Waki' told us on the authority of Jabir, I have been commanded to fight them until they testify that there is no god but Allah (God), and Muhammad is the Messenger of God. If they do that, they have withheld from you their blood and their wealth except by right, and their reckoning is with God Almighty. Then he recited: **So remind. You are only a reminder. You have no control over them.** This is how it was narrated by Muslim in the book of faith - 21, Al-Tirmidhi - 3341, and Al-Nasa'i - 2443. Al-Zamakhshari mentioned the same meaning in his interpretation of the Qur'an (titled: Al-Kashshaf: The Revealer of the truths of the Mysteries of Revelation) of the verse: "in control" means you force them to believe but you do not have authority over them; but you are an advocate and a motive, 4, p. 393.

reject the call, but in this case they must submit to Muslims: Fight against the People of the Book who do not truly believe in God and the Last Day, do not treat as prohibited that which God and His Messenger have prohibited, and do not follow the religion of Truth, until they agree to pay the submission tribute with a willing hand, while they are being humbled (Surah 9: 29) ⁽¹⁰⁵⁾ In the hadith: Muhammad Ibn Yusuf told us... on the authority of Abu Hurairah, You are the best community that has ever been raised for mankind [Surah 3: 110]. He said: The best of people for people; you will bring them with chains around their necks until they convert to Islam (Al-Bukhari - 4439) and the same meaning in (6773) and (2879). A meaningful example is what Muhammad said in the Battle of Khaybar: “I will give this banner to a man who loves God and His Messenger, and God will grant victory through his hands.” Umar Ibn Al-Khattab said, “I did not love leadership except on that day so it was hopeful that I would pray for it.” The Messenger called Ali Ibn Abu Talib and gave it to him and said, “Walk and do not turn around until God gives you victory.” He said, “Ali walked for a while, then stood up and did not turn around, so he shouted, O Messenger of God, for what should I fight the people?” He said, “Fight them until they testify that there is no god but Allah, and Muhammad is the Messenger of God. If they do that, they have withheld from you their blood and their wealth except by right, and their reckoning is with God Almighty (Sahih Muslim – 6175).

It is clear from the above that disseminating Islam without coercion means not introducing it into the hearts of disbelievers by force; something that does not require verses since it is not possible at all. The matter is nothing more than an attempt at peaceful invitation in the beginning, followed by coercion with the threat of death or paying a tribute. In case of choosing to pay the tribute, the

⁽¹⁰⁵⁾ The Arabic dictionary titled: The Arabic Tongue.

disbeliever has submitted to the religion of God, without converting into it.

However, it is possible to have peace between Muslims and disbelievers, for trade to be conducted between them, and even for military alliances to be concluded with each other. All of this was stipulated in verses from the Qur'an, and Muhammad practiced it. Indeed, Muslims can reconcile with disbelievers and pay them tribute if necessary.⁽¹⁰⁶⁾ All this is temporary, as will be addressed.

But these seemingly contradictory actions are not actually contradictory. What is essential is to disseminate the message, and after reporting it, everything can be done that will advance the word of God, whether by peaceful or military means, according to the strength of Muslims and the balance of power in general at this or that moment. Even covenants can be broken. This happened after Surah 9 where orders were issued to give disbelievers who made a pact with Muslims an opportunity of 4 months, or until the end of the period of the pact, if it was of a fixed period, after which they would not have a pact with Muslims, unless one of the polytheists sought protection from them: **Disavowal by God and His Messenger to those of the idolaters with whom you have made a treaty** (Surah 9: 1). **Announce to them: You may go freely in the**

⁽¹⁰⁶⁾ Some jurists, such as Al-Awza'i, allowed Muslims to reconcile with disbelievers by paying the jizyah to them if necessary. Al-Shafi'i also approved the same principle in case of fear of the supremacy of the disbelievers or a calamity befalling the Muslims. It was stated in "Al-Umm" (meaning the reference of jurisprudence), part 4, p. 199: *"There is nothing worse for Muslims than to give disbelievers anything under any circumstances to refrain from them because killing Muslims is martyrdom, and Islam is too precious to give a polytheist a chance to spare his people. Muslims are killers and being killed, and they adhere to the Truth. However, in one case, that is when a group of Muslims fight while fearing that they will be defeated due to the large number of the enemy compared to their small number. So there is no harm in giving in that case some of their money on the condition that they get rid of the polytheists. It is one of the meanings of necessities."* This was addressed by Ibn Rushd in: *Bidayat al-Mujtahid and Nihayat al-Muqtasid* (The Beginning of the Diligent and the End of the Frugal), book of Jihad, chapter six, on the permissibility of appeasement.

land for four months, but you must realize that you can never escape God's judgment, and that God shall bring disgrace upon the disbelievers (Surah 9: 2). The treaties are not dissolved with those Pagans with whom you have made a treaty and who have honored their obligations [under the treaty], and have not aided anyone against you. To those fulfil your obligations until their treaties have run their term (Surah 9: 4) If any of the idolaters seeks asylum with you, grant him protection, so that he may hear the word of God, and then convey him to his place of safety. That is because the idolaters are people who lack knowledge (Surah 9: 6). Fight them: God will punish them at your hands, and will bring disgrace upon them; and will grant you victory over them and will grant heart-felt satisfaction to those who are believers (Surah 9: 14). The bottom line is that all religion must belong to God, whose word must be supreme whether through argument, peaceful dealings, oppression, killing, etc. The disbeliever's blood and property become permissible if Islam is presented to him, whether personally, or if the call reaches them after it has become common, and they reject, refusing to submit to Muslims by paying the tribute. As for the periods of reconciliation, they are temporary, in case of the inability to convey the word of God: **Let not believers take unbelievers for their allies in preference to believers. Whoever does this has cut himself off from God, unless it be that you protect yourselves against them in this way (Surah 3: 28). Inform the hypocrites that they will have a painful punishment (Surah 4: 138), those who ally themselves with disbelievers instead of believers. Do they seek glory in them? All glory belongs to God (Surah 4: 139). O believers do not take the Jews and the Christians for your allies. They are allies of one another. Whoever of you allies himself with them is indeed one of them. God does not bestow His guidance on the wrongdoers (Surah 5: 51).**

The bottom line is that Islam must prevail in the world, whether through peaceful invitation or fighting. This is not to force people to

believe, but to compel them to submit to the word of God. This can be achieved either through conviction or by paying tribute and submitting to the rule of Islam, which is necessarily the rule of Muslims.⁽¹⁰⁷⁾ Those who refuse to do so may face consequences, including being killed. However, at the end of time, when Christ returns to rule the world and establish justice, things will be different. Christ will not accept tribute from the disbelievers but he will only accept Islam or the sword. This is because he will not tolerate the presence of disbelievers on earth. This has been emphasized in the two Sahih books (Muslim and Bukhari): **Let Jesus, son of Mary, descend among you as a righteous Imam and a just ruler. He will kill the pig, break the cross, impose the tribute, and accept nothing but Islam.** This is what Christ will do by eradicating the disbelievers, and this is what Islam considers the ideal situation and the final solution of the issue of disbelief. Before the moment of Christ's coming, it is believed that disbelievers should be subjugated, except for Arabs who must either convert to Islam or be eradicated, according to the doctrine of most jurists. This scenario is rejected by only a few Islamists.⁽¹⁰⁸⁾ Al-Qurtubi, among others, divided the call to Islam into two stages: the Meccan stage and the Medinan stage, based on his interpretation of verse 190 of Surah 2. He said: *"The Almighty's saying: Fight in the path of God those who fight you, but do not aggress. Indeed, God does not like aggressors. It contains three issues: The first: Almighty saying: and fight. This verse is the first verse revealed regarding the command to fight. There is no dispute that fighting was prohibited before the Hijra, with His saying: argue with them in the best kindly manner and beautiful preaching, His saying: forgive them, and overlook (their misdeeds), and His saying: leave them with noble dignity. In*

⁽¹⁰⁷⁾ Jurists differed as to whether the Jizyah can be taken from disbelievers in general or from the People of the Scripture only. It will be discussed later in detail.

⁽¹⁰⁸⁾ Ibn Qayyim Al-Jawziyyah discussed in detail the development of the means of Muhammad's advocacy to Islam mentioned above in his book on the biography of the Prophet: "Zad al-Ma'ad fi Hadyi Khayr al-'Ibad" (What Increased the Guidance of the Best of Servants, meaning the Prophet), part 3.

addition to His saying: you have no control over them. When he migrated to Medina, he was ordered to fight, so he was revealed: Fight in the cause of Allah those who fight you. Al-Rabi' Ibn Anas and others said the same opinion.” While Ibn Katheer, Al-Tabari, etc., they also divided the Medinan stage into the substage of fighting those who fight Muslims, according to verse 190 of Surah 2, and the substage of fighting disbelievers in general, as outlined in Surah 9.

The majority of Islamic scholars agree that disseminating Islam is an obligation, and that removing obstacles to its dissemination is necessary to elevate the word of God. Therefore, fighting against those who hinder the conveyance of the message, the archetypes of faithlessness, is considered a jihad in the way of God. It is incumbent upon disbelievers, whether in Islamic lands or other lands, to either convert to the religion or pay the tribute.

The consensus among Islamic scholars is that it is permissible to harm a non-treaty disbelieving group in any possible way. Muhammad practiced this with the warriors when he kidnapped their people (as with the Banu Aqil), cut off the road to their caravans (as with the Quraysh), assassinated their leaders (as with Ka'b Ibn Al-Ashraf), burned their palm trees (as with the Banu Al-Nadir), and destroyed their fortresses (as in Ta'if), without killing women, children, and non-combatants in general, such as the elderly, the insane, and the disabled, unless necessary if disbelievers use them as human shields. These practices are still used as a reference, although they are sometimes re-examined and priorities are changed from time to time, according to power dynamics and strategic goals.

The essence is that current mainstream Islam does not recognize other thought from two perspectives: the first considers that Islam is the absolute Truth and everything else is fake and false. The second considers that the existence of disbelievers is also illegal and must be subject to Islam in one way or another. Islam's recognition of the existence of pluralism is only an acknowledgment of an

illegitimate reality. What it means is the prevailing trend in Islam. However, the rare secular Muslims are excluded. Islamic thought can be described as comprehensive and promising a totalitarian system, while also allowing for diversity within Islam itself. Moreover, it is important to note that most sects within Islam do not recognize other sects, limiting sectarian diversity within narrow boundaries. Therefore, the mutual takfir (accusing others of being disbelievers) between the different sects has been continuous from their inception until the present moment. While Islam permits the presence of non-Muslims in an Islamic society, they are often relegated to the lowest positions under Islamic rule and subjected to various forms of oppression, which will be addressed later on.

* * * * *

Chapter Five: The Concept of al-Jihad in Mainstream Islamic Thought

I was sent with comprehensive speeches and supported with terror. While I was sleeping, the keys to Earth's treasures were brought to me and placed in my hand

A Prophetic saying

One of the most important concepts in Islam is “al-Jihad”, meaning the holy war, which has been associated in the consciousness of most Muslims, whether elite or public, with fighting against disbelievers. The word has been used as a synonym

for fighting disbelievers by many senior Islamic scholars.⁽¹⁰⁹⁾ Additionally, in many verses of the Qur'an, and a large number of hadiths as well.⁽¹¹⁰⁾

The broadest meaning of jihad is what is stated in Taj al-Arous: (an Arabic dictionary) Struggling against an apparent enemy, the devil, and the self. The three are included in the Almighty's saying: And strive hard in God's cause as you ought to strive⁽¹¹¹⁾ In the Arabic Tongue (an Arabic dictionary), the following definition is used: fight the enemy with a great struggle, fight him and strive in the cause of Allah. In the hadith: There is no migration after the conquest of Mecca because it has become a land of Islam, but sincerity in jihad and fighting the disbelievers. Jihad: exaggeration and exhausting oneself in war, verbally speaking, or whatever one can bear.⁽¹¹²⁾

What indicates its great importance is that it is possible to postpone some acts of worship in order to face imminent aggression, or to achieve a necessary victory. Indeed, jihad is considered better than Hajj, one of the pillars of Islam: On the authority of Abu Hurairah, he said: The Messenger of God... was asked: Which deeds are best? He said: Faith in God. He said: Then what? He said: Jihad for the sake of God. He said: Then what? He said: An accepted Hajj (Al-Bukhari - 26). This is the same as what was stated in the Qur'an (Surah 9: 19). However, it is not possible for a person who does not recognize one of the obligations to consider fighting as jihad. Jihad is an action for the sake of God, and its goal is to raise the word of God and disseminate Islam, without seeking worldly

⁽¹⁰⁹⁾ Al-Umm by Al-Shafi'i, Provisions of the Qur'an by Al-Shafi'i, Collection of Fatwas (advisory opinions) by Ibn Taymiyyah, Striving to Seek Jihad by Ibn Katheer, The Great Explanation of Expeditions by Al-Sarkhasi.

⁽¹¹⁰⁾ These sayings can be found in a booklet entitled: Seventy Hadiths on Jihad, by Ibn Battah Al-Hanbali.

⁽¹¹¹⁾ P. 1945.

⁽¹¹²⁾ The Tongue of Arabs (a dictionary).

benefit from it. Therefore, it is considered jihad only if it is carried out by true Muslims. In this case it becomes more rewarding with God than the acts of worship themselves, as stated in the hadith: **Standing for an hour for the sake of God is better than praying the Night of Power at the Black Stone** (Sahih Ibn Hibban - 4513). In Musnad of Imam Ahmad - 21639: **The head of the matter is Islam, its pillar is prayer, and the top of its head is jihad for the sake of God.** One of the greatest obligations in Islam is the promotion of virtue and the prevention of vice, and its completion is through jihad, according to the words of Ibn Taymiyyah.⁽¹¹³⁾

Some Sunnis consider jihad as one of the pillars of Islam, based on the belief that it is an individual obligation rather than a collective obligation. Since it is mandatory for every Muslim, it is considered a fundamental aspect of the religion. This interpretation can be found in works such as “The Absent Obligation”⁽¹¹⁴⁾ and other publications by jihadist (militant Islamist) groups.

A few jurists have argued that the highest form of jihad is the struggle against oneself, rather than physical fighting. However, most scholars reject this view and consider the hadith supporting it to be fabricated. Among those who rejected this idea was the founder of the Muslim Brotherhood, Hasan Al-Banna who adopted the concept of jihad in the sense of fighting disbelievers with the sword: *“It is common among many Muslims to believe that fighting the enemy is the lesser jihad, and that there is a greater jihad, which is the jihad of the self. Many of them use as evidence for this what is narrated: We returned from the lesser jihad to the greatest jihad. They said: What is the greatest jihad? He said: The jihad of the heart, or the jihad of the self. Some of them try to distract people from the importance of fighting, preparing for it and the intention of jihad and taking up its path. However, this narration is not a hadith according to the authentic opinion. Al-Hafiz Ibn Hajar said that it is well-known and famous, and it is from the words of Ibrahim Ibn Abi.”* He added his final

⁽¹¹³⁾ Promotion of Virtue and Prevention of Vice.

⁽¹¹⁴⁾ Muhammad Abdel Salam Farag.

comment on the issue of jihad, saying: *“Here you can see how scholars from all backgrounds, including those who follow the Salafi and traditional schools of thought, have unanimously agreed that jihad is a collective obligation for the Islamic community to disseminate the message, and an individual duty to defend against attacks by disbelievers.”* ⁽¹¹⁵⁾ The same idea was espoused by Mustafa Mashhur, a guide of the Muslim Brotherhood. ⁽¹¹⁶⁾

Dozens of hadiths have stated the virtue of jihad with the sword, as stated in Musnad Ahmad – 16702: **A man asked: O Messenger of God, what is Islam? He replied: Islam is that your heart is submitted to God Almighty, and that Muslims are safe from your tongue and your hand. The man asked: Which Islam is better? The Prophet said: Faith. The man asked: What is faith? The Prophet replied: Faith means believing in God, His angels, His books, His messengers, and the resurrection after death. The man asked: Which faith is better? The Prophet said: Migration. The man asked: What is migration? The Prophet replied: Migration is avoiding evil. The man asked: Which migration is best? The Prophet said: Jihad. The man asked: What is jihad? The Prophet replied: Jihad is fighting the disbelievers when you meet them. The man asked: Which jihad is better? The Prophet said: whose horse hamstrung and his blood will be shed. The Messenger of God then said: There are two deeds that are the best deeds, except for those who do the same: an accepted greater pilgrimage or an Umrah (a lesser pilgrimage)**

As for jihad for women, it is Hajj: **On the authority of Aisha, she said: I asked the Prophet for permission to perform jihad, and he said: Your jihad is Hajj (Al-Bukhari - 2810). So, it is not obligatory but it is not prohibited either.** ⁽¹¹⁷⁾ In Al-Bukhari there is evidence

⁽¹¹⁵⁾ Messages of Imam Hasan Al-Banna, message of Jihad.

⁽¹¹⁶⁾ Jihad is the Path.

⁽¹¹⁷⁾ Refer to Al Umm in the Jurisprudence of Imam Al-Shafi'i, book of the Jizyah, Who is not obligated to perform Jihad? 4, p. 174.

that their jihad, if they attend the jihad situations, is watering, treating the sick, and handling arrows.⁽¹¹⁸⁾ But in the practical Sunnah there is evidence that women can participate in combat if they want. During the reign of Muhammad, some women fought in the battles of Khaybar and Hawazin. Among the women mentioned by name was Nusaybah Umm Ammara, who fought in Uhud and the rest of the invasions and lost her arm in the war against Musaylimah. Umm Salim also participated in the Muslim army that invaded Cyprus,⁽¹¹⁹⁾ and Ghalia also fought Al-Baqmiyyah with the Wahhabis against the army of Muhammad Ali.⁽¹²⁰⁾

The Makkan stage is an exception in Muhammad's advocacy. The Qur'an defines the concept of jihad in a peaceful sense: In Surah 25: 51-52, it says: **Had We so willed, We could have sent a warner to every city * Do not obey the unbelievers, but strive most vigorously against them with this Qur'an.** Interpreters have considered the concept of jihad here as jihad with the Qur'an, or jihad of the self plus withstanding the harm of disbelievers.⁽¹²¹⁾

Jihad involves multiple actions, from the peaceful call to Islam, through performing rituals, to fighting against the enemy. This last matter has received much reverence and praise in the Qur'an and the Hadiths, and is considered a virtue firmly established in the consciousness of most Muslims. Fighting, or jihad in the way of

⁽¹¹⁸⁾ Sahih Al-Bukhari, the book of expeditions, chapter on women's raids and fighting with men.

⁽¹¹⁹⁾ Gamal Al-Banna, The Hijab (headscarf), chapter five.

⁽¹²⁰⁾ Hamad Al-Jasser, Woman in the Life of Sheikh Muhammad Ibn Abdul Wahhab.

⁽¹²¹⁾ Al-Tabari said in his interpretation of the Qur'an: Fight them with this Qur'an a great Jihad. Ibn Katheer followed the same doctrine, as did Ibn Abbas. Al-Qurtubi mentioned: *"Ibn Abbas said: By the Qur'an and Ibn Zaid: By Islam. It was said: by the sword, which is not accurate because the Surah is Meccan and was revealed before the command to fight."* In the interpretation of Al-Baydawi: *"The meaning is that they strive to invalidate your right, so meet their effort with diligence in opposing them and refuting their falsehood (a great Jihad), because contending with fools using arguments is greater than contending with enemies with a sword."*

Allah, includes jihad with wealth, with oneself, and even with words.⁽¹²²⁾ The important thing is to participate in the battle between Islam and disbelief so that God alone is worshiped without a partner. It has been considered an obligation on Muslims since the Prophet's migration to Medina, after it was only permissible.⁽¹²³⁾ *“According to Ibn Rushd's presentation of jurisprudence, jihad is divided into jihad of the heart, which is to strive against Satan and the self from forbidden desires, jihad of the tongue, which is to enjoin good and forbid evil, jihad of the hand by those in authority to prevent the criminals from committing evil with advice and punishment according to what is required in that situation, including the implementation of legal punishments, and jihad of the sword, which is fighting the polytheists for the sake of religion. Whoever strives in the cause of Allah has indeed engaged in jihad. However jihad, when mentioned, refers specifically to fighting the disbelievers with the sword. The disbelievers are fought for the sake of religion, to bring them from disbelief to Islam, not for the sake of dominance.”⁽¹²⁴⁾ (Emphasis added).*

In books of Sunni jurists, the word jihad is synonymous with the word fighting, and it can be difficult to distinguish between them. The Hanafis define jihad as *“calling to the true religion and fighting those who refuse to accept it with money and lives.”*⁽¹²⁵⁾ According to the Malikis: *“Jihad is the most important action every year, even if one fears, like visiting the Ka'ba; a collective obligation, even if with an unjust ruler: on every free male, an accountable and capable one.”*⁽¹²⁶⁾ According to the Hanbalis: *“It is a collective obligation, unless besieged or surprised by the enemy, or if the call to arms is general; then it becomes an individual*

⁽¹²²⁾ The believer struggles with his sword and his tongue. Sahih Ibn Hibban - 4617.

Strive against the polytheists with your money, your souls, and your tongues. Narrated by Ahmad (11992), Abu Dawud (2504), Al-Nasa'i (3096), and Al-Darimi (2475).

⁽¹²³⁾ Al Umm in the Jurisprudence of Imam Al-Shafi'i, the book of Jizyah, the origin of the obligation of Jihad.

⁽¹²⁴⁾ Quoted from The Crown and the Wreath for Khalil's Summary, the book of Jihad and the rulings of competition, chapter on Jihad and its rulings.

⁽¹²⁵⁾ Al-Samarqandi, The Masterpiece of Jurists, the book of expeditions.

⁽¹²⁶⁾ Khalil Ibn Ishaq Al-Jundi, Op. cit., the book of Jihad and the rulings of competition.

*obligation. No one can volunteer for it without the permission of their Muslim parents, and it is recommended to guard the frontiers to intimidate the enemy. The minimum duration is one hour, and the maximum is forty days. It is the duty of the leader to prevent the spineless and the trembling, and it is the duty of the army to obey him and be patient with him”⁽¹²⁷⁾ In Shafi'i jurisprudence: “Rulings of Jihad: which means fighting in the way of Allah, and the related rulings; the default ruling before consensus is the verses such as the saying of Allah: ‘Fighting is prescribed for you, and ye dislike it; the saying of Allah: ‘And fight the Pagans all together as they fight you all together; and the saying of Allah: ‘seize them and execute them wherever you may find them. In addition to narrations like the two Sahihs: *I have been commanded to fight the people until they say there is no god but God, and: A morning or a late morning in the path of God is better than the world and what is in it.*”⁽¹²⁸⁾*

Ibn Rushd mentioned: “*The comprehensive statement regarding the principles of this chapter is summarized in two sentences: The first sentence is about knowing the pillars of war. The second is about the rulings of the wealth of the warriors if it is possessed by Muslims.*”⁽¹²⁹⁾

In conclusion, Islamic jihad presupposes a person’s conversion to Islam before anything else, and then jihad is for the sake of God. That is, to make the word of God supreme, and not for a worldly purpose. The pinnacle of the hump of Islam is jihad against disbelievers with the sword, despite the importance of jihad with the tongue and money. Jihad is not governed by a specific time, but rather according to the hadith: **Jihad will continue until the Day of Resurrection**. So -in practice- jihad in Islamic thought means fighting disbelievers with armed force, and this is the meaning in which the word is used by reputable jurists and Islamic public opinion in general, ancient and modern. The religious meaning of the word jihad is not hidden, which means religious fighting and

⁽¹²⁷⁾ Abdul Qadir Badran, The Book of the Most Concise Briefs in Jurisprudence According to the Doctrine of Imam Ahmad Ibn Hanbal, The book of Jihad.

⁽¹²⁸⁾ Al-Khatib Al-Shirbini, Persuasion in Resolving the Words of Abu Shuja', the book of Jihad rulings.

⁽¹²⁹⁾ The Beginning of the Diligent and the End of the Frugal, the book of Jihad.

not fighting in the sense of war for “worldly” purposes. Jihad must be against disbelievers and for the purpose of supporting Islam, without any goals, such as seizing land, money, etc. This is the meaning in which it is presented theoretically in Islam.

Jihad in this sense has been divided into two types: the jihad of defense, and the jihad of conquest.

The Jihad of defense is recommended if disbelievers take control of Muslim countries or prepare to fight them, then Muslims must fight them until their evil and their plots are repelled. This is an individual obligation for Muslims according to the consensus of scholars. So the people of the country in question must practice it as well as those around them, so that the circle expands to those who are further away from them and who have the ability to do so. This is what is considered by a few moderate advocates of Islam, or those among the Sunnis who are trying to modernize it, to be the only Islamic jihad.

As for the jihad of conquest: as explained in brief by Safar Al-Hawali; *“it is the best jihad, which is to call and establish the religion of God within ourselves, and establish it in our society, then we go out and conquer communities and open countries to adhere to the religion of Islam, submit to it, and submit to its rulings.”* ⁽¹³⁰⁾

The legitimacy of this jihad, or invasion, is mentioned explicitly in the authentic hadith: **Whoever dies and does not invade, and does not speak to himself about it, dies on a branch of hypocrisy. Ibn Sahm said: Abdullah Ibn Al-Mubarak said, “So we see that this happened during the time of the Messenger of God. (Sahih Muslim – 4887). The earth was folded to me all, so that I could see its east and west, and I was given the yellow or red and white treasures, meaning gold and silver (Sunan Ibn Majah – 3952). Fight in the name of God and for the cause of God, and fight those who**

⁽¹³⁰⁾ The Current Ruling on Jihad. The source is a lecture “Muslims’s Duty before God’s Blessings.”

disbelieve in God. Do not exceed, do not act treacherously, do not mutilate, and do not kill an infant (Musnad Ahmad - 17754). This type of jihad is a collective obligation, so if it is carried out by those Muslims who are able, it is waived for the rest. ⁽¹³¹⁾

Most Imamis Shi'ite jurists believe that jihad is conditional upon the presence of the infallible Imam. He has been absent since 932 AD, and his name is Muhammad Al-Mahdi Ibn Al-Hasan Al-Askari. He is the only one who has the authority to issue the order to offensive jihad when he appears. Therefore, the Iranians did not call their war against Iraq a jihad, but rather an imposed war, which is an expression that is synonymous -in our estimation- with a defensive jihad.

On the other hand, senior Sunni jurists are unanimously agreed on the legitimacy of offensive jihad against the enemy, or invasion, and none of them is satisfied with defense alone. Jurists, scholars, preachers, activists, and others of all stripes are almost unanimous in the paramount importance of fighting to disseminate Islam. The more moderate opinion claims that fighting is only legitimate after every attempt has been made to convey the message peacefully:

Al-Shafi'i said (simplified presentation): The Imam of Muslims must invade countries of polytheists when he is able to defeat the enemy. If Muslims are strong, I think a year should not pass without them having an army or a raid in the lands of the polytheists closest to the Muslims. They must also continue the invasion against those whom they fear to spite. I only said that because since jihad was imposed on the Messenger he would wage wars by himself, or by assigning someone else, one or two raids per

⁽¹³¹⁾ Uthman Ibn Juma Damiriyah addressed the issue of Jihad and its motives in Islam, whether in the sacred texts or jurisprudence, presenting a wonderful and very clear presentation, well supported by the sacred text, and opinions of jurists and Islamic intellectuals, in: The purpose of Jihad in Islam.

year, and sometimes he did not do that despite his ability to do so, but he relaxes and practices preaching. ⁽¹³²⁾

The doctrine of the Hanafis does not differ. This is a simplified presentation: As for what is obligatory for the Muslim invaders toward the disbelievers if the message of Islam has not reached them, they must begin by verbally calling them to Islam. It is not permissible for them to engage in fighting before extending this call, even though the disbelievers are required to believe based on reason alone, and thus deserving to be killed for their lack of faith. However, God prohibited fighting them before the Prophet was sent and the call reached them, as a blessing and gift from Him. Despite the lack of a valid excuse, as there are rational evidences of the Truth, God favored them by sending messengers to remove any doubt or excuse they may have had. This was to prevent them from saying, “*Our Lord, had you not sent us a messenger so that we might follow your verses.*” Fighting was not imposed for its own sake, but rather to call to Islam. There are two forms of calling: one with the hand and one with the tongue, which is conveying the message. The latter is easier than the former, as fighting involves risks to life, soul, and wealth, while conveying the message does not. If the goal can be achieved through the easier form of calling, it should be done first. Once the call has reached them, it is permissible to engage in fighting without repeating the call, as the proof has been established and there is no excuse after the initial invitation. However, it is preferable to renew the invitation before resorting to fighting, in hopes of a positive response. ⁽¹³³⁾

As for Al-Mawardi, who is the most important Islamic political theorist, He said: “*The polytheists in the land of war are two: A group of them were invited to Islam, but they abstained from it and rejected it. The commander of the Islamic army has two options in fighting them: either*

⁽¹³²⁾ Al-Umm, The Book of Jihad, Branching out the Obligation of Jihad, 4, p. 177.

⁽¹³³⁾ The Masterpieces of Skills in Organizing the Laws, part 7, p. 100.

*keeping the polytheists confined in their homes day and night, threatening them with fighting and burning, or warning them of war and calling them to fight. The second group has not yet been invited to Islam, and it is said that they are few today because God has revealed the call of His Messenger, unless there are people behind those facing us from the Turks and Romans in the outskirts of the East and the farthest parts of the West. If we do not know them, it is forbidden for us to undertake to fight them suddenly and abruptly by killing and burning them before the call to Islam has been revealed to them, informing them of the miracles of prophethood, and presenting the evidence that would lead them to the right path. If they persist in disbelief after the call has been made to them, then they should be fought against, just like those to whom the call had reached. God Almighty said: *Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious.*"⁽¹³⁴⁾ Ibn Rushd's presentation indicated the same thing.⁽¹³⁵⁾ The purpose of Jihad of conquest is to remove the obstacles placed by the disbelievers to the dissemination of Islam.⁽¹³⁶⁾*

Ibn Qayyim Al-Jawziyyah was very clear and frank in stating the role of jihad by the sword, considering that arguing is necessary and convincing for rational people. However for those who do not respond to the arguments, the sword is more appropriate. He stated: *"God has commanded that disbelievers be argued with after calling them to establish the argument and remove the excuse so that whoever is destroyed will perish on the basis of proof, and the one who lives will be saved on the basis of clear evidence. The sword only came as an outlet for the argument, correcting the stubbornness, and putting an end to the ungrateful...God Almighty said: The religion of Islam was established by the guiding Book and was implemented by the sword."* Then he added from the poetry of Abu Tammam:

"This is the cure for the disease from every scholar,

⁽¹³⁴⁾ Royal Rulings and Religious Mandates, part 4, appointing a leader for the Jihad, p. 72.

⁽¹³⁵⁾ Ibn Rushd, Op. cit., the book of Jihad, chapter 4, conditions of the war.

⁽¹³⁶⁾ Refer to Hasan Al-Banna: Peace in Islam, chapter titled: The purposes of war in Islam (the book is originally part of the messages of Hasan Al-Banna).

and this is the cure for the disease from every ignorant person.” ⁽¹³⁷⁾

After the Islamic call became widespread, rejecting Islam by disbelievers became a refusal of Allah’s religion, rebellion against Him, and following the devil. Therefore, jihad became necessary, whether by calling, spending money, by fighting to impose a tribute, or by killing the disbelievers who reject Islam or submitting them to Muslims. In the hadith: **I was sent with the sword before the day of resurrection, so that God alone will be worshiped with no partner; my livelihood will be placed under the Shade of my spear, and humiliation will be imposed on whoever disobeys my command** (Musnad of Imam Ahmad - 5107). The Qur'an calls for fighting disbelievers closest to the Muslims: **Believers, fight those of the disbelievers who are next to you, and let them find you tough** (Surah 9: 123). Most interpretes have agreed that the meaning of “next to you” is the closest to the furthest in place, or home and lineage, ⁽¹³⁸⁾ as Al-Baghawi said, for example. The Qur'an is also clear in defining the goal of Islamic advocacy: **He is the one who sent His messenger with guidance and the true religion to make it prevail over all other religions; even if the polytheists dislike it** (Surah 61: 9).

The opinion that Islamic jihad is only to defend the house of Islam against the aggression of disbelievers, that is, denying the offensive jihad, has little support among jurists and preachers. Many Islamists, even moderate ones, have confronted this trend with criticism and censure on many occasions. For example, Sayyid Qutb harshly criticized this opinion, strongly defending the inherent right of Islam to establish its own system to include all of humanity, Muslims and non-Muslims, through jihad, with the intention of conquest. He literally said: *“Some Crusaders and Zionists deliberately accuse Islam of being a religion of the sword and claim that it spread by the*

⁽¹³⁷⁾ Guidance of the Perplexed in Answers to Jews and Christians.

⁽¹³⁸⁾ Qur'an Interpretations by Ibn Katheer, Al-Zamakhshari, Al-Qurtubi, Al-Baghawi, Al-Sa'di, as well as Al-Shafi'i in: “Provisions of the Holy Quran.”

sword. Among us, there are defenders of Islam who refute this accusation. However, in their fervor to defend Islam, they diminish the value of jihad, narrow its scope, and apologize for any military operations as merely defensive actions. They forget that Islam, as the final divine message to humanity, has the inherent right to establish its own system on earth. This system should benefit all of humanity, allowing individuals to freely choose their beliefs without coercion. Establishing the Islamic system for the benefit of all, regardless of faith, requires jihad to establish and maintain this system.”⁽¹³⁹⁾ Hasan Al-Banna also cited the hadith that says: **Whoever dies without fighting or intending to fight will die a death of Jahiliyyah**, in his discussion of the concept of Jihad, as he perceives it.⁽¹⁴⁰⁾ Mustafa Mashhour did the same thing: *“Jihad is not only to repel harm but also to establish the Muslim state. It should be known that jihad and the preparation for it are not just to defend against aggression and harm from the enemies of God, but also to complete the important mission of establishing the Islamic state, empowering the religion, and spreading Islam worldwide. The magnitude of this mission necessitates preparation and the time and effort required for it. Time is not measured by individual lives but by the rebuilding of nations and the promotion of advocacies ... The struggle between Truth and falsehood will persist, with the scope expanding, the banners of jihad rising, God’s victory descending upon His faithful servants, and martyrs being taken until God’s victory is achieved and His religion is established on earth, God willing.”*⁽¹⁴¹⁾ Among the basic slogans of the Muslim Brotherhood are: Allah is our goal, the Prophet our leader, the Qur'an our constitution, Jihad our way, and death for the sake of Allah is our highest aspiration. The same doctrine was followed by Maududi, Sayyid Qutb, and of course all the “revolutionary” movements in Islam.

From time to time, intellectual battles take place between moderates and extremists over the details of jihad. Among them is when it becomes an individual obligation, and how important parental consent is, which is not our concern here. What is agreed upon is the virtue of fighting disbelievers in general, whether the

⁽¹³⁹⁾ Characteristics of the Islamic Perception and its Components, pp. 7-8.

⁽¹⁴⁰⁾ Messages of Imam Hasan Al-Banna, the message of teachings, al-Jihad.

⁽¹⁴¹⁾ Jihad is the Path.

disbelievers or Muslims are the initiators of the attack. In both cases the matter is a defense of religion. This is because establishing disbelief is, in itself, an aggression on the part of disbelievers against God. Aggression may not always be armed; it can take the form of defaming religion, attacking Shari'a in the media, and ultimately establishing ruling systems and following pre-Islamic ignorant doctrines and traditions, which is considered an aggression against the sovereignty of God, and a usurpation of the divine right to rule the world, according to an expression used by Sayyid Qutb. The existence of free disbelievers far from the hands of Muslims and outside the rule of God necessarily includes a state of aggression on their part against believers. They are necessarily enemies: **The disbelievers are your manifest enemies** (Surah 4: 101).

Actually, the jihad of defense, or defending Islamic countries, does not require sacred texts, encouragement, or promises of Paradise. This is because self-defense is instinctive and occurs spontaneously. When it comes to motivating and praising Islamist militants, the most logical approach in life would be to encourage them to invade and attack disbelievers. Therefore, Jihad -in practice- is conquest. Defensive war, or defensive jihad, is not considered jihad because it does not need an obligation as it happens instinctively. On the other hand, invasion is seen as an obligation and a religious duty to disseminate the word of Islam. If Muslims are tasked with invading, it is logic that the invaders must also defend themselves. In the words of Sheikh Salman Al-Awda, a hardline Wahhabi preacher: *“Animals defend themselves; does self-defense need legislation?”*

The jihad of the People of the Scripture is superior to the jihad of the polytheists. According to the Prophetic hadith stated in Sunan Abu Dawud (2488): **A woman named Umm Khallad came to the Prophet asking about her son who had been killed. The Messenger said to her: May God bless your son; He has the reward of two martyrs. She said: Why is that, O Messenger? He said: Because he**

was killed by the People of the Scripture. Hasan Al-Banna commented on this hadith saying: *“This hadith indicates the obligation of fighting People of the Scripture, and that God doubles the reward of whoever fights them. Fighting is not only for the polytheists but for everyone who does not submit to Islam.”* ⁽¹⁴²⁾

Islamic jurisprudence generally does not prohibit actions such as seizing land or plundering money if the goal is to strengthen the advocacy and advance the dissemination of the religion of Truth in the context of invading the land of disbelievers to annex it to the house of Islam. This opinion is not only held by hard-line jurists, but also by the most moderate ones.

According to the Hanafis, it was mentioned that jihad in Shari'a law means killing disbelievers and similar actions like beating them, plundering their money, demolishing their temples, and breaking their idols. What is meant is jihad in strengthening the religion by fighting warlike people, dhimmis, apostates, and transgressors, by starting to fight after delivering the call. If they do not fight the Muslims, then the Imam must send an expedition to the war house once or twice every year, and Muslims have to support him unless he takes the land tax, and if it was not sent to him, he will carry the entire sin. ⁽¹⁴³⁾

In Islamic tradition, jihad is considered superior to any other action, and the income derived from spoils and booty of war is considered the noblest of earnings, more honorable than income from productive work. The previously mentioned hadith alluded to this: **I was sent with the sword**, and it was explained in Fath al-Bari (An Explanation of Sahih Al-Bukhari): *“In the hadith, there is a reference to the virtue of the spear, to the permissibility of spoils for this community and the fact that the provision of the Prophet was allocated to it and*

⁽¹⁴²⁾ Messages of Imam Hasan Al-Banna, message of jihad.

⁽¹⁴³⁾ Quoted briefly from Abd Al-Rahman Ibn Sheikh Muhammad Ibn Suleiman, Majma' al-Anhar fi Sharh Multaqa al-Abhur (Explanations of the Hanafi Jurisprudence), the book of expeditions

not to other gains. For this reason some scholars said that it is the best of earnings, and what is meant by humiliation is paying the tribute” ⁽¹⁴⁴⁾ It was stated in another hadith: **If you ...and satisfied with the crops and abandon jihad, God will inflict upon you humiliation that He will not remove until you return to your religion** (Musnad Ahmad - 5553). This is why the Companions disliked entering the land of Kharaj for agriculture because it distracts from jihad. It is recorded in history that Umar Ibn Al-Khattab prevented Muslim invaders from working in agriculture so that they would not slacken in seeking jihad. ⁽¹⁴⁵⁾

Islamic advocacy is therefore, a process of struggle, not merely an action of advice and guidance. It does not stop at the limits of the call but rather goes beyond to remove its obstacles by all means, including force and control over non-Muslim countries, imposing tribute on disbelievers, removing disbelieving governments, and suppressing everyone who attacks Islam, whether by word or by force. Therefore, Islam cannot coexist with a disbelieving society having values and principles of disbelievers. Rather, it must change them. Hence, the true Muslim does not live in harmony with the reality of disbelief but rather lives in a struggle against it and does not reconcile with its reality except after changing it to an Islamic one. This is what Islamic thought provided, ancient and modern.

⁽¹⁴⁴⁾ Ibn Hajar Al-Asqalani, an Explanation of Sahih Al-Bukhari, book of expeditions, what was said about spears.

⁽¹⁴⁵⁾ Quoting Abu Al-Faraj Ibn Rajab Al-Hanbali, The Noteworthy Wisdoms from the Saying of the Prophet: *“Makhul said: When Muslims came to the Levant, the crops of the Hula were mentioned to them, so they planted. This news reached Umar Ibn Al-Khattab, and he ordered that their matured crops, ready for harvest, be burnt. He then wrote to them: God has placed the livelihood of this community in the tips of its spears and under its blades. If they sow, they will be like other people. Al-Baydawi narrated with his chain of transmission on the authority of Umar that he wrote: Whoever is satisfied with crops and acknowledges them, the jizyah (tribute) will be imposed on him. When some asked about taking a farm for the children, he responded: We did not come as farmers, but we came to kill the people of agriculture and eat their crops.”*

However, there are recent trends that are trying to go beyond the idea of offensive jihad in favor of coexistence with disbelievers. But most advocates of this talk are just rearranging priorities, including Al-Qaradawi, and even the Islamic Group in Egypt, which issued an initiative to stop violence in 1997 for tactical reasons related to what it considered to be transmitted interest,⁽¹⁴⁶⁾ as is clear in the content of the initiative and the rest of the review books issued by the group.⁽¹⁴⁷⁾

Karam Zohdi, one of the most influential leaders of the Islamic Group in Egypt, has stated more than once that fighting is not an end in itself, and if it is proven to fail in achieving the goals, it must be turned to other means. While there are a few more enlightened and secular thinkers who call for going beyond that story in principle, they have no large audience. In general, the invasion projects themselves do not enjoy, at the present time and many decades ago, any significant popularity amidst Muslim public opinion, despite the propaganda of the Muslim Brotherhood and the saints of jihad. The matter is related to the actual state of the

⁽¹⁴⁶⁾ It is an interest that the Shari'a has not witnessed as being considered or cancelled.

It is divided into five sections.

1. That is due to preserving the debt.
2. That is related to self-preservation.
3. That is related to preserving the mind.
4. That is related to preserving the offer.
5. That is related to preserving money.

⁽¹⁴⁷⁾ The initiative to stop violence was presented briefly at the link:

http://www.murajaat.com/Books/mobadert_wagf_alonf.doc

The other four booklets on retreat from violence by the Islamic Group are published on the following links:

http://www.murajaat.com/Books/mobadert_wagf_alonf.doc

www.murajaat.com/Books/hormet_alglo_fi_aldain.doc

http://www.murajaat.com/Books/taslet_alathow.doc

http://www.murajaat.com/Books/alnosh_w_altbain.doc

international balance of power, the realistic problems facing Muslims, and their drowning in the problems of daily life. It is not imagined that anyone who calls for an invasion of disbelievers today will enjoy in practice any support by the Muslim public opinion. However, the idea is rooted in Islamic culture that conquest is a great act, and subjugating disbelievers is a sacred religious duty. Therefore, Islamic peoples are still proud of the happy past of the vast conquests carried out by the Community of Islam in ancient times. Moreover, they still revere to the core the invading leaders who conquered the lands of disbelievers, such as Khalid Ibn Al-Walid, as well as the caliphs who expanded the borders of the House of Islam, such as Umar and Uthman, etc.

A major shift has been noticed recently in the use of the concept of jihad, from the meaning of invasion, to the meaning of defending the lands of Islam, both near and far. Thus, the priority of jihad's aim has changed. During the era of Islam's prosperity, the focus was on offensive jihad, and there were one or more Islamic States. However, with the disintegration of the state and the exposure of the lands of Islam to ancient invasions and modern colonialism, defending the lands in various Islamic countries became a priority, such as jihad in Palestine, Chechnya, and Afghanistan.

Recently, the idea of jihad against Muslim rulers who do not adhere to Shari'a has gained interest among both jihadists and moderates. They refer to the previous fatwas of Ibn Taymiyyah regarding jihad against Muslim Tatars, whose adherence to Islamic obligations and laws was questioned despite claiming to be Muslims. Ibn Taymiyyah called for fighting against them after they occupied much of the land of Islam. ⁽¹⁴⁸⁾ Therefore, the issue of declaring governments and sometimes entire Islamic societies as disbelievers holds importance in the thought of extremists,

⁽¹⁴⁸⁾ Collection of Fatwas, Volume 28, and the Great Fatwas, 3, p. 534 ff.

reminiscent of the Kharijites, ⁽¹⁴⁹⁾ who considered those committing major sins as disbelievers, justifying their fight against Muslim rulers. Consequently, jihadists are often accused of adhering to Kharijite ideology.

Despite this transformation, there has been no cognitive break with the idea of invasion among Islamists, even among moderates who claim to be merely rearranging priorities. Secular Muslims, who view jihad as solely for defense, are excluded from this perspective.

Chapter Six: For the Sovereignty of Islam

We agree with the most extreme nationalists in their love for the country and their commitment to its liberation and progress. We support anyone who sincerely strives for these goals. It is important to note that while their mission may end with the liberation of the country and the restoration of its glory, for the Muslim Brotherhood, this is just one part of the journey or a single stage. After that, they must work to raise the flag of the Islamic nation in every corner of the earth and allow the banner of the Qur'an to flutter everywhere

Hasan Al Banna

⁽¹⁴⁹⁾ This is an extremist sect that emerged in the early history of the Islamic State after Muhammad's death, during the reign of the 4th caliph. They believed that any Muslim, irrespective of his descent or ethnicity, is qualified for the role of caliph, provided he is morally flawless. It is the duty of Muslims to rebel against and depose caliphs who commit a major sin. Most Kharijite groups branded as unbelievers those who had committed a grave sin, and the most militant declared killing of such unbelievers to be licit, unless they repented.

The final victory of Islam is inevitable, not only according to what is stated in the sacred texts, but also because all Muslims, ancient and modern, are certain of the validity and inevitability of this prophecy. It is a divine promise, and only a matter of time before it is fulfilled: **It is He Who has sent His Messenger with Guidance and the religion of Truth, so that he may cause it to prevail over all other religions, however hateful this may be to the polytheists (Surah 61: 9).**

It is also stated in Sahih Muslim - 7207: **The earth was folded to me all, so that I could see its east and west, and I was given the yellow or red and white treasures, meaning gold and silver - I was sent with comprehensive speeches and supported with terror. While I was sleeping, the keys to earth's treasures were brought to me and placed in my hand (Al-Bukhari - 6861, Sahih Ibn Hibban - 6254).** And in Musnad Imam Ahmad - 22726: **The easts and wests of the earth will be opened to you, and its inhabitants will be in Hell, except for those who fear God and embrace the Truth. And in the Musnad of Imam Ahmad – 16632: This matter will reach as far as night and day have reached (= everywhere), and God will not leave a House of turf or wool without this religion entering it with the honor of the mighty, or the humiliation of the humble, with which God honors Islam, and with humiliation, with which God humiliates disbelief. In the same Musnad (23429): There will not remain on the surface of the earth a house made of mud or wool but God will enter the word of Islam into it, with glory or humiliation. God will either exalt them and make them among its people, or humiliate them and they will be submitted to it (meaning the word of God). The same hadith was repeated in Sahih Ibn Hibban - 6585, and elsewhere.**

At the beginning of his invitation, according to Muslims' belief, the Prophet of Islam asked the Quraysh to follow him, promising them enormous gains: **I want to focus on one word that the Arabs believe in and the non-Arabs pay tribute to them with it. They**

asked: What is it? He responded: Ten things. They asked: What are they? He said: There is no god but Allah. They responded by standing up, shaking their clothes, and saying: Make the gods one god! This is indeed a strange thing. He continued reciting until he reached the point: They have not yet tasted My Punishment! (Musnad Ahmad – 3417).

The beginning, then, according to public and intellectual belief, was seducing the Quraish to dominate the world, which developed into Muslim' domination. After the establishment of the state of Medina, the idea of Quraysh dominance was overcome, and seduction began to be directed at Muslims, regardless of their ethnic origin. The world under Islam is no longer divided into Arabs and Ajam, but rather into Muslims and disbelievers. Islam has decided that Muslims should control the world, not for a worldly purpose, but allegedly so that the word of God will be supreme. Even the funds collected from others must be spent for the sake of God and in accordance with His law. This is the goal that Islam has set, meaning that seizing funds and property and conquering disbelievers is not a goal in itself, but rather a noble goal, which is to achieve the supremacy of Islam, represented, in practice, without a doubt by Muslim' sovereignty.

Muslims, according to the Qur'an, must be uppermost (Surah 3: 139, 47: 35). And because they are the best community brought forth for mankind, it is their duty and also their right to be the most honored, and thus to have the upper hand, whether in Islamic countries or at the world's level. It is out of question that the sovereignty of Islam is inseparable from the sovereignty of Muslims, and cannot be achieved without it.

The legal relationship between Muslims and disbelievers can be summarized as follows:

Globally:

Disseminating Islam:

The concept of jihad includes defending the land of Islam against any attack or external threat, as well as actively working to disseminate Islam in disbelievers' lands through various means, without imposing belief. It is enough to remove obstacles to the propagation of the message, even by force. Therefore, the idea of invading disbelievers' lands holds a significant place in Islamic culture. Despite attempts by moderates to deny this, sacred texts, ancient and modern jurisprudence books, as well as textbooks and sermons of religious leaders are filled with praise for the concept of invading disbelievers' lands and pride in the Islamic empires past glory, which spanned from Europe to China and collected tribute from many known countries during its peak. The tone of this call intensifies when Islamists are gaining strength. Yet some tend to portray themselves as victims when faced with attacks from disbelievers. Criticism from innovators is rare, and most are labeled as heretics by public opinion in the Islamic world, which is generally resistant to any critique of past Islamic invasions, even though invasions are not currently advocated as a project for action. Let us briefly examine Hasan Al-Banna's views, the founder of the Muslim Brotherhood and their primary ideologue, on the objectives of war in Islam:⁽¹⁵⁰⁾

A. Repelling aggression and defending one's family, self, wealth, homeland, and religion.

B. Ensuring freedom of religion and belief for believers who are targeted by disbelievers trying to sway them from their faith.

C. Safeguarding the message until it reaches everyone and their stance on it is clearly defined, as Islam is a comprehensive social reform message embodying the best principles of Truth, goodness, and justice, directed toward humanity. Therefore, every barrier hindering its dissemination must be removed, and the stance of individuals and nations after receiving this message must be known.

⁽¹⁵⁰⁾ Messages of Imam Hasan Al-Banna, the message of Jihad.

According to this definition, the treatment of Islam and its followers toward others is as follows: believers are their brothers; the covenanted have their covenant, grant rights to those under protection, and deal with enemies who engage in hostilities or treachery accordingly. If enemies cease hostilities, they are to be treated with peace; otherwise, they are to be fought in response to their aggression to ensure the unimpeded dissemination of Truth and to prevent threats and betrayal to their people. There is no compulsion for them to accept the message, and no attempt to coerce faith through force.

D. Disciplining covenant breakers or groups that transgress against the community of believers, rebel against God’s command and reject justice and reform.

E. Supporting oppressed believers wherever they may be and aiding them against oppressors.

He also directly supported the idea of invading and occupying the lands of the disbelievers: *“And if they mean by patriotism to conquer the countries and rule the land, then Islam imposed that and directed the conquerors to the best colonization and the most blessed conquest, for that is the Almighty’s saying: Fight them until there is no more oppression, and submission is made to God alone (Surah 2: 193).”*⁽¹⁵¹⁾ He specified in his famous messages that the ultimate goal of his call was global unity, based on the principles of Islam, and he openly called for the conquest of the world and the restoration of Islamic colonies,⁽¹⁵²⁾ including Egyptian colonies in Eritrea, Zela, Harar and Massawa.⁽¹⁵³⁾

⁽¹⁵¹⁾ Ibid., our invitation.

⁽¹⁵²⁾ Ibid., message to the youth.

⁽¹⁵³⁾ Ibid., at the meeting of heads of regions and Jihad centers held in Cairo on September 8, 1945, it was stated: *“After that, we want our southern borders to ensure that our rights are preserved in Eritrea, then Zela, Harar, and the Upper Nile. Those areas whose soil was mixed with the blood of the Egyptian conqueror, constructed by the Egyptian hand, and the Egyptian flag fluttered in its skies. Then it was usurped from the body of the homeland unjustly and*

The same doctrine was supported by Mustafa Al-Siba'i (a senior Muslim Brotherhood member in Syria - deceased), who said: War is a battle waged by Islam to liberate the community from external aggression, and to secure religious freedom and social justice for all peoples.⁽¹⁵⁴⁾ Islamic scholars agree that Surah 9 is the last Surah of the Qur'an, (in addition to Verse 281 of Surah 2 and the last verse in Surah 4.⁽¹⁵⁵⁾ Its verses have abrogated previous verses, or completed their provisions, according to another opinion of those who reject the idea of abrogation.⁽¹⁵⁶⁾ Regardless of how this is historically true, this idea is completely entrenched in Islamic culture. As for Surah 9; called "Repentance," it is also known as: the Surah of Dispensation – the Surah of Torment, and many other names which carry the meaning of Islam's oppression of disbelievers in one way or another, according to statements of various scholars. This is the Surah that calls on Muslims to break treaties and fight disbelievers everywhere to compel them to submit to their authority, either through belief or by paying tribute. It is noted that most contemporary moderates, in their attempts to respond to those who accuse Islam of aggression and hatred of others, avoid citing Surah 9. They resort to Surahs and hadiths that are considered in the Islamic heritage to be either historically precedent, abrogated, partial rulings completed by Surah 9, or

aggressively and there is no international agreement or legal status that gives the right to it to anyone other than Egypt, even if others refuse that. It is our duty not to receive the borders of our country from others and to return to our history in that regard and to see what a heavy price we paid in blood and lives for the sake of securing our borders is not for colonial ambitions or geographical gains, but for vital necessities that cannot be circumvented or exceeded."

⁽¹⁵⁴⁾ The System of Peace and War in Islam.

⁽¹⁵⁵⁾ The Reasons for the Revelation, by Nisaburi.

⁽¹⁵⁶⁾ Some Muslim scholars reject the idea of abrogating the sacred statements, meaning abrogating rulings. This includes Ibn Bahr (Abu Muslim Al-Isfahani) and modern scholars such as Rashid Rida, Muhammad Al-Ghazali, Mahmoud Shaltut, Ahmad Subhi Mansour, Muhammad Al-Khudari, Muhammad Abu Zahra, and Sayyid Qutb.

appropriate for conditions of vulnerability, according to the perception of those who are conservative or reject the idea of abrogation. They also seek help from verses and hadiths that call for peace and coexistence with others, argue with wisdom and beautiful preaching, offer people the freedom of belief, and recommend the People of the Book and even the rest of disbelievers who have not been hostile to Muslims. It is, of course, an attempt to adapt to contemporary international conditions. Therefore, the jihadists are more sincere and consistent.⁽¹⁵⁷⁾ Examples of this significance include the fact that there are now those who call for limiting jihad to defensive jihad and postponing the offensive due to the weakness of Muslims. There is also the production of what is called the jurisprudence of priorities, to reconcile the current weakness of Muslims with their goals of making Islam the supreme word in the world.⁽¹⁵⁸⁾

Most interpreters have exegated the verse of the sword: **When these months of grace are over, slay the idolaters wherever you find them, and take them captive, besiege them, and lie in wait for them at every conceivable place. Yet if they should repent, take to prayer and pay the zakāt, let them go their way** (Surah 9: 5), as it abrogated all conciliation between Muslims and disbelievers. Among them is Ibn Katheer who said: *“This noble verse is the verse of the sword in which Al-Dahhak Ibn Muzahim said: It abrogates every covenant between the Prophet and any of the polytheists, and every covenant and every*

⁽¹⁵⁷⁾ “The Absent Duty” by Muhammad Abdel Salam Farag, who was executed along with the four who assassinated President Sadat, is a clear and frank constitution for Jihadists who are not interested in twisting and “taqiyya” like moderate Islamists.

⁽¹⁵⁸⁾ Al-Qaradawi, for example, talked about Jihad not denouncing the idea of offensive Jihad but freezing it on the basis that there are now no obstacles to disseminating Islam in the world through peaceful advocacy, as governments allow pluralism and means of communication are available. His words certainly include that if the peaceful call is obstructed, there will be justification for invasion. He also did not denounce the idea of invasion in itself but rather emphasizes that it is no longer necessary now (in fact, it is no longer possible at all), refer to “Jurisprudence of Priorities,” p. 61.

period.” Al-Awfi said: On the authority of Ibn Abbas, in this verse none of the polytheists has a covenant or protection since the revelation of Surah 9. Some of those who reject the idea of abrogation believe that *“every verse can be applied, but the wise man is the one who knows the circumstances in which the verse can be applied.”* ⁽¹⁵⁹⁾ Most interpreters followed the example of Ibn Katheer, including Al-Qurtubi, Al-Tabari, Al-Baydawi and Al-Alusi, except that some restricted the matter to the polytheists of Mecca, such as Ibn Al-Arabi. ⁽¹⁶⁰⁾ In this verse there is evidence that the tribute is not accepted from polytheists. Rather, they have a choice between Islam and death. In history, Muslim conquerors did not routinely practice acts of genocide against polytheists, but rather they were mainly practiced against those who strongly resisted the invasion, which indicates that they considered the verse of the sword applicable to Arab polytheists only. The rest of the polytheists were treated as People of the Scripture, and the tribute was taken from them. This was explained by the fact that Arab polytheists were originally of the Hanifi religion; Islam, but they apostatized and worshiped idols. ⁽¹⁶¹⁾ So they are treated as apostates and not just polytheists, hence the punishment for apostasy is applied to them. For the same reason, some believed that the tribute should not be taken from them (i.e. non -Arab polytheists), but rather that they should have the choice between Islam and death, which was not the opinion of the majority.

⁽¹⁵⁹⁾ According to what Muhammad Al-Ghazali stated in his book: “How to Deal with the Qur'an,” p. 75.

⁽¹⁶⁰⁾ He stated: *“The Almighty’s saying: ‘So kill the polytheists’ is specific to every disbeliever in God, such as an idol worshipper, but in reality it is general to everyone who disbelieves in God. However, due to the strength of the word, its use is restricted to the Arab polytheists, to whom the covenant was made, and those of their kind,”* Rulings of the Qur'an, Surah 9.

⁽¹⁶¹⁾ The first person to introduce its worship, according to Islamic sources, was a person called Luhay Ibn Haritha Ibn Amr Ibn Amir Al-Azdi, and he was the grandfather of the tribe Khuza'ah). The book “Idols” by Al-Kalbi.

Sayyid Qutb clearly and boldly addressed the Islamic tactic in dealing with disbelievers: *“The temporary provisions mentioned have not been abrogated, so it is not permissible to act on them in any circumstance of the Muslim community after the revelation of the final rulings in Surah 9. The movement and reality faced in various circumstances, places and times determine -through the path of absolute ijihad- which rulings are most appropriate to adopt in a given circumstance, without forgetting the final rulings when the Muslim community becomes in a state that enables it to implement these provisions. This was the case when Surah 9 was revealed, and during the days of the Islamic conquests that took place based on these final rulings, whether in dealing with polytheists or the People of the Scripture.”* ⁽¹⁶²⁾

⁽¹⁶²⁾ In the Shade of the Qur'an, Surah 9. Sayyed Added at the same position: *“Some defeatist elements are overwhelmed by the pressures resulting from the desperate situation of present-day Muslims, who have nothing of Islam other than its name, and from the wicked attack by the Orientalists on the concept of jihād. Hence they try to find excuses by relying on provisional rulings and ignoring the true basis of the Islamic approach that moves forward to liberate mankind from servitude to other human beings, so that they can worship God alone. Its aim is to destroy tyrannical forces and regimes that force people to submit to a rule different from that of God and apply a law other than His own. Such defeatists quote verses like: If they incline to peace, then incline you to it as well, and place your trust in God (8: 61) As for those [of the disbelievers] who do not fight against you on account of your faith and neither drive you forth from your homelands, God does not forbid you to show them kindness and to behave toward them with full equity. (60: 8) Fight for the cause of God those who wage war against you, but do not commit aggression. Indeed, God does not love aggressors. (2: 190) God said about the People of earlier revelations, Let us come to an agreement which is equitable between you and us: that we shall worship none but God, that we shall associate no partners with Him, and that we shall not take one another for lords beside God. And if they turn away, then say, Bear witness that we have surrendered ourselves to God.”* (3: 64)

They go on to say that Islam, then, does not fight anyone other than those who fight against the people in the land of Islam, within its area, or those who threaten it from outside. They further cite the fact that the Prophet signed the peace treaty with the idolaters at al-Hudaybiyyah, and prior to that he had a treaty with the Jews and idolaters in Madinah. This defeatist logic means that Islam has nothing to do with the rest of mankind. It does not, or should not, care what deities they worship, or if one group of people are made lords over others, as long as it is safe within its own territory. This smacks of disrespect for Islam and God Almighty, resulting from a feeling of utter defeat.

What is worse is when these people feel unable to change the miserable conditions of today's Muslims, or face international forces hostile to Islam. They do not see that their weakness is the result of moving away from Islam. On the contrary, they persistently try to attribute their own weakness and defeat to Islam, the noble faith God has laid down for mankind.

* * * * *

Despite historical changes, the idea of conquest still holds respect in the consciousness of Muslims in general. However, the current focus is on defensive jihad rather than offensive jihad, which is more suitable for the weakness of the Islamic world and the aggression from disbelievers. Ideas of invasion are now being discussed in a defensive context. The concept of conquest and liberation of peoples remains in the background of Islamic thought, occasionally mentioned timidly in the writings of Islamists. The refusal to condemn the history of conquest and acknowledge the exploitative colonial nature of Islamic conquests is a common sentiment among Islamists and the public.

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*** The House of Islam and the House of Disbelief:**

Just as Islam divides humans into believers and disbelievers, and into the party of God and the party of Satan, it divides the earth into the House of Islam and the House of Disbelief, among other categories in between.

There is no specific definition in the sacred texts of the House of Islam and the House of Disbelief. Likewise, jurisprudence has not conclusively defined and agreed upon the meaning of the concept. There are many divisions and different definitions. Aside from the usual differences, the interest here is in pointing out that it has been established in Islamic jurisprudence and rooted in Islamic culture

The texts to which they resort are provisional ones, addressing a particular situation. The state of affairs they addressed may happen again. In such conditions, the provisional rulings may be applied because the Muslim community lives in a similar situation to the one they addressed the first time. But this does not mean that these are the ultimate rulings, and the approach they follow is the final one Islam provides. What it means is that the Muslim community needs to persist in trying to improve its situation, removing any impediments standing in its way, until it can apply the final rulings given in this last surah. Needless to say, these addressed a situation entirely different from that addressed by the provisional ones.”

for centuries that the world is basically divided into a land of Islam and a land of disbelief. The apparent meaning of this division is that the religious division of people is the main distinction in Islam (as opposed to class division, for example, in Marxist thought). Therefore, religion is the primary determinant of people's identity and belonging. Despite the division of the House of Islam into many states since the establishment of the Abbasid state, the belief that religion is the basic identity has remained prevalent. Even despite the wars that broke out between Muslim communities and groups, and the emergence of international camps, each of which included individual Muslims and nations, this belief has not change for a long time. On this basis, it is necessary, from an Islamic point of view, that Muslims in the House of war should struggle alongside Muslims in the House of Islam, even against the country in which they reside, meaning that they are a fifth column in their country in favor of the House of Islam. According to prevailing Islamic thought, this is not considered national treason, but rather a noble jihadist action, as the basic nationality in Islam is Islamic citizenship. Extremist Islamists and some moderates as well, especially non-Arabs, insist on being hostile to the nationalist idea. Most of them consider it a part of the Western conspiracy against Islam.

The broadest definition of the House of Islam is any place where the laws of Islam are prevalent, or any land where the laws of Islam are observed. Although the matter seems relative, as takfir has always been the easiest stance used by Muslims against each other and their countries as well, this definition is what all the famous Islamic jurists have agreed upon. The most tolerant of them in general are the Hanafis, who deem that the House of Islam ends when non-Islamic legislation takes control, such as the non-punishment of crimes like adultery, usury, and drinking alcohol, as well as the presence of a non-Islamic country between two Islamic

countries, or if Muslims are prevented from residing, or safety is denied to them.

A minority of them consider a country as a House of Islam if Muslims are able to perform their rituals and apply their Shari'a, even if it is not governed as a whole by the Shari'a of Islam. However, some jurists stipulated that the ruler be a Muslim, and others stipulated that the judge be a Muslim, or elected by Muslims.⁽¹⁶³⁾ Very rarely, more open-minded Islamists consider a country as a House of Islam if Muslims can practice their worship and call to Islam without hindrance. Accordingly, they currently consider Western countries to be part of the lands of Islam.

The House of Islam, according to all of these definitions is not necessarily fixed, but includes every land to which the conditions apply, including conquered lands. Thus, the House of Islam is determined by the last point where Islam is implemented.⁽¹⁶⁴⁾

Jihadists and extremists in general consider the House of Islam to be the one in which the Muslim state is established, where God's law dominates, His rulings are established, and Muslims take care of one another. Anything other than this is considered the land of war. A Muslim's relationship with it is either fighting or appeasement on a covenant, but not considered a House of Islam.⁽¹⁶⁵⁾

The most widely accepted definition of the House of Disbelief is that it is every place where the rulings of disbelief are in force, even if it has many or few Muslims. Due to the varying definitions of the

⁽¹⁶³⁾ Tamer Bagenoglu, the Rights of the People of Dhimmah in Islamic Jurisprudence.

⁽¹⁶⁴⁾ This thesis reminds us of a phrase attributed to Ben Gurion that Israel's borders are the last point at which an Israeli soldier stops.

⁽¹⁶⁵⁾ Sayyed Qutb, Milestones.

concept of the House of Islam, the House of Disbelief is everywhere that is not considered the House of Islam.⁽¹⁶⁶⁾

Jurists add what they call the House of Transgression, which is originally one of the Houses of the Muslims whose people rebelled against the imam. It was also described as the House of apostasy, which is originally a House of Islam whose people apostatized.⁽¹⁶⁷⁾

Disbelievers are divided into several categories, according to Ibn Qayyim (and this is accepted by the majority of jurists): either people of war or people of covenant. The people of the covenant are three types: 1. People of Dhimma (protection), 2. People of Truce, 3. People of Security.

Jurists have written a section for each category, such as a section on truce, a section on security, and a section on Dhimma. The words “Dhimma” and “covenant” originally refer to all of these. Likewise, the word reconciliation is similar to the word covenant and pledge. Stating that these are under the protection of someone means they are in their covenant and protected by him. In other words, he bound them to the contract, pledge, and covenant.⁽¹⁶⁸⁾

The types of disbelievers can be summarized in more detail as follows:

Section One: People of War:

They are the disbelievers who have not entered into the Dhimmah contract and do not enjoy the security of Muslims or their covenant. The blood and wealth of this section are permissible. So, it is allowed and permissible for a Muslim to kill a warrior disbeliever and take his property. The Sunnah of the

⁽¹⁶⁶⁾ Abbas Ali, Brigadier General Al-Zanjani, presented a detailed study on the division of the world from different Islamic points of view, which he summarized in six theories, entitled: The House of Islam.

⁽¹⁶⁷⁾ Abbas Ali Al-Zanjani, Dar Al-Ridda (the House of Apostasy).

⁽¹⁶⁸⁾ Rulings of the People of Dhimmah, p. 167.

Prophet has indicated this ruling, and Muhammad practiced this in his conquests with polytheists. The warriors are not necessarily those who actually fight but rather the people of the land of war who are able to fight, even if they do not start attacking Muslims. Additionally, the disbelievers who do not covenant with Muslims are considered people of war even if they want to live in peace.

Section Two: People of the Covenant

1. People of Dhimma:

They are the disbelievers who have declared their disbelief in the land of Islam, and are required to pay tribute and abide by the provisions of Islam. This division is inviolable in terms of blood and property, so it is not permissible for any Muslim to attack them because they are under the pledge and protection of Muslims.

2. Disbelievers of truce:

The non-Muslims with whom Muslims make a treaty to end the war for a specified period, for a benefit that the Imam consider, should not be in perpetual peace, because that would violate the essence of jihad. Muslims only make a treaty with them in a state of weakness. This treaty guarantees the safety of their lives and property during its period. As long as the treaty is in effect, it is forbidden for Muslims to attack them, as that would violate the covenant and agreements, which is prohibited: **O believers, fulfil your commitments** (Surah 5: 1). When the treaty ends, their status then becomes that of combatants, and their blood and wealth become unprotected. A truce is one of the deceptions of war, as described by Abu Hamid Al-Ghazali.

3. People of security:

They are the disbelievers who enter the land of Islam safely, such as businessmen, merchants, and people in industries and professions that Muslims need, as well as messengers sent from

other countries and refugees seeking safety. This section of disbelievers is inviolable in terms of blood and property as long as they abide by the agreements made between them and Muslims. While Islamic jurisprudence grants the Islamic State and its individuals the right to grant asylum to disbelievers, but this right is for the disbelievers who are nationals of the state; the people of the covenant, are exempted from this right and limited to Muslims only.⁽¹⁶⁹⁾ This means a diminution of the status and rights of the disbelievers who hold Islamic citizenship and directly means that they are just guests in their homeland, not its owners, as they cannot host disbelievers like them while a Muslim has this right.

Based on this division one can categorize the relationship between the House of Islam and the House of Disbelief into:

1. A relationship of war where there are no treaties or agreements.

2. Covenant relationship.

3. A complex relationship, as Ibn Taymiyyah called it. For example, when there is a House between the two, neither the House of War nor the House of Islam.⁽¹⁷⁰⁾ This last case has been referred to by some contemporary extremists to describe Islamic countries whose governments are not committed to implementing Shari'a law as neither a House of Islam nor a House of Disbelief.⁽¹⁷¹⁾

War Relationship:

* The prevailing view in Islam is that a house of disbelief is necessarily a house of war unless it has a treaty with the house of

⁽¹⁶⁹⁾ Abdel Sabour Marzouk (Secretary General of the Supreme Council for Islamic Affairs, Cairo, Member of the Founding Council of the Muslim World League, Mecca), Messages to the Western American and European Mind about Islam and Human Rights.

⁽¹⁷⁰⁾ Collection of Fatwas, Volume 28, chapter entitled: He was asked, about the city "Mardin" is it a city of war or a city of peace?

⁽¹⁷¹⁾ Such as Abdul Aziz Al-Jarbou, Informs about the Necessity of Migrating from the Land of Disbelief to the Land of Islam.

Islam. The basic relationship between Islam and disbelief is war to disseminate the religion of God and make it supreme.⁽¹⁷²⁾ Unless there is a peace treaty, the land of disbelief is deemed a land of war, available for the take by Muslims. The belligerent is allowed to shed blood with no protection or covenant, according to Al-Shawkani,⁽¹⁷³⁾ just as “*the blood of the disbeliever is not inviolable except with a covenant.*”⁽¹⁷⁴⁾ In the absence of the covenant, his blood is automatically vulnerable. The meaning is that his blood is originally vulnerable but the existence of a covenant with Muslims protects it.

The majority of jurists, ancient and modern, have adopted the doctrine that the basis of the relationship between the land of Islam and the land of disbelievers is war, and peace can only be temporary and therefore exceptional. This doctrine is based on a foundation firmly established in Islamic thought, that sovereignty over the world is a natural right of Islam alone, and as long as there are those who disbelieve in this legitimate right, it is natural for them to be considered illegitimate beings. Moreover, they are

⁽¹⁷²⁾ According to Ibn Rushd, Abyssinia and the Turks were excluded according to some jurists. It was narrated on the authority of Malik that he said: It is not permissible to begin with Abyssinia or with the Turks in war, as it was narrated that the Messenger said, **Leave Abyssinia as long as they leave you.** Malik was asked about the authenticity of this narration but he did not admit it. He said: People are still avoiding their campaigns (The Beginning of the Diligent and the End of the Frugal, the book on Jihad, chapter two). However, Al-Tabari mentioned, quoting Abu Ja'far, that Umar Ibn Al-Khattab tried to invade it in the twentieth year AH, but the campaign failed. Al-Waqidi said: In this year, I mean the year twenty, Umar established the administrative apparatus. In that year, Umar sent Alqamah Ibn Mujaz Al-Madlaji to Abyssinia through the sea. This is because Abyssinia assaulted an extremist side of the land of Islam, but Muslims were injured, so Umar made it a duty to never carry anyone into the sea again. As for Abu Ma'shar: This battle (called Al-Asawda) at sea took place in the year thirty-one. History of the Messengers and Kings, part 2, pp. 516-517.

⁽¹⁷³⁾ The Overwhelming Torrent Flowing over the Flower Gardens, p. 904.

⁽¹⁷⁴⁾ Aladdin Abu Bakr Ibn Masoud Al-Kasani (from the Hanafi school of jurisprudence), Bada'i' al-Sana'i' fi Tartib al-Shara'i' (The Masterpieces of Skills in Organizing the Laws), the book of biographies, part seven, p. 101.

deemed as aggressors against the sovereignty of God, so there will be war against them until Islam becomes superimposed over inhabitants of the earth. The Qur'an clearly supports this idea: **God's will to establish the Truth in accordance with His words and to wipe out the unbelievers** (Surah 8: 7). There are also many hadiths that support this idea.

However, there is a minority of Islamic thinkers who believe the opposite; that the basis of the relationship between the House of Islam and the House of War is peace. Among them are Muhammad Rashid Reda⁽¹⁷⁵⁾, Abbas Mahmoud Al-Aqqad⁽¹⁷⁶⁾, Mahmoud Shaltut⁽¹⁷⁷⁾, Ahmad Sobhi Mansour⁽¹⁷⁸⁾, and Wahba Al-Zuhaili.⁽¹⁷⁹⁾ Al-Zuhaili argued that jihad is a type of what is now called the requirements of “proactive defense,” which is a means in the hands of the ruler to protect the spread of advocacy or to defend Muslims (p. 125). He mentioned that conquest is permitted only if the conquered state had assaulted Islam or is preparing to attack the land of Islam. So the issue is not a natural right to expansion and sovereignty that Islam exercises whenever it encounters a favorable circumstance, but rather a matter of proactive defense. He then stated: *“Jurists of the Sunni and Shi’ite sects in the era of jurisprudential ijihad in the second century AH saw that the basis of the relationship of Muslims with others is war, based on the division of the world into two worlds, and based their understanding of the verses of the Qur'an as apparent and general, without attempting to combine and reconcile them.”* (p. 130). He denies that doctrine, arguing that the reason for fighting in Islam is aggression, not disbelief (pp. 131-132). Ultimately he decided that the opinion of jurists that the principle that war is the basis of the

⁽¹⁷⁵⁾ Interpretation of the Wise Qur'an, known as Tafsir al-Manar, first edition 1346 AH, 1928 AD, al-Manar Press in Egypt, vol. 10, p. 306.

⁽¹⁷⁶⁾ Abdul Sattar Ali Al-Satohi, the Rights of War in Islam.

⁽¹⁷⁷⁾ Islam is a Faith and Law, pp. 453 ff.

⁽¹⁷⁸⁾ The Unspoken in Umar's Biography – Exegesis.

⁽¹⁷⁹⁾ The Effects of War in Islamic Jurisprudence - a Comparative Study.

relationship between Muslims and disbelievers is not an argument against anyone, as it is a temporal judgment. Despite this, Al-Zuhaili was unable to reach the end, like Mahmoud Shaltout and Subhi Mansour. He considered that the preventive defense includes *“the case of attacks on preachers... by confiscating the positive freedom of preaching, or the occurrence of religious strife.”* (p. 93). Thus he considered peace is conditioned by freedom of Muslims to proselytize, without calling for a similar right for the disbelievers. Moreover, he did not object to the three options: Islam, tribute and the sword (p. 98), contenting himself with denying that peace prevails when the law of Muhammad is followed all over the world (p. 97). He also implicitly agrees with jurists whom he criticized that peace prevails when Islam prevails as a system not as a religion; that is, the submission of disbelievers to Muslims especially that he talked about permanent covenants as contracts of Dhimma, not other temporary covenants in the entire Islamic jurisprudence.

Al-Aqqad did not say otherwise, but rather timidly. He began by asserting that the relationship between people in the Islamic constitution is a peaceful one until they are forced into war in self-defense or to prevent an attack where the initiative is a form of defense. However, he justified the subjugation and imposition of the tribute tax on the People of the Book as a precautionary measure due to their alliance with the polytheists, as if they were natural allies. He also considered non-Muslim countries that do not have treaties with Muslims as enemy territories. In the end, he quickly pointed out the right of Muslims to proselytize others as a condition for peace.⁽¹⁸⁰⁾

What is called the true Islam is not a concern here, as is the subject of the dialogue between the aforementioned two parties. Rather we are interested in revealing (even through Al-Zuhayli’s

⁽¹⁸⁰⁾ The Rights of War in Islam, p. 23.

words) that the majority of jurists deem that war is the basic relatedness between Islam and disbelief.

Those who argue that peace is the basis of the relationship between the Islamic world and the non-Muslim world rely on some verses and hadiths that call for peace with non-aggressors from the disbelievers, and for not initiating war unless others start it, or if there are indications of their intention to wage it. However, no one denies that disseminating Islam is a constant goal for Muslims. The majority believes that this should not be done by the sword. However, it is considered part of the goals of preparing strength and all **the cavalry** (Surah 8: 60) to secure the arrival of the divine message to all human beings. The silence that some maintain after this statement only reflects a desire to obscure the issue in the media. Securing the arrival of the divine message to all human beings includes forcing non-Muslim countries to open their borders to Islamic preachers, or else they will be invaded. This is decided at a time when almost everyone refuses to open the borders of Islamic countries to preachers from other religions and beliefs, and any local activity opposing Islam is forcefully prohibited according to all Shari'a laws, which are accepted even by the Muslim public opinion as a whole in this regard. Most Islamists emphasize the defensive nature of war in Islam, claiming that the conquests were not aimed at achieving worldly benefits, but for the sake of disseminating Islam, as if the assault to impose the Islamic system and convey its message is not an attack.

However, the argument is completely insufficient. Starting with a peaceful call is not the last thing provided by Islam. Rather, war will follow if the disbelievers refuse to accept the call or pay the tribute. In the best cases, Muslims demand that disbelievers not stand in the way of the call, neither militarily or politically, by preventing Muslims from freely calling for their religion or practicing their rituals in the land of disbelief. If they refuse, fighting will be considered legitimate. Claiming that peace is the

basis with this condition is just a pretense that is not based on any reality. Because simply giving the disbelievers a choice between Islam, a tribute, and the sword means that they must submit peacefully, which is the best option in Islamic jurisprudence, or fight, which is the inevitable decision if they refuse to submit peacefully. In this regard, jurists do not disagree that the origin of the relationship is war. According to the vast majority of scholars, Islam does not begin with war without warning of its acceptance. While a few believe that simply announcing the message to the world after the dissemination of Islam is considered a warning to everyone. This does not negate the fact that war is the basis. That is the threat of submission is an act of war. If one returns to Muhammad's letters to Khosrau and Caesar, previously mentioned, it will be found the threat of war is implicit in them along with the invitation to Islam, without an offer of dialogue or public discussion. It would have been possible, if peace was the basis, to send preachers to countries around the world to invite the people to Islam, especially that freedom of transfer was available in those days, but Muslims preferred the threat.

If peace is the basis, then the scholar of Islam must recognize the doctrines of disbelief as legitimate trends of their adherents, refrain from threatening to pay tribute or fight those who abstain from Islam, refrain from invading other countries, and be satisfied with responding to aggression. However, what most of the Muslim public and elite Muslims adopt is that Islam's sovereignty over the world is a divine mandate for Muslims. Sayyed Qutb summarized the concept of peace that Islam wants in his opinion in a clear way: *“When Islam strives for peace, its objective is not that superficial peace which requires only the part of the earth where the followers of Islam are residing to remain secure. The peace that Islam desires is for the religion (i.e. the Law of the society) to be purified for God, for the obedience of all people to be for God*

alone, and for some people not to be lords over others.” ⁽¹⁸¹⁾ This conception applies not only to extremists, but also to most Islamists in general.

The perpetual disagreement among jurists about the principal nature of the relationship between the House of Islam and the House of Disbelief results in various trends in interpreting texts and analyzing the practical Sunnah of the Prophet. In most cases, those who advocate peace as the basis of the relationship argue that war should be preceded by warning and invitation, which is preferable to direct warfare. It is important to note that the threat is not considered a stage of war. It is also worth noting that those who advocate for peace are the minority in the Islamic camp. Moreover, those who advocate for peace with the condition of not being attacked by the disbelievers are even fewer in number, in addition to the very few secular Muslims. ⁽¹⁸²⁾

There are those who acknowledge that the traditional division into a House of Islam and a House of Disbelief, or a House of War, should be neglected at present. This is not because it is not compatible with Islam, but because Muslims are currently in a state of vulnerability that obligates them to compromise, which is an explicitly pragmatic approach. One of the preachers, for example, said that the contemporary West is a Dar al-Da'wa (House of Advocacy) not a House of War or a House of Islam. *“If we say that we are in a “Dar al-Harb,” then we are not able to wage war. If we say that we are in the land of Islam, it means that we accept all the laws that govern the country in which we are residing.”* ⁽¹⁸³⁾

Retreating in terms of propaganda and slogans does not mean changing thought or convictions, but rather rearranging priorities

⁽¹⁸¹⁾ Milestones.

⁽¹⁸²⁾ The two opinions were analyzed in some detail by Abbas Al-Dhahaby, one of the proponents of the principle of peace as the basic relation, belonging to Shi'i. Refer to: International Relations of Islamic Government.

⁽¹⁸³⁾ Sheikh Mahmoud Akkam, one of the most influential Islamic preachers in Syria had a dialogue with Al-Bilad magazine, published in Lebanon on 12/4/1997.

and avoiding clashes with the disbelievers, who are more powerful. Therefore, it must be distinguished between culture, electoral propaganda or demagogic rhetoric in international forums. What indicates the existence of this gap is that the same Islamists who use propaganda with a humanitarian appearance reveal their real convictions, and what their bases and supporters believe, from time to time, and publicly.

Regarding peace treaties, they are always temporary according to Islamic jurisprudence. They represent periods of truce in the ongoing war against disbelievers. The virtues of conquest in Islam are many, as seen before. It is generally unacceptable for the Islamic realm and the realm of disbelief to remain in a state of eternal peace. Necessity dictates certain rules, but the constant goal for Muslims should be achieving sovereignty for Islam, whether through peace or war, as previously discussed in the concept of offensive jihad. Accepting the existence of disbelievers in peace and without submission to Islam in one form or another as a principle, for an indefinite period, completely contradicts the prevailing Islam. It is worth noting the 10 tasks specified by Al-Mawardi for the Caliph of Islam, including “*jihad against those who are stubborn toward Islam after inviting them either to convert or enter into the Dhimma.*”⁽¹⁸⁴⁾ However, conciliation with disbelievers and sometimes

⁽¹⁸⁴⁾ “What is required of him regarding general matters are ten things: one of them is preserving the religion according to its established principles, and what the community’s predecessors agreed upon. If an innovator or a deviant person with doubt arises, explain the evidence to him, clarify what is right, and guide him with the necessary rights and limits so that the religion is guarded from error and the community is protected from deviation. The second requirement is implementing rulings between quarreling parties and resolving disputes to ensure justice prevails, preventing oppressors from transgressing and protecting the rights of the oppressed. Thirdly, protecting the homeland and women to ensure people can live their lives and travel safely without fear of deception or harm. Fourth, establishing punishments to safeguard God’s prohibitions from being violated and to protect the rights of His servants from harm. Fifth, fortifying borders with defensive measures and forces to prevent enemies from raiding and violating forbidden areas or shedding the blood of Muslims or covenant people. Sixth: engaging in Jihad against those who resist Islam after being invited to embrace it, until they convert or enter into the dhimah to uphold the supremacy of God Almighty over

even allying with them against each other is acceptable, but only temporarily and under the weight of unfavorable circumstances. This is because the interest of Islam may require some flexibility in times of crisis and periods of weakness. The talk here is clearly about peace in the military sense not peace relations as a principle, since the military conflict between Islam and disbelief is the principal doctrine of the prevailing Islamic point of view. In periods of weakness, Muslims can call upon the rulings of the Meccan period, meaning calling upon Muhammad's means of preaching when he was weak in Mecca, so he resorted to dialogue, tolerance, and leniency.

What is meant by saying that Islam is a religion of peace, in Islamic jurisprudence, is that peace be established, not between equivalent people, but rather under the sovereignty of Islam over the disbelievers, so Muslims must invade the land of disbelief, defeat it, occupy it, or impose a tribute on its people, so that dominance is for Muslims, or to Islam; no difference in practice.

The verse 35 in Surah 47 states: **Do not waver and call for peace while you have the upper hand.** Ibn Kathir's interpretation is: *“Do not weaken in the face of enemies and call for peace; appeasement and putting an end to fighting between you and the disbelievers when you are strong and have the advantage, as indicated by God's statement ‘you have the upper hand,’ meaning you are superior to your enemy. However, if the disbelievers are strong and numerous compared to the Muslims, and the Imam sees benefit in seeking peace and making a treaty, then he may do so.”* ⁽¹⁸⁵⁾

all religions. Seventh, collecting spoils and alms as required by Shari'a law with diligence and integrity, without fear or misuse. Eighth, estimating gifts and treasury dues without extravagance or frugality, and paying them promptly without delay. Ninth, entrusting trustworthy and honest individuals with delegated tasks and entrusted funds to ensure efficient management and preservation of funds. Tenth, personally overseeing matters and reviewing circumstances to advance the community's policies and safeguard the community, avoiding overreliance on delegation due to personal pleasures or worship, as even trusted advisors may deceive.” The Royal Rulings and Religious Mandates, pp. 40-41.

⁽¹⁸⁵⁾ Interpretation of the Great Qur'an.

Al-Qurtubi also discussed the relationship of the verse to the verse that apparently contradicts it. He said that the scholars differed regarding its ruling. It was said: It abrogated His saying: **But if they incline toward peace, then incline toward it** (Surah 8: 61) because God Almighty has forbidden people from inclining toward reconciliation if Muslims are not in need. It was also said: Abrogated by it, or it is definitive. The two verses were revealed at two different times. So some interpreters considered it specific to certain people while the other is general. So it is not permissible to make peace with the disbelievers except when necessary. This is if we are unable to resist them due to the weakness of the Muslims. Most interpreters have followed the same doctrine. Al-Shawkani, he put forward several possibilities, among them is that the verse means not starting with the call to peace, but it does not prevent accepting it if the disbelievers invite it, and thus it is not abrogator or abrogated by verse 61 of Surah 8 previously mentioned⁽¹⁸⁶⁾ (Emphasis added). The most acceptable in Islamic thought is the first saying. Many Islamists openly declare this logic. That is, appeasement in case of weakness and attack in case of strength: *“This does not mean that those who understand something from the religion of Allah Almighty as Muslims should declare war on people while they are weak. Rather, the Shari'a policy requires them to act according to each statement based on their circumstances and requirements without neglecting other statements.”*⁽¹⁸⁷⁾ This is among the principles of the jurisprudence of priorities. The hadith clearly mentioned the logic of the Islamic war against disbelievers as follows: **Fight in the name of God for the sake of God. Fight against those who disbelieve in God but do not commit excesses, betray, mutilate, or kill babies. When encountering polytheist enemies, offer them three options. Accept whichever they choose and refrain from harming them.**

⁽¹⁸⁶⁾ Fath Al-Qadeer (Interpretation of Al-Shawkani), Surah 37: 35.

⁽¹⁸⁷⁾ Abd Al-Rahman Abd Al-Khaleq, in a comment on the two aforementioned verses, Shura under the Islamic System of Government.

Invite them to embrace Islam, and if they agree, accept them. Then invite them to migrate to the land of the believers, where they will have the same rights and responsibilities as other believers. If they decline, inform them that they will be treated as Muslim Bedouins and subject to the laws of God. They will not share in the spoils unless they fight alongside the Muslims. If they still refuse, ask for tribute. If they comply, accept it. If they resist, seek God's help and engage in battle - Sunan Ibn Majah - 2958.

Muslims must invite disbelievers to Islam, and if they accept it, it is okay, and if they refuse, it becomes necessary either to fight or to reconcile on conditions including paying tribute. If it goes without saying that Islamic advocacy has become common, and almost all people have heard of it, fighting has become obligatory without warning. In the Sunnah of the Prophet, there is evidence of this. *“Exaggerating in warnings may be beneficial, but leaving them out may also be good because Muslims may not be able to handle it if they warn and invite the disbelievers. It is also permissible to change their situation day or night without warning, as it is narrated that the Prophet raided the Banu Mustaliq while they were unaware and he surprised them at the water source... It is also permissible to burn their fortresses, drown them, destroy their buildings, and cut down the trees.”*⁽¹⁸⁸⁾

Even if a warning is to convert to Islam, it is a warning to fight unless the disbelievers surrender and abandon their faith, or pay zakat instead of the tribute, thus submitting to the Muslim Caliph. Peace in this sense is surrender in one form or another. As for reaching compromise solutions and conditions that are unfair to Muslims, it is not unacceptable, according to the Sunnah of the Prophet (for example, the Treaty of Hudaibiyyah, which was unfair for Muslims). But this is not the final option, rather, it is a temporary agreement, which becomes obligatory when more favorable circumstances arise to implement Surah 9, which

⁽¹⁸⁸⁾ Al-Sarkhasi, Al-Mabsut (the Extensive), the book of biographies, chapter on the army's dealings with the disbelievers.

abolished covenants with disbelievers and called for fighting and killing.

Since the justification for the targeted Islamic war at the strategic level against disbelief is disbelief in itself; takfir has been used throughout the history of Islam as a justification for fighting against various groups, including those who declare themselves Muslims. Takfir was used by both the state and the opposition. One example is what was reported from Muhammad Ibn Musa Al-Hanafi, the judge of *Damascus* who died in the year 556 AH, saying: “*If I had any authority, I would have imposed the tribute tax on the Shafi'is.*” It is also quoted from Abu Hamid Al-Tusi, who died in the year 567 AH, as saying: “*If I had a command, I would impose the tribute on the Hanbalis.*” Moreover, it was declared in *Damascus* and elsewhere: **Whoever follows the religion of Ibn Taymiyyah, his property and blood are permissible. Hatim Al-Hanbali also said: “Whoever is not a Hanbali is not a Muslim.”** While Abu Bakr Al-Muqri, the preacher in the mosques of *Baghdad*, declared the Hanbalis to be disbelievers. When Ibn Al-Qushayri al-Shafi'i arrived in *Baghdad* in the year 469 AH, he began to disparage the Hanbalis, and his companions attacked the Hanbali leader, Abd Al-Khaliq Ibn Issa, and a fight broke out between the two parties. Moreover, Caliph Al-Wathiq asked for four thousand captives of his army from the Romans, but he stipulated that whoever said that the Qur'an is created (Mu'tazilite) would be released from captivity and given two dinars, and whoever believed the contrary would be left in captivity and not be released. Thus, he imposed the effects of disbelief on whoever did not say that the Qur'an is created, just as Caliph Ahmad Ibn Nasr was killed for his statement that the Qur'an was not created. (189)

(189) Quoted from: Ayatollah Muhammad Mahdi Shams Al-Din, *Pluralism and Freedom in Islam - Research on Freedom of Belief and the Multiplicity of Sects.*

The sacred text was used in these battles, such as the hadith: **My community will be divided into seventy-three sects. One is in Paradise and seventy-two are in Hell. It was said: O Messenger of God, who are they? He answered: They are al-Jamaa'ah**⁽¹⁹⁰⁾ (Sunan Ibn Majah – 3992).

There are Islamic intellectuals in the current era who claim that all Islamic battles were for self-defense, citing verses calling for rejection of aggression that preceded Surah 9, which abrogated what came before it or broke covenants with the disbelievers; the result is the same. These people conveniently forget first that Islam does not recognize other religions except as a counterfeit of Islam that appeared in previous divine books, and therefore, they are considered the religions of disbelievers. Second, they deny Islam's quest for sovereignty over the world. In addition, denying Muslims' historical conquests of others contradicts recorded historical events. Most importantly, Muslim peoples are proud of the expansion of the old Islamic state, bemoan the decline of Islam and the weakening of its states, and dream of bringing back the good old days. Additionally, a few offer an apology for the Islamic invasions in the past, including the Ottoman conquests, which were not devoid of ugliness and cruelty, and in which there is no suspicion of aggression against other countries and peoples, including Muslim peoples. Actually, the denial of offensive jihad by some moderates is merely to please the West. It is not meant here that this denial is a denial of Shari'a law, but rather a denial of the existence of this idea in Islamic jurisprudence for many centuries, and its strong roots in Islamic culture. But if some want to reinterpret the sacred text, so that it does not include the idea of aggression against others and the necessity of the supremacy of Islam, then this is another matter. It is a good attempt to develop Islamic culture, by ridding it of expansionist and aggressive tendencies, and the feverish desire to

⁽¹⁹⁰⁾ What is meant by al-Jamaa'ah is the people who follow the beliefs and actions of the Prophet and his Companions.

control the world, thus combating its centralism.⁽¹⁹¹⁾ This is something that some thinkers with an Islamic-secular orientation are trying to do,⁽¹⁹²⁾ who are condemned and insulted by extremists such as Sayyid Qutb: “ *Attempting to find defense justifications for Islamic Jihad in the narrow sense of the modern concept of defensive warfare and seeking support to prove that the facts of Islamic Jihad were merely to repel aggression from neighboring forces against the Islamic homeland (the Arabian Peninsula) reflects little awareness of the nature of this religion and its role on Earth. It also heralds defeat against the pressure of today’s reality in the face of the cunning orientalist attack on Islamic Jihad.* ”⁽¹⁹³⁾

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*** Expelling disbelievers from the Arabian Peninsula:**

Islam initially accepted the presence of disbelievers from the People of the Scripture in the Arabian Peninsula, and Muhammad took tribute from them. Abu Bakr and Umar followed this doctrine. Later, Umar decided to cleanse the Arabian Peninsula of them based on statements attributed to Muhammad in this regard, which none of the elders denied. Jurists and the Muslim public opinion accept it to a large extent. The Jews of Fadak⁽¹⁹⁴⁾ and Khaybar were expelled in the year 20 AH,⁽¹⁹⁵⁾ then the Christians of Najran were deported to Najraniya⁽¹⁹⁶⁾ without breaking the covenant of Dhimma.

⁽¹⁹¹⁾ The issue of Jihad in Islam was summarized well and with complete clarity by Ibn Katheer in the Book of Ijtihad fi Seeking Jihad (Diligence in Seeking Jihad).

⁽¹⁹²⁾ These include Ahmad Sobhi Mansour, Nasr Abu Zeid, Hasan Hanafy, etc.

⁽¹⁹³⁾ In the Shade of the Qur'an, Surah 8.

⁽¹⁹⁴⁾ Ali Ibn Burhan Al-Din Al-Halabi, the Aleppo Biography, part 3, p. 85.

⁽¹⁹⁵⁾ Muhammad Ibn Jarir Al-Tabari, the History of Messengers and Kings, part 2, p. 516.

⁽¹⁹⁶⁾ Al-Baladhuri, Futuh al-Buldan (Conquests of Countries), part one, file 5 of 29. (Najraniya is a region in Iraq).

Among these hadiths are those mentioned in Sahih Al-Bukhari - 2986: **Expel the polytheists from the Arabian Peninsula and reward the delegation in a way that I used to reward them. Ibn Abbas said: He remained silent about the third, or he said, so I forgot about it. And in Sahih Muslim - 4548: I will expel the Jews and Christians from the Arabian Peninsula until I will not leave anyone but a Muslim. In the “Authentic Small Collector” by Al-Albani - 232, 233: Expel the Jews and Christians from the Arabian Peninsula - Expel the Jews of Hijaz and the people of Najran from the Arabian Peninsula.**

As an exception, some jurists allowed disbelievers to enter the Hijaz (Mecca and Medina areas) for trade for a few days, including Ibn Hanbal.⁽¹⁹⁷⁾ The only jurist who accepted the entry of the People of dhimmis into the Sacred Mosque was Abu Hanifa.

The idea is still alive despite the change in circumstances. Saudi Arabia does not allow disbelievers to enter certain places, while it tolerates their entry not for permanent residence but for working (they are considered People of Security), without allowing them to establish places of worship or practice their worship publicly. This justifies the slogan of al-Qa'da organization: Expel the disbeliever armies from the Holy Lands.

* * * * *

*** Rules of war in Islam:**

Calling to Islam before the invasion: As previously explained and confirmed once again, this rule was followed in the early invasions of the Islamic State, but it was not adhered to except for a limited period. Then, the state began launching raids and acts of invasion without warning or presenting one of three options. An example is the occupation operation of Andalusia, for which careful

⁽¹⁹⁷⁾ Rulings of the People of Dhimmah, p. 62.

preparation took years.⁽¹⁹⁸⁾ As mentioned before, jurisprudence approved the possibility of carrying out an invasion without warning on the basis that Islamic preaching had become common. Therefore, it was no longer necessary to issue a warning about Islam or paying a tribute.

Covenants:

The Qur'an commands Muslims to fulfill contracts and covenants in more than one verse: **Fulfil the Covenant of Allah when you have entered into it, and break not your oaths after you have confirmed them** (Surah 16: 91), **A covenant with Allah must (surely) be answered for.** (Surah 33: 15), and **be true to all your promises, for you will be called to account for all that you promise** (Surah 17: 34) among other verses. However, in Surah 9, it took another turn, as addressed before. It is permissible to terminate indefinite-term covenants after 4 months and complete temporary covenants. Thus, He did not order the covenants to be annulled treacherously but rather gave a four-month warning to those with indefinite-term covenants. One of the names of the Surah (Dispensation) indicates exoneration of Muhammad from the treaties with the disbelievers. It is interesting to point out that a committee of interpreters at Al-Azhar held that the Qur'an in this verse intends to annul the covenants of the traitorous disbelievers who did not adhere to their covenants.⁽¹⁹⁹⁾ This opinion is not widespread and not easy to justify, as the expected response to betrayal is the immediate annulment of the covenant, not giving the traitors four months, which is consistent with the opinions of most interpreters. However, it is a wonderful attempt by the Al-Azhar ists to soften the severity of Islam toward disbelievers. In Surah 8: 58, He said: **If you fear from a betrayal people, throw back to them**

⁽¹⁹⁸⁾ Refer to Muhammad Abu Zaid Tantawi, The Arab Conquest of Andalusia.

⁽¹⁹⁹⁾ Al-Muntakhtab (A team) in the Interpretation of the Noble Qur'an: A Committee of Al-Azhar Scholars.

on equal terms. The meaning: If you fear betrayal by covenantors, inform them that you have broken their covenant so that the break is not treachery.

The hadiths were more flexible. Ibn Hazm narrated: The Messenger of God said to the commanders of his brigades: **If you besiege the people of a fortress or a city and they want you to subject them to the rule of God, do not do so, for you do not know whether you agree with the ruling of God regarding them or not. Instead subject them to your rule, and then judge them. For it is easier for you to contravene your protection than to contravene the protection of God.** ⁽²⁰⁰⁾ It was narrated with the same meaning in Sahih Muslim – 1731 and Sunan Abu Dawud - 2612. Al-Sarkhasi, a Hanafi scholar, explained this matter in detail, acknowledging the possibility of breaking the covenant if the commanders of the armies find an interest in doing so. ⁽²⁰¹⁾ Accordingly, Muslims are bound by covenants in war if they are made in the name of God or His Messenger, otherwise, they can revoke it according to the interest, as viewed by the Hanafi School. That is War is a hoax according to the Sunnah (Sahih Muslim – 4494) and many other sources.

According to the practical Sunnah, the Messenger broke a covenant that was valid in the Arabian Peninsula, which was not to

⁽²⁰⁰⁾ Al-Ehkam fi Usul al -Ahkam (Precision in the Principles of Rulings), 8, p., 108.

⁽²⁰¹⁾ The Great Explanation of Expeditions, chapter on commandments of princes. He stated: *“We have explained the benefits of the hadith. Then we have explained his saying at the end of this hadith: and if they want you to give them the protection of God, then do not give them. He said that he disliked that, not for the sake of prohibition, but rather to break the covenant when this was needed. Al-Awza'i used to say: “It is not permissible to give God’s protection to the disbelievers,” and he adhered to the apparent meaning of this hadith. This wording is mentioned in a hadith narrated by Ali ...He said: Do not give them the protection of God or me, for my obligation is the protection of God, but it is disliked for them by us for a reason that is not prohibited. That is you may need to veto it for the benefit you see in doing so and to break their covenants is easier than to break the covenant of God and the covenant of His Messenger.”*

fight during the sacred months. In Rajab, which followed the first Battle of Badr, the Prophet sent Abdullah Ibn Jahsh with eight of the immigrants and wrote him a letter ordering him to open it after two days had passed. When he finally opened it, he found: *“If you look at my letter, go until you reach a palm tree between Mecca and Taif. So, observe the Quraysh and gather information for us.”* He did not order them to fight, and they walked until they reached the palm tree, where a caravan passed to the Quraysh. Muhammad’s companions consulted and said: *“By God, if you leave them tonight, they will enter the Sacred Mosque and refrain from you, and if you kill them you will kill them in the Sacred Month.”* So they agreed to kill whomever they could of them⁽²⁰²⁾ to deceive Quraysh into thinking they were peaceful pilgrims. After Quraysh let down their guard, the Muslims attacked, killing some and capturing two. The Prophet and his companions initially condemned this act as a violation of the sanctity of the sacred months, while the Quraysh accused Muslims of treachery. However, God supported Ibn Jahsh against the Prophet and the Companions with the verse: **They ask you about fighting during the sacred Month. Say, “Fighting during it is deplorable, but to bar others from God’s path, to disbelieve in Him, to prevent access to the Holy Mosque and to expel its people from it are more deplorable with God (Surah 2: 217).** Moreover, Muhammad broke his covenant with the Jewish tribe (Banu Qaynuqa’) by citing a conflict that erupted between some of its members and one Muslim. He besieged and captured them and decided to kill their men, but he was forced to content himself with expelling them after pressure from Abdullah Ibn Abu Salul (a leader of one big tribe in Medina). Islamic sources claim that they were the ones who broke the covenant, but the story, as narrated by Ibn Hisham, refutes this claim: *“There was an Arab woman who*

⁽²⁰²⁾ Shaving or cutting hair of the head is obligated before or after the minor pilgrimage (Umrah).

brought something to sell in the market of Banu Qaynuqa. She sat with a jeweler who wanted her to reveal her face, but she refused. The jeweler then went to the hem of her dress and tied it to her back. When she got up, her body was bared, causing them to laugh at her. The woman shouted, and a Muslim man jumped up, attacked the jeweler (who was a Jew), and killed him. The Jews retaliated by killing the Muslim. The Muslim family asked for help from other Muslims. This led to anger and conflict between them and the Banu Qaynuqa.”⁽²⁰³⁾

Then he explained the details of their siege, and the decision to kill their men, contenting with expelling them from Medina only taking what the camels could carry, not weapons, and confiscating the rest of their property. It was a collective punishment for the behavior of a few members of the tribe, and a violation of the covenant of the entire tribe, in response to the recklessness of a few of its members against one Muslim individual, not against all Muslims.

Muhammad also broke the famous covenant of Hudaibiyyah with a verse from the Qur'an: **O you who believe! When believing women come to you emigrating, test them. God is Aware of their faith. And if you find them to be faithful, do not send them back to the unbelievers. They are not lawful for them, nor are the others lawful for them** (Surah 60: 10). The treaty stipulated that the Muslims would return whoever of the Makkans comes to them. They agreed to this for men, but when a woman came, the Qur'an commanded something that indicated the breaking of the covenant. Some interpreters explicitly mentioned this, such as Ibn Katheer, who stated: *“So God broke the covenant between Himself and the polytheists regarding women in particular, and He prevented returning them to the polytheists, and God revealed verses.”* (Emphasis added). Al-Qurtubi acknowledged that the verse abrogated what was stated in the

⁽²⁰³⁾ Ibid.

treaty regarding the rejection of women. ⁽²⁰⁴⁾ Al-Tabari mentioned that the intended test in the verse was to determine if anger brought the women, in which case they should be rejected, but if Islam brought them, they should be accepted. He also stated that the verse abrogated the rejection of women according to the treaty. ⁽²⁰⁵⁾ Sayyid Qutb despite a lengthy introduction, perhaps out of a sense of the dilemma, acknowledged the same thing, describing this behavior as embodying the fairest rule that achieves justice, meaning absolute justice. ⁽²⁰⁶⁾

It is noted that the breach of the covenant in this incident distinguished between Muslim women and disbeliever women. The

⁽²⁰⁴⁾ “God Almighty revealed what He revealed about believing women; It indicates that the condition regarding the return of women is abrogated thereby,” Interpretation of the Great Koran.

⁽²⁰⁵⁾ This is the statement of Al-Tabari in his interpretation: “Because the covenant was made between the Messenger of God and the polytheists of Quraysh in the Treaty of Hudaibiyyah, that the Muslims would return to the polytheists whoever came to them as a Muslim, so that condition was invalidated with respect to the women if they came as believing immigrants, and they were tested and found to be believers. This is why Muslims were commanded not to return them to the polytheists.”

⁽²⁰⁶⁾ In the Shade of the Qur'an, Surah 60, it was stated that “the reason for the revelation of these rulings was after the treaty of Al-Hudaibiyyah. The treaty stated: ‘None of us will come to you, even if he is of your religion, except that you return him to us and leave us alone with him.’ While the Messenger and Muslims were at the bottom of Al-Hudaibiyyah, believing women came to him asking for migration to join the House of Islam in Medina. The Quraysh came to demand their return in implementation of the treaty. It seems that the statement was not definitive on the subject of women, so these two verses were revealed preventing the return of the believing immigrant women to the disbelievers, as they may be tempted in their religion while they are weak. The provisions of this international situation were revealed to regulate dealing with it on the most equitable basis that achieves justice in itself, without being affected by the behavior of the other party, and the injustice and unfairness it entails. This is the way Islam follows in all its internal and international transactions. The first procedure is to examine these immigrant women to investigate the reason for migration, so it is not an act of getting rid of a disliked marriage, not seeking benefit, nor pursuing individual love in the land of Islam. Ibn Abbas said: He used to test them, saying, ‘By God, I did not come out of hatred for a husband, and by God, I did not come out of land to a desired land, and by God I did not go out seeking worldly things and by God I did not go out except out of love for God and His Messenger.’”

Muslim woman will not be returned to the disbelievers of Mecca, but Muslims will be bound by the covenant with the disbeliever women, so they are returned. Hence, there is no commitment to the covenant and no equality between women, but rather explicit religious discrimination.

Rape of wartime women:

The Arabs and other tribes, such as the Hebrews and other Semitic peoples, have long taken captive enemy women and children in war. After Islam, this principle was not prohibited, but rather the Prophet of Islam practiced it, in addition to the Arab and non-Arab Caliphs who followed him (the Ottomans and Tatars). Islam, as was the case before it, grants its fighters the right to have intercourse with captive women. Naturally, this does not happen with consent and acceptance, but under the humiliation of captivity and force of arms. It is definitely and indisputably an action of rape. A well-known fact is that during the Battle of Banu Mustaliq, Muslims captured many women and wanted to have intercourse with them without getting pregnant, in what is known as coitus interruptus. But the Prophet granted them the right to have intercourse with them in the normal way. The biographical books mentioned this, and more importantly: Al-Bukhari and Muslim. Al-Bukhari - 4049: We went out with the Messenger of God in the battle of Banu Mustaliq, and we captured some of the Arabs as captives. We desired women, and celibacy became too hard for us. We wanted to practice coitus interruptus. When we asked the Messenger about that, he said: You should not do it. Allah did not write the creation of a soul that will exist until the Day of Judgment, except that it will be. The same meaning is repeated in Sahih Muslim – 3499: We participated in the Battle of Banu Mustaliq with the Messenger of God and captured some noble Arabs. We desired women, and celibacy became too hard for us. We wanted to practice coitus interruptus. When we asked the Messenger he said: No, you should not do it. God did not decree

that he created a soul that will exist until the Day of Resurrection, unless it will be.

The Prophet's Sunnah allowed the rape of enemy women during war, a practice also approved by senior jurists like Al-Shafi'i. If the imam divides the spoils in the land of war and gives a man a slave girl for his share, and her Istibra' is done (ensuring she is not pregnant), then there is no harm in him having intercourse with her.⁽²⁰⁷⁾ Ibn Qayyim Al-Jawziyya mentioned that the Prophet used to capture females of the polytheists and allow his companions to have sexual relations with them after their waiting period (consisting of three intervals between menstruations) was over, as narrated in the hadith of Abu Sa'id Al-Khudri.⁽²⁰⁸⁾ During the heyday of Islam, Muslims would kill combatant men, enslave women and children as booty, which could be sold, and female captives could be raped. This practice occurred during Muhammad's era (e.g., the Banu Qurayza incident) and continued afterward. The Arabian Peninsula was filled with women and children from Egypt, the Levant, and elsewhere during the reign of the Caliphs, including the Rashidun, with Islamic heritage books proudly declaring this.

This practice was widespread during Islamic conquests in lands taken by force like Egypt, the Levant and Central Asia. Muslims sometimes committed these acts against each other, as seen when Yazid Ibn Muawiyah's army invaded Medina, killing men and raping women.⁽²⁰⁹⁾

The rationale behind permitting the rape of women in war in Islam stems from the allowance of intercourse with female slaves in the sacred text: **All married women are forbidden to you, except those you rightfully possess** (Surah 4: 24). Interpreters consistently

⁽²⁰⁷⁾ Al Umm In the jurisprudence, concubinage of female captives 7, p. 371.

⁽²⁰⁸⁾ Rulings of the People of Dhimmah, p. 1.

⁽²⁰⁹⁾ Al-Suyuti, History of the Caliphs, 1, p. 158.

understand those you rightfully possess to refer to slave concubines, as explained by Ibn Katheer. Muhammad had a son, Ibrahim, with his slave girl, Maria Al-Qibtiyya.⁽²¹⁰⁾ He had another slave girl, Rayhana bint Amr Ibn Hudhafa, with whom he had no children.⁽²¹¹⁾

If Islam permits the possession and rape of female slaves, as well as the captivity and slavery of women from warriors, making them slaves, it would be logical to allow the rape of disbeliever combatants' women, as has happened throughout history in battles between Muslims and disbelievers. Jurists have agreed, in accordance with the Sunnah of the Prophet that it is permissible to divide spoils either upon returning to the land of Islam or in the land of war. Therefore, it is possible to rape disbeliever women after dividing them as they are considered property in the land of war and can be exchanged like any other wealth. A Muslim may also choose to treat a captive woman well by emancipating her, marrying her, or both. Muslims are obligated to treat captive women well, just as they would any other slave they own. Regarding the issue of rape, it is important to note that despite good treatment in daily life, sexual intercourse with a female slave involves an element of coercion, similar to the instruction in Islam that a wife cannot refuse sexual intercourse with her husband according to the Sunnah: **If a man invites his wife to his bed, but she refuses, the angels curse her until morning** (Sahih Al-Bukhari - 5072). This hadith, repeated many times in hadith books, is known to most women and men throughout the Houses of Islam. Rape in this case appears to be a modern concept, and it seems that it was

⁽²¹⁰⁾ This was mentioned repeatedly in biographical books, and no one deviated from stating this as a fact. See Ibn Hisham's Biography of the Prophet, The Aleppo Biography, Ibn Ishaq's Biography of the Prophet, al-Rawd al-Unuf (the Unprecedented Orchard), and others.

⁽²¹¹⁾ Ibn Ishaq, the Biography of the Prophet. He stated: "*The Messenger of God had in his possession Rihana bint Amr Ibn Hudhafa, from whom he did not have a son until he died, and Marya, the mother of Ibrahim, a Coptic woman, who bore him Ibrahim,*" p. 133.

acceptable in the era of Islamic rule, but this does not change anything. Islam has not changed this custom in wars, and if almost all Muslims believe that it is valid for every time and place, as clerics insist, then the rape of women in war is a right approved by religion. It is fair to point out that there are few hints in heritage books that Muhammad, at a late stage in the Battle of Khaybar in the year 7 AH, stipulated that in order to have intercourse with a female slave, she must first menstruate once: **Who would have believed in God and the Last Day, he should not have intercourse with a slave girl from captivity until she menstruates. Likewise, Abu Sa'id narrated that the Prophet forbade the year of Awtas to have intercourse with a pregnant woman until she gives birth or a non-pregnant woman until she menstruates - Narrated by Ahmad in al-Musnad.**⁽²¹²⁾ But there is evidence that Muslims did not always adhere to this rule, even when Muslim women were taken captives in their civil wars.

A Muslim has the right to have intercourse with the women of people of war. If a woman is married and her husband is in the war zone, her marriage contract is broken, then having intercourse with her by a Muslim is not considered tantamount to adultery. However, if she was taken captive and her husband was taken captive with her, jurists differed about it.⁽²¹³⁾

Some sacred texts and others prohibit the killing of women, elderly, and children in war, whether Muslims or disbelievers, in addition to isolated monks who do not help the rest of the disbelievers against Muslims, the blind and disabled in general if they are not fighting with a sword. Many sayings state this and are known to most Muslims. But this prohibition is not absolute. The

⁽²¹²⁾ Ibn Qudamah, al-Mughni (the Comprehensive), part 42, chapter titled: If someone has a female slave, they should not have intercourse with her or kiss her until they have made sure that she is not pregnant.

⁽²¹³⁾ Ibn Taymiyyah, Collection of Fatwas, Volume 31.

state's interest stands above all considerations. Therefore, conflicting hadiths can be found: In Sahih Al-Bukhari – 2945, it is mentioned regarding the killing of women and children: **The Prophet passed by al-Abwa or Budan, and he was asked about the people of the house who were attacked at night among the polytheists, and some of their women and children were injured. He said: They are among them. And I heard him saying: There is no protection except for God and His Messenger.** In explaining the issue in detail, Al-Sarkhasi argued that the non-killing of women and children is explained by the lack of justification for killing, and not by the existence of anything that protects them from being killed. So, it is not forbidden to kill them. Whoever kills one of them, there is no expiation and he does not have to pay blood money, but it is forbidden to kill them in order to provide a benefit to the Muslims and because there is no reason that necessitates killing, which is warfare. The Messenger referred to this in a hadith by saying: **They are among them.** This means that the descendants of the polytheists are among them in that they have no infallibility and no value to their *Dhimma*. According to him, the Prophet mentioned: **Do not kill offspring or oppressed employees because of disbelief, even if it is a greater crime, as disbelief is between the servant and his Lord, and the penalty for such a crime is delayed until the Day of Judgment. As for what is hastened in this world, it is lawful for a benefit that accrues to the servants, and that is to ward off the temptation of fighting. This killing does not apply to one who does not fight, but rather it is a benefit for Muslims to keep them as slaves for their own benefit.** ⁽²¹⁴⁾ Based on this hadith, some believed that women and children should not be killed because they are Muslims' property. ⁽²¹⁵⁾ They are captives whose value is estimated at money and can be sold as commodities. Therefore, it is

⁽²¹⁴⁾ The Great Explanation of Expeditions, chapter on those who it is not allowed to intentionally killing from amongst the disbelievers.

⁽²¹⁵⁾ On the authority of Ibn Taymiyyah, Collection of Fatwas, Volume 28.

not reasonable for a person to destroy his wealth by himself. Jurists differed regarding the people of the hermitages, the blind, and the old men who do not fight, in addition to the imbecile, the farmers, the employee, or the slave. Malik, Abu Hanifa and his companions said: The blind, the insane, monastic monks, or the elderly should not be killed, and some of their properties should be left for them as much as they live on. Al-Thawri and Al-Awza'i argued against killing sheikhs, with Al-Awza'i specifically stating, *“Do not kill the farmers.”* Al-Shafi'i, on the other hand, advocated for killing all of those.⁽²¹⁶⁾ Ibn Taymiyyah and others saw that it is permissible to hit the enemy with a catapult even if this leads to the killing of women and children.⁽²¹⁷⁾ These views were relied upon by the jihadists in their justification of the September 11 operation⁽²¹⁸⁾ and other operations.

It is agreed that killing enemy delegations is not permissible.

Regarding burning trees and destroying the enemy's economy: It is a part of the Sunnah of the Prophet in war against the disbelievers, so it is permissible if this is in the interest of the Muslims to win the war. Muhammad ordered to cut down the palm trees of Banu Al-Nadir, and they were cut down. Then they sent a message to him saying that you used to outlaw corruption in the earth, so why did you order that our trees be cut down? In another narration: what is this corruption, and in another they said: *“O Muhammad, you claimed that you wanted righteousness, so is it part of righteousness to cut down palm trees, and did you find in what you claimed was revealed to you corruption in the land? They also said to the Muslims: You hate corruption while you are corrupting. And then something about that occurred in*

⁽²¹⁶⁾ Ibn Rushd, The Beginning of the Diligent and the End of the Frugal, the book of Jihad, chapter three, file 13 of 28.

⁽²¹⁷⁾ The Great Fatwas, 3, p. 7 - Al-Nawawi Al-Dimashqi, Rawdat al-Talibin (Orchard of the Seekers), 10, p. 244.

⁽²¹⁸⁾ The Invasion of September 11, an integrated objective study issued every four months by al-Ansar Magazine - a group of writers, first issue / Rajab 1423 AH / September - 2002 AD.

the hearts of some Muslims.”⁽²¹⁹⁾ It was also narrated: “The Jews called out from above the fortresses: You claim that you are Muslims who do not commit corruption while you are cutting down palm trees, but God does not command this, so leave it to whoever wins from the two parties. Some Muslims said: They are telling the truth while some of them said: Rather, we cut it out of spite and to annoy them.”⁽²²⁰⁾

The Qur'an supported both groups of Muslims: **Whatever their palmtrees you may have cut down or left standing on their roots, it was done by God's leave, so that He might disfavor the transgressors.** (Surah 59: 5). In Al-Qurtubi's interpretation of the verse: *“O Muhammad, do you not claim that you are a Prophet who seeks righteousness? Is it righteous to cut down palm trees and burn trees? Did you find in what God revealed to you permission for corruption on earth? This was a difficult situation for the Prophet, and the Muslims were divided among themselves. Some of them said: ‘Do not cut down what God has provided for us.’ Others said: ‘Cut them down so that we can annoy them.’ Then the verse was revealed, endorsing the group that forbade cutting and absolving the one who cut from sin, and stating that both cutting and abstaining from cutting the palm trees is God's will.”*

Sahih Al-Bukhari - 2954 mentioned the incident of burning the palm trees of Banu Al-Nadir: **The Prophet burned the palm trees of Banu Al-Nadir**, as was also mentioned in Sahih Muslim 4508.

He also ordered burning a village. Urwa said: *“The Messenger of Allah sent me to a village called ‘Abna’. He said: Go to Abna in the morning and burn. This was a command to raid Ubna in the morning when they were off guard, to surprise them and catch them unprepared, and to burn their crops, trees, and homes.”⁽²²¹⁾*

⁽²¹⁹⁾ The Aleppo Biography, part 2, p. 361.

⁽²²⁰⁾ The Great Explanation of Expeditions, p. 53.

⁽²²¹⁾ Muhammad Shams Al-Haqq Al-Azimabadi, Awn al-Ma'bud Ala Sunan Abu Dawud (Explanation of the Prophet's Sunnah Collected by Abu Dawud), the Book of Jihad, chapter on burning in enemy lands, p. 172.

Abna is the name of a place in Palestine between Ashkelon and Ramla.

In Taif, he ordered the palace of Malik Ibn Awf Al-Nasri to be burnt, and then he ordered to cut their vines. He also ordered the cutting of the palm trees of Khaybar until Umar Ibn Al-Khattab passed by those who were cutting them and decided to prevent this action but they responded: The Messenger ordered it. Then Umar came to him and said:

You ordered the cutting of the palm trees.

He said: Yes.

Umar said: Didn't God promise you Khaybar?

He said: Yes,

Umar said: Your palm trees and the palm trees of your companions are being cut down, so order a caller to call out to them forbidding the cutting of palm trees. ⁽²²²⁾

If Abu Bakr, as mentioned, ordered the army heading to conquer the Levant not to cut down the palm trees, then this was, according to what Al-Sarkhasi mentioned, due to wisdom and not due to its prohibition. He believed that the Levant would be the property of Muslims, so he did not like to ruin what would be his property, ⁽²²³⁾ exactly as happened in Khaybar, as mentioned.

The scholars have agreed that it is permissible to cut down trees and destroy them when necessary. Ibn Taymiyyah explained this by saying that *"this is not more important than killing souls."* ⁽²²⁴⁾

Methods of killing: It is forbidden for Muslims to mutilate the dead, as Muhammad said: **Do not commit excesses, do not deceive, and do not mutilate** (Musnad Ahmad - 22648). Likewise, humiliation is forbidden: **If one of you strikes, let him avoid the face** (Musnad Ahmad - 7392). He also said: **Indeed, God has written**

⁽²²²⁾ The Great Explanation of Expeditions, p. 55.

⁽²²³⁾ The Great Explanation of Expeditions, p. 46.

⁽²²⁴⁾ Collection of Fatwas, volume 28.

goodness in everything. If you kill, then kill well, and if you slaughter, slaughter well and let each one of you sharpen his blade and slaughter his sacrifice (Musnad Ahmad – 16812). In addition, killing by burning is forbidden according to the hadith. However, it is well known in Islamic history books that Abu Bakr ordered the burning of apostates and those who refuse to pay zakat. Ali Ibn Abu Talib also ordered the burning of heretics.⁽²²⁵⁾ Also, Umar approved the idea of burning disbelievers with fire and throwing them in it, as narrated on the authority of Malik and Sufyan Al-Thawri. Others believed that if the enemy begins it becomes permissible, otherwise it is not.⁽²²⁶⁾ Killing the wounded is permitted by most jurists in the wars of rebels.⁽²²⁷⁾ In the Battle of Badr, Muslims finished off the wounded Utbah Ibn Rabi'ah, in the duel that took place between three of them and three of the disbelievers. Amr Ibn Hisham was also killed while he was wounded and unable to move.⁽²²⁸⁾ Muslims also killed the wounded in the following wars, even in their civil wars.⁽²²⁹⁾

⁽²²⁵⁾ It was mentioned in Al-Bukhari - 2950: .. On the authority of Ikrimah, “*Ali burned a group of people. He informed Ibn Abbas who said: If it had been me, I would not have burned them. The Prophet said, do not torture by the punishment of God.*” The incident was mentioned in several references, including: History of Islam by Al-Dhahabi, part two, p. 361, The Beginning and the End by Ibn Katheer, vol. 8, p. 329. Al-Qurtubi in his interpretation of the verse of the sword (Surah 9: 5) stated: “*The reports came in prohibiting mutilation. Despite this, it is possible that Al-Siddiq, when he killed the people of apostasy by burning with fire, by stones, by throwing from mountaintops and by digging into wells, was related to the generality of the verse. Likewise, Ali burning a group of apostates may be an inclination toward this doctrine, and based on the generality of the word. God knows best.*”

⁽²²⁶⁾ The Beginning of the Diligent and the End of the Frugal, chapter three, file 13 of 28.

⁽²²⁷⁾ This is the doctrine of most Sunni jurists. The rebels are those who rebel against Muslim ruler, and they are the Kharijites who say that the one who commits a major sin is a disbeliever Therefore, they declare the ruler who commits major sins a disbeliever, justifying rebellion against him, contrary to the thought of the Sunnis.

⁽²²⁸⁾ The Biography of the Prophet by Ibn Hisham.

⁽²²⁹⁾ An example of this is that one of Ali Ibn Abu Talib’s men in the battle of Siffin, whose name is Mahrez, was called Mukhdhedha (churner). That is because he took a goat to Siffin

Extravagance in killing: According to the Qur'anic verse: **Therefore, when you meet the Disbelievers (in fight), strike necks untill when you have inflicted slaughter upon them, secure their bond, thereafter either generosity or ransom (Surah 47: 4).** Thus, war begins with extravagant killing, with the intention to weaken the enemies until their weakness appears, then captivity begins, (tightening the bonds). Therefore, there is no capture before subduing and weakening the enemy, according to Surah 8: 67: **It is not for a Prophet to take prisoners before he has subdued the enemy. You desire the materials of this world, but God desires the Hereafter.**⁽²³⁰⁾ God blamed Muhammad after the Battle of Badr, because he agreed to ransom the captives, in the aforementioned verse from Surah 8, which is a clear invitation to excessive killing.

Moreover, Islam distinguishes between dead Muslims and dead disbelievers, although they may be equal in terms of their defense of their community, their wealth, or their dignity. Dead Muslims are martyrs in Paradise but dead disbelievers are of the lowest rank, regardless of their position in the war. Therefore, the best among the killed is the Muslim, even though he may be the invader; the aggressor.

Captives' ruling:

and brought along a container of water. If he found a man from Ali's companions wounded, he gave him water to drink. If he found a man from Muawiyah's party he plowed him down with the goat until he killed him. Nasr Ibn Muzahim, the Battle of Siffin, part 8, p. 519.

⁽²³⁰⁾ Al-Qurtubi, in his interpretation of the Qur'an stated: **Until you inflict slaughter upon them** meaning that you exaggerated in killing. Ibn Katheer expressed it as *"you destroy them by killing."* According to Al-Alusi, it means you inflict severe and frequent killing on them. Likewise, Sayyid Qutb saw in his interpretation: Strike necks until when you have inflicted slaughter upon them, secure their bond. The intensity of killing is meant to continue until the enemy's strength is shattered and collapses, leaving them no longer able to attack or defend. Only then will the one who was taken captive have their ties tightened. However if the enemy is still strong, the goal is to eliminate that danger.

The Qur'an (in the aforementioned Surah 47: 4) determined the fate of the captives, either by releasing them for free or for ransom. That is, releasing them in exchange for money, a Muslim prisoner or a Muslim follower. On the other hand there is also a verse in Surah 9: 5: **So kill the polytheists wherever you find them.** Jurists disagreed as to which of them abrogated the other or whether they were both definitive.

In the Sunnah of the Prophet, everything is possible: Muhammad recommended treating prisoners well. He said, **Treat the captives kindly.**⁽²³¹⁾ However, some of them were killed at Badr, including Uqba Ibn Abu Muait, Tuaimah Ibn Adi, and Al-Nadr Ibn Al-Harith.⁽²³²⁾ Additionally, a blind man from the Banu Qurayza tribe was killed after being captured. It is well-known in Islamic history and widely accepted among Muslims that Muhammad ordered the killing of all adult male prisoners from the Banu Qurayza tribe, whether they were combatants or not. He did not limit it to the leaders or those who had broken their treaty or were carrying weapons, besides the captivity of women and children.⁽²³³⁾ This justifies, according to what the Shafi'is said, the killing of adult men who do not fight if they refuse to accept Islam or pay the tribute.⁽²³⁴⁾ Muhammad took various other paths with the prisoners, including releasing them for free or in exchange for Muslim prisoners, ransom, or teaching some Muslims reading and writing. He also ordered the torture of one of the Jews of Khaybar to extract

⁽²³¹⁾ Ibn Hajar Al-Asqalani, *al-Isaba fi Tamiz al-Sahaba* (The Success in Distinguishing the Companions), 10252.

⁽²³²⁾ The Aleppo Biography, part 2, p. 257 - Al-Tala'i, *The Decrees of the Messenger of God*, 1, p. 31.

⁽²³³⁾ Ibn Hisham, in his biography of the Prophet estimated their number to be between 600-900. Yousef Ibn Abdul-Barr Al-Nimri mentioned the number as 600-700 in *al-Durar fi Ikhtasar al-Maghazi wal-Sir* (Pearls in the Abbreviation of the Invasions and Expeditions), p. 181. Burhan Al-Halabi estimated the number to be between 600-750 in the Aleppo Biography, part 2, p. 447.

⁽²³⁴⁾ Al-Umm, the book of ruling in fighting the polytheists, on captivity, 4, p. 305.

his confession about the location of a treasure he had. Some jurists have relied on this Sunna in justifying the torture of non-Muslims to force them to confess or to punish them for violating the covenant. It is the interests of the state that govern, not a specific moral principle.

When he conquered Mecca by force, according to the prevailing opinion among jurists, except mainly the Shafi'is, he ordered the pardon of all its inhabitants. This is according to a narration that ordinary Muslims are certain of, but not their intellect. This narration is: *“O people of Quraysh, what do you say? What do you think? They said: You are a generous brother and a generous nephew. Then the Messenger said: I say as my brother Joseph said: There will be no blame on you today ... Go, for you are free.”* So they left as if they had been raised from the graves and converted to Islam.

He ordered nine people to be killed *“even if they are found under the curtains of the Ka'ba.”* These individuals were: Abdullah Ibn Saad Ibn Abu Sarh, Ikrimah Ibn Abu Jahl, Abdul Uzza Ibn Khatal, Al-Harith Ibn Nufayl Ibn Wahb, Muqais Ibn Sababa, Habbar Ibn Al-Aswad and two maids of Ibn Khatal who used to sing satires of Muhammad. Sarah was a servant of some of the Banu Abd Al-Muttalib.⁽²³⁵⁾ Therefore, it is permissible to kill prisoners according to the consensus of the Companions, not only war criminals, as Al-Qaradawi argued in a television interview, but also those who insulted the Messenger, or according to the interest of the Islamic State at that time. The Companions also chose to kill some captive disbelievers. Khalid Ibn Al-Walid repeatedly killed prisoners in all his wars, including a massacre in the Battle of Ain al-Tamar. He took prisoners from the Arab Christian army, including its commander, and the rest of the fighters barricaded themselves in a

⁽²³⁵⁾ Not everyone was killed, for various reasons, including the conversion of some to Islam, and the intercession of some Muslims for others. Ibn Qayyim Al-Jawziyyah dealt with it in detail in: *Zad al-Ma'ad fi Huda Khair al-Ibad*, part three, a chapter on his ruling in the conquest of Mecca.

fortress as a refuge. He besieged them, and when they asked for peace, he refused unless they agreed to his rule. So he tied them in chains, took over the fort, and ordered the killing of all of them, including those he had captured before.⁽²³⁶⁾ Thousands of Persian prisoners and their Arab Christian supporters were also killed in the Battle of Alice. He ordered their slaughter and 18,000 of them were killed in the river, with the total number of dead reaching 70,000.⁽²³⁷⁾ In a major rebellion in Khorasan in the year 150 AH, 14 thousand prisoners were killed by the army of Al-Mansur, the second Abbasid Caliph.⁽²³⁸⁾

There are also more opinions of jurists. Ibn Katheer (Interpretation of Surah 8, verse 67) mentioned that the majority of scholars have established that the ruling regarding prisoners of war is variable. The Imam has the choice over them. If he wishes he may kill them, as he did with the Banu Qurayza. And if he wishes, he may ransom them with money as he did with the prisoners of Badr, or with whomever of the captured Muslims as he did with a woman and her daughter who were in the captivity of Salamah Ibn Al-Akwa', whom he returned back in exchange for the Muslims who were captured by the polytheists. If he wishes, he enslaves those who were captured. This is the doctrine of Imam Al-Shafi'i and a group of scholars. There is another disagreement among scholars regarding the issue. Most of them have believed that the imam has the right to kill them if he wishes if they did not accept Islam, to enslave them if the interest of Islam required it, to leave them free under the protection of the Muslims, or to ransom them with Muslim captives, as the vast majority of jurists held, or with money if the Muslims are in need. They may also be freed without ransom in one Shafi'i doctrine, while the rest of the senior jurists rejected

⁽²³⁶⁾ Ibn Katheer, the Beginning and the End, vol. 6, p. 637.

⁽²³⁷⁾ Al-Tabari, History of Messengers and Kings, part 2, p. 314.

⁽²³⁸⁾ Al-Suyuti, History of the Caliphs, 1, p. 195.

this, under the pretext of being abrogated by the verse of Surah 9: **Kill the polytheists wherever you find them.** Al-Shafi'i also stated that it is permissible to kill *“every adult polytheist if he refuses to accept Islam or pay the tribute. Moreover, if the imam invites the captive to Islam, that is good, but if he does not call him and kills him, that is okay.”* ⁽²³⁹⁾ According to the Hanbalis, the imam has a choice in one of four things: to execute them even under torture, to enslave them and apply the provisions of slavery to them, such as sale or emancipation, to ransom them with money or captives, or to grant them pardon. If they convert to Islam, killing is waived and they are emancipated immediately. In this case the choice between slavery, emancipation and ransom is annulled. ⁽²⁴⁰⁾

The child captives have special provisions. If the child is captured with his parents, he will be left in his religion because he follows his parents and can be exchanged. But if he was captured alone and taken to the land of Islam, *“it is not permissible to redeem him after that because he became a Muslim according to his new homeland.”* ⁽²⁴¹⁾ However, if Muslims divide the spoils in the land of war, which is a legitimate matter, including captured children, jurists differed. Some stated that it is permissible to redeem them if they are adult, while others believed that it is not permissible because their becoming part of the people of The House of Islam has been established by division and sale. ⁽²⁴²⁾ If the child's captor is a Muslim, it is ruled that the child will be converted to Islam. If he is a disbeliever in the Muslim army, or there is no evidence established for either of them, he is not declared a Muslim, and his children follow him either way. ⁽²⁴³⁾

⁽²³⁹⁾ Al-Umm, the book of ruling in fighting the polytheists, on captivity, 4, p. 305.

⁽²⁴⁰⁾ The Royal Rulings, Abu Ya'la Al-Farra', p. 141.

⁽²⁴¹⁾ The Great Explanation of Expeditions, 1588.

⁽²⁴²⁾ Ibid.

⁽²⁴³⁾ Ibn Taymiyyah, Collection of Fatwas, volume 28.

The bottom line is that the fate of disbeliever prisoners of war is determined by the imam, according to interest, and includes one of the following:

* Killing them is permissible according to the majority of jurists and obligatory according to most Hanafi scholars.

* Accepting blood money from them is accepted by all jurists except the Hanafi scholars.

* Releasing them in exchange for Muslim prisoners is rejected by most Hanafis.

* They can be released in exchange for work they perform or without ransom.

* Enslavement and the sale of captive women and children are allowed, but most jurists did not approve the sale of captive men, while Al-Shafi'i considered it permissible. ⁽²⁴⁴⁾

* Releasing them under the protection of Muslims is also an option. ⁽²⁴⁵⁾

Among contemporaries, there are those who refuse to kill prisoners, adhering to the verse of the Qur'an regarding generosity or ransom. ⁽²⁴⁶⁾

Regarding Muslim prisoners held by Muslims, their treatment varies according to Islamic jurisprudence. It is not permissible to

⁽²⁴⁴⁾ Al-Umm, the book of rulings in fighting the polytheists and the issue of War Money, chapter on ransom of captives, 4, p. 268.

⁽²⁴⁵⁾ Jurists have discussed in detail the Islamic ruling on war prisoners in their numerous books, usually under the title "The book of expeditions." For example, Muhyi Al-Din Al-Nawawi Al-Dimashqi reviewed the topic in "Orchard of the Seekers," from the perspective of Shafi'i jurisprudence.

It was also reviewed from the point of view of Hanafi jurisprudence in "The Extensive" by Al-Sarkhasi.

⁽²⁴⁶⁾ Among them is Wahba Al-Zuhayli, The Effects of War on Islamic Jurisprudence, and Ahmad Sobhi Mansour, various writings.

kill or enslave them, and take women and children captive, or rape women. Even if polytheists convert to Islam, it is not permissible to enslave, sell any of them, or rape women. However, these actions have occurred in Islamic history. For example, during the reign of Abu Bakr, women of Muslims who opposed his caliphate were taken captive.⁽²⁴⁷⁾

The Umayyads also took captive the women of the Prophet's family after the killing of Hussein, and women of Medina were taken captive and raped after the Battle of al-Hurra.⁽²⁴⁸⁾

There is a special ruling for Arab polytheists, with the prevailing opinion being what most jurists have stated. According to the Hanafi School, peace and commitment from Arab polytheists should not be accepted, and they should be called to convert to Islam without forcing them to convert. Otherwise, they are considered apostates, so killed and their women and children enslaved. Regarding the ruling on being forced to convert to Islam, the women of apostates and their descendants were originally Muslims, so they are forced to return, while the women and children of Arab polytheists are not forced to convert to Islam but are enslaved. This practice follows the example of the Prophet, who

⁽²⁴⁷⁾ When Abu Bakr sent his armies to fight the apostates and those who refused to pay the Zakat, he sent a message with each of their leaders to the tribe they were heading toward. The text of the message was as follows: *"I sent to you - so-and-so - in an army of the Muhajireen, Ansar, and Followers with goodness, and I ordered him not to fight anyone or kill them until he invites them to the message of God. Whoever responds to him, accepts and refrains, does good deeds before him, and helps him in it. Whoever refuses, I commanded him to fight them accordingly, not leaving any of them alive, but to burn them with fire, kill them all, and enslave the women and children (Emphasis added), accepting only Islam from them. Whoever follows it, it is better for him, and whoever abandons it, God will not be powerless. I commanded my Messenger to read my book in every gathering of yours, and the caller to call to prayer. So when Muslims call for prayer and they and they did the like stop fighting them and let them accept before you and guide them to what is right."* Muhammad Ibn Jarir Al-Tabari, the History of Messengers and Kings, part 2, p. 258.

⁽²⁴⁸⁾ Muhammad Ibn Ahmad Ibn Abu Sahl Al-Sarkhasi, al-Mabsut (The Extensive), the book of expeditions, section on the apostates.

took women and children captive in “Awtas” and divided them. Abu Bakr also took women and children captive from Banu Hanifa. If this is permissible for apostates, then it is considered better for Arab polytheists. The men among them do not become enslaved.⁽²⁴⁹⁾ Al-Shafi'i deviated in his new school of thought by stating the permissibility of enslaving Arabs, based on the enslavement of the captives of Banu Mustaliq by Muhammad.⁽²⁵⁰⁾

The Qur'an calls on Muslims to free a slave as atonement for certain sins, including manslaughter, but it restricts this process of liberation to the faithful. That is, the Muslim slave rather than the disbeliever, in some verses but not in others: **Never should a believer kill another believer, unless by mistake. Who kills a believer by mistake must free a believing soul from bondage and pay an indemnity to his family, unless they forego it by way of charity. If the victim belonged to a people who are at war with you, while he himself was a believer, then let his killer free a believing soul from bondage. If he (the victim) belonged to a people with whom you are bound by a covenant, then the penalty is an indemnity to be paid to his family and the freeing of a believing soul from bondage. Who cannot afford the wherewithal must fast for two consecutive months.** (Surah 4: 92). The Qur'an calls for the liberation of a slave without specifying their religion in Surah 5, verse 89, Surah 58, verse 3, and Surah 90, verse 13. Interpreters differ on what is meant by the slave in these 4 verses, and some of them, such as Ibn Al-Arabi in “Ahkam al-Qur'an” (Rulings of the Qur'an) considered that what is meant is a believing slave, based on the hadith: **Whoever frees a believing slave God will free every limb of his from Hell** (Sahih Ibn Hibban – 4226).

Regarding spoils, the ruling on what Muslims took from disbelievers and what disbelievers took from Muslims differs. The

⁽²⁴⁹⁾ Ibid.

⁽²⁵⁰⁾ Ibid., part 2. p. 379.

former becomes property that cannot be returned except with the welcoming of the spoilers themselves. The latter also is the same. If the disbelievers convert to Islam, they must return the spoils to their owners, and if those spoils fall into the hands of Muslims as spoils, their owners have the right to recover them as property before division. There is disagreement over their right to recover them as value if they have been divided. It is not concerned here with the details mentioned in the books of jurisprudence but more important is the essence of the issue. There is a legal discrimination on the part of most jurists between the spoils of disbelievers and the spoils of Muslims, in favor of Muslims, except for most Hanafi scholars.

Assassination of opponents:

It is permissible, according to the practical Sunnah of the Prophet, to assassinate opponents of thought among the disbelievers who criticize the Messenger and his message. That is, in the language of our time, the thinkers and intellectuals among the disbelievers who instigate against the Prophet and his message. Muslims, according to what the majority of ordinary Muslims and the majority of Islamists are certain of, under direct commands from Muhammad, assassinated many of those who criticized his advocacy and those who criticized him even in poetry, or who were among the instigators against him, including those who could not use weapons. There are many examples: Ka'b Ibn Al-Ashraf - Asma' - Umm Qerfa, etc., and some of them were killed in a horrific manner. It was previously pointed out the importance of poetry and rhetoric in general among the Arabs, which explains why Muslims were interested in assassinating opposing poets at the early era of Islam. It also explains the extent to which Arabs were influenced by the Qur'an, which had the influence of poetry on them.

Some light will be shed on this Sunnah in Islam, which permits assassinating opponents, intellectuals, and media figures, because of its importance for the jihadists in our current days:

1. Umm Qirfa

She was elderly, honorable among her people. Fifty swords belonging to fifty of her male relatives were hung in her house. She had twelve children, and thus the Arabs used to set an example of pride in her, saying: If only I were more honorable than Umm Qirfa. She was cursing Muhammad and it was rumored that she had prepared thirty riders from her sons and grand sons, and commanded them to invade Medina and kill Muhammad (but some of them said that it was false news). The Prophet commanded Zaid Ibn Haritha to kill her. He tied two ropes to her legs, then tied them to two camels (or horses in another narration) and restrained them, so they ran and split her into two. ⁽²⁵¹⁾

Books of expeditions added: Then they came to the Prophet with the daughter of Umm Qarfa and Abdullah ibn Mas'ada, so the daughter of Umm Qarfa was handed over to Salamah ibn Al-Akwa' because he was the one who captured her. ⁽²⁵²⁾

2. Ka'b Ibn Al-Ashraf

Various books of expeditions and Islamic history have detailed the story of his killing. In brief, he was a man from the Tayy tribe. Upon hearing the news of the outcome of the Battle of Badr, he questioned the worthiness of the victory, stating that if Muhammad

⁽²⁵¹⁾ The Aleppo Biography, part 3, p. 253. It was also mentioned sometimes in detail and sometimes briefly regarding the method of killing in books of expeditions, including: The Prophetic Biography of Ibn Hisham – the Unprecedented Orchard- the Aleppo Biography - al-Maghazi and al-Siyar (Pearls in the Abbreviation of the Invasions and Expeditions) by Ibn Sayyid Al-Nas.

⁽²⁵²⁾ Ibn Sayyid Al-Nas, Pearls in the Abbreviation of the Invasions and Expeditions, file 30 of 47.

had truly killed the nobles and kings of the Arabs, then the interior of the earth would be better than its surface. He then went to Mecca, met with Al-Muttalib Ibn Abu Wada'a, and incited against Muhammad by reciting poetry and mourning the dead of Quraysh. Upon returning to Medina, he flirted with Muslim women in his poetry. Muhammad asked: Who could kill Ibn Al-Ashraf for me, to which Muhammad Ibn Maslama volunteered. Muhammad instructed him to do so if he was able. Muhammad Ibn Maslama, Salkan Ibn Salamah Ibn Waqsh (Abu Naila), Ka'b's milk brother, and three others agreed to kill him. Then they headed to Ibn Al-Ashraf, where Abu Na'ila met him first, spoke to him, and recited poetry. He then said: Woe to you, O Ibn Al-Ashraf! I have come for a need that I want to mention to you, so keep it secret. The arrival of this man (meaning Muhammad) was a calamity upon us, with which the Arabs showed enmity toward us, throwing us off the hook, cutting off our paths until our children were lost, souls were exhausted, and we and our children became suffering. Ibn Al-Ashraf said: I was telling you, Ben Salamah that this will happen. So Silkan Ibn Salamah returned to his companions, informed them of what had happened, and asked them to get weapons. They took weapons, then went and gathered at the Prophet. The Prophet walked with them to a position called Baqi al-Gharqad, then directed them and said: Go in the name of God, and then he returned home. They approached until they reached his fort, and Abu Naila called him. He jumped in his blanket while his wife pulled him tight and said: You are a warrior, and the people of war do not descend at this hour. He said: It is Abu Naila; if he had found me sleeping he would not have woken me up. She said: I recognize the evil in his voice. Ibn Al-Ashraf said to her: If the boy had called for a stab he would have responded. So he came down and they talked together, then he said: Is it possible for you, Ibn Al-Ashraf, to go to the (some place) so we can talk there for the rest of our night? He said: If you wish. So they went out walking for an hour, and then Abu Naila passed his hand on the side of Ibn Al-

Ashraf's head, smelt his hand and said: I have never seen anything like it tonight. Then he repeated it until Ibn Al-Ashraf was reassured. Then he grabbed his head and said: Strike the enemy of God, so they struck him, but their sword strikes did not kill him. Muhammad Ibn Maslama narrated: So I remembered a blade on my sword (the blade is a thin, sharp sword that resembles a dagger, and what is understood is that he remembered that there was a blade in its sheath). When I saw that our swords were of no use, I stabbed him with that blade and the enemy of God shouted an unending shout. Fortresses were around us, which their inhabitants set fire. He said: So I put it on his lap, then I attacked him until I reached his pubic bone, and the enemy of God fell. So we went out until we passed by Banu Umayyah Ibn Zaid, then Banu Qurayza, then Banu Ba'ath. In the morning, the Jews were afraid of what we had done to the enemy of God, and every Jew in the area became afraid for himself. ⁽²⁵³⁾

3. Al-Yaseer Ibn Razam

This is the story of his treacherous killing, in brief, as narrated by Ibn Hisham:

He was in Khaybar collecting Ghatfan to invade Muslims, so the Prophet sent Abdullah Ibn Rawahah to him with a group of his companions. When they arrived they spoke to him saying: If you come to the Messenger of God, he will mandate and honor you. He went out with them with a group of Jews, and Abdullah Ibn Anis carried him on his camel. While he was six miles from Khaybar, he regretted his journey. Abdullah Ibn Anis realized he was trying to get the sword, so he struck him with the sword,

⁽²⁵³⁾ The story was presented in detail and in various narrations by Al-Hafiz Ibn Hajar Al-Asqalani, Fath al-Bari, Kitab al-Maghazi, chapter on the killing of Ka'b Ibn Al-Ashraf.

cutting off his foot, while Al-Yaseer hit him with a stick with a crooked end. ⁽²⁵⁴⁾

4. Asma' bint Marwan:

She criticized Islam and the Prophet in her poetry, inciting against them. So he sent Umair Ibn Adi Al-Khattami to kill her. Umair entered her house, where some of her children were sleeping, and she had a baby on her chest whom she was breastfeeding. He moved the baby away from her bosom, pressed his sword against her chest, and pierced it through her back. ⁽²⁵⁵⁾

5. Salam Ibn Abu Al-Haqiq:

He was a Jew from Khaybar, who incited against Muhammad and Islam. Ka'b Ibn Al-Ashraf was killed by Muslims from the tribe "al-Aws." The Khazraj tribe wanted to be equal to them in honor, so some of them asked Muhammad's permission to kill someone who was worthy of his hostility to Islam. They mentioned Ibn Abu al-Haqiq, who was in Khaybar, asking Muhammad for permission to kill him, which was granted them.

Five men from the Khazraj tribe went out to him. Muhammad commanded Abdullah Ibn Atik, and he forbade them from killing a child or a woman. They left, reached Khaybar, arrived at the house of Ibn Abu Al-Haqiq at night, and closed the rooms of the house over those inside it until they reached his room. They asked permission to meet him. His wife went out to them, asking who they were. They answered that they were Arab people seeking food. She said that their friend is in his room to which they could go and see him. When they entered, they closed the room between them and her. His wife screamed, but they beat him while he was on his bed

⁽²⁵⁴⁾ The Prophetic Biography of Ibn Hisham, the raid of Abdullah Ibn Rawahah to kill Al-Yaseer Ibn Razam.

⁽²⁵⁵⁾ The Aleppo Biography, part 3, p. 222.

with their swords. Then Abdullah Ibn Anis held his sword to his stomach until he executed him, and then they left.

When they reached the Messenger, they disagreed with him about who killed the man. Everyone claimed to be the killer. Muhammad said, *“Bring your swords. He looked at them and said to the sword of Abdullah Ibn Anis, ‘This killed him; I see traces of food on it.’”* ⁽²⁵⁶⁾

6. Abu Afak:

He was elderly, one hundred and twenty years old, and used to incite people against Muhammad and recite poetry against him. The latter demanded that he be killed. So Salem Ibn Umair volunteered and caught him by surprise. He ambushed him on a hot summer night while he was sleeping in the courtyard of his house. *“Salem approached him and put the sword to his liver, and then bore down until the sword jabbed into his bed.”* ⁽²⁵⁷⁾

7. Khalid Ibn Sufyan Al-Hudhali:

In the fourth year of the Hijra, Muhammad heard that Khalid Ibn Sufyan Al-Hudhali was residing in Arnah (a village near Damascus) and that he was gathering crowds to fight Muslims. He then ordered Abdullah Ibn Anis to kill him, saying that he had heard that Khalid Ibn Sufyan Al-Hudhali was gathering people to fight him while he was at Nakhla or Baranah, so go there and kill him. Abdullah responded, *“O Messenger of God, describe him to me so that I may know him.”* The Prophet said, *“If you see him, he will remind you of Satan and you will find yourself shivering.”* Abdullah said, *“So I went out, unsheathing my sword, until I found him going to his house in the afternoon. When I saw him, I found him to match the description given by the Messenger of God. I approached him, and fearing that an argument might distract me from praying, I prayed first. Then I nodded toward him, and when I reached him, he asked, ‘Who is the man?’ I responded, ‘An Arab man heard about you and your collection for that man (meaning the Prophet), so I came to you for that.’ He*

⁽²⁵⁶⁾ Ibn Hisham, Op. cit.

⁽²⁵⁷⁾ The Aleppo Biography, part 3, p. 222.

confirmed his involvement, and as we walked together, I seized a suitable moment to attack him with the sword until I killed him. I then left his concubines lying on top of his body. When I returned to the Messenger of God and greeted him, he noticed my brightened face and said, ‘The face is successful.’ I said, ‘I killed him.’ He said, ‘You are right.’”⁽²⁵⁸⁾

8. Hubayra Ibn Abu Wahb Al-Makhzoumi:

He was one of the knights and poets of Quraysh, who used to criticize Islam and Muhammad. So his blood was wasted. The man fled to Najran until he died there.⁽²⁵⁹⁾

* * * * *

The rules of war between Muslims and Muslims differ from those between Muslims and disbelievers. Al-Mawardi cited eight differences between them:⁽²⁶⁰⁾

1. The intention of fighting is to deter them, not kill them, while it is permissible to kill polytheists and apostates.

2. To fight them in their advance but not in their retreat, while it is permissible to fight the people of apostasy and war whether they are approaching or retreating.

3. Their wounded shall not be killed, while it is permissible to finish off the wounded of polytheists and apostates.

4. Their captives should not be killed and those captives who are guaranteed not to return to fighting shall be released. Those whose return is not guaranteed shall be imprisoned until the end of the war and then released thereafter. However the captives of polytheists and apostates can be killed.

⁽²⁵⁸⁾ History of the Messengers and Kings by Al-Tabari, part 2, p. 208. Mentioned also in other references such as The Beginning and the End by Ibn Katheer, etc.

⁽²⁵⁹⁾ Jawad Ali, the Detailed History of the Arabs before Islam, chapter 163.

⁽²⁶⁰⁾ The Royal Rulings, part 5, chapter 2, on fighting the rebels.

5. Their wealth should not be taken as spoils, nor will their women and children be taken captive. Al-Mawardi cited the hadith: **What is in the House of Islam is prohibited, and what is in the House of polytheism is permitted.**

6. Seeking help of a disbeliever in their fight is not permissible, which is permissible in fighting against disbelievers.

7. A truce with them is not permitted, and they do not pay tribute.

8. “Aradas” may be set up against them (the arada is a bombing machine similar to a catapult), however their dwellings should not be burnt against them, nor should their palm trees be cut down.

* * * * *

Covenant relationship:

Covenant of security:

It is a temporary covenant concluded between Muslims and the warlike disbelievers or some of them. After they gain safety, they are called the trustworthy, and if the period of the covenant granted to them expires, they return to being warlike. Its legal conditions have been explained in detail by many jurists, which in brief are:

The first: The Imam or his deputy undertakes to make peace with the disbelievers in general, or with the people of a specific region. It is permissible for the governor of the region to make peace with the people of a village or town in his territory, for the interest. However, if one of the subjects concluded a truce and the people with whom he made a truce entered the land of Islam, their presence would not be accepted. Instead, they would be returned to their land and not killed because they entered believing in covenants.

Second: If Muslims have a need or interest in it, whether they are in a weak state due to a lack of men, money, because of the enemy's distance, or if they aspire to convert disbelievers to Islam by associating with them, accepting the tribute or helping them fight others. If the disbelievers request a truce and it would harm Muslims, the prevailing opinion is that it should be rejected. However a minority of jurists accept it.

Third: If it is free of corrupt conditions, such as keeping Muslim captives with them, returning escaped Muslims to them, leaving a Muslim's money in their hands, or concluding a Dhimmah contract for less than a dinar, then the conditions are acceptable. Conditions like residing in the Hijaz, entering the Sanctuary, bringing alcohol to the land of Islam, or returning Muslim women who fled from them are rejected. Additionally, stipulating that Muslims pay them money, except for necessity, or torturing Muslim prisoners, or besieging them is not allowed.

Fourth: It should be limited to a legitimate period, then resumed if the Muslims are weak or in need. If the Imam does not see an interest in the truce, he should make peace for four months or less, and it is not permissible for more than a year. The total period should not exceed ten years. ⁽²⁶¹⁾

Security is one of the doors to jihad. The Qur'anic support is: **If any of the idolaters seeks asylum with you, grant him protection, so that he may hear the word of God, and then convey him to his place of safety** (Surah 9: 6). The purpose is for the disbeliever to listen to the words of God, not just to achieve his safety. It is not a human desire to secure a person seeking safety. The condition for safety is when the Muslims are weak and the enemies are strong because fighting enemies is obligatory, while safety includes the prohibition

⁽²⁶¹⁾ Orchard of the Seekers, Abu Zakaria Muhyiddin Yahya Ibn Sharaf Al-Nawawi, The book of the Jizyah and truce contract, chapter two on the Dhimma contract.

of fighting. This explains why this topic is usually addressed in the books of jihad or expeditions by jurists.

The reasons for nullifying this covenant include extending the period, the appearance of betrayal on their part, such as planting a spy among Muslims, communicating with the disbelievers during war, killing a Muslim, seizing money, or cursing the Messenger. In such cases, it is not permissible to assassinate them, but they must be warned and informed before fighting them. Security is also lifted upon the expiration of its period, or upon leaving the House of Islam. The Imam or his successor may also end the security at any time if it becomes apparent that the trustee has bad intentions or if his stay in the House of Islam poses a threat to the interests of Muslims. Regarding the expiration of the security period, there are jurisprudential details: If the person being guaranteed leaves the land of Islam, leaving money or real estate there, his heirs have no right to benefit from it, but the legacy is confiscated by the Islamic State. The right of inheritance remains in place if the secured person dies in the land of Islam, which means adding security to his money as well.

Whoever enters the House of Islam without safety does not enjoy the protection of the law. A Muslim has the right to kill or enslave him or usurp his money. This is, permissible, according to jurists, and its permissibility cannot be removed except by a covenant, which makes himself and his money forbidden to Muslims. While it is permissible to kill a disbeliever traveling without a covenant of security, or enslaves him and his property is considered booty. If a disbeliever enters the land of Islam by mistake or necessity, such as a ship sinking or a plane crashing, then the Muslim ruler has the right to decide against him whatever he wants. He can release, enslave, or kill him.

A Muslim may kill a disbeliever who has a covenant of security with Muslims. In this case, Muslims pay his blood money, according to the opinion of most jurists.

But the apostate is definitely killed and not granted a security contract. ⁽²⁶²⁾

Treaty of Peace:

It is a treaty conducted between The House of Islam on the one hand and the House of Disbelief on the other hand. This truce is a temporary peace treaty for a period agreed upon by both parties, after which the House of reconciliation will revert to the House of war. According to some jurists, it is permissible for it to be indefinite but not permanent. The intention is for the duration to be indefinite with the possibility of terminating the treaty at any time, based on the interest. ⁽²⁶³⁾ In the Qur'an, there is precedent for the possibility of terminating agreements with a specified deadline, as we have seen in Surah 9.

Dhimmah Covenant:

It is a covenant that is concluded between the leaders of the Muslim armies and the residents of the countries exposed to their invasion, who choose to remain faithful to their religion while paying tribute. Once this covenant is signed, the rules of Islamic law, known as Shari'a, are applied to the non-Muslim covenants, and they come under the protection of Muslims who rule this country, which then becomes part of the House of Islam. It is a permanent contract.

The Relationship between Muslims and Disbelievers in the Land of Islam - the Contract of Dhimmah:

It is useful to present here what is known as “The Umari Conditions,” sometimes called the pact of Umar. However, the text

⁽²⁶²⁾ Al-Majmu' Sharh al-Muhadhdhab (Total Explanation of al-Muhadhdhab). Al-Muhadhdhab= The Disciplined, is a book in jurisprudence. Its author is: Abu Ishaq Al-Shirazi, the book of ransoms.

⁽²⁶³⁾ Ibn Qayyim Al-Jawziyyah, Rulings of the People of Dhimmah, p. 168.

is completely different. The pact of Umar is Umar Ibn Al-Khattab's pledge of protection for the people of Jerusalem. It came in multiple forms, the first of which was referred to by Al-Yaqoubi.⁽²⁶⁴⁾ As for the conditions, Islamic sources referred to them as the conditions upon which Umar Ibn Al-Khattab reconciled with the people of the Dhimmah in general. Many of the basic Islamic authorities mentioned them in different forms and contents, according to the era in which they were applied, and most of the later Caliphs dealt with the people of the Dhimmah based on some or all of their variable contents, in various conquered countries, even the Ottoman Caliphs.⁽²⁶⁵⁾

Ibn Qayyim Al-Jawziyyah mentioned the Umari conditions, their rulings and obligations, which are simplified as:

The people of the Jazeera (Island) wrote to Abd Al-Rahman Ibn Ghanam:

When you came to our country, we requested security for ourselves and the people of our religion, with the following conditions:

* We will not establish a church in our city, a monastery, a monk's cell, a bell tower; renovate what has been destroyed of our churches, nor what was in the plans of Muslims.

⁽²⁶⁴⁾ *"Your blood and wealth are safe. Your churches will not be inhabited or destroyed, unless you commit a wrongful act and there are witnesses."* Shafiq Jasser Ahmad Mahmoud.

⁽²⁶⁵⁾ These are the "Umari Conditions." They changed from time to time, and it is not known with precision what Umar Ibn Al-Khattab actually stipulated. What is concerned here is not its attribution to Umar in particular, but to jurisprudence and Islamic thought. Contemporary Islam does not disapprove of it as a principle, even if it has changed and modified it according to the circumstances. However, some still speak as Ibn 'sakir or Ibn Qayyim Al-Jawziyya did. Refer, for example to Electronic al-Bayan magazine, Wednesday 26 Safar 1426 AH - 6 April 2005, the Attitude toward the Opinions of Others, a Shari'a Perspective, by Muhammad Ibn Shaker Al-Sharif. The long article speaks exactly as Ibn Qayyim spoke and according to the Umari Conditions.

*** We will not prevent Muslims from entering our churches day and night, and will widen their doors for passersby and travelers.**

*** We will not harbor spies in them or in our homes, and will not conceal deceit from Muslims.**

*** We will not ring our bells except quietly within our churches, will not display crosses on them, and will not raise our voices in prayer or reading in our churches when Muslims are present.**

*** We will not bring out crosses or books in the Muslim market.**

*** We will not celebrate Resurrection Monday as Muslims do on Eid al-Adha and Eid al-Fitr, or a Shaanin.**

*** We will not light candles or raise our voices with our dead.**

*** We will not show fires with them in the Muslim markets.**

*** We will not live next to them with pigs or sell alcohol.**

*** We will not show polytheism, promote our religion, or invite anyone to it.**

*** We will not take anything from the slave on whom the arrows of Muslims have been drawn.**

*** We will not prevent any of our relatives who wish to convert to Islam.**

*** We will adhere to our attire wherever we are and will not resemble Muslims by wearing a mantle, turban, sandals, or doing their hairstyle. We will also not imitate their mode of transportation, speak their language, or use their nicknames. Additionally, we will tie our girdles around our waists.**

*** We will cut the forelocks of our heads, not part our forelocks or engrave our rings in Arabic.**

*** We will not ride saddles, take any weapons, or carry swords.**

*** We will respect Muslims in their gatherings, guide them on the right path, and stand up for them in gatherings if they want to sit, and will not look into their homes.**

*** We will not teach our children the Qur'an.**

*** None of us should engage in trade with a Muslim unless the Muslim has control over the trade.**

*** We will host every Muslim traveler for three days and provide them with food from what we have.**

*** We commit to this for ourselves, our children, our wives, and our poor. If we or others violate what we have stipulated and accepted security for, then we have no obligation to you, and what is permissible for you from us is what is permissible for the people of stubbornness and disobedience.**

Umar Ibn Al-Khattab added two conditions: that they should not buy anything from Muslim's captives, and whoever intentionally hits a Muslim has renounced his covenant. ⁽²⁶⁶⁾

Ibn Qayyim adds: This book of Umar included sums of knowledge that revolve around six subjects:

Subject one: deals with the rulings of selling, churches, hermitages, and what is related to that.

Subject two: is about the rulings of their hospitality to those passing by and what is related to it.

Subject three: Concerning the harm to Muslims and Islam.

Subject four: Concerning changing their dress and distinguishing them from Muslims in terms of rides, clothing, and other things.

Subject five: Regarding the display of evil deeds and words that they have been prohibited from.

⁽²⁶⁶⁾ Rulings of the People of Dhimmah, p. 205.

Subject six: Their relationship with Muslims through partnership and similar initiatives. ⁽²⁶⁷⁾

Ibn Qayyim discussed the six subjects in detail in his aforementioned book. These conditions represent, in principle, the relationship between Muslims and non-Muslims in the land of Islam.

It is noteworthy in Ibn Qayyim's statement above that the Umari conditions are what the "people of the Jazeera" requested for themselves; something that minds reject. It is not inconceivable that a people would impose humiliating conditions on themselves without intense pressure from an invader, but what is significant here is the islamically acceptable content.

Al-Mawardi specified the conditions in more precise details: *"Two conditions are required in the tribute contract: worthy and desirable:*

** As for the worthy person, there are six conditions:*

One of them is that they do not mention the Book of God Almighty by criticizing or distorting it.

The second is that they should not mention the Messenger of God, with disbelief or disdain.

The third is that they should not mention the religion of Islam in disparagement or slander.

The fourth is that they should not harm a Muslim woman by fornication or in the name of marriage.

The fifth is that they should not seduce a Muslim away from his religion, nor attack his money or religion.

The sixth is that they do not help the people of war and do not favor their rich people.

These six rights are obligatory, so they are obligated to them without condition. Rather, they require notification and confirmation to make the

⁽²⁶⁷⁾ Ibid.

covenant strict with them, and committing them after the condition is a violation of their covenant.

As for what is desirable, there are six things:

One of them is to change their appearance by wearing clothes and tightening the girdle.

The second is that they should not be superior to Muslims in terms of buildings, but should be equal to them if they do not decrease.

The third is that they should not make them hear the sounds of their bells, the recitation of their books, or their words about Aziz and Christ.

The fourth is that they should not openly drink their alcohol or display their crosses and pigs.

- The fifth is that they hide the burial of their dead and do not openly lament or wail over them.

- Sixth, they are prohibited from riding horses, but not prohibited from riding mules and donkeys.

These six recommended actions are not obligatory until they are stipulated; they become binding with the stipulation. Committing to them after the stipulation does not invalidate their commitment, but individuals are enforced and disciplined for them. They are not disciplined if it is not stipulated on them.”⁽²⁶⁸⁾

Others added additional conditions related to the dress of the People of Dhimmah; such as using wooden stirrups on their saddles instead of metal ones, making their sandals with two straps, putting a wooden piece like a pomegranate in place of the qorbus on their saddles, and making the straps of their shoes bent⁽²⁶⁹⁾ (the qorbus is the metal frame of the saddle).

Many Caliphs followed what was attributed to Umar Ibn Al-Khattab, including Ali Ibn Abu Talib⁽²⁷⁰⁾ and Umar Ibn Abdul-

⁽²⁶⁸⁾ The Royal Rulings, chapter 13, regarding the status of the Jizyah and the kharaj.

⁽²⁶⁹⁾ Abu Yousef Yaqoub Ibn Ibrahim, al-Kharaj, p. 72.

⁽²⁷⁰⁾ “Ibn Al-Mubarak mentioned on the authority of ... that Ali told the people of Najran that Umar was wise in the matter and I will not change anything that Umar did.” Al-Sha'bi said:

Aziz, who are considered among the highest ideals by the majority of Muslim jurists. In addition, Al-Mansur, Al-Rashid, Al-Mahdi, Al-Ma'mun, Al-Mutawakkil, and Al-Muqtadir also followed these principles.⁽²⁷¹⁾

The different versions of Umari conditions which changed over time, according to many Islamic sources, began to be published successively more than two and a half centuries after Umar's death. What is significant here is that Islamic jurisprudence approved harsh versions of these conditions and attributed them to Caliph Umar. Thus, they became part of Muslim culture and still have a clear impact to date.⁽²⁷²⁾ Examples include the conditions of Al-Ezaby Pasha, undersecretary of the Ministry of Interior, for the construction of churches issued in 1934 in Egypt.

Some details will be discussed below:

First - freedom of belief

The punishment for apostasy in Islam:

Whoever converts to Islam has no right, according to this doctrine, to reconsider his decision. This is not a debatable issue, whether among ancient, modern, or contemporary jurists, nor among the general public as well. One can easily consider the opinion that the apostate should not be killed as an outlier in Islam, finding little resonance among the Muslim public opinion.⁽²⁷³⁾ In

“Ali said when he came to Kufa: I did not come to untie a knot that Umar had tied.” Rulings of the People of Dhimmah, p. 206.

⁽²⁷¹⁾ Ibn Qayyim Al-Jawziyyah, *Ibid.*, chapter on the status of Muslim Caliphs with the People of the Dhimmah, p. 87. The chapter is extensive, in which Ibn Qayyim explained the situation of the people of the Dhimmah during the eras of a number of caliphs.

⁽²⁷²⁾ It was analyzed and discussed in a very useful way for researchers by Shafiq Jasser Ahmad Mahmoud, the Umari Covenant.

⁽²⁷³⁾ For example, the opinions of Ahmad Subhi Mansour, as well as Gamal Al-Banna, who followed the same doctrine, and a number of other diligent Islamists.

fact there is almost a consensus among jurists on the punishment for killing an apostate, and none of the jurists of significant merit have departed from this consensus, including moderate Hanafi scholars. The consensus has been almost absolute among Islamic public opinion throughout history. What is worse is that it became clear in the case of Nasr Hamid Abu Zaid, accused of apostasy, that Egypt's leading writers and lawyers in the late twentieth century endorsed the same principle, at least implicitly. This is because they unanimously agreed to try to save him by proving that he did not apostatize instead of defending his right to choose his faith and express it.

The apostate is divided into a Religious apostate (Murtadd Milli), including Muslim apostate, and a Natural apostate (Murtadd Fitri). The first is the one who is born and grows up as a non-Muslim, then converts to Islam at puberty and apostatizes after his conversion. A religious apostate is one who is born from a Muslim father or a Muslim mother and then apostates. The meaning of apostasy itself is not clearly agreed upon, and the definition that most Islamists take especially contemporary people, is the one who denies what is necessarily known from the religion. As for what is necessarily known from the religion, there is a lot of disagreement, according to jurists' convictions, but its minimum level is denying one of the obligations or laws in Islam and resorting to someone other than God.

The covenant of Dhimmah does not apply to apostates because, according to Islamic texts, they have left the true religion after receiving it, due to the corruption of their nature, which leads to despair of the possibility of their guidance. The Dhimmah is granted to the People of the Scripture by most jurists. However, a few of them believe that it is granted to all disbelievers in general, except for the apostates among them, who are living in the land of Islam to become acquainted with it so that they may be guided.

The Qur'an does not explicitly stipulate this punishment. Only a few have interpreted verse 33 of Surah 5 as applying to people who apostatize after converting to Islam (among them is Abu Qalabah Al-Jarmi): **It is but a just punishment for those who make war on God and His Messenger and endeavor to spread corruption on earth, that they should be put to death, or be crucified, or have their hands and feet cut off on alternate sides or that they should be banished from the land. The hadith stipulates: Whoever changes his religion, kill him** (Sahih Ibn Hibban - 4389, also mentioned in Sunan Al-Nasa'i - 4059). In the Musnad of Imam Ahmad - 4424: **It is not permissible to shed the blood of a Muslim except in one of three cases: a life for a life, the married man who commits adultery and the one who abandons his religion and dissents from the community.** ⁽²⁷⁴⁾

It is not a concern herein to decide whether the hadith is authentic or not, as this is not the book's topic. What is concerned is that Islamic culture includes this issue and embraces it decisively. Considering these hadiths as authentic by most Muslims is more concerning than the authenticity of the hadiths themselves because this is the particular topic of this book.

The most important point of disagreement among scholars regarding killing an apostate lies in the necessity of giving him the opportunity to repent and the appropriate period for that. There is an opinion that he should be killed without repenting, or he should repent immediately otherwise he must be killed, according to Al-Shawkani. ⁽²⁷⁵⁾ The majority agreed to give him 3 days of

⁽²⁷⁴⁾ In Sahih Al-Bukhari - 6772, it is narrated by Abu Musa that the Messenger of Allah said: "Go to Yemen, Abu Musa." He then sent Muadh Ibn Jabal after him. When Muadh arrived, the Messenger of Allah threw a pillow for him and said, "Sit down and observe." Muadh saw a man who had converted from Judaism to Islam and then back to Judaism, bound before him. Muadh asked about the man, and the Messenger of Allah explained the situation. Muadh refused to sit until the man was executed, and the Messenger of Allah ordered his execution.

⁽²⁷⁵⁾ Torrent Flowing over the Flower Gardens, p. 869.

opportunity to retreat from his disbelief, otherwise he should be killed. Al-Nakha'i argued to ask him to repent for life, which is, according to Ibn Qudamah, against the Sunnah and consensus. ⁽²⁷⁶⁾ Repenting means inevitably imprisonment and pressure. ⁽²⁷⁷⁾ Others argued that he must be called to repent for a month, three to a hundred times. Abu Yusuf reported from Abu Hanifa that the apostate is offered Islam, and if he rejects it, he will be killed in his place. If he requests that it be postponed, he should be given a chance for three days. ⁽²⁷⁸⁾ What jurists have unanimously agreed upon is that anyone who is most severe in apostasy should be killed without repentance, such as those who insult God and His Messenger, blaspheme religion, heretics, and those who commit apostasy repeatedly.

There are differences in how to handle repentance for apostasy. It has been suggested that the apostates should be imprisoned until they repent, within a period specified by most jurists as three days. During this period of imprisonment, the apostate is urged to repent

⁽²⁷⁶⁾ Ibn Qudamah, the Comprehensive, the book of the apostate, chapter three.

⁽²⁷⁷⁾ It is attributed to Umar Ibn Al-Khattab that he confirmed this: *“On the authority of Muhammad Ibn Abdullah Ibn Abdul-Qari, he said: A man came before Umar Ibn Al-Khattab sent by Abu Musa, so he asked him about the people and he informed him. Umar said: Is there any strange news? He said: Yes, a man became a disbeliever after his conversion to Islam. Umar said: So what did you do to him? He said: We beheaded him. Umar said: Could you imprison him for three days, feed him a loaf of bread every day, and ask him to repent, perhaps he will repent and review the command of God? Oh God, I was not present, nor was I satisfied but it reached me.”* Narrated by Al-Shafi'i. The saying of Umar was also repeated by Malik in al-Muwatta' (the Foothold), on the authority of... Al-Shafi'i said: *“Whoever does not take heed of an apostate claimed that this narration about Umar is not real.”* Al-Bayhaqi narrated it from the hadith of Anas, he said, when we reached Tatar he mentioned the hadith Umar said, O Anas, what did the six men of Bakr Ibn Wael do? Those who apostatized from Islam and joined the polytheists. He said, O Commander of the Faithful, they were killed in a battle. Umar digressed, is there something other than killing? He said, yes. Umar said, *“I was inviting them to Islam, if they refused I would put them in prison.”* Citing Al-Shawkani, Nail al-Awtar Sharh Muntaqa al-Akhbar (one of the books of hadith), part 8, apostasy, chapter on killing an apostate.

⁽²⁷⁸⁾ The interpretation of Al-Qurtubi of the Qur'an, Surah 2: 217-218.

by discussing his disbelief, and the threat of death accompanying the request for repentance. This process is reminiscent of the Inquisition in medieval Europe.

Jurists held varying opinions regarding the punishment for apostate women. According to Al-San'ani, most jurists believe that apostate women should be killed because the hadith states: **Whoever changes his religion, kill him**, which is interpreted to apply to both males and females. Additionally, Ibn Al-Mundhir on the authority of Ibn Abbas, the narrator of the hadith, stated: *“The apostate woman should be killed.”*⁽²⁷⁹⁾ Malik, Al-Awza'i, Al-Shafi'i and Al-Layth Ibn Saad said: She should be killed just as an apostate man is killed, and their evidence is the apparent meaning of the hadith, indicating that the word “whoever” is suitable for males and females. In contrast, Al-Thawri, Abu Hanifa, and their followers argued that apostate women should not be killed but instead imprisoned, coerced to convert to Islam, and subjected to beatings every three days until they convert.⁽²⁸⁰⁾ Muadh Ibn Jabal reported that Muhammad instructed him when he was sent to Yemen: *“If a man apostatizes from Islam, invite him to repent, and if he does not repent, behead him. Any woman who apostatizes from Islam, invite her, and if she refuses, ask her to repent.”* Ali Ibn Abu Talib also stated that apostate women must repent and should not be killed.⁽²⁸¹⁾ Some believe that apostate women cannot be killed, but there is no punishment for those who do kill them.⁽²⁸²⁾ However, a few jurists

⁽²⁷⁹⁾ Muhammad Ibn Ismail Al-San'ani, *Subul al-Salam - Explanation of Bulugh al-Maram (Ways of Peace to Attain One's Goal)* chapter on felonies - chapter on killing the offender and killing the apostate, 2, p. 383.

⁽²⁸⁰⁾ *Masterpiece of Jurists, the book of expeditions*, chapter on taking the Jizyah and ruling of apostates.

⁽²⁸¹⁾ Abd Al-Rahman Al-Haziri: *Jurisprudence according to the four schools, the book of Retaliation*, chapter on discretionary punishment.

⁽²⁸²⁾ Al-Sarkhasi, *The Extensive, the book of expeditions*.

have ruled that apostate women should be killed even if they return to Islam. ⁽²⁸³⁾

The fatwas also extended to the pregnant apostate and her son. If she is pregnant and insists on apostasy, her killing should be postponed until she gives birth. If she finds a wet nurse for her child and the child accepts her, she is killed. Otherwise, the killing must be delayed until she has completely breastfed her baby. A child is not judged to be an apostate until he reaches puberty and expresses his disbelief, in which case he is considered an apostate. If one of his parents is a Muslim, he is considered a Muslim since birth. Jurists differed if his parents were apostates; is he considered a Muslim, an apostate, or an original disbeliever? The topic is extensive and the fatwas are endless.

The killing of an apostate, according to Islamically recognized heritage books, was repeatedly practiced, whether during the reign of Muhammad or the Caliphs, ⁽²⁸⁴⁾ including the killing of a woman at the hands of Abu Bakr ⁽²⁸⁵⁾ and the burning of some heretics at the hands of Ali Ibn Abu Talib as mentioned before. Islamic references indicate that Muhammad did not kill some of the apostates, and it seems that this actually happened, either at an early stage of establishing the Islamic State or for other political considerations.

Perhaps the apostates were not originally killed, except for those who refused to pay the zakat during the reign of Abu Bakr. It is said that they were killed not for their apostasy but for their

⁽²⁸³⁾ Ibn Rushd, *The Beginning of the Diligent and the End of the Frugal*, file 28.

⁽²⁸⁴⁾ The sources here are countless, including: *Al-Umm in the jurisprudence of Imam Al-Shafi'i*, the apostate from Islam, and the disagreement regarding the apostate, where he discusses issues, such as killing an apostate woman.

⁽²⁸⁵⁾ *Al-Umm*, 1, p. 298.

hostility toward the state.⁽²⁸⁶⁾ However, it is an incoherent argument as most of them fought the state in self-defense. In any case, regardless of the accuracy of the disputed facts in Islamic history, the idea of punishment for apostasy has deep roots throughout history.

There is also disagreement about how to kill an apostate. Among what was said: *“He should be killed by a sword, and Abu Al-Abbas said: It is not intended to kill him, but he should be beaten with wood and stabbed with a sword until he prays or dies.”*⁽²⁸⁷⁾

It is established that a disbelieving woman should not be killed because killing disbelievers is only for a combatant. Women and children are taken as captives by Muslims and can be enslaved or sold, but they are not killed because of their disbelief. However, in Islamic law, there is a distinction between a disbelieving woman and an apostate. Just as there is a difference between a non-combatant disbelieving man and an apostate non-combatant, the former is generally not killed while the latter can be killed. According to Ibn Taymiyyah, *“an apostate can be killed for their disbelief even if they are not combatants, as it is established that disbelief and neglecting a duty are greater sins than doing forbidden actions. This view is strong in the schools of thought of Malik, Shafi'i, and Ahmad, as well as the majority of early Muslim scholars.”*⁽²⁸⁸⁾

However, if a non-Muslim changes his religion to something other than Islam, jurists differed: Malik and the majority of jurists saw that they should not be objected to because they have moved on to what if they had done in the beginning they would have been approved of it. Shafi'i's saw that they should be killed, and some

⁽²⁸⁶⁾ This is an argument presented by some who say that the basis of the relationship between Muslims and disbelievers is peace. An example of this is what Abbas Mahmoud Al-Akkad mentioned in his article: The Rights of War in Islam.

⁽²⁸⁷⁾ Abu Ishaq Ibrahim Ibn Ali Ibn Yousef Al-Fayrouzabadi, Al-Muhadhdhab (the Disciplined), the book of prayer, a chapter on the ruling of one who abandons prayer.

⁽²⁸⁸⁾ Collection of Fatwas, volume 18, chapter on verbal justice and honesty, side six.

Hanbalis saw that they should not be approved “because they have converted to a false religion whose invalidity was recognized as like an apostate, and only Islam or his first religion are accepted from him. If he refuses he should be threatened, imprisoned and beaten. The imam was asked: Should we kill him? He said: No.”⁽²⁸⁹⁾ Ibn Qudamah addresses the matter thus: “Regarding the obligation to leave what one has converted to, there are two narrations: one is that the person should be killed if they do not revert, whether they are a man or a woman, based on the general statement of the Prophet: ‘Whoever changes his religion, kill him.’ Because he is a dhimmi (non-Muslim living under Islamic rule) who has broken the covenant, it is similar to breaking the obligation of protection. Can he be given the chance to repent? There are two possibilities: one is that he can repent because he is renouncing a false religion that he converted to, so he can repent like an apostate. The other is that he cannot repent because he is an original disbeliever who should be killed, similar to a combatant. In this case, if he converts to Islam or reverts to what is accepted, his blood is protected; otherwise, he is to be killed. The second narration from Ahmad is that if a Jew converts to Christianity, he should be returned to Judaism and not left in what he converted to. When asked if he should be killed, it was said: ‘No, but he should be beaten and imprisoned.’ If he is a Christian or a Jew who converts to Zoroastrianism, the situation is more severe because his meat cannot be eaten, his woman cannot marry a Muslim, and he cannot leave until he returns. When asked if he should be killed if he does not revert, it was said: ‘He is worthy of that.’ This indicates that a person from the People of the Book, who converts to another religion of the same group, should not be killed but is to be punished by beating and imprisonment.”⁽²⁹⁰⁾

Regarding the conversion of a person from another religion to Islam, scholars do not consider it as seduction, but rather as guidance and knowledge of the Truth. It is assuming implicitly that all people agree that Islam is the Truth, naturally, directed by human genes. Thus, Islam assumes that the one who converts to it is superior to the one who leaves it. Even the term apostasy (in

⁽²⁸⁹⁾ Al-Bahuti, al-Rawd al-Murba' (the Square Garden), the book of Jihad, chapter on covenant of Dhimma and its rulings.

⁽²⁹⁰⁾ Ibn Qudamah, the Comprehensive, part 48.

Arabic) itself implies this meaning; a retreat, backwards or a reversal. Islam also presupposes that a person who leaves it is necessarily evil, definitely a source of sedition and an enemy to society. This perception cannot be accepted by any rational person. In reality, many apostates and heretics have made significant sacrifices and contributions to civilization, and many of them have even made countless sacrifices for the Islamic Caliphate. This has led contemporary Islamists to be proud of them and consider them Muslims, not disbelievers, but only in moments of pride.

One of the unique principles of Islam is that while apostates are sentenced to death and disbelievers are obligated to pay the tribute tax, hypocrites are treated in this world exactly like Muslims. They are left to God on the Day of Resurrection, if they are not proven guilty of hypocrisy. A hypocrite is someone who shows Islam while he does not really believe in it, and that is Taqiyya (concealing a belief for fear of material or moral harm), for fear of murder and other punishment. They can be identified from the context of their behavior. Islam allows the hypocrite to live among Muslims, marry from them, inherit them, etc. The reason for this is that a hypocrite declares his Islam and it is not possible to ascertain what is in his heart, otherwise it would be easy to accuse people of disbelief. Neither the Qur'an nor the Hadiths stipulate the imposition of any legal punishment for the hypocrite. Thus, Islam distinguishes between the sincere disbeliever and the hypocritical disbeliever in favor of the latter. The problem is that people cannot definitively identify a hypocrite, but they can identify an outright disbeliever. This dilemma arises from the lack of freedom in Islamic jurisprudence to choose one's religion freely, as choice necessarily involves the possibility of changing one's mind. Thus, hypocrisy is preferred over honesty. There is nothing strange about this, as Islam allows a Muslim to lie and be hypocritical toward non-Muslims in certain circumstances, based on the principle of Taqiyya, permissible in Sunni and Shi'a traditions.

However, if Muslims are able to prove someone's hypocrisy (which is, of course, an Inquisition), they are not considered hypocrites but rather heretics. Therefore, they are killed without dispute according to all Sunni sects. Malikis and Hanbalis held that they must be killed immediately without seeking their repentance, and must be killed even if they repent. However, if they repent, they are killed as a punishment, not as an act of disbelief (meaning they are not treated as disbelievers). They are judged as Muslims, washed, shrouded, prayed over, buried in Muslim cemeteries, and their matter is left to God. ⁽²⁹¹⁾

Regarding the difference between an apostate and a heretic, Ibn Qudamah, known for his strict interpretation of Islamic law, recounted a story about Ali Ibn Abu Talib. He mentioned that a man who had converted to Christianity was brought to Ali, and he asked him to repent, but the man refused. Consequently, Ali killed him. Subsequently, a group of people who were praying but were known to be heretics were brought to Ali, and they denied their heresy, claiming to be Muslims. However, Ali killed them without offering them a chance to repent. He then clarified that he gave the Christian a chance to repent because he openly admitted his apostasy, whereas the heretics who were proven to be heretics did not acknowledge their heresy, leaving no opportunity for themselves to return to Islam. As for those who deny their apostasy, they are not expected to revise themselves. ⁽²⁹²⁾ What is understood from this reasoning is that the disbeliever whose disbelief is proven while he is a denier will be killed without repenting. It seems quite reasonable; so how should they be asked for repentance while they deny disbelief in the first place? But they are killed because their

⁽²⁹¹⁾ Abd Al-Rahman Al-Jaziri, Jurisprudence according to the four schools, the book of retaliation, Ruling of discretionary punishment, Ruling of the Heretic.

⁽²⁹²⁾ Ibn Qudamah, The Comprehensive, part 48, the book of the apostate.

disbelief is proven with clear evidence. The means, of course, is an Inquisition. How else would one know what is in their mind?

In general, Islamic jurisprudence distinguishes between a Muslim and a disbeliever who is forced to change his religion. Because “Islam is superior and can never be surpassed,” a disbeliever is judged to be a Muslim if he is forced to convert to Islam, while Muslims are not judged to be disbelievers if they are forced to carry out the word disbelief, and they comply and report that their heart is reassured by faith.⁽²⁹³⁾ In Islamic history, in certain periods, there were persecution and inquisition courts established for heretics who were accused of declaring their conversion to Islam and practicing against it or calling for things contradictory to official Islam (usually Sunni). Many of them were killed, such as:

- Al-Ja'd Ibn Dirham, from the Mu'tazila, who was killed by Khalid Ibn Abdullah Al-Qusri, the governor of al-Kufa, by order of the Umayyad Caliph, Hisham Ibn Abdul Malik in the year 742.

- Hussein Ibn Mansour (Al-Hallaj), from Sufa, who was killed by crucifixion, after being subjected to horrific insults in the execution field.

- Ghaylan Al-Dimashqi, one of the first Muslim theologians who believed in man's ability to choose freely: Caliph Hisham Ibn Abd Al-Malik ordered that his hands and feet be cut off, and that he be hung at the gate of Damascus, and then he ordered that his tongue be cut off, on charges of speaking the words of the Mu'tazila.

- Al-Suhrawardi (The murdered Suhrawardi), for whom jurists of Aleppo, with the approval of Saladin Al-Ayyubi, established an inquisition court, and ruled that he be killed in 1191 AD.

- Al-Jahm Ibn Safwan (the Jahmiya was named after him). He agreed with the Mu'tazilites on fundamental matters but differed

⁽²⁹³⁾ Abu Bakr Ibn Masoud Ibn Ahmad Al-Kashani Alaa Al-Din, Skills in Organizing the Laws, part 3, p. 100.

on some issues including his belief in determinism. Salem Ibn Ahuz, a prince and a military commander in the Umayyad state, killed him in the year 128 AH.

- Ibn Al-Muqaffa', who criticized Islam.
- Ibn Abu Al-Awja.
- Poet Bashar Ibn Burd, killed in 784 AD.
- Salih Ibn Abdul Quddus, killed in 783 AD.
- Abu Issa Muhammad Ibn Harun Al-Warraaq, exiled to Ahvaz and died there in 909 AD.

During the reign of the Caliph Al-Mansur, a general inspector was appointed, known as “the Inquisitor of Heretics.” Repression reached its peak in the period from 661-671 AH during the reign of the Caliph Al-Mahdi. Some scholars found religious justification for it in statements from the Qur'an and Sunnah. The general opinion of scholars and even the public tends to welcome this type of persecution of heretics in the current era.

There are other punishments for apostasy in Islam: The four Sunni jurists unanimously agreed that the marriage contract is annulled by the apostasy of one of the spouses. If the apostasy occurs before consummation, the contract is annulled immediately. If it is after consummation, Malik and Abu Hanifa differ on whether it should be annulled immediately, while Al-Shafi'i holds the opinion of waiting until the end of the waiting period. Ibn Hanbal has two narrations, like the previous two schools of thought. A married apostate loses some of her rights,⁽²⁹⁴⁾ and Muslims inherit the apostate's money, which is not delivered to his family.

The issue of killing an apostate has an important and well-established value in ancient and contemporary Islamic culture to

⁽²⁹⁴⁾ Ibn Qudamah, Op. cit., the book of marriage.

date, whether scholars or ordinary Muslims. Moreover, opposing it is sufficient to declare the objecting person as a disbeliever. Moderates do not disagree with hardliners, except for a few with little or no proponents in this regard. Contemporary Islam has not retreated from this issue, which seems extremely important to Islamists, despite the fact that the Qur'an did not stipulate an earthly punishment for apostasy, despite the numerous doubts about the application of this punishment in the practical Prophetic Sunnah and despite the ease of justifying religious freedom islamically.

When the “moderate ” Yusuf Al-Qaradawi ⁽²⁹⁵⁾ tried to mitigate the issue of killing an apostate for the purpose of propaganda for the moderation of Islam, he acknowledged that there are some scholars who did not approve of killing, which is a discordant opinion in Islam. Moreover, he argued that the reasons for killing are not due to the apostasy itself but rather because of the sedition it causes. This is a justification offered by moderates in general, including Abdel Sabour Shaheen and Wahba Al-Zuhaili, which is a strange excuse. Which sedition is there if a Muslim converts to Christianity, for example? Which sedition happened when millions of Western Christians became atheists? Where is the right of a person to think and change his thoughts freely? Then can we not consider sedition as coercion in religion, suppression of those who differ in opinion, and attacks on freedom of belief? Al-Qaradawi accepted intellectual apostasy, but he did not agree with the apostate announcing his opinion to society. So why does only a Muslim have this right? Is this not a clear religious discrimination? Then what is the concept of sedition? Is it just people turning away from Islam? It is clear that this argument can be used by any dictatorial regimes, which have already used it to suppress their opponents. Rather, it is established that Sunni jurists use it as an

⁽²⁹⁵⁾ An Interview on the al-Jazeera Qatari channel on January 31, 2005.

excuse to justify their call not to revolt against the Muslim ruler, no matter what he does.

Al-Qaradawi himself called for the punishment of secularists, even non-atheists among them, accusing them of apostasy, considering that *“The secularist who rejects the principle of Shari'a law essentially has no part in Islam except in name and is considered an apostate from Islam. It is necessary to call him to repentance, address any doubts or suspicions he may have, present arguments to him, and if necessary, the judiciary should rule on his apostasy. He should be stripped of his affiliation with Islam, and his Islamic nationality may be withdrawn. Distinctions should be made between him and his spouse and children. The rulings of apostates should be applied to him both in life and after death.”*⁽²⁹⁶⁾ In a book published in 1993, he issued a fatwa on the necessity of distinguishing between aggravated and simple apostasy, and in the matter of apostates between the preacher and the non-preacher. If the apostasy is aggravated, like the apostasy of Salman Rushdie, and the apostate is a preacher to his heresy with his tongue or pen, then it is better to be more severe in punishment, to follow the majority of jurists, and the apparent meaning of the hadiths, to eradicate evil and close the door to sedition.⁽²⁹⁷⁾

There are very few Islamic voices, some of whom are accused of being disbelievers, who refuse to kill apostates from Islam. This includes Subhi Mansour, who rejects hadiths in general like the rest of the Qur'anists, Gamal Al-Banna, Mahmoud Shaltout, who questioned the matter, and others. These voices find little response from the Islamic public opinion.

This strictness reflects the fear of Islamists of the disintegration of the broad popular base from which they derive their strength, by Muslims turning away from their religion. Opening the door to

⁽²⁹⁶⁾ Islam and Secularism Face to Face, part two, defining concepts, secularism and atheism.

⁽²⁹⁷⁾ Features of the Islamic Society that We Seek, part one, chapter one, Muslim society and confronting apostasy.

apostasy makes it acceptable to openly discuss and criticize Islam, allows Muslim audiences to think about their religion without fear, and to address suppressed issues about Islam, thereby breaking the barrier of fear of abandoning the religion, especially in this age of scientific advancement. Even the authorities fear losing their ideological hegemony over the masses. It goes without saying that religious leaders are concerned about maintaining their positions and incomes (some of them earn huge incomes, especially Shi'a). So they consider the possibility of shrinking their popular base as a direct threat to their interests. It is clear that the issue of killing apostates is related to accepting the hypocrite, unless signs of disbelief are evident enough to reveal his heresy and lead to his death. This means that Islamists are more concerned about their power than disseminating Islam which they consider the Truth. The hypocrite is preferred over the disbeliever because he submits to the ideological and social authority of Islam, while the apostate escapes this authority. This is what Islamists fear the most, even though leaving the apostate allows for purification from a purely religious perspective. This position reveals that Islamic thought is foremost authoritarian; mechanisms for control, not a way to present the Truth as its supporters pretend.

Punishment for criticizing Islam, the Messenger, and the Companions:

No person, dhimmi or otherwise, has the right to criticize Islam or its Messenger, nor any other Messenger, nor any Companions, nor any of the family of the Prophet and the wives of Muhammad in some sects such as the Malikis. ⁽²⁹⁸⁾ This includes lacking the right to invite Muslims to their religion, or to their irreligion because it necessarily includes criticism of Islam or a lack of public acknowledgment that it is the true religion, as well as the

⁽²⁹⁸⁾ Among them are Al-Mawaq (Muhammad Ibn Yousef), The Crown and the Wreath for Khalil's Summary, the book of blood claims, a chapter on apostasy.

requirement to declare the religion of the disbelievers, or their atheism. This is considered a breach of the covenant and constitutes a violation of the idea that the word of God is supreme. The Qur'an clearly stated this: **But if they break their pledges after having concluded a treaty with you, and revile your religion, then fight these archetypes of faithlessness who have no respect for a pledge** (Surah 9: 12). In exegesis of the verse, the interpreters differed but despite the disagreement, most of them agreed on certain concepts that are concerned here: This is Ibn Katheer's opinion: *"The Almighty says, 'and if the polytheists with whom you made a covenant for a certain period break their oaths, that is, their covenants and treaties, and they insult your religion, that is, they criticize and belittle it, fight the chiefs of disbelief, for indeed, there are no oaths sacred to them.' This is where the ruling of killing those who insult the Prophet or criticize Islam or mention it with disrespect is derived from."* Al-Zamakhshari (Mu'tazili) mentioned: *"And they said: If a non-Muslim criticizes the religion of Islam apparently it is permissible to kill him because the covenant was made with him not to stab. So if he stabs, he has broken his covenant and is out of the obligation (Dhimmah)."* ⁽²⁹⁹⁾ Everyone, except a few (among them Al-Hasan Al-Basri) agreed that the meaning of "they broke their oaths" is that they have no covenant. ⁽³⁰⁰⁾ Senior jurists accredited by Muslim public opinion agreed on the killing of anyone who defames Islam, whether in deed or in word, with the exception of Abu Hanifa, who stipulated that the individual should be asked to repent first, ⁽³⁰¹⁾ while permitting the killing of anyone who does so repeatedly. ⁽³⁰²⁾

A group of the companions of Al-Shafi'i, Ahmad, and others permitted the killing of people of innovation that violate the Qur'an and the Sunnah, as did many of Malik's companions, who said that

⁽²⁹⁹⁾ Al-Kashshaf (the Interpretation of Al-Zamakhshari of the Qur'an), 2, p. 251.

⁽³⁰⁰⁾ Abu Ja'far Muhammad Ibn Jarir Al-Tabari, Jami' al-Bayan fi Tafsir al-Qur'an (the Interpretation of the Qur'an) 12913.

⁽³⁰¹⁾ Al-Sarkhasi, The Extensive, the book of expeditions, chapter on Apostates.

⁽³⁰²⁾ Ibn Qayyim Al-Jawziyyah, Rulings of the people of Dhimma, p. 265.

Malik and others permitted killing the Qadariyya (Mu'tazilites) for corruption on earth, not for apostasy. ⁽³⁰³⁾ Anyone who denies one of the pillars of Islam, such as prayer, is also killed after asking for repentance. Some have issued a fatwa to kill the one who abandons prayer after asking for repentance, whether they deny it or not. ⁽³⁰⁴⁾ Ahmad Ibn Hanbal deemed that neglecting prayer makes one a disbeliever, leading to disbelief that takes them out of the religion, and they should be killed if they do not repent and pray. While Abu Hanifa, Malik, and Al-Shafi'i considered them transgressors and not disbelievers. They disagreed; Malik and Al-Shafi'i said he should be killed discretionarily and Abu Hanifa said he should be discretionarily punished but not killed. ⁽³⁰⁵⁾ Rather, Ibn Hanbal went further to kill those who said that wine is permissible. ⁽³⁰⁶⁾

According to Ibn Taymiyyah, it is also obligatory for the ruler to order all those who are able to command to perform the obligatory prayers, and to punish those who do not perform them, in accordance with the consensus of Muslims. If they are a recalcitrant sect, they should be killed for not performing them, in accordance with the consensus of Muslims. Likewise, they are fought for abandoning zakat, fasting, and other obligations. In addition to their permissibility of apparent forbidden things upon which there is consensus, such as incestuous marriages, corruption on earth, and the like. Regarding those who abandon prayer, they are punished by beating and imprisonment until they pray. The majority of scholars argue that they must be killed if they refrain from praying after asking for repentance. Should they be killed as disbelievers or as immoral Muslims? There are two opinions: Most

⁽³⁰³⁾ Ibn Taymiyyah, Collection of Fatwas, volume 28.

⁽³⁰⁴⁾ Ibn Qudamah, The Comprehensive, the book of the apostate.

⁽³⁰⁵⁾ Quoted from: Muhammad Al-Saleh Al-Uthaymeen, the Ruling of Abandoning the Prayer, chapter one.

⁽³⁰⁶⁾ Ibid.

of the predecessors argued that they should be killed as disbelievers if they acknowledge that it is obligatory. But if they deny its obligation, then they are considered disbelievers by unanimous consensus of Muslims, as well as those who deny all the aforementioned duties and prohibitions that are obligatory to fight against it. ⁽³⁰⁷⁾

Much of this is written in books of jurisprudence, practiced in countries implementing Islamic law, and Salafists (predecessors) call for its implementation. ⁽³⁰⁸⁾ In mainstream Islam, behavior is closely linked to the doctrine itself. Therefore, it is not enough for a person to believe in the doctrine of Islam, but he must also behave in a certain way. Although the Qur'an did not impose worldly punishments on most “Jahiliyyah” behaviors, jurisprudence often, and most jurists, approved very harsh punishments for those who behave in an anti-Islamic manner, such as someone who commits a major sin (and sometimes a minor one), with a difference in the definition of a major sin, and disagreement about whether the person committing it is a disbeliever or not.

⁽³⁰⁷⁾ Collection of Fatwas, volume 28.

⁽³⁰⁸⁾ Here is a complete paragraph on the ruling of one who abandons the prayer according to Shafi'is, from the book “The Disciplined,” by Al-Fayrouzabadi, the book of prayer, as a model for dealing harshly with someone who has changed his mind or changed the rituals of his religion: *“A chapter on the ruling of one who abandons prayer: Whoever is obligated (by God’s instructions) to pray and abstains from doing it, if he denies its obligation, he is considered a disbeliever and must be killed for apostasy because he denied God’s instructions. If he abandons it while believing that it is obligatory, he must be killed. Al-Muzani said: He should be beaten but not killed. The evidence that he must be killed is the Prophet’s saying: I was forbidden to kill those who pray. Because prayer is one of the pillars of Islam, it cannot be substituted for or compensated by money. Therefore, he is killed for abandoning it just like for denying the two testimonies. When will he be killed? There are two opinions. Abu Sa’id Al-Istakhri said: He will be killed for neglecting the fourth prayer if the time for it is limited, and he will be warned: ‘Pray, otherwise we will kill you,’ because it is permissible to leave anything without an excuse. Abu Ishaq said: He will be killed for neglecting the second prayer if the time for it is limited. He will be warned: Pray otherwise we will kill you, and he must repent just as an apostate repents because he is no greater than an apostate.”*

Therefore, the fact that the disbelievers from among the people of the Dhimmah preach their beliefs that are contrary to Islam, immediately breaks the contract of Dhimmah. So their blood is wasted.⁽³⁰⁹⁾ The Umari Conditions, as mentioned, include the obligation of the dhimmis not to call to their religion: *“We will not show polytheism, promote our religion or invite anyone to it.”*⁽³¹⁰⁾

The contrary is not true; a Muslim has not only the right, but a duty to present Islam to disbelievers, invite them to it, and demonstrate the rituals of the religion, unless the conditions are unfavorable for Muslims in the land of disbelief.

However, the disbeliever has an advantage over the Muslim in the land of Islam when it comes to blaspheming the Messenger.⁽³¹¹⁾ There is a consensus that any Muslim who blasphemes the Messenger should be killed. While jurists disagreed on the ruling for those who blaspheme, expose, insult or belittle him from the People of Dhimmah. The majority believe that they should be killed, except Abu Hanifa, Al-Thawri and their followers from the people of Kufa. They are satisfied with punishing him only under the pretext that his polytheism is a greater sin, preferring disciplinary and discretionary punishment by the orders of the ruler.⁽³¹²⁾

No precise and definitive definition of blasphemy was given. What is clear is that any form of criticism, questioning of his intentions, or accusations of committing immoral acts is considered blasphemy or insult. The advantage that the disbelievers enjoy here is the fatwa of Abu Hanifa and Al-Thawri, nothing more. The

⁽³⁰⁹⁾ Rulings of the People of Dhimmah, p. 232.

⁽³¹⁰⁾ Ibid., p. 205

⁽³¹¹⁾ Ibn Taymiyyah addressed this issue in Islamic jurisprudence, reviewing in detail the various opinions and jurisprudential foundations for the punishment prescribed in his book “The Sword Responds to Those Who Insult the Messenger.”

⁽³¹²⁾ Al-Qurtubi in his interpretation of the Qur'an, surah 9: 12.

Sunnah basically dictates to kill anyone who criticizes the Messenger. This is why Muhammad, in the year of Fath (The conquest of Mecca), pardoned those who wanted to expel him but did not pardon those who criticized him.

Likewise, criticizing Islam in general or blaspheming it is considered punishable by death by many scholars. Ibn Hazm issued a fatwa stating that anyone who insults religion or ridicules it, and whoever insults or mocks God, one of the angels, one of the Prophets, a verse from the Qur'an or any religion, is a disbeliever and apostate,⁽³¹³⁾ deserving to be killed. Ibn Qudamah stated that whoever insults God, or mocks Him, His verses, His messengers or His books, has disbelieved, “*whether joking or serious.*”⁽³¹⁴⁾

Hanafi scholars have acknowledged that whoever insults God should be asked to repent, but whoever insults one of the Messengers should be killed without repenting because human rights do not accept repentance, unlike God's rights.⁽³¹⁵⁾

The bottom line is that mainstream Islam, whether ancient or contemporary, never accepts people's right to criticize it publicly, therefore, does not grant them the freedom to openly think, including frank dialogue on the issue of religion. Dialogue, by its nature, includes declaring different ideas that are opposed to Islamic thought. But what is meant here by people who are disbelievers, those who doubt religion, and those who follow religions other than Islam. On the contrary, Muslims have the right and even the duty to disseminate their religion, and thus criticize other religions. The preachers of Islam do not find any embarrassment in working freely in the lands of disbelievers to disseminate their religion, while they demand the elimination of non-Muslim missionaries, and demand the beheading of critics of

⁽³¹³⁾ Al-Muhalla (The Sweetened), 2308.

⁽³¹⁴⁾ The Comprehensive, part 48, book on the apostate.

⁽³¹⁵⁾ Al-Sarkhasi, The Extensive, the book on the apostate.

Islam. Whether the sacred text, or the interpretations approved by the prevailing religious institutions, they deny the right to criticize the religious text, and the human right to change their religion, claiming at the same time that Islam is a religion of tolerance, acknowledging freedom of belief, thus ignoring its content. Islam theoretically recognizes freedom of belief. **There is no compulsion in religion**, but what is ignored is that freedom of belief is something approved by nature itself. A person believes what he considers to be true, even if he is forced to declare otherwise, unless he convinces himself of certain ideas because of the pressures imposed on him. In this, Islam did not decide anything unique. On the contrary, it limited a person's right to express his opinion regarding beliefs, which is what people mean by freedom of belief.

The Islamic reaction to one's position toward religion varies. Any criticism of Islam, even if it is based on information from books of jurisprudence and hadiths, or even statements by scholars or Islamic militants is usually described as a speech full of hatred and malice against Islam, and the critic is described as disseminating poisons against Islam out of hatred and enmity, without plausible justification. However if an orientalist praises one aspect of Islam, he is treated as a hero and described as fair, just, and objective because he did justice to the Truth. It is as if Islam being the Truth is an absolute fact that is realized by all human beings.

Moreover, most jurists agree on the necessity of punishing those who criticize the Companions of the Prophet. Some consider those who insult the Companions as apostates and call for their punishment by death. Others view them as sinful and misguided without declaring them as apostates, but still believe in the necessity of punishing them discretionary until they repent. If they do not repent, the punishment is repeated until they show signs of

repentance.⁽³¹⁶⁾ Moreover, most Muslim governments reject the portrayal of Prophets and prominent companions in artistic works. The Islamic Research Institute in Cairo presented a very strange argument: *“The Prophet or the Companion move in the human mind's perception from the absolute to the finite.”*⁽³¹⁷⁾ Therefore, the Prophet and the Companions became included in the absolute.

Second: The Tribute:

* The Qur'an commanded Muslims thus: **Fight against the People of the Book who do not truly believe in God and the Last Day, do not treat as prohibited that which God and His Messenger have prohibited, and do not follow the religion of Truth, until they agree to pay the submission tribute with a willing hand, while they are being humbled (Surah 9: 29).**

Al-Tabari stated in his interpretation of this verse: *“As for his saying: ‘while they are being humbled, its meaning is: And they are humiliated and oppressed... The humiliated person is said to be ‘submissive.’”* Some have been creative in depicting how the disbelievers are humiliated while they pay the tribute, in order to achieve what is stated in the Qur'an.⁽³¹⁸⁾ The most accepted by jurists is that the meaning of

⁽³¹⁶⁾ Abu Abdullah Al-Dhahabi, Refuting the Slander against Muawiyah Ibn Abu Sufyan.

⁽³¹⁷⁾ We were not able to view the fatwa itself. Here is a statement from the council's member, Abdel Muti Bayoumi, quoted from al-Bayan magazine, March 24, 2006: *“There are fatwas issued by the academy in the past that reject the depiction of Prophets or senior companions because the depiction of a Prophet or companion shifts in the perception of the human mind from the absolute to the finite”* (Emphasis added).

⁽³¹⁸⁾ Al-Nawawi Al-Dimashqi mentioned in his book “Rawdat al-Talibin” (Orchard of the Seekers) that *“the non-Muslim should be standing and the receiver should be sitting. He orders him to take his hand out of his pocket, bend his back, lower his head, pour what he has into the pan of the scale and then the recipient takes him by his beard and strikes him on his mouth. This is the meaning of humiliation according to some. Is this form obligatory or desirable? There are two views, the most correct of which is desirable. Based on them, is it permissible for a non-Muslim to appoint a Muslim to pay the tribute, and for a Muslim to guarantee it on behalf of a non-Muslim, and for a non-Muslim to transfer it to a Muslim? If we want to humiliate the dhimmi when paying the jizyah, it is not permissible to delegate a*

humbled is adherence to the provisions of Islam, which include everything being discussed here, including the Umari Conditions. A different interpretation of the verse is not found⁽³¹⁹⁾ Ibn Qayyim Al-

Muslim. If we say that the purpose is to collect the money and humiliation occurs as soon as the money is paid, it is permissible to appoint a Muslim as an agent. The appointment of an agent is more reasonable because it does not prevent demanding the jizyah from the dhimmi and humiliating him. If a dhimmi appoints another dhimmi to pay the jizyah, the right opinion is it is acceptable. If a Muslim is appointed in the contract of dhimma, it is permissible because humiliation is considered at the time of performance and not at the time of drafting the contract.”

I said: The method mentioned first, we do not know of an approved origin for it in this way but rather it was mentioned by a group of our Khorasani companions. The majority of companions said [p. 316]: The tribute is taken gently, like taking debts, so what is correct is to assert that this method is invalid. It was not reported that neither the Prophet nor any of the Rightly Guided Caliphs did any of it while taking the jizyah.

Al-Rafi'i said in the first chapter of the book of Jizyah: *“The most reasonable interpretation according to the Companions is that humiliation is by adhering to the rulings of Islam and implementing them on them. They said that the greatest humiliation for a person is to be judged by something he does not believe in and be forced to accept it. Allah knows best.”* Source: *The Contract of Jizyah and Truce*, chapter: *Jizyah is taken as a form of humiliation and humbleness. Al-Zamakhshari interpreted it similarly: “It means taking from them in humiliation and disgrace, which is to bring it [the jizyah] himself walking without riding and hand it over while standing, while the recipient is sitting, and to stammer and be insulted, and to be addressed with derogatory terms, and to be told: ‘Pay the jizyah,’ even if he is already paying it and to be slapped on the neck.”* Al-Kashaf (the Explorer or the Interpretation of Al-Zamakhshari), Vol. 2, p. 263.

Al-Bahuti believed that they should be humiliated when collecting the jizyah, and that their standing should be mandatory and their hands should be pulled. This is in accordance with the saying that they are subdued. Al-Rawd al-Murba (the Square Garden), the book of Jihad, chapter on the covenant of protection and its rules, file 10, p. 315

⁽³¹⁹⁾ The same doctrine was held by Ibn Katheer, Al-Qurtubi, Al-Baydawi, and other scholars. Al-Mawardi said, for example: *“The Jizyah and the kharaj are two rights to which God brought the Muslims from the polytheists. They come together in three ways, and separate in three ways, and then their rulings branch out. The aspects in which they come together, one of them is that each of them is taken from a polytheist who has a Dhimma to humble them.”* The Royal Rulings, chapter 13 - on the status of the Jizyah and kharaj, p. 221. In the interpretation of the Al-Azhar Committee, it was stated about the meaning of “humbled”: *“submissive, obedient, and not rebellious, to contribute to building the Islamic budget.”* Al-Muntakhtab (A team) in the Interpretation of the Noble Qur'an: A Committee of Al-Azhar Scholars.

Jawziyyah confirms the meaning: *“The tribute is humbling and humiliating. That is why it was likened to the beating of slaves. They said: If it is permissible for them to acknowledge slavery despite their disbelief, then it is permissible for them to acknowledge it by paying the tribute in the first place, because the penalty of the tribute is greater than the penalty of slavery. For this reason, those who are not obligated to pay the tribute, such as women, children, and others, are enslaved. If you say: He should not enslave the People of the Book, as is one of the two narrations on the authority of Ahmad, then you should review the Sunnah and the agreement of the Companions. The Prophet used to capture women of pagans, and it is permissible for their masters to have intercourse with them after their waiting period has passed, as in the hadith of Abu Saeed Al-Khudri.”*⁽³²⁰⁾

Many interpreters confirm that this verse has abrogated previous verses, including: **Forgive and forbear until God makes known His decree** (Surah 2: 109).⁽³²¹⁾ The apparent meaning of the verse is that it does not apply to all People of the Scripture (which is what some Islamists tried to use to mitigate the limits of the tribute in Islam), but rather to those who have not become Muslims. Exactly as the verse explicitly states, those who do not treat as prohibited that which God and His Messenger have prohibited, nor acknowledge the religion of Truth. That is, practically, almost all Christians and Jews. Can one understand something else? This is actually what the vast majority of the interpreters and jurists came up with, and considered by all the Caliphs.

Some jurists have issued a fatwa stating that the tribute is taken from the People of the Scripture only, as is explicit in the verse, and also from the Magi, according to the Sunnah of the Prophet.⁽³²²⁾

Uthman Ibn Affan took it from the Berbers,⁽³²³⁾ and some added the Sabians and Samaria.⁽³²⁴⁾ Abu Hanifa said: Rather, it is taken

⁽³²⁰⁾ Rulings of the People of Dhimmah, p. 1.

⁽³²¹⁾ For example, refer to Al-Tabari’s interpretation of the last verse.

⁽³²²⁾ Rulings of the People of Dhimmah, p. 81.

⁽³²³⁾ Al-Umm, the book of the Jizyah, who joins the People of the Scripture, 4, p. 184.

from all non-Arab disbelievers, whether they are from the People of the Scripture or from the polytheists, while not taken from the Arabs except from the People of the Scripture. ⁽³²⁵⁾ Malik added: It is permissible to levy the tribute on all disbelievers, whether People of the Book, the Magians, the pagans, or others. Ibn Al-Jahm said: The tribute is accepted from all non-Muslims, except for what is agreed upon for the disbelievers of Quraysh. He mentioned in his explanation that it was an honor for them over humiliation and humbleness, due to their relationship to the Messenger of God. This is the same as what Abu Hanifa said. ⁽³²⁶⁾ Al-Qurtubi added: This is because all of them converted to Islam on the day of the conquest of Mecca. ⁽³²⁷⁾

Those who argued that tribute should not be collected from Arab polytheists or others who are not People of the Scripture decided that the alternative is killing unless they convert to Islam. The concept of tribute, in addition to being a symbol of submission, serves as an alternative to death as a ransom for one's life. It is a condition for allowing disbelievers to live in the land of Islam but not in exchange for that. Ibn Qayyim Al-Jawziyyah explained this matter very precisely, stating: *"It has become clear from what we have mentioned that the tribute was imposed as a humiliation and a form of subjugation for the disbelievers with no reward for living in the land. We also mentioned that if it had been a rent, it would have been obligatory on women, children, the disabled, and the blind. If it had been a rent, the Arabs, including the Christians of Banu Taghlib and others, would not have been exempt from it, and they would not have been required to pay double the amount taken from*

⁽³²⁴⁾ Abu Yousef Yaqoub Ibn Ibrahim, al-Kharaj, p. 69.

⁽³²⁵⁾ Abd Al-Rahman Ibn Sheikh Muhammad Ibn Suleiman, Majma' al-Anhar fi Sharh Multaqa al-Abhur (Explanations of the Hanafi Jurisprudence, the book of expeditions).

⁽³²⁶⁾ Al-Mawardi, The Royal Rulings and Religious Mandates, chapter 13 - on the status of the Jizyah and kharaj. He stated: *"Abu Hanifa took it from the idol worshipers if they were non-Arabs, but he did not take it from them if they were Arabs,"* p. 223.

⁽³²⁷⁾ His interpretation of the aforementioned verse.

Muslims as zakat on their wealth. ⁽³²⁸⁾ *If it had been a rent, it would have been calculated for a specific period like all other leases. If it had been a rent, it would not have been imposed with the intention of humiliation and subjugation. If it had been a rent, it would have been calculated based on the benefits received. Living in the land may be worth several times the estimated tribute per year. If it were a rent, then the disbeliever would be obligated to pay the rent for a house or land in which he lives if he rented it from the Muslim treasury. If it were a rental, then the terms of the agreement would be determined by the lessor and the lessee. In general, the fallacy of this statement is evident from many perspectives.”* ⁽³²⁹⁾

If Muslims take upon themselves to refrain from killing disbelievers, it becomes their duty to protect them from being killed in general, whether by Muslims or others, as they are among their nationals. However this was not agreed upon in all cases. For example, when Cyprus was conquered, Muslims made its inhabitants pay seven thousand dinars every year, and the same for the Romans. *“They are not protected by Muslims against disbeliever aggressors, they should be eyes for Muslims against their enemies, and the path of invasion for Muslims should be through them.”* ⁽³³⁰⁾ The original concept is the tribute in exchange for becoming Mawali (loyalists) to the Muslim state, and thus living a humble life as servants in the house of Islam, not in exchange for protection, as some Islamists pretend. If they pay tribute; it is forbidden to fight them because the Qur'anic verse on the tribute makes paying the tribute a goal for fighting them, so once they pay it, it is not plausible to fight them. ⁽³³¹⁾ Saying that the tribute is in exchange for protection is just an attempt to beautify Islam. If this was the case, those who make this pretense ignore that the Dhimmah contract is compulsory, imposed

⁽³²⁸⁾ The Banu Taghlib agreed to pay double the amount of zakat as a condition for not being called jizyah, as they were averse to the name.

⁽³²⁹⁾ Rulings of the People of Dhimmah, p. 4.

⁽³³⁰⁾ History of Ibn Khaldun, part 2, p. 576.

⁽³³¹⁾ Ibn Qudamah, The Comprehensive, part 53, the book of the Jizyah.

by the strong party on the weak one, and thus the tribute is similar to the royalties imposed by any bully or thug on people in exchange for “protecting” them from other bullies, which was sometimes called “protections,” meaning money in exchange for protection, paid by coercion, on fixed or movable property.⁽³³²⁾ Before Islam, nomadic Arab tribes used to do the same thing with the nearby cities of the Levant, migrating to graze there and, if they could they would impose a tribute on those cities in exchange for “protecting” them from attacks by other nomads.⁽³³³⁾ The example of Cyprus showed that protection from others was not binding on Muslims in all cases. Perhaps the “protections” of Muslims were less than what others took from some peoples, at least at the beginning of the Islamic occupation, but this difference does not change the nature and the concept of the tribute.

As for sparing the blood of the Dhimmi, it is not an acknowledgment by the Muslims of their religion, *“but rather an opportunity for them to learn about Islam and Islamic society, with the hope that they will convert. This is why accepting the tribute from them was done in a way that contained a sense of humiliation and submission, in order to warn people in this world of the humiliation, humility and punishment that await them in the afterlife if they die in disbelief and misguidance.”*⁽³³⁴⁾

If they commit to paying the tribute, Muslims must desist from fighting them but even they should protect them. This is because they become nationals of the Islamic State or loyal to Muslims. According to Ibn Qudamah: *“If the Imam has made a Dhimmah contract, he must protect them from Muslims, the people of war, and the people of the Dhimmah because he has committed to the covenant to protect them. That is why Ali said: ‘They only paid the tribute so that their money would be like our money and their blood would be like our blood.’ Umar, said in his will to the*

⁽³³²⁾ Protection: It is a tax imposed by the prince or sultan on some lands, shops, ships, and fortunes, and the prince protects the person who pays that tax. Al-Warraaq Dictionary.

⁽³³³⁾ Jawad Ali, the Detailed History of the Arabs before Islam, chapter 32,

⁽³³⁴⁾ Waseem Mahmoud Fathallah, the Brief of the Rulings of the People of the Dhimmah.

Caliph after him: 'I advise him to fulfill their pledge to them, to fight behind them, and to let them be burdened only with what they can bear. And I entrust him to the people of the Dhimmah. It is better for the Muslims if their covenant is fulfilled and they are protected'." ⁽³³⁵⁾

The history of Islam records that Muslims returned the tribute to its owners when they were forced to withdraw from their country under pressure from enemy armies, based on becoming unable to protect them. On this basis, some justified the tribute as being in exchange for protection. In fact, the return of the tax due to the inability to protect was an implementation of a term of the covenant of Dhimma as a whole, including the humiliating Umari Conditions, and the rest of the obligations of the two parties. Not returning it in conditions of hit-and-run between Muslims and Romans would have been considered a strategic mistake on the part of the Muslims because it would make them lose their credibility before other peoples, and may lead to their alliance with Romans.

* Some Islamists are making efforts to portray the tribute in Islam as a civilizational achievement, unprecedented in human history, and that it brings a wonderful advantage to the disbelievers. If this is the case, why did Islam not recognize equality, meaning that Muslims pay to the disbelievers, or vice versa, in exchange for protection? In fact, Muslims paid the tribute as a form of submission in times of defeat and humiliation only. Al-Qaradawi even went on to claim that the People of Dhimmah were happy with it, ⁽³³⁶⁾ thus ignoring the numerous revolts that the people carried out because of the huge tribute (including the kharaj; a special tax on state-owned land) and the numerous other taxes. ⁽³³⁷⁾ Hasan Al-Banna ⁽³³⁸⁾ also tried to justify the tribute by

⁽³³⁵⁾ Ibid.

⁽³³⁶⁾ Interview with al Jazeera on 10/12/1997, published on al-Jazeera's website.

⁽³³⁷⁾ Copts initiated their first revolution in 107 AH after the collector of the kharaj decided to increase it by five percent. Egypt's second major revolution occurred during the Mahdi's reign and lasted from 167 to 169 AH in Upper Egypt and the Delta, triggered by the

saying that it is in exchange for the disbelievers not joining the ranks of the Islamic army, so as not to embarrass them by involving them in a religious act that is not part of their religion. This army carries out the mission of jihad, which is a sacred Islamic mission, and the Islamic army may even fight people of their religion. He even considered it a *“privilege in the form of a tax.”* This statement emphasizes the nature of discrimination and religious oppressiveness of the tribute, not the opposite. One Islamist preacher wrote: ⁽³³⁹⁾ **In exchange for the tribute, Muslims sacrifice their lives for the sake of the dhimmis.** If his words are translated to an Islamic language, we find that Muslims struggle in the cause of the disbelievers. That is, for the cause of Satan, not for the cause of God, and for a few dinars instead of Paradise. Is this reasonable? Another Islamist endeavored to find a linguistic solution to the problem of the relationship between Dhimma and citizenship, ⁽³⁴⁰⁾ as if the disbelievers would be happy simply by saying that humility, Umari Conditions and various components of tribute are the most beautiful things in history, despite their significance, their large quantity, and taking them in a humiliating way. It has been mentioned in the heritage that at certain times, the necks of the dhimmis were sealed when collecting the tribute tax. Then the seals were broken and replaced with a mark hung around the neck,

collector’s strict enforcement and increase of the kharaj. The Arabs who settled in the eastern Al-Hawf region also staged multiple revolts. They rebelled three times during Al-Rashid’s rule. The first revolt took place in 178 AH due to a kharaj value hike, the second in 186 AH because of land survey manipulation, and in 191 AH, they even abstained from paying taxes. All these uprisings were swiftly quelled. However, the Arabs of Al-Hawf launched a major revolt during Al-Ma'mun’s reign in 214 AH, which was suppressed, but resurged in 216 AH, with both Copts and Arabs in Lower Egypt joining. The unrest persisted until Al-Ma'mun’s personal intervention in 217 AH. Adel Al-Emary and Sherif Younis, the Emergence of al-Kharaj in the Islamic Era.

⁽³³⁸⁾ The messages, the message of Jihad.

⁽³³⁹⁾ For example: Munqidh Ibn Mahmud Al-Saqqar, *Jizyah in Islam*.

⁽³⁴⁰⁾ Hani Fahs, *Between Dhimmah and Citizenship: Liberating the Meaning and Liberating Man*.

presented by the tax collector as a sign of payment of the tribute. ⁽³⁴¹⁾ This is based on the order of Umar Ibn Al-Khattab: *“Seal the necks of the dhimmis with lead, make their girdles visible (meaning they wear wide girdles over their clothes), let them cut the forelocks of their heads and make them ride on the sides of their rides.”* ⁽³⁴²⁾

Islam did not invent anything unique by imposing tribute on the vanquished, but what is unique is that it did so in the name of Allah, and against the fighters of the disbelievers in their religious capacity. Thus, adding a sacred religious dimension to the collection of tribute as a form of subjugation and humiliation of those who differ in belief. It considered that it was doing something unique in the sense of realizing divine justice, imposing tribute and humiliating others in order to raise the word of God. It really came up with something unique. It considered the imposition of tribute with humiliation and insults, when it is on its part, a great value fulfilling divine justice, and -as an idea- it became a respected value in Islamic culture. Advocates of Islamic culture do not pay attention to the fact that colonialism is the same, and the existence of a difference in the degree and form of exploitation does not negate the quality of colonialism. Colonialism, or the Islamic “conquest,” was not much better than others, and even was worse than many cases of colonialism. Indeed, it was worse than all of them in certain aspects, including its settler nature and the distortion of the identity of the colonized peoples.

The tribute, according to what most jurists have said, is imposed on every sane adult man once a year, in the lunar months. It is money taken from them with humiliation and insults every year, instead of killing them, and for allowing them to reside in the House of Islam. It is not imposed on a child, a woman, an insane person,

⁽³⁴¹⁾ Tamer Baginoglu, *The Rights of the People of Dhimmah in Islamic Jurisprudence*, quoted from Al-Yaqoubi.

⁽³⁴²⁾ Ibn Abd Al-Hakam Al-Qurashi Al-Masry, *Conquests of Egypt and Morocco*, p. 151. What is meant is the rider’s legs to be on one side to belittle him.

someone who is severely disabled for any reason, a blind individual, an elderly person who is close to death, a hermaphrodite, a slave, or a poor person who is unable to pay it. ⁽³⁴³⁾ It is taken from those who are capable of fighting, or from those who are of an age and condition that allows them to fight, only to confirm its significance, which is that it is in exchange for sparing disbeliever blood. ⁽³⁴⁴⁾ Some jurists considered it obligatory on free men and slaves, males and females, the destitute and the rich and the rich monk, especially the adults. ⁽³⁴⁵⁾ Islam brought new additions to the issue of tribute, that some Caliphs and some senior jurists approved its imposition on the dead during the year. Among these jurists: Al-Shafi'i, and perhaps Ibn Hanbal. The Caliph Umar Ibn Abdul Aziz ordered this, as mentioned in Islamic heritage books, who is described as Righteous, and to whom it was also attributed that he imposed it on the monks at the rate of two dinars per head. ⁽³⁴⁶⁾ Jurists added that the tribute should not be taken in the form of dead meat, wine, or pigs because these are religiously forbidden. ⁽³⁴⁷⁾

* In addition to the head tribute, there is also the land tribute. The land is treated based on the affiliation of its owners at the time of its conquest by Muslims, and a tax is imposed on it, which is a specific value based on the area, taking into account the extent of its

⁽³⁴³⁾ Al-Bahuti, Ibid.

⁽³⁴⁴⁾ Al-Qurtubi stated in his interpretation of the Qur'an, Surah 9, verse 29: *“Our scholars said: What the Qur'an indicates is that the jizyah is taken from the fighters and this is a consensus among the scholars that the jizyah is only imposed on free adult men who fight, excluding women, offspring, slaves, insane people who have lost their minds, and senile old men. They differed among the monks. Ibn Wahab narrated on the authority of Malik that it should not be taken from them. Mutarrif and Ibn Al-Majshun stated: This is if they did not become monks after imposing it. This is if they have not converted after it was imposed, but if it is applied to them and then they convert, their conversion does not exempt them from paying Jizyah.”*

⁽³⁴⁵⁾ Ibn Hazm, the Sweetened, 960.

⁽³⁴⁶⁾ Ibid.

⁽³⁴⁷⁾ Abu Yousef, al-Kharaj, p. 69.

fertility. Ibn Qayyim Al- Jawziyyah described the tribute as the head tax, and the kharaj as the land tax. ⁽³⁴⁸⁾ The Khilafah State relied on kharaj as the principal source of income for the treasury. The land tax is imposed on the land itself, regardless of the owner, even if they are a woman, an elderly person, etc. Thus, the restriction of the tax to the fighters alone, which Islamists praise, is bypassed.

Al-Mawardi presented a clear explanation of the difference between the tribute and the kharaj. They have three common aspects and three different aspects, and then their rulings branch out. They meet in:

1. Each of them is taken from a disbeliever with a covenant and with humiliation
2. Both are booty for the treasury, to be spent on the Muslim public.
3. They are collected annually.

They differ in:

- 1 . The tribute is a fixed tax, while the kharaj is discretionary; a diligence. ⁽³⁴⁹⁾
2. The minimum amount of tribute is determined by Shari'a law, while the majority of it is estimated based on diligence, kharaj has both minimum and maximum amounts determined by discretion.
3. Tribute is taken from disbelievers and is dropped upon their conversion to Islam, while kharaj is collected from both disbelievers and Muslims.

Tribute is imposed on the heads, and its name is derived from retribution, either as retribution for their disbelief by taking it from

⁽³⁴⁸⁾ Rulings of the People of Dhimmah. p. 245.

⁽³⁴⁹⁾ But it is part of the practical Sunnah, as Muhammad imposed it on the people of Khaybar.

them with humiliation, or as a reward to Muslims for granting protection to disbelievers. ⁽³⁵⁰⁾

There are many differences among scholars regarding the rulings of kharaj, which is not the focus here. What concerns here is to reveal the clear discrimination between Muslims and disbelievers regarding land tax, in favor of Muslims.

Kharaj is divided into two types:

1. Kharaj al-Sulh (peace, treaty): what Muslims agree upon with disbelievers without fighting, through peace treaty. In this case, kharaj is waived if the landowners convert to Islam or sell their land to Muslims.

2. Kharaj al-Anwa (force): In the case of Muslims seizing land through warfare, it becomes the property of all Muslims and a permanent kharaj is imposed on it. ⁽³⁵¹⁾ Its owners are not allowed to sell it, and even if they convert to Islam, they still have to pay the kharaj. This applies unless the land is distributed among the conquerors, as happened with half of the land of Khaybar. ⁽³⁵²⁾ If

⁽³⁵⁰⁾ The Royal Rulings, chapter 13, regarding the status of the Jizyah and the kharaj.

⁽³⁵¹⁾ Ibn Abd Al-Hakam, Conquests of Egypt and its News. According to him, a man converted to Islam during the reign of Umar Ibn Al-Khattab, and he said, “*Remove the tribute from my land,*” and Umar said, “*No, your land was conquered by force.*” chapter: the tribute.

⁽³⁵²⁾ According to Ibn Qudamah’s description (brief presentation): The earth is divided into two parts: the land of peace and the land of force. The peaceful land is any land whose people voluntarily joined the banner of the Islamic State without fighting. It would remain their property, and they would pay a kharaj. It is known that this kharaj is under the same ruling as jizyah, and when they convert to Islam, it is waived from them. They have the right to sell it, give it away, or mortgage it. Similarly, every land whose people have accepted Islam, such as the land of Medina, belongs to its owners, without paying kharaj on it, and they can dispose of it as they wish. As for what was opened by force, it is the land from which its people were evacuated by force and was not divided between conquerors, so this will become the property of the public Muslims, and a known kharaj is paid every year by its possessors as long as they remain, whether they are Muslims or disbelievers. Its kharaj is not waived if its possessors convert to Islam or transfer it to Muslims because it is considered a reward. It is not known that anything that was opened by force was divided among Muslims except Khaybar, while all that was conquered by force, such as the lands

the owner of the land converts to Islam, a tenth is also added to the tax, as a tax imposed on Muslims, as is the opinion of the majority of jurists, and the doctrine of the Sunni Imams, with the exception of Abu Hanifa. ⁽³⁵³⁾ However, the tribute is waived for him.

Thus, the tax on the land of disbelievers if taken by force and the land of Muslims differs. The kharaj is on the land. For Muslims' land, 5% or 10% of the production is paid, regardless of its quantity, according to the irrigation system. As for the kharaj land, a predetermined amount of tax is imposed, or a percentage of production determined according to the productivity of the land, its actual achieved production or the type of crop, so that the state obtains the largest possible amount of kharaj, while maintaining the survival of those working on the land at a level that preserves their lives. ⁽³⁵⁴⁾

Additionally, a commercial tax imposed by Umar Ibn Al-Khattab on the merchants when they move from one country to another is as follows:

- Half of the tithe on the people of the covenant once a year.
- A quarter of the tithe on Muslim merchants.

of the Levant, Iraq, Egypt, and others, nothing of it was divided. Abu Ubaid narrated in his book "the Funds" that Umar wanted to divide the land among Muslims, but Muadh said to him: By God, then it will be what you hate. If you divide it today, the great revenue will be in the hands of the people, then they will be wiped out, and that will go to one man and woman, and then another people will come after them seeking refuge in Islam and they do not find anything. So look at something that is sufficient for the first and the last of them. Umar followed the words of Muadh. Additionally, Al-Majshun said: Bilal said to Umar Ibn Al-Khattab in the villages that they conquered by force: Divide it among us, and take a fifth of it. Umar said: No, I am withholding it as booty for the Muslims. When Amr Ibn Al-'as conquered Egypt, Ibn Al-Zubayr said to him: Divide it and Amr said: I will not divide it until I write to the Commander of the Faithful. So he wrote to Umar, and Umar replied to him: Leave it. The Comprehensive, part 4, the book of zakat.

⁽³⁵³⁾ Yousef Al-Qaradawi, Non-Muslims in Islamic Society.

⁽³⁵⁴⁾ Details of the kharaj on the land of kharaj and the land of usher are mentioned in the book "al-Kharaj" by Abu Yousef, pp. 32-39.

- A tithe on merchants from the people of war. ⁽³⁵⁵⁾

Scholars have justified the discrimination in taxation in various ways. For example, the Hanafis argued that *“taxation is for protection, and the need for protection of disbeliever merchants is greater than that of Muslims because thieves are more likely to covet the wealth of the people of the covenant.”* This argument is not clear and lacks logic. ⁽³⁵⁶⁾ The most plausible opinion is what Al-Qaradawi attributed to Abu Al-A'la Al-Mawdudi. He believed that most Muslims at that time were engaged in defending the Islamic homeland, so all trade was in the hands of disbelievers. Therefore, the scholars decided to reduce the tax on Muslim merchants to encourage trade and protect their commercial interests. ⁽³⁵⁷⁾ Another more beautiful justification in Islam is what Al-Qaradawi also mentioned and adopted, which is that the amount of Tribute was less than the amount of Zakat, so the commercial tax on disbelievers was doubled to achieve equality between them and Muslim merchants. ⁽³⁵⁸⁾ This is a completely arbitrary interpretation because the tribute was not a fixed amount but determined by the ruler according to feasibility and interest, as most scholars and even Al-Qaradawi himself stated in the same book. However, the positive thing here is that Al-Qaradawi accepts the principle of equality in burdens, which is good, but he did not complete it by rejecting inequality, which was acknowledged by the early scholars, Umar Ibn Al-Khattab, and the Islamic heritage as a whole. Thus, the idea of discrimination against disbelievers remains ready to be invoked when necessary under various pretexts, including equality, tolerance, etc.

⁽³⁵⁵⁾ Yousef Al-Qaradawi, *Non-Muslims in the Islamic Society*, quoted from “The Funds” by Imam Abu Ubaid Al-Qasim Ibn Salam, verified Muhammad Khalil Haras.

⁽³⁵⁶⁾ *Ibid.*, Citing Muhammad Mahmoud Al-Babarti, *al-Inaya Sharh al-Hidaya (Care in Explaining Guidance)*, vol. 1, p. 532.

⁽³⁵⁷⁾ *Ibid.*, quoted from Al-Mawdudi, *The Rights of the People of Dhimmah in the Islamic State*, p. 25.

⁽³⁵⁸⁾ *Ibid.*

* Jurists have differed regarding the determination of the amount of the tribute. The prevailing opinion is that it is determined by the Imam, according to the circumstances and the long-term interests of the state. In accordance with this, Umar Ibn Al-Khattab ordered his commanders to be lenient with the poor among the tribute payers, saying: *“If they cannot afford the tribute, then reduce it for them, and if they are in need, then help them, for we do not want them for a year or two.”* (Emphasis added). The tribute was imposed variably according to the type of crop.⁽³⁵⁹⁾ While Amr Ibn Al-'as refused to set a ceiling for the tribute imposed on the Egyptians: *“Hisham Ibn Abu Ruqayyah Al-Lakhmi said: The ruler of Akhna went to Amr Ibn Al-'as asking him: Tell us what tax one of us owes so we can be ready. Amr said as he pointed to a corner of a church: If you give me from the floor to ceiling, I will not tell you what you should give; you are only a treasury for us. If our needs are too much we will make it too much for you, and if it is easy for us, we will make it easy for you”.*⁽³⁶⁰⁾ (Emphasis added). Thus indicating that the tax should be flexible based on the state's needs and the ability to pay.

Based on the practice of Umar Ibn Al-Khattab, jurists believed that the tribute should vary according to the capability of the payer. It was narrated on the authority of Ibn Abu Najih, who said: I asked Mujahid why Umar imposed more tribute on the people of the Levant than he imposed on the people of Yemen, he answered: according to the prosperity, indicating that the tribute may be increased or decreased according to what is tolerable.⁽³⁶¹⁾

Its total amount was not small. The head tribute sometimes reached 48 dirhams, or four dinars, which is not much, but an amount of oil and grains is added to that. According to Al-Maqrizi,

⁽³⁵⁹⁾ Abu Yousef, al-Kharaj, pp. 20-22.

⁽³⁶⁰⁾ Al-Maqrizi, Sermons and Considerations by Mentioning Plans and Antiquities, 1, p. 146. It was also mentioned by Ibn Abd Al-Hakam, The Conquests of Egypt and Its News, mentioning the tribute.

⁽³⁶¹⁾ Qudamah Ibn Ja'far, al-Kharaj and the Writing Industry, p. 226.

on the authority of Yazid Ibn Aslam, Umar Ibn Al-Khattab instructed the commanders of the armies not to impose the tribute except on the adults who are able to pay, with specific amounts for different regions and different crops. They owe a handful of wheat and three installments of oil every month for every person from the Levant and the Peninsula. In addition to animal fat and honey (the quantity of which was not specified), and for whoever was from the people of Egypt, an ardab (48 kg) of wheat every month for every person. Moreover, they were to pay fine clothing that the Caliph would cover the people with, and they would provide hospitality to Muslims who stay there for three days. The people of southern Iraq were entitled to fifteen aswa' (equal to 30 kg) of wheat plus Wadak (animal fats). He did not impose a tribute on women and children. In addition, the necks of the men who were eligible for the tribute were sealed. As for the kharaj, it may reach the equivalent of several times the tenth, a third on some crops, and sometimes half, as happened with the people of Khaybar during the reign of Muhammad himself. ^{(362),(363)}

⁽³⁶²⁾ Abu Yousef, al-Kharaj, pp. 28-29.

⁽³⁶²⁾ Ibn Khaldun mentioned in his Muqaddimah (The Introduction) the amount of the kharaj collected during the caliphate of Al-Ma'mun as follows: *“The revenue from southern Iraq was twenty-seven million dirhams twice, eight hundred thousand dirhams, from Najrani garments two hundred and from seal clay two hundred and forty pounds. Kankar: Eleven million dirhams twice and six hundred thousand dirhams. Kurr of the Tigris: Twenty million dirhams and eight hundred dirhams. Halwan: Four million dirhams twice and eight hundred thousand dirhams. Ahwaz: Twenty-five thousand dirhams once a year and thirty thousand pounds of sugar. Fars: Twenty-seven million dirhams and thirty thousand bottles of rose water and twenty thousand pounds of black oil. Kerman: Four million dirhams twice, two hundred thousand dirhams, five hundred Yemeni garments and twenty thousand pounds of dates. Makran: Four hundred thousand dirhams once. Sind and beyond: Eleven million dirhams twice, five hundred thousand dirham and a hundred and fifty pounds of Indian oud. Sistan: Four million dirhams twice and three hundred garments and twenty pounds of vanad candy. Khurasan: Twenty-eight million dirhams twice and a thousand silver Naqra (ingots) and four braziers. Jurjan: Twelve million dirhams twice and a thousand piece of raw silk. Qumis: A million dirhams twice and five hundred thousand silver ingots. Tabaristan, Ray, and Nahavand: Six million twice, three hundred thousand, six hundred Tabari carpets, two hundred axes, five hundred garments, three hundred handkerchiefs and three hundred shirts.*

* A few, such as Muhammad ibn Jarir Al-Tabari, according to Ibn Taymiyyah,⁽³⁶⁴⁾ held that disbelievers are not recognized in Muslim lands with the jizyah unless Muslims are in need of them; if they are no longer needed, they are evacuated, such as the people of Khaybar, and if they remain, they must either surrender or pay the tribute while they are humbled - as the Qur'an says - or they must be killed.

Refraining from paying the tribute, if it is intentional and the dhimmis insist on it, releases Muslims from the Dhimmitude contract. Scholars have differed in their ruling: some believe in the

Rayy: Twelve million dirhams twice and twenty thousand pounds of honey. Hamadan: Eleven million dirhams twice and three hundred thousand, a thousand pounds of pomegranate syrup and twelve thousand pounds of honey. Between Basra and Kufa: Ten million dirhams twice and seven hundred thousand dirhams. Masabadhan and the dinar: Four million dirhams twice. Shahrazur: Six million dirhams twice and seven hundred thousand dirhams. Mosul and its surroundings: Twenty-four million dirhams twice and twenty million pounds of white honey. Azerbaijan: Four million dirhams twice. Jazira and the works of the Euphrates: Thirty-four million dirhams twice and a thousand heads of slaves and twelve thousand jars of honey and ten bazaars (a type of textile) and twenty garments. Armenia: Thirteen million dirhams twice, twenty engraved robes and five hundred, thirty pounds of saffron, ten thousand pounds of Syrian musk, ten thousand pounds of sandalwood, two hundred mares and thirty camels. Qinnasrin: Four hundred thousand dinars and a thousand loads of oil. Damascus: Four hundred thousand dinars and twenty thousand dinars. Jordan: Ninety-seven thousand dinars. Palestine: Three hundred thousand dinars and ten thousand dinars and three hundred thousand pounds of oil. Egypt: A million dinars and nine hundred thousand dinars and twenty thousand dinars. Barqa: two million dirhams twice. Africa (Tunisia): Thirteen million dirhams twice and a hundred and twenty. Yemen: Three hundred thousand dinars and seventy thousand dinars excluding goods. Hejaz: Three hundred thousand dinars. Andalusia, as mentioned by trustworthy historians, Abdul Rahman Al-Nasir left in his treasury five thousand million dinars repeated three times, totaling five hundred thousand quintals (unit of weight equal to 100 kilograms). I also saw in some Rashid's histories that the amount carried to the treasury in his days was seven thousand quintals and five hundred quintals each year."

⁽³⁶³⁾ Al-Baladhuri also mentioned that the revenue from southern Iraq during the time of Umar Ibn Al-Khattab was one hundred million dirhams. (Source: Conquests of Countries, file 18 of 29).

⁽³⁶⁴⁾ Collection of Fatwas, voume 28.

right of Muslims to kill them unless they convert to Islam. ⁽³⁶⁵⁾
Others, like Abu Hanifa, reject their killing and -instead- seizing their wealth or taking their descendants captive unless they fight, contenting with deporting them to the land of war, while taking the tribute from them forcibly like debts. If they refuse to leave voluntarily, they are forced to leave. ⁽³⁶⁶⁾

* Muslims pay zakat while disbelievers pay tribute. The difference lies not only in the name but also in the content and significance. Zakat is a religious duty and one of the pillars of Islam. It is a percentage of a tenth, half or a quarter of a tenth of the original money, depending on the types of wealth, and is imposed on capable Muslims who have a certain minimum amount of surplus for a year. In addition, it is not imposed on their poor. On the other hand, tribute is one of the two components of the Dhimma contract. It is paid by disbelievers in exchange for allowing them to live in the land of Islam as disbelievers. Islam states that when Christ returns, he will abolish the tribute and kill the disbelievers unless they convert to Islam. After Muslims invade the land of disbelievers, they convert it into a House of Islam. Therefore, disbelievers then come under their protection after being the owners of the country, and the Muslims rule them according to what they consider Shari'a law. The tribute is taken from them not as a contribution to public expenses or to help the poor, but as a sign of their submission and surrender, and to strengthen the Muslims' authority. The tribute on individuals is not a percentage of income but rather a head tax imposed on those who are able to fight. There is a significant difference in the relationship of the Islamic State with Muslims and disbelievers residing in the same country. Some scholars, sometimes based on the words of

⁽³⁶⁵⁾ Ibn Qayyim Al-Jawziyya, Rulings of the People of Dhimmah, various places including p. 261 and p. 263.

⁽³⁶⁶⁾ Al-Mawardi, the Royal Rulings, pp. 226-227.

Western writers, have claimed that tribute is in exchange for not serving in the military. For example, Al-Qaradawi tried to justify it with this pretense, considering it equal to the cash compensation paid in some countries in exchange for not serving in the military.⁽³⁶⁷⁾

In fact the Sheikh ignored:

1. The tribute is compulsory, and there is no room for choice because the alternative is Islam or death. As for refraining from paying it after accepting the Dhimmah contract, its punishment, according to the most moderate jurists, is its collection by force, along with expulsion from the House of Islam. Indeed the original rule is not conscription vs tribute. Indeed, Islam has prohibited disbelievers from defending their countries and from carrying weapons since Muslims occupied it, except under certain conditions, and only the Hanafis were an exception. Abu Hanifa recognized the legitimacy of the People of Dhimmah joining the Islamic army without restrictions, including their participation in fighting Muslims revolting against the state. But he described this as *“seeking help from the people of polytheism against them is like seeking help from dogs.”*⁽³⁶⁸⁾ Recently, the General Guide of the Muslim Brotherhood in Egypt, Mustafa Mashhour, demanded in 1997 for expelling them from the Egyptian army and imposing tribute again, which is one of the demands of the jihadists. Then he denied what he said in the face of the violent criticism of his statement sparked from secularists.

The tribute in Islam is the result of a coercive relationship between rulers and ruled, which can only be collected through coercion. There is no historical evidence of a voluntary Dhimma contract being signed between two peoples or states of equal status.

⁽³⁶⁷⁾ Interview with al-Jazeera on 10/12/1997, published on al-Jazeera’s website.

⁽³⁶⁸⁾ Al-Sarkhasi, the Extensive, the book of expeditions, chapter on the spoils.

2. Joining disbelievers in a Muslim army does not automatically exempt them from paying the tribute. Rather they may receive compensation for their military service.⁽³⁶⁹⁾ If they join with the permission of the ruler, they may be entitled to a small discretionary share according to most jurists. However, if they are hired, they are only entitled to their wage. If they volunteer independently, some, like the Shafi'is, believe they are not entitled to anything.⁽³⁷⁰⁾ The Maliki School has varying opinions, ranging from taking all spoils if they fight independently of Muslims, to not taking anything if they fight within the Muslims' army, unless the disbelievers are the majority or equivalent to Muslims.⁽³⁷¹⁾ It is agreed among most jurists that a division of disbelievers, dhimmis, do not have the right to share in the spoils, even if they participate in fighting alongside the Muslim army. This is clearly a form of religious discrimination. However, it is mentioned in history that Muhammad included disbelievers' fighters in the distribution of spoils.⁽³⁷²⁾ Imam Ahmad, in one of his opinions, believed that they should be entitled to a share of the spoils. While not participating in jihad does not make a Muslim obligated to pay a tribute.

Moreover, a Muslim ruler can suspend the tribute for a specific period, not in principle, but in exchange for the disbelievers fighting with Muslims, according to the circumstances and the interest of the state. Just as it is possible for Muslims to pay the tribute in periods of weakness, but as a principle it is absolutely

⁽³⁶⁹⁾ Abdul Qadim Zaloum, *Funds in the Caliphate State*, p. 67.

⁽³⁷⁰⁾ Muhyiddin Ibn Sharaf Al-Nawawi Al-Dimashqi, *Orchard of the Seekers*, p., 239.

⁽³⁷¹⁾ *The Crown and the Wreath for Khalil's Summary, the book of Jihad and the Rulings of Competition*, chapter on Jihad and its Rulings.

⁽³⁷²⁾ Ibn Qudamah mentioned: "*Al-Zuhri narrated that the Messenger of God sought help from some Jews in his war, so he contributed to them... and it was narrated that Safwan Ibn Umayyah went out with the Prophet on the day of Khaybar while he was still a polytheist. He contributed shares to him and gave him from the share of those whose hearts have been reconciled.*" *The Comprehensive, the book of Jihad.*

rejected. Therefore, we find that Muslims paid tribute to the Byzantines for periods, as happened with Muawiyah, when he paid them a tribute of one hundred thousand dinars annually while he was busy in the war with Ali Ibn Abu Talib. The Abbasids also paid it to them when their state weakened. In addition, Muslims agreed with the people of Azerbaijan to suspend the tribute for one year on whoever was recruited for the same period,⁽³⁷³⁾ but this was not a general rule in Dhimmah contracts.

3. The tribute is imposed on disbelievers only, and not on the entire population, Therefore, it is waived with the disbeliever's conversion to Islam.⁽³⁷⁴⁾ Additionally, it is a tax on the head, while zakat is an income tax paid only by those who are able.

4. In Islamic history, before modernization, there was no compulsory conscription, but rather professional or voluntary soldiering, in exchange for either a donation from the treasury, or a share of the spoils.⁽³⁷⁵⁾

5. A Muslim combatant also pays zakat, and he does not have the right to be exempted in exchange for conscription.

6. The tribute is not imposed on disbelievers residing in the House of Islam only. It can be imposed on independent countries, cities, and tribes, and this is among the possible conditions for the relationship between The House of Islam and the House of the covenant.

⁽³⁷³⁾ History of Al-Tabari, part 2, p. 540.

⁽³⁷⁴⁾ *“Because the Jizyah is a form of humiliation, it is not required of him if he converts to Islam during the year. It is a punishment that is obligatory due to disbelief, so conversion to Islam cancels it, similar to killing.”* Ibn Qudamah, the Comprehensive.

⁽³⁷⁵⁾ Al-Mawardi divided the soldiers into two categories: *“mercenaries and volunteers. The mercenaries are the people of spoils and Jihad. It is obligatory to give from the treasure of spoils according to wealth and need. The volunteers are those from the desert areas, the Bedouins, and the inhabitants of villages and regions, who went out in the mobilization.”* (Source: The Royal Rulings, p. 70).

The people of the covenant, who are affiliated and reside in their countries, if they enter the land of Islam, will have safety for their souls and their property. However, they may reside there for four months only or less than a year without tribute. Between the two times there is disagreement. It is necessary to leave them in peace as the People of Dhimmah, but it is not necessary to defend them.⁽³⁷⁶⁾

Third: Juridical Relationships:

* Retaliation: Malik, Al-Shafi'i, and Ahmad Ibn Hanbal held that a disbeliever is not equal to a Muslim, and so the security of those who come from a country of disbelievers as a messenger or a merchant and the like. Some of them considered that they are equivalent.⁽³⁷⁷⁾ However, if a Muslim kills a disbeliever, or a person who is secured, by deception, he should be killed according to Malik and Al-Shafi'i. But if a Muslim and a disbeliever kill another disbeliever together, only the dhimmi is killed according to Al-Shafi'i, Malik, and Ibn Hanbal. However, the discrimination in this matter is not agreed upon among jurists. The Hanafis argue that a Muslim is killed by a disbeliever, while the majority rejects this principle,⁽³⁷⁸⁾ according to the hadith: **A Muslim should not be killed for killing a disbeliever** (Musnad of Imam Ahmad – 6644).

⁽³⁷⁶⁾ Ibid.

⁽³⁷⁷⁾ Ibn Taymiyyah, Collection of Fatwas, volume 28, chapter: The punishment for killing.

⁽³⁷⁸⁾ Sayyid Sabiq, Jurisprudence of the Sunnah, vol. 2, p. 528.

Ibn Rushd summarized it as follows: As for killing a believer for a dhimmi disbeliever, there is disagreement; scholars have three opinions about this. Some people said that a believer should not be killed for a disbeliever, and among those who said this were Al-Shafi'i, Al-Thawri, Ahmad, Dawud, and others. Some people said that he will be killed. Among those were Abu Hanifa and his companions and Ibn Abu Laila. Malik Al-Layth said that he cannot be killed unless he is killed by treachery, and killing by treachery is to lie him down and slaughter him, especially for his money. The Beginning of the Diligent and the End of the Frugal, part two, the book of retribution.

Sunan Al-Tirmidhi - 1412, state: **The blood money for a disbeliever is half the blood money for a believer.** Scholars have different opinions regarding the blood money for Jews and Christians. Some follow what was narrated on the authority of the Prophet, such as Umar Ibn Al-Khattab and Ahmad Ibn Hanbal, who stated that the blood money for a Jew and a Christian is four thousand dirhams, and for a Magi eight hundred dirhams. Others like Malik Ibn Anas, Al-Shafi'i, and Ishaq believe that the blood money for a Jew and a Christian is the same as that for a Muslim. Sufyan Al-Thawri and the people of Kufa also support this view.

As Imam Ahmad narrated - 6993: **The Messenger of God, addressed the people in the year of the conquest of Mecca, the Muslims are one hand against everyone else, their blood is equal and a believer is not killed for a disbeliever.** On this basis, many jurists have argued that a Muslim, even a slave should not be killed by a disbeliever, even a free one, nor a free one, even a dhimmi, by a slave, even a Muslim. If a free dhimmi kills a Muslim slave, he must pay his value, and he shall be killed for violating the covenant. ⁽³⁷⁹⁾

It is debated among jurists how much blood money should be paid if a Muslim kills a disbeliever. Some suggest it should be half of the Muslim's blood money, a third of it or the same as what Uthman Ibn Affan did, which was approved by Abu Hanifa. ⁽³⁸⁰⁾

Al-Nawawi summarized the opinions as:

According to Abu Hanifa, the blood money for a disbeliever is the same as that for a Muslim.

While Malik believes it should be half.

⁽³⁷⁹⁾ Ibrahim Ibn Muhammad Ibn Salem Ibn Dhawayan, Manar Al-Sabil fi Sharh Al-Dalil (The Guiding Beacon in Explaining the Evidence), the book of felonies, chapter on Conditions of retaliation for the dead.

⁽³⁸⁰⁾ Ibn Taymiyyah, Collection of Fatwas, volume 34, the book of felonies.

According to Ahmad Ibn Hanbal, if he is killed intentionally, his ransom is equal to the blood money of a Muslim. If the killing was accidental, then he must pay half of the blood money of a Muslim. Thus, Ahmad Ibn Hanbal combined the opinions of Abu Hanifa and Malik.

According to Al-Shafi'i, The blood money for a Jew and a Christian is one-third of the blood money for a Muslim, whether intentional or accidental. This is the doctrine of Umar, Uthman, Saeed Ibn Al-Musayyab, Al-Hasan, Ikrimah, Abu Thawr and Ishaq Ibn Rahawayh, based on what Al-Shafi'i narrated on the authority of Saeed Ibn Al-Musayyab that Umar made the blood money for a Jew and a Christian four thousand dirhams, and the blood money for a Magian is eight hundred dirhams. According to him, Suleiman Ibn Yasar and Malik said: The blood money for a Magian is eight hundred dirhams, and for a Magian woman is half the blood money for a Magian man; however it was also argued: the same.

The majority of the companions of the Imams of jurisprudence argued that the blood of disbelievers is not equivalent to the blood of Muslims, as faith is a condition for the completion of the blood money. Therefore, in terms of analogy, since female blood money is less than male blood money, the blood money of a disbeliever must be less than that of a Muslim woman due to his disbelief, as blood money is subject to preference.⁽³⁸¹⁾

The most acceptable view in Islamic public opinion and practice, as stated in Islamic historical sources, is that a Muslim should be killed for a disbeliever, but not with a belligerent disbeliever. The hadith, **A Muslim shall not be killed for a disbeliever**, is understood to refer to a belligerent disbeliever, even though it is not explicitly stated, leaving room for exegesis. The point being emphasized here

⁽³⁸¹⁾ Total Explanation of Al-Muhadhdhab, the book of blood money, chapter on blood money.

is that this issue was debated among jurists, with the majority adopting a double standard, but not all Caliphs or Muslims accepted this inequality. The intellectual reference remains present and could be invoked again with the rise of extremist ideologies. Contemporary Islamic extremists believe that a Muslim should not be killed by a disbeliever and criticize those who hold a different view. This stance led to Yusuf Al-Qaradawi facing harsh criticism from contemporary Hanbalis. ⁽³⁸²⁾

Muhammad Al-Ghazali recounted an incident where a Bedouin killed an American engineer in a Gulf country, and scholars of hadith deemed retaliation impermissible. However, the government, feeling embarrassed, resolved the issue by executing the criminal as a matter of legal Islamic policy. ⁽³⁸³⁾

* Testimony in courts: In Islamic jurisprudence, the testimony of a disbeliever against a Muslim is not accepted by most jurists. Indeed, the majority of jurists from the Malikis, Shafi'is, Hanbalis, and Imami Shi'ites have argued that the testimony of a disbeliever is not permissible even against another disbeliever. The Qur'an stipulated justice in testimony: **Take for witness two persons from among you** (Surah 65: 2). And it is said: **get two witnesses, out of your own men** (Surah 2: 282). In prevailing Islamic jurisprudence, both ancient and modern, the disbeliever is considered unjust. The Hanafis were excluded from this, who argue that their testimony against Muslims had been abrogated while their testimony against each other was not. Likewise, Al-Shawkani, explained this, stating that Muslims *“are commanded to adhere to their law and accept the testimony of some of them against the other. If the testimony of some of them against the other is not accepted, this would lead to the waste of many cases in which there is no Muslim witness to testify between them. This is because*

⁽³⁸²⁾ Among them is Naser Ibn Hamad Al-Fahd, A summary of some of the ideas of sheikh Yousef Al-Qaradawi.

⁽³⁸³⁾ The Sunnah of the Prophet among the Scholars of Jurisprudence and the Scholars of Hadith.

bordering and interference are only among themselves, while Muslims are separated from them in dwelling and mingling.” ⁽³⁸⁴⁾ As for the testimony of Muslims, it is permissible for all sects according to the consensus of jurists. Ibn Abu Laila (among the Hanafis) believed that if their sects agreed, the testimony of one of them over another would be accepted, and if they differed, it would not be accepted: *“There is no preference for the testimony of one sect over another, except for Muslims, as their testimony is accepted over all sects. This is because when sects differ, they are hostile to each other, which prevents the acceptance of testimony just as their testimony against Muslims is not accepted. Based on this, the testimony of Muslims against them should be rejected; however we accept it for the sake of the high status of Islam.”* ⁽³⁸⁵⁾ According to Al-Sarkhasi (one of the Hanafis), if a Muslim travels and death approaches him and two men from the People of the Scripture bear witness to his will, their testimony is not permissible. However, Ibn Abu Laila said the contrary, and this is the saying of Shurayh Ibn Al-Harith, who used to say: The testimony of the People of the Scripture against Muslims is not accepted in anything except in a will in the case of travel. This was reported from Ibrahim Al-Nakha’i, based on the words of the Qur'an: **two just men of your own (brotherhood) or others from outside if you are journeying through the earth, and the chance of death befalls you** (Surah 5: 106). ⁽³⁸⁶⁾

Al-Shafi'i allows the testimony of idolaters *“because they are not People of the Scripture but they rejected and changed it. Rather, they went astray because they found their fathers were based on something, so they adhered to it, while I reject the testimony of the People of the Scripture, because they changed their books, according to what the Qur'an states.”* ⁽³⁸⁷⁾

⁽³⁸⁴⁾ The Overwhelming Torrent Flowing over the Flower Gardens, 1, 775.

⁽³⁸⁵⁾ Al-Sarkhasi, The Extensive, the book of testimonies, chapter on those whose testimony is not permissible.

⁽³⁸⁶⁾ Al-Sarkhasi, The Extensive, the book of disagreement of Abu Hanifa and Ibn Abu Laila.

⁽³⁸⁷⁾ Al-Umm, the book of punishments and the description of banishment, chapter on the punishment of the people of Dhimmis if they commit adultery, 6, p. 154.

There are those who believe that the testimony of one disbeliever against the other of a different religion is not acceptable, while others accept it, and then they disagree. Some accept the testimony of a Jew against a Christian and a Christian against a Jew, while others say that the testimony of each sect is accepted against one another, but the testimony of a Jew against a Christian is not accepted, nor a Christian against a Jew. ⁽³⁸⁸⁾

Ibn Hanbal believed that the testimony of a disbeliever should not be accepted under any circumstances, on the basis that the disbeliever is neither just nor satisfactory, except in the case of a will when travelling, if there are no Muslims. ⁽³⁸⁹⁾

* Implementing the provisions of Islam on them in criminal transactions and punishments, such as prohibiting adultery. ⁽³⁹⁰⁾ The imam is obligated to take them into account with the Islamic ruling regarding life, money, and honor, and to impose prescribed punishments on them regarding what they believe is forbidden, but not what they believe is permissible. ⁽³⁹¹⁾ An example of the first is adultery, ⁽³⁹²⁾ and an example of the second is drinking alcohol, unless they go to a Muslim judge. In this case he will rule according to Islamic law, regardless of whether the act is permissible or forbidden in their religion.

⁽³⁸⁸⁾ Ibn Qudamah, al-Mughni (The Comprehensive), the book of testimonies.

⁽³⁸⁹⁾ Ibn Qudamah Al-Maqdisi, al-Kafi fi Fiqh of Imam Ahmad (A Sufficient Explanation of the Jurisprudence of Imam Ahmad), the book of testimonies, chapter: whose testimony is accepted and whose testimony is rejected, 4, p. 271.

⁽³⁹⁰⁾ Wahba Al-Zuhayli, Islamic Jurisprudence and its Evidence, 1, 5890.

⁽³⁹¹⁾ Al-Bahuti, the Square Garden, 1, p. 300.

⁽³⁹²⁾ Regarding the ruling of adultery for married couples, jurists differed on the ruling for disbelievers. Abu Hanifa argued that the punishment for disbeliever males and females for the crime of adultery is flogging, not stoning because Islam is a condition for the existence of chastity which requires severe punishment. Quoted by Yousef Al-Qaradawi, Non-Muslims in Islamic Society.

*** The general rule is that a Muslim should not inherit from a disbeliever and vice versa. However, the opinions of jurists differed. The most moderate ones are Abu Hanifa and Al-Shafi'i, who argued that Muslims inherit from each other, and the disbelievers in general inherit among each other. Malik believed that all religions inherit each other, and some divided them into three: Jews, Christians, and other religions. Others, perhaps Ahmad, argued that every sect of the disbelievers other than the People of the Scripture inherits from each other, such as the Magians, the idol worshipers, and the sun worshipers, etc. ⁽³⁹³⁾ Jurists rely on the hadiths, including what was stated in Sahih Muslim - 4094: **A Muslim does not inherit from a disbeliever, nor does a disbeliever inherit from a Muslim.****

An apostate does not inherit from a Muslim, unanimously. Regarding the inheritance of an apostate by a Muslim, jurists differed: According to Al-Shafi'i, Malik, Rabi'ah, Ibn Abu Laila and others, they do not inherit them, but rather their wealth is used as booty for Muslims. It was narrated on the authority of Ali, Ibn Masoud, and others that their Muslim heirs inherit from them. While Abu Hanifa, Jurists of Kufa, Al-Awza'i, and Ishaq held this view. Al-Thawri and Abu Hanifa said that what the apostate earned during their apostasy belongs to Muslims, while others argued that all their wealth is for their Muslim heirs. ⁽³⁹⁴⁾

*** Pre-emption: Jurists disagreed about it: some argue that disbelievers have the right to pre-emption in a Muslim's property, while others argue that they do not have this right. Ibn Qayyim Al-Jawziyyah reinforced the latter opinion, based on the argument that Islamic law does not grant the disbeliever a right to the common path when competing, as stated in the hadith: **If you meet****

⁽³⁹³⁾ Ibn Qayyim Al-Jawziyya, Rulings of the People of Dhimmah, Inheritance among people of two religions, p. 163

⁽³⁹⁴⁾ Explanation of Al-Nawawi on Muslim, the book of obligations, explanations of hadiths.

them on a road, force them to the narrowest of it. Therefore, how can they be given the right to seize property that belongs to you when there is competition? This was also the argument of Imam Ahmad. Some of his companions used the hadith: **There is no pre-emption for a Christian** as evidence.

*** Marriage: Islam, in all its schools, categorically distinguishes between the marriages relationships among polytheistic disbelievers, People of the Book, and Muslims as follows:**

1. Muslims intermarry among each other, regardless of ethnic affiliation, language, etc. This is the prevailing opinion currently and for hundreds of years, in contrast to an old opinion that most jurists adopted, which holds that a non-Arab Muslim should not marry an Arab woman, under the pretext of incompetence. This is the opinion of some senior jurists, including the Hanafi,⁽³⁹⁵⁾ although there is no Prophetic saying indicating this. On the contrary, as it was narrated in history, the marriage of non-Arab Bilal and Salman Al-Farsi to Arab women during the lifetime of the Prophet was rejected due to lack of equivalence.

2. It is not permissible for Muslims to marry disbelievers who are not among the People of the Scripture: **Do not marry women who associate partners with God unless they embrace the true faith... And do not give your women in marriage to men who associate partners with God unless they embrace the true faith (Surah 2: 221), thus, considering the People of the Scripture to be non-polytheist disbelievers, or polytheists of a special type.**

3. It is permissible for a Muslim man to marry a woman of the Book. In this issue, the concept of “of the Book” is limited to Christians and Jews. The majority of Sunni jurists have adopted this doctrine in accordance with what is stated in the Qur'an: **the**

⁽³⁹⁵⁾ Among the sources: The Extensive, by Al-Sarkhasi, the book of marriage, chapter on equivalence - the book of Ibn Abidin's Commentary by Muhammad Amin Ibn Abidin, the book on marriage, chapter on equivalence.

virtuous women from among the believers and the virtuous women from among those who were given revelations before you are also lawful to you (Surah 5: 5). And in the hadith: **We marry the women of the People of the Scripture but they do not marry our women - a Muslim man marries a Christian woman and a Christian man does not marry a Muslim woman** (Help of God on the Sunnah of Abu Dawood- 276). An exception to this rule was Abdullah Ibn Umar, who said, according to what Al-Bukhari mentioned-5164: *“God has forbidden the marriage of polytheist women to believers, and I do not know of anything polytheism greater than a woman calling her Lord Jesus while he is one of the servants of God. Likewise, Malik disliked that as well, but did not explicitly forbid it.”* ⁽³⁹⁶⁾ Most jurists agreed that it was forbidden also for female slaves, and the Imamis forbade it ⁽³⁹⁷⁾ in adherence to the Prophetic saying: **Do not marry unbelieving women (idolaters), until they believe** (Surah 2: 221) - **And do not hold on to ties with unbelieving women** (Surah 60: 10). Al-Shawkani also added to the People of the Scripture the Magians, based on a hadith about them that he mentioned which states: **Follow the Sunnah of the People of the Scripture with them.** ⁽³⁹⁸⁾

The majority of scholars have acknowledged that the Qur'an distinguishes between polytheist women and the People of the Scripture: **It is inconceivable that the unbelievers among the people of the earlier revelations and the idolaters could have ever changed their ways until there had come to them the clear evidence of the Truth** (Surah 98: 1). **Indeed, those who disbelieve from the People of the Book and the polytheists will be in the Fire of Hell, to stay there forever** (Surah 98: 6). Therefore, the prohibition is limited to

⁽³⁹⁶⁾ Malik Ibn Anas, al-Mudawwana al-Kubra (The big book), the third book of marriage, chapter: marriage between polytheists and the People of the Scripture, Islam of one of the spouses, captivity, and apostasy.

⁽³⁹⁷⁾ Ibn Qudamah, The Comprehensive, the book of marriage, chapter on who is forbidden to marry.

⁽³⁹⁸⁾ The Overwhelming Torrent Flowing over the Flower Gardens, the book of marriage, p. 354.

marrying disbeliever women who are not people of the Book. While the Magians were considered among the People of the Scripture, when speaking about the imposition of the tribute on them, they were not considered as such in the case of marriage and none of the jurists who have great respect in Islam put an exception except Al-Shawkani.⁽³⁹⁹⁾ However, Islam did not distinguish between the polytheist and the atheist in its rulings, considering all disbelievers. Among the matters that took great concern from jurists is distinguishing between the People of the Scripture and the polytheists, where the problem lies in the extent to which the Jews and Christians are People of the Scripture or polytheists. There is an Islamic conviction that the Book has been distorted, and therefore, it is not the Book that the Qur'an meant. Actually, the discussion in this area is endless. Regardless of the numerous jurisprudential opinions regarding details of the status of the People of the Scripture, the majority of jurists have decided to permit the marriage of a Muslim man to a virtuous woman of the Book.

However, jurists did not permit the marriage of a Muslim to any woman of the Book, but only to those who were not among the people of war. Ibn Abbas, for example, made it permissible for women of the People of the Scripture who paid the tribute, and forbade marriage to anyone else. While Malik disliked marriage to the People of the Book in general, without forbidding it, whether from the people of the Dhimmah or the war. Al-Shafi'i disliked marriage to the People of the Scripture who are residing in the Land of War and even to a Muslim woman residing in that land.

⁽³⁹⁹⁾ This contradiction is clear, and Ibn Qayyim could not justify it. Refer to: "Rulings of the People of Dhimmah," p. 158 - chapter on marrying Magians and eating their sacrifices. Among those who permitted eating the sacrifices of the Magians and marrying them was Abu Thawr, cited by Ibn Qayyim in the same reference, chapter on tribute.

Moreover, he disliked to a lesser extent marriage to the People of the Scripture in general. ⁽⁴⁰⁰⁾

The Hanafi scholars mentioned that Ali Ibn Abu Talib disliked that, and they followed his view that it is permissible for Muslims to marry Christian women in the land of war. However, it is disliked because if they marry them, they may choose to live there. ⁽⁴⁰¹⁾ In addition, neither Abu Hanifa nor Al-Shafi'i forbade marriage to females of warriors, but they disliked it.

Despite this, the moderate Al-Qaradawi added many strange conditions and warnings mixed with disdain for disbelieving women and questioned their morals in harsh language. ⁽⁴⁰²⁾ He also considered Islam's allowance for Muslim men to marry women of the Book as a great tolerance on its part. Following the same logic, atheists and secularists in general are considered more tolerant as they allow marriage, regardless of religion, for everyone. ⁽⁴⁰³⁾

4. Most jurists and ordinary Muslims believe that it is not permissible for a Muslim woman to marry a disbeliever man under any circumstances, based on the Qur'anic verse: **O believers, when believing women come to you emigrating, test them. God is Aware of their faith. If you ascertain that they are believers, do not send them back to the disbelievers. They are not lawful (as wives) for them, nor are those are no longer lawful for them** (Surah 60: 10). The reason according to jurisprudence is that guardianship is for the man over the woman. Therefore, it is not permissible for a disbeliever to take charge of a Muslim woman because Muslims are

⁽⁴⁰⁰⁾ Al-Umm, 4, p. 282.

⁽⁴⁰¹⁾ Al-Sarkhasi, The Extensive, the book of marriage, chapter on marriage of People of War.

⁽⁴⁰²⁾ Marriage of a Muslim from the People of the Book, Facts and Regulations.

⁽⁴⁰³⁾ Islam and Secularism Face to Face, chapter 2: defining concepts, constitution of the relationship with non-Muslims.

superior in status. ⁽⁴⁰⁴⁾ This is the prevailing judgment. Other less important reasons may be added, including that preventing their marriage to Muslim women was done out of kindness and compassion toward the disbelievers because it is their duty as women's husbands to take them to their place of worship. Therefore, out of kindness and mercy, they are prevented from marrying them. A few departed from this stance, including Ahmad Subhi Mansour ⁽⁴⁰⁵⁾ and Hasan Al-Turabi. ⁽⁴⁰⁶⁾

In the case of marriage between disbelievers, if the wife converts to Islam before her husband, she is obligated not to have intercourse with him. There is a consensus on this based on the Qur'an and the Sunnah. What jurists differed on is the manner and timing of annulling the marriage contract if her husband does not convert to Islam. The prevailing opinion is that the contract is not annulled by her becoming a Muslim, but it is suspended. If her husband converts to Islam before her waiting period expires she remains his wife. If her waiting period has expired, the contract is annulled. However, if she chooses to wait for him and he converts to Islam, she continues to be his wife, without the need to renew the marriage contract. ⁽⁴⁰⁷⁾

⁽⁴⁰⁴⁾ According to Ibn Qayyim Al-Jawziyyah, *"It was forbidden for them to marry Muslim women because it involved a kind of superiority over them."* Rulings of the People of the Dhimmah, p. 110. According to the Shafi'is, *"Muslim women are forbidden to the polytheists any way by the Qur'an, and to the polytheists of the People of the Scripture to break loyalty between the polytheists and the Muslims."* Al-Umm, the book of marriage.

⁽⁴⁰⁵⁾ Loyalty and Disavowal in Islam, an analytical reading of Surah 60.

⁽⁴⁰⁶⁾ In an interview with Al-Sharq Al-Awsat newspaper on Sunday, April 9, 2006, he stated: *"The lies and falsehoods that prevent a Muslim woman from marrying a Christian man have no basis in religion, and are not based on the Shari'a law."*

⁽⁴⁰⁷⁾ Al-Shawkani in the book "Getting the Strings from the Selected News," part 6, discusses the chapter on disbelieving Spouses, if one of whom converts to Islam before the other. He quoted the opinion from Ibn Qayyim Al-Jawziyyah, describing it as extremely good.

5. Books of jurisprudence excel in explaining the tedious details of the conditions for marriage and divorce of disbelievers from the people of the Dhimmah, whether among themselves or between them and Muslims. They also cover marital relations in these cases, including the practice of worship by the wife, and her demonstration of her religion, details that need not be mentioned here.

Despite all these complexities, Islamists take pride in what they call the tolerance of Islam, especially regarding this issue. Some claim, for example, that Islam is more open regarding the issue of marriage to disbelieving women than other religions,⁽⁴⁰⁸⁾ while no one mentions the complete tolerance for non-religious and non-heavenly religions. Marriage in the lands of the disbelievers has become civil since many years, with no role for religion or the religious institution. When this is mentioned here, the scholars roll up their sleeves and rush to condemn those who advocate for it, without any supposed tolerance, even in discussing the issue from a human rights perspective.

*** Punishment for Defamation in Islamic Jurisprudence:**

There are disagreements among jurists about the punishment of a Muslim and a disbeliever if one of them slanders the other. The first opinion was argued by most jurists: There is no punishment imposed on a Muslim if he slanders a man or woman from the People of the Scripture. The second opinion of Al-Zuhri, Saeed Ibn Al-Musayyab and Ibn Abu Laila: He is subject to punishment if she

⁽⁴⁰⁸⁾ The Church in some countries rejects marriage between different Christian denominations or different religions. However, Christianity does not originally recognize the existence of different denominations, and the Bible allows divorce only in cases of adultery. It is important to note that the presence of Christian or Jewish biases does not automatically lead us to conclude the so-called tolerance of Islam, which even imposes strong restrictions on interfaith marriage in its holy texts. Generally, it does not seem that there are any religions that define tolerance in matters of faith as secularists and atheists do.

has a child from a Muslim. The third opinion: If a Muslim slanders a Christian woman married to a Muslim, the Muslim is flogged. According to Al-Qurtubi, quoting Ibn Al-Mundhir, the majority of scholars adopted the first opinion; that is, there is no punishment. Everyone agreed that if a Christian slanders a free Muslim, he is liable for the same as a Muslim: eighty lashes. ⁽⁴⁰⁹⁾ Ibn Rushd said about slandering a woman: *“They differed as to whether she was a disbeliever or a slave; Malik said: Whether she is a free woman, a slave woman, a Muslim woman or a disbeliever, the punishment must be imposed. Ibrahim Al-Nakha’i said: There is no punishment for him if she is a female slave or a woman of the Book, in accordance with the doctrine of Al-Shafi’i and Abu Hanifa.”* ⁽⁴¹⁰⁾

* Children’s religion:

The child follows the religion of his parents. If they are from two different religions, then the better of them is his religion, given that Islam is the best, and the one closest to it is better than the farthest. ⁽⁴¹¹⁾ That is, for the Muslim, then for the Christian, not the Jew or the polytheist. But if one of the parents converts to Islam the child is considered a Muslim, with the exception of a free dhimmi female slave who converted to Islam. In this case, the child follows his father’s religion, but the marriage is annulled in order to preserve the honor of the Muslim woman.

⁽⁴⁰⁹⁾ The Collector of the Provisions of the Qur'an, Surah 24, verses 4-5.

⁽⁴¹⁰⁾ The Beginning of the Diligent and the End of the Frugal, the book of defamation, file 28 of 28.

⁽⁴¹¹⁾ Ibn Qayyim Al-Jawziyya stated: *“As for the ruling on whether a child follows his father or mother, the child follows the better of his parents in religion. If a father from the People of the Book marries a Magian woman, then the child follows the father. If a Magian marries one of the People of the Book, then the child follows the People of the Book. If one of them is a Jew and the other is a Christian, then it is apparent that the child is a Christian, as stated by the companions of Abu Hanifa, because Christians believe in Moses and Christ, while Jews disbelieve in Christ. Therefore, Christians are closer to Muslims.”* Rulings of the People of Dhimmah, p. 140.

If a Muslim and a disbeliever disagree about the lineage of a child born outside marriage, the child is attributed to the Muslim.

If a child is judged to be a Muslim following his parents, then he reaches puberty as a disbeliever without declaring his Islam, then, according to the Hanafis, he will be forced to convert to Islam, but will not be killed. However, if he declared the confession of being a Muslim after puberty, he will be killed if he apostatizes. ⁽⁴¹²⁾

The details regarding the religion of children are endless, and they all depend on the idea that came in the Qur'an, stating that Islam is the religion of nature, as discussed in detail above. Therefore, it is the righteous religion, and jurists expect disbelievers to acknowledge this idea as an absolute Truth. Based on this idea they accept the rulings of Islamic jurisprudence in determining the children's religion. The hadith was more explicit on this point: **If one of them (parents) converts to Islam, the child will be with the Muslim. Ibn Abbas and his mother were among the oppressed, and he was not with his father following the religion of his people and he said: Islam is superior and can never be surpassed (Al-Bukhari - 78).**

The wisdom behind considering Islam to be the highest is being considered the absolute Truth.

If the discussion was to be extended, it would be necessary for jurists to consider taking the children of disbelievers from the people of the Dhimmah to be raised by Muslims in order to save them from being declared disbelievers by their parents. However, it is not easy to simply think about this as it would be impossible to implement. Nevertheless, a precedent exists in Islam; Umar Ibn Al-Khattab stipulated for the Arab Christians of Banu Taghlib, who refused to pay the tribute, to pay zakat (charity) equal to twice what Muslims pay. He also stipulated that they should not allow

⁽⁴¹²⁾ Al-Samarqandi, The Masterpiece of Jurists, the book of expeditions, chapter on taking the Jizyah and ruling of apostates.

their children to be Christianized.⁽⁴¹³⁾ However, it appears that they did not uphold this commitment and allowed their children to be Christianized. Caliph Ali ibn Abu Talib later threatened them, stating, *“If I were to focus on the Banu Taghlib, I would kill their fighters and take their offspring, as they have violated the covenant and have been disowned by Christianizing their children.”*⁽⁴¹⁴⁾

We can provide a practical example to clarify the issue of children’s religion: If a disbeliever converts to Islam and divorces his disbelieving wife, the children will go to the Muslim father. If the wife or the divorced woman converts to Islam the children will be under her care. This scenario actually occurred in Egypt not long ago when a court ruled in a case where a Christian father’s custody of his children was revoked when the mother converted to Islam. The court stated, *“The children must follow the most righteous religion, and Islam is the most correct of religions.”*⁽⁴¹⁵⁾

Fourth: Freedom of worship:

The Umari Conditions were previously mentioned, which included those related to places of worship for disbelievers. What the majority of Muslim jurists have agreed upon regarding this issue can be summarized, quoting from the book “Rulings of the People of Dhimmah” by Ibn Qayyim Al-Jawziyyah:

1. It is not permissible to build temples for the dhimmis in Islamic places, or the surrounding area, including the land that Muslims conquered by force, so it became theirs. The license in this field is granted only as an exceptional case if the Imam is certain that building churches and temples serve Muslim interests.

⁽⁴¹³⁾ Rulings of the People of Dhimmah, p. 26.

⁽⁴¹⁴⁾ Ibid.

⁽⁴¹⁵⁾ Quoted from Sayyed Al-Qimni, Thank You Ibn Laden, part 2, p. 138, First Edition, 2004. The woman confirmed this in a television interview in April 2006.

2. It is permissible to repair and modify damaged temples, and to rebuild churches and temples that have collapsed, according to Maliki, Shafi'i, and Abu Hanifa. However, it is a condition that these temples are located in a place where a peace treaty has been made with their owners; meaning they were not taken by force.

3. Hanbalis and some Shafi'is hold that it is not permissible to build temples, or restore anything destroyed in Muslim countries. *“If they reconstruct them, it should be demolished over them.”*⁽⁴¹⁶⁾

When Christians complained about the destruction of their churches, Ibn Taymiyyah issued a fatwa, based on the consensus of scholars, as follows: *“Regarding their claim that Muslims wronged them by closing their churches, this is a lie contrary to the views of scholars. The scholars of Muslims from the four schools of thought -the Hanafi, Maliki, Shafi'i, and Hanbali schools- as well as other scholars like Sufyan Al-Thawri, Al-Awza'i, Al-Layth Ibn Sa'd, and others, and those before them from the companions and followers, unanimously agree that if the ruler were to demolish every church in lands taken by force such as Egypt, Iraq, Syria, and similar places, exerting effort in doing so and following the opinion of those who see it fit, it would not be considered oppression on his part, but rather obedience is required in that matter. If they refuse to accept the ruling of the Muslims, they would be violating the covenant, and their blood and wealth would be permissible.”*⁽⁴¹⁷⁾ In conclusion, Muslims did not wrong them, simply because this is what their jurists believed.

Many modern scholars have made numerous attempts to mitigate the severity of this clear discrimination. The abundance of what these scholars have written is only a response to the clarity of the discrimination in the books of the major jurists. Among the scholars mentioned, Al-Qaradawi always stands out as a pure representative of the ideology of the Muslim Brotherhood, exerting his utmost effort to evade and circumvent the issue without clearly stating his own opinion. Then he stated: *“some Muslim jurists permitted*

⁽⁴¹⁶⁾ Al-Mawardi, the Royal Rulings, p. 256.

⁽⁴¹⁷⁾ An issue in churches edited and commented by Ali Ibn Abdul Aziz Ibn Ali Al-Shibl.

the people of the covenant to establish churches, temples, and other places of worship in Islamic territories,” referring to “the Zaydis and Imam Ibn Al-Qasim among the companions of Malik,” ignoring the weak influence of this viewpoint in Islamic culture, avoiding agreeing with their opinions and calling for the freedom of worship, and forgetting that Umari Conditions have been applied in most parts of the Islamic world, and the conditions for building churches are still very complex in a big country like Egypt, for example, and prohibited in Saudi Arabia, and other countries. He did not feel any embarrassment when he personally justified accepting the Umari Conditions for building churches, saying verbatim: “All that Islam asks of disbelievers is to respect the feelings of Muslims and the sanctity of their religion. They should not display their symbols and crosses in Islamic territories, nor establish a church in an Islamic city where they did not have a church before. This is because displaying and establishing can challenge Islamic sentiments, potentially leading to strife and unrest.” ⁽⁴¹⁸⁾ He continued to describe this persecution as “tolerance unparalleled in human history.” A very limited minority of secular Muslims in particular differ with this approach, accepting freedom of worship for religious minorities in Muslim countries.

4. It is permissible for a Muslim to enter the temples of disbelievers and pray in them, while disbelievers are not allowed to enter mosques as believed by the majority of Muslims. However, some influential scholars acknowledge that this is permissible, such as Al-Sarkhasi.⁽⁴¹⁹⁾ It was also attributed to Abu Hanifa that it is permissible for the People of the Scripture and polytheists to enter mosques. Al-Shafi'i and Ibn Hazm accepted the permissibility of polytheists entering al-Hall mosques, i.e. other than the Sacred Mosques. While Ahmad Ibn Hanbal has two opinions: the first is that they are not allowed to enter al-Hall mosques without the permission of a Muslim because the Prophet's delegation from Taif

⁽⁴¹⁸⁾ The non-Muslims in Islamic society.

⁽⁴¹⁹⁾ The Great Explanation of Expeditions, chapter on polytheists entering the mosque.

came to him, and he took them to the mosque before they convert to Islam.

The second opinion is that it is not permissible, as it was narrated that Abu Musa Al-Ash'ari came to Umar with a Christian, whose handwriting impressed Umar, and said: Tell this scribe of yours to read his book to us. He said: He does not enter the mosque. Umar asked why, and when he found out the man was a Christian, he reprimanded him, saying that a person in a state of major ritual impurity (junub) is prevented from entering the mosque, and a polytheist should be even more so. ⁽⁴²⁰⁾

In general, it was not acceptable in Arab-Islamic history for disbelievers to enter mosques, except in exceptional and extremely rare circumstances. The matter is completely rejected by Muslim public opinion. The reason is that disbelievers are impure, according to the verse: **Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque** (Surah 9: 28). The interpreters unanimously agreed that the verse prohibits disbelievers from approaching the Grand Mosque in Mecca, while some of them believed that this applies to mosques in general. In the light of the impurity and the necessity of maintaining the mosque from every impurity, ⁽⁴²¹⁾ they should not enter mosques or Islamic holy lands.

After the conquest of Mecca, Muslims forbade disbelievers from performing pilgrimage to the Ka'ba, even though it was considered a holy house by Arab polytheists. Muhammad announced after the revealing of Surah 9 that No polytheist will perform Hajj after the year, nor will anyone circumambulate the Ka'ba naked (Al-Bukhari - 367). It is important to note that Arab polytheists were

⁽⁴²⁰⁾ Ibn Qudamah, A Sufficient Explanation of the Jurisprudence of Imam Ahmad, 4, p. 180.

⁽⁴²¹⁾ Ibn Al-Arabi in his interpretation of the verse, in his book "The Provisions of the Qur'an."

given a choice between Islam and death, and they were the ones who originally made the pilgrimage to the Ka'ba. Thus, Islam seized the Ka'ba of the Arabs, as an Islamic sanctuary, built by Adam, and then the Prophet Abraham. This situation is reminiscent of the current conflict over Al-Aqsa Mosque, where religious Jews are trying to seize it as the location of Solomon's Temple. However, the historical evidence for Adam and Abraham is not as clear as for Solomon. Despite the historical facts, the Arab polytheists sanctified the Ka'ba in their own way, and did not prevent Muslims from praying in it and performing Hajj except in the year of Hudaibiyyah. Muslims, on the other hand, did not allow disbelievers to have access to the Ka'ba, as they believed that only followers of Islam had the right to it.

Fifth - Conditions for Dhimmah women to leave their homes:

Ibn Qayyim Al-Jawziyyah mentioned under the title: "Corruption of morals of the women of the People of the Scripture, that Umar Ibn Al-Khattab wrote to the people of the Levant to prevent the women of disbelievers from entering baths with their wives. He also referred to Ahmad Ibn Hanbal's saying: I dislike for the people of the Dhimmah to look at the nakedness of Muslims. Ibn Qayyim justified this based on the opinion of Abu Al-Qasim who believed that the women of the people of the covenant *"are not trustworthy in matters concerning the Muslims, so there is no guarantee of corruption."* According to him the Prophet Muhammad, prohibited Muslim women from mingling with other women and describing them to their husbands as if they were looking at them. This means that it leads to the description of the covenant woman to her covenant husband as if he were watching her. ⁽⁴²²⁾

⁽⁴²²⁾ Rulings of the People of Dhimmah, p. 249.

Jurists have extensively debated this issue, and no one has significantly deviated from accepting the previous rules. ⁽⁴²³⁾

Sixth: Not Holding Sovereign Positions in the State:

The Qur'an states: **O believers, do not take the Jews and the Christians as allies (Surah 5: 51) - God will give disbelievers no means of overcoming believers (Surah 4: 141).** Accordingly, all Imams unanimously reject the guardianship of a disbeliever over the Muslim in general, including Hanafis. ⁽⁴²⁴⁾ Al-Shafi'i added: **There is no guardianship for a disbeliever even over a disbeliever.** ⁽⁴²⁵⁾ Even assuming the position of judge is rejected by scholars except for the Hanafi school, who allow a disbeliever to serve as a judge among his own religious community. ⁽⁴²⁶⁾ The Shafi'is agree that a disbeliever should judge between disbelievers but not as a judge. According to them, it is not valid for anyone to hold the judiciary except one who possesses fifteen characteristics, the first of which is being a Muslim. The guardianship of a disbeliever is not valid, even over a disbeliever. However, appointing a disbeliever to

⁽⁴²³⁾ Here, for example, are the words of Abu Hanifa, the most moderate among the Sunni jurists: If a disbeliever rents a Sunnah House in Kufa for dirhams from a Muslim, and if he takes a place of prayer in it for himself and not for the congregation, the owner of the house has no right to prevent him from doing so because he deserves to live in it, and this is one of the consequences of housing. If he wants to set up a place of prayer for the public and ring the bell in it, then the owner of the house has the right to prevent him from doing so. This is not because he owns the house but as a matter of forbidding evil. They are forbidden from holding churches in Muslim lands, so every Muslim has the right to prevent them from that just as the owner of the house forbids him. This is according to what Umar Ibn Al-Khattab said: *“There is no church or castration in Islam.”* What is meant is to prevent building churches in the land of Islam. Al-Sarkhasi, *The Extensive*, the book of rents, chapter on renting houses and homes.

⁽⁴²⁴⁾ Al-Kashani, for example, in *“Skills in Arranging the Laws”*, part two, p. 272, stated: *“Because the Shari'a cuts off the guardianship of the unbelievers from the believers as stated in the Almighty's saying, God will give the disbelievers no means of overcoming the believers.”*

⁽⁴²⁵⁾ Al-Umm, a book about fighting rebels.

⁽⁴²⁶⁾ Al-Mawardi, *The Royal Rulings*, chapter Six, *Judicial Jurisdiction*.

arbitrate between them is a form of leadership and not a form of judgment. ⁽⁴²⁷⁾

Regarding the position of the ministry, some, such as Al-Mawardi, argued that it is permissible for dhimmis to hold ministries of execution, not ministries of sovereignty, as they do not involve decision-making power but only the execution of orders. ⁽⁴²⁸⁾ This view is accepted by most contemporary Islamists.

There are statements from the Qur'an, Hadiths and the Sunnah of the Rightly Guided Caliphs indicating that disbelievers are a matter of doubt. Therefore, they should not be used in senior or sensitive positions in the state:

If they meet you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil: and they desire that you should reject the Truth (Surah 60: 2) - It is never the wish of the disbelievers from among the People of the Book, nor of the polytheists, that any good should be sent down to you from your Lord (Surah 2: 105) - Many of the People of the Book wish, out of envy on their part, to turn you back into disbelievers, after the Truth has become clear to them. (Surah 2: 109) - Never will the Jews nor yet the Christians be pleased with you unless you follow their faith (Surah 2: 120) - Believers, do not take for your intimate friends men other than your own folk. They will spare no effort to corrupt you. They love to see you in distress. Their hatred has already become apparent by [what they say with] their mouths, but what their hearts conceal is even much worse (Surah 3: 118). In the hadith, including what was mentioned by Musnad Ahmad - 11698 and Sunan Al-Nasa'i - 5209: **Do not seek light from the fire of the polytheists.** Al-Suyuti explained the hadith as follows: What he meant by fire here is opinion. That is, do not

⁽⁴²⁷⁾ Book "Persuasion in Solving the Words of Bani Shuja'," the book of cases and testimonies.

⁽⁴²⁸⁾ The Royal Rulings, part 2.

consult them, as he made opinion like light in times of confusion. ⁽⁴²⁹⁾ In his book: “the Rulings of the People of Dhimmah,” Ibn Qayyim Al-Jawziyyah made a great effort to reveal the lack of loyalty of the People of Dhimmah to the Islamic State, and their natural willingness to betray, citing the Qur’an and examples. ⁽⁴³⁰⁾

Umar Ibn Al-Khattab was strict in this regard, being an authority for Muslims. It has been attributed to him his strong rejection of using disbelievers in positions of authority in the state. He said: *“Do not approach them while God has distanced them, do not honor them while Allah has humiliated them and do not trust them while Allah has distrusted them. Do not employ the People of the Book as they are corrupt. Seek help in your affairs and for your community from those who fear God. I will not appoint a non-believer over the believers. Therefore, it is not permissible to employ disbelievers and engage them in dealings in buying, selling and seeking their help.”* ⁽⁴³¹⁾

However, many non-rightly guided Caliphs and governors did not follow these instructions. Instead, they used disbelievers to collect taxes, record work, and other tasks, against the wishes of jurists, starting with the Umayyads. Umar Ibn Abdul Aziz ordered the removal of the People of Dhimmah from their positions, but his order was not accurately implemented, and they remained in their positions thereafter. ⁽⁴³²⁾ Al-Qurtubi lamented the loss of Islam in this manner, stating: *“The conditions have changed in these times by appointing the People of the Scripture as scribes and secretaries, thereby granting them dominance over the ignorant and foolish governors and princes.”* ⁽⁴³³⁾ Some modern scholars consider these violations as evidence of

⁽⁴²⁹⁾ Al-Suyuti’s explanation of Sunan of Al-Nasa’i, the book of adultery, explanations of the hadith.

⁽⁴³⁰⁾ pp. 97-98.

⁽⁴³¹⁾ Al-Qurtubi interpretation of Surah 3, verse 118.

⁽⁴³²⁾ Abdul Karim Muhammad Muti’ Al-Hamdawi, Jurisprudence of The Royal Rulings, part 4, chapter 2: the initials of political classification.

⁽⁴³³⁾ Ibid.

the tolerance of Islam, while they actually contradict Islamic jurisprudence. Just as many Caliphs were reported to have indulged in drunkenness and debauchery by Islamic historians. Does this indicate that Islamic culture permits drunkenness, or does it suggest that the culture of some Caliphs was not entirely Islamic?
(434)

Islamic ideas related to the guardianship of the people of the Dhimmah are still prevalent in Arab and Islamic countries to this day among jurists, the public, and even among statesmen. It is significant that an Islamic thinker considered enlightened such as Tariq Al-Bishri, attempted to mitigate the apparent inequality in the issue of guardianship. However he approached the issue with the same traditional doctrine that is discussed here: Firstly, he justified everything that Islam decided regarding Umari Conditions and other matters. Secondly he did not change the logic of dealing with the People of Dhimmah but called for granting them some positions, based on the fact that Muslims are now a majority in Islamic countries, so their control is no longer feared. Thirdly, he

(434) Hanafi jurists are known for their leniency in the matter of drinking alcohol. For example, Ibn Hazm stated that “*Abu Hanifa allowed the consumption of raisin soak (juice) if cooked, date soak if cooked, and grape soak if cooked until two-thirds of it evaporates. If these drinks cause intoxication, Abu Hanifa deemed it permissible. He believed that there is no specific punishment unless one drinks an amount that necessarily causes intoxication, in which case there is a punishment. Additionally, if one consumes fermented fig wine, fermented honey juice, fermented apple juice, wheat, barley, or corn syrup and becomes intoxicated or does not become intoxicated, there is no punishment according to Abu Hanifa. This perspective is also echoed by Ibn Rushd, who mentioned that the Iraqi jurists, including Ibrahim Al-Nakha'i, Sufyan Al-Thawri, Ibn Abu Laila, Sharik, Ibn Shubramah, and most of the Basra scholars, as well as Abu Hanifa and other Kufan jurists, believed that what is forbidden among all intoxicating wines is the intoxication itself, not the essence.*” The Beginning of the Diligent and the End of the Frugal, part one, section 4, the book of food and beverages. This view can be found in Hanafi jurisprudence books, such as Al-Kasani’s in his book “Bada’i al-Sana’i” (Organizing the Islamic Laws) “*where he states that drinks cooked from date wine and raisin soak of the lowest degree are permissible to drink, and nothing is forbidden except drunkenness from them. These drinks are considered pure, can be sold, and the person who destroys them is responsible, according to Abu Hanifa’s opinion and Abu Yousef.*” part 5, p. 116.

argued that guardianship in this era is no longer individual but rather institutional, so the danger of some People of Dhimmah joining it is no longer a concern. Fourthly, to confirm the prevailing Islamic logic, Al-Bishri stipulated the following for disbelievers to join judicial bodies:

* The commission must consist of Muslims, meaning that its reference point should be Islamic law.

* The majority of members of the commission should be Muslims.

* It should aim to promote the general interest of Islam, which is the well-being of the Islamic community, in accordance with the specific regulations of the concept of “interest” among fundamentalists. ⁽⁴³⁵⁾

The representative of moderation in the contemporary Islamic camp, Yusuf Al-Qaradawi, rejected the disbelievers assuming the presidency of the Islamic State:” *They have the right to work in the state unless it has special requirements, such as the presidency of the state, as it has a religious and worldly nature; Imamate and Caliphate on behalf of the Messenger of God in establishing the religion and governing the world with it.*” ⁽⁴³⁶⁾

Seventh: Personal Relations between Muslims and Disbelievers According to Islam:

In this section, the position of Islam, as viewed by most Islamic jurists and intellectuals will be discussed:

* The sacred text, as interpreted by scholars, does not allow a Muslim to take a non-believer as a friend. We have seen this in the topic of loyalty and disavowal (chapter three). This idea was widely accepted in most Islamic countries most of the time, and it resurfaced after fading during the colonial era, with the contemporary Islamic “awakening,” even in a big country like

⁽⁴³⁵⁾ General Guardianship for Non- Muslims in Islamic society.

⁽⁴³⁶⁾ Interview with al Jazeera channel on 10/12/1997.

Egypt. One of the most influential contemporary scholars resorted to justifying it and mitigating its impact on the listeners. He slipped into considering befriending infidels but not Muslims as national treason: *“No religious or status quo system would allow any of its followers to abandon the group to which he belongs and lives in order to make his loyalty to another group. This is what is expressed in the language of patriotism as betrayal.”* After acknowledging the possibility of establishing a friendly relationship with the dhimmis, giving many examples and explanations, he returned to himself and said: *“The undoubted Truth is that Islam emphasizes the superiority of the religious bond over every other bond, whether it is a lineage, regional, racial or class bond.”* ⁽⁴³⁷⁾

The Qur'an also commanded harshness against disbelievers: **O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them** (Surah 9: 73). Al-Qurtubi (and others) acknowledged that *“this verse abrogated everything from pardon, reconciliation and forgiveness.”*

However, most jurists agree that it is permissible for a Muslim to congratulate a disbeliever on things such as marriage, childbirth, returning from travel and the like. It is also possible to give alms to the disbelievers, spend on relatives and visit and respect the disbeliever parents. Moreover, it is possible to attend the funeral of a disbeliever and participate with him in the same work, trade, or the like.

Going back to verse 28 of Surah 5 mentioned above, it is found that it makes an exception for loyalty to disbelievers: Unless it is to protect your own selves against them. This means that they can be appeased if the Muslim fears them, which is the interpretation of most major interpreters. ⁽⁴³⁸⁾

⁽⁴³⁷⁾ Yousef Al-Qaradawi, Non-Muslims in Islamic Society, chapter 5.

⁽⁴³⁸⁾ Al-Qurtubi, Al-Tabari, Ibn Katheer, Al-Baghawi, Al-Tha'alabi, Al-Baghawi and Al-Alusi.

* The “authentic” hadith states that it is the duty of a Muslim, if he meets a disbeliever, to narrow the path for him: Do not begin with the greeting of the Jews or the Christians. If you meet one of them on your path, force him to a narrower one (Sahih Muslim 5615), and the same hadith was mentioned in Sahih Ibn Hibban. (499, 500). However, ordinary Muslims do not accept such an idea in the most civilized Islamic countries.

* If a disbeliever said to a Muslim: May God have mercy on you after sneezing, he has to respond, may God guide you. The same applies if a disbeliever sneezes, based on the hadith of Abu Musa: The Jews used to sneeze at the Prophet, hoping that he would say to them: May God have mercy on you. He used to say to them: May God guide you and set your mind at ease. It is also disliked to shake hands with them because it is a slogan for Muslims. ⁽⁴³⁹⁾ *“Moreover, the disbeliever should be humbled in everything between him and the Muslim. Accordingly, he is prevented from sitting while a Muslim is standing with him. It is also forbidden to glorify him, to begin with a salutation except out of necessity, the answer to him should not be more than: ‘and upon you,’ restricts his passage, and places a sign on his House.”* ⁽⁴⁴⁰⁾

* Residing with them in one house is considered by some scholars to be disbelief, according to the hadith: **I disassociate myself from those who live among the polytheists in their lands** (Sahih Al-Jami' – 2815) - **Whoever resides with him in his country is like him** (Sahih al-Jami' – 6062).

* Visiting the sick: All major jurists accept that a Muslim should visit a sick disbeliever in accordance with the Sunnah of the Prophet, who visited his sick Jewish neighbor and invited him to Islam. However, no one calls to do so as an expression of human love and solidarity. Rather, the matter has been considered an

⁽⁴³⁹⁾ Ibrahim Ibn Muhammad Ibn Salem Ibn Dhawayan (a Hanbali jurist), The Guiding Beacon in Explaining the Evidence, the book of Jihad.

⁽⁴⁴⁰⁾ Al-Muhtar’s response to Al-Durr Al-Mukhtar or Hashiyat Ibn Abidin (Ibn Abidin’s Commentary), the book of Jihad, chapter on the tithe, kharaj, and Jizyah.

opportunity to present Islam to disbelievers, as if the Muslim is going on a sacred mission, not undertaking a friendly act to strengthen the bonds of love between humans, especially during illness or near death, emulating the Sunnah of the Prophet. Al-Bukhari mentioned in 1332: **A Jewish boy was serving the Prophet and he fell ill, so he came to visit him. He sat at his head and said to him: Convert to Islam. The boy looked at his father who was there. The father said to him: Obey Abu Al-Qasim (Muhammad). So he converted to Islam. Then the Prophet came out and said: “Praise be to God who saved him from Hell.”**

* A Muslim woman must choose a Muslim doctor to treat her, so that she does not expose her nakedness in front of a disbelieving doctor. The principle “necessities permit prohibited things” should not be ignored while management by a disbeliever doctor remains principally prohibited.

* It is not permissible, according to strict jurists, for a disbelieving woman to look at what is considered the nakedness of a Muslim woman. According to Ibn Hanbal, *“It is not permissible for a Muslim to uncover her head in front of women of the People of the Scripture. In addition, the women of the People of the Scripture (Judaism and Christianity) should not kiss Muslim women or look at their hair. Some jurists argue that a Muslim woman should not remove her veil in front of Jews and Christians because she is not one of their women, but I think that neither Judaism nor Christianity nor those who are not part of their community would look at her genitals or kiss her when she gives birth. As for hair, there is nothing wrong with it, or so I hope.”* ⁽⁴⁴¹⁾

* Islamic jurisprudence instructs Muslims to avoid imitating and resembling disbelievers in their clothing, habits and mannerisms. In Musnad Ahmad - 5106, it is stated: **Whoever imitates a people is one of them.** It was also reported on the authority of Umar Ibn Al-Khattab that it is forbidden to live with them, learn their languages

⁽⁴⁴¹⁾ Rulings of Women, narrated by Abu Bakr Al-Khallal, 34-36.

and writing, celebrate with them on their holidays ⁽⁴⁴²⁾ and wear uniforms like theirs. ⁽⁴⁴³⁾ Among the well-known examples of loyalty to the disbelievers are: ⁽⁴⁴⁴⁾

1. Dressing and speaking like them.
2. Residing in their country.
3. Traveling to their country for leisure and pleasure.
4. Considering them as close relatives and seeking their advice.
5. Using their dating system, especially the Gregorian calendar which reflects their rituals and holidays.
6. Naming Muslim children after them.
7. Participating in their holidays, assisting in their celebrations, congratulating them or attending their events.
8. Praising and admiring their culture and civilization, being impressed by their ethics and skills without considering their false beliefs and corrupt religion.
9. Asking God for forgiveness and praying for mercy for them.

Ibn Taymiyyah ⁽⁴⁴⁵⁾ believed that participating with disbelievers is a pretext for showing loyalty and affection toward them, without benefit contrary to a clear boycott. It results in a kind of continued relationship that is dictated by nature and indicated by custom. That is why the predecessors used those verses as evidence for not

⁽⁴⁴²⁾ Ibn Taymiyyah, Requirement of the Straight Path.

⁽⁴⁴³⁾ It was stated in Sahih Muslim - 5366: ... on the authority of Abu Uthman. He said: Umar wrote to us while we were in Azerbaijan: *“Beware of luxury, the dress of the people of polytheism, and the wearing of silk.”* In Sahih Muslim-5389 also the following hadith came: *“Abdullah Ibn Amr Ibn Al-'as narrated that the Messenger of Allah saw me wearing two garments dyed with safflower and said, ‘These are the clothes of the disbelievers, so do not wear them.’”*

⁽⁴⁴⁴⁾ Abdul Malik Al-Qasim, Loyalty and Disavowal.

⁽⁴⁴⁵⁾ Requirement of the Straight Path, the prohibition of taking Jews and Christians as allies.

seeking help from them in matters of authority as presented in the hadith: **The Jews and Christians do not dye their hair, so be different from them.**

Some demand that those who imitate them should repent, considering them to be disbelievers and this imitation as a sign of love and acceptance of their disbelief. They demand whoever practice like this, unaware of this intention, to repent because, according to their words, they resembled them in their pre-Islamic ignorance and acquired one of their characteristics.⁽⁴⁴⁶⁾

Abu Al-Faraj Ibn Rajab provided more details on Muhammad's view on what he called the imitation of the disbelievers:

* He forbade prayer at sunrise and sunset, justifying: *“At that time the disbelievers prostrate to it, and the prostration at that time becomes an imitation of the apparent image.”*

* He also said: *“Disagree with the polytheists, be contrary to them; grow beards and trim mustaches.”* In another narration, *“trim the mustaches, let the beards grow long and distinguish from the Magians.”*

* He ordered prayer in slippers, contrary to the People of the Scripture. It was narrated that he said: *“None of us imitates others. Do not imitate the Jews or Christians, as the regarding of the Jews is by raising of the palm.”* (Narrated by Al-Tirmidhi).

* He forbade imitating them on their holidays.

Abdullah Ibn Umar said: *“Whoever resides in the land of the polytheists, celebrates their Newroz and their festival and imitates them until he dies, will be gathered with them on the Day of Resurrection.”* Imam Ahmad also said: *“I hate shaving the back of the neck, and it is one of the actions of the Magians, and whoever imitates them is one of them.”*⁽⁴⁴⁷⁾

⁽⁴⁴⁶⁾ Abdullah Ibn Abdul Bari Al-Ahdal, *The Sharp Sword is Against Those Who Ally with the Disbelievers.*

⁽⁴⁴⁷⁾ Abu Al-Faraj Ibn Rajab Al-Hanbali, *the Wisdoms Worthy of Broadcasting.*

The justification given for not imitating disbelievers is explained in the aforementioned statements, which is not to create a basis for affection, so as not to lose the Islamic cultural identity, if we use contemporary expressions. Muslims must preserve their distinction and uniqueness and thus their pure identity. It is clear that this expresses the deep fear for Islam due to the impact of mixing and rapprochement with other cultures. It is added that the disbelievers are plotting against Muslims to harm them. This looks as if they are, like Islamists, dedicated to convey their doctrine. *“Then God Almighty explained the meaning for which He forbade communication, saying: ‘Let them not make you foolish.’ This means that they will not spare any effort in corrupting you. Even if they do not fight you outwardly, they will not abandon their efforts in deceit and deception.”* ⁽⁴⁴⁸⁾ This tendency toward differentiation includes an absolute accusation against the disbelievers that they harbor evil for Muslims; therefore, they are a threat to them.

The final justification for Muslims not resembling disbelievers is that they are superior while disbelievers are inferior, according to the sacred text, although the required distinctions cannot be described as transcendence or its opposite. What is required is distinction in itself before anything else, so that identities are not mixed and the uniqueness of Islam is not lost.

* Regarding congratulating disbelievers on certain occasions, jurisprudence does not prohibit it completely, however there are conditions. What is agreed upon is that talking in these events is like talking in condolences and visiting the ill. One must be cautious about using phrases that indicate approval of the disbeliever’s religion, such as saying: “May Allah bless your religion” or “May you find comfort in it” or “May Allah honor you” or “May Allah dignify you.” Instead, one can say: “May Allah honor and dignify you with Islam,” and so on. Congratulating disbelievers on their

⁽⁴⁴⁸⁾ Al-Qurtubi Interpretation of Surah 3, Verse 118.

religious rituals is unanimously rejected, such as congratulating them on their holidays and fasting, saying: Happy holiday to you, and similar phrases. Despite this being prohibited, whoever says it does not be considered a disbeliever.⁽⁴⁴⁹⁾ Some contemporary scholars, including Al-Qaradawi,⁽⁴⁵⁰⁾ have accepted congratulating disbelievers on their holidays without these conditions, considering the changes of the times, which have led to criticism from Salafis.⁽⁴⁵¹⁾ The Egyptian Fatwa House has also agreed to congratulate them, but using phrases that do not contradict Islamic beliefs.

* Greetings: In the Qur'an, Muslims are instructed to return a greeting: **When you are greeted with a greeting, answer it with a better greeting or with its like** (Surah 4: 86). This applies to the People of the Scripture, but the Qur'an does not specify starting with the greeting. The details are provided by the Sunnah of the Prophet and jurisprudence. In the hadith: **Do not begin with the greeting of the Jews or the Christians** (Sahih Muslim - 5615). Jurists unanimously agree that a Muslim should not initiate a greeting to a disbeliever, with a few exceptions. Ibn Abbas considered it permissible to initiate greetings with them, as did some Shafi'is. Al-San'ani elaborated on the issue, stating: *"Al-Mazari said: 'Peace be upon you' (individually), not 'Peace be upon you' (collectively). He referred to God's command: **Speak fair to the people**, and the hadiths commanding the disseminating Islam."*⁽⁴⁵²⁾ Some argue based on the Sunnah of the Prophet, that if a Muslim mistakenly initiates a greeting to a disbeliever, he can retract it. Al-Nawawi Al-Dimashqi stated: *"It is not permissible for a Muslim to initiate a greeting of peace to one of the people of the Dhimmah. If he greets someone he does not know and later*

⁽⁴⁴⁹⁾ Rulings of the People of Dhimmah, p. 84.

⁽⁴⁵⁰⁾ Congratulating Christians on their holidays is righteousness.

⁽⁴⁵¹⁾ Maher Ibn Dhafer Al-Qahtani, *The caustic refutation of Yousef Al-Qaradawi's claim that congratulating Christians on their holidays is righteousness.*

⁽⁴⁵²⁾ Subul al-Salam Explanation of Bulugh al-Maram (Ways of Peace to Attain one's Goal), chapter on Jizyah and truce, 2, p. 499.

finds out he is a disbeliever, it is preferable for him to respond by saying, 'I have retrieved my peace,' as a form of belittling him. He can also greet the disbeliever differently by saying, 'May Allah guide you,' or 'May Allah bless your morning.' If a disbeliever greets a Muslim, the Muslim should respond by saying 'and upon you.'” ⁽⁴⁵³⁾ However, this is not widely accepted among Muslim public opinion. Regarding returning the greeting, it is also conditional, as mentioned by Al-San'ani: “Scholars agree that the response to the People of the Book is limited to saying 'And upon you.' This is how it is in Muslim narrations. Al-Khattabi stated: Most narrators include the letter 'and' in their reports. They said: Ibn Ayyinah used to narrate it without 'and.' Al-Khattabi said: This is correct because if it is omitted, the statement is specifically directed back at them, but if 'and' is included, it implies participation with them in what they said. Al-Nawawi said: Both including and omitting 'and' are valid in the narrations, as 'and' implies participation, but death is upon us and upon them, and there is no avoidance.” ⁽⁴⁵⁴⁾

Addressing: According to Ibn Qayyim Al-Jawziyyah it is not permissible to address or refer to disbelievers with any word or title that implies respect or submission to them, such as “my lord” or “my master” or the like. Referring to them as Mu'izz Al-Dawla (honor of the state) or Adud Al-Dawla (supported by the state) or the like is also not allowed. It is also not permissible to call them “sound,” “righteous,” “supported,” “virtuous” or the like. If someone is called by any of these names, it is not permissible for a Muslim to address them with it. Instead, if he is Christian, you should say “O Christian” or “O Cross-bearer,” and for a Jew, you should say “O Israelite” or “O Jew.” Then he lamented the state of things in his time: “But today, we have reached a time when they are given precedence in gatherings, honored, their hands are kissed, they control the wealth and resources of the sultanate, and they are nicknamed with names like Abu Alaa, Abu Al-Fadl, and Abu Al-Tayyib. They are called Hasan, Hussein, Uthman, and Ali. Their names used to be John, Matthew, Haneen, George, Peter, Mark, Marcus and the like. The names of the Jews were Ezra, Isaiah,

⁽⁴⁵³⁾ Muhyiddin Ibn Sharaf Al-Nawawi Al-Dimashqi, Orchard of the Seekers, 10, p. 230.

⁽⁴⁵⁴⁾ Ways of Peace to attain one's Goal, 2, p. 499.

Joshua, Ezekiel, Israel, Sa'ig, Hiyay, Mashkam, Marqas, Samoel and the like. Each era has its own rulers and men.” ⁽⁴⁵⁵⁾

* Jurists have analyzed the issue of eating food, specifically referring to the meat cooked by People of the Scripture, following the Qur'an: **The food of the People of the Book is lawful unto you and yours is lawful unto them** (Surah 5: 5). Recently, most of them have prohibited consuming animals that are killed in a non-Muslim manner, because it would be “dead meat,” but some permit it. Likewise, it is not permissible to eat what was slaughtered for a religious occasion or festivals, in compliance with the Qur'anic ruling: **He has only forbidden you dead meat, blood and the flesh of swine, and that on which any other name has been invoked besides that of Allah** (Surah 2: 173). There are various opinions among jurists on this matter, including the view of Ali Ibn Abu Talib, who prohibited consuming the food of Arab Christians, and Al-Shafi'i held a similar opinion. ⁽⁴⁵⁶⁾

Regarding the sacrifices of disbelievers who are not People of the Book, the majority of scholars have prohibited eating them, including Al-Shafi'i ⁽⁴⁵⁷⁾ and Abu Hanifa. ⁽⁴⁵⁸⁾ By analogy the latter and Ali Ibn Abu Talib prohibited the sacrifices of Arab Christians because they are not originally Christians but rather apostates. This is because all Arabs are considered originally Hanifites following the religion of Abraham, so the conversion of some of them to a religion other than Islam makes them apostates. For the same reason, some believe that they should not pay the tribute but should be given the choice like other polytheists between Islam and the sword. The majority of scholars have concluded that the apostate's sacrifices should not be eaten. Ishaq said their sacrifices

⁽⁴⁵⁵⁾ Rulings of the People of Dhimmah, p. 252.

⁽⁴⁵⁶⁾ Rulings of the People of Dhimmah, p. 31.

⁽⁴⁵⁷⁾ Al-Umm, the book of expeditions of Al-Awza'i, the sacrifice of the apostate, 7, p. 784.

⁽⁴⁵⁸⁾ Al-Sarkhasi, The Extensive, the book of drinks.

are permissible, while Al-Thawri said they are disliked. The reason for the difference of opinion is whether the apostate is considered People of the Book or not. ⁽⁴⁵⁹⁾

On addressing the distinction between the People of the Scripture and the rest of disbelievers, an influential sheikh like Al-Qaradawi based his ruling on the import of meat: *“In light of what we have mentioned, we know the ruling on meat imported from the People of the Scripture, such as chicken and preserved beef, which may be killed by electric shock and the like. As long as they consider this permissible in religion, it is permissible for us, according to the generality of the verse. As for meat imported from communist countries, it is not permissible to eat it under any circumstances because they are not People of the Scripture and they disbelieve in all religions, and deny God and all of His messages.”* ⁽⁴⁶⁰⁾ The same rule applies to what a Muslim eats from hunting: *“As for the hunter of land-game, the same conditions apply for the one who slaughters: that he be a Muslim, or from the People of the Scripture, or considered as such like Zoroastrians and Sabians.”* ⁽⁴⁶¹⁾

* Jurists have spoken quite a bit about the use of disbeliever utensils by Muslims; there is something in the hadith that permits their use only out of necessity: **If you find utensils other than theirs, do not eat from them. However, if you do not find, wash and eat from them** (Sunan Al-Tirmidhi – 1560).

In addition, there are other personal conditions:

* Preventing them from wearing the turban and other things that distinguish Muslims. ⁽⁴⁶²⁾ So they should not walk except with a

⁽⁴⁵⁹⁾ Ibn Rushd, The Beginning of the Diligent and the End of the Frugal, part 1, chapter 5.

⁽⁴⁶⁰⁾ What is Permissible and what is Forbidden in Islam, part 2.

⁽⁴⁶¹⁾ Ibid.

⁽⁴⁶²⁾ The turban is a cloth that is wrapped around the head in a specific way, which Muslims in ancient times took as a symbol. According to the Sunnah of one of the most credible Caliphs and Muslim jurists, Umar Ibn Abdul Aziz, people from Bani Taghlib who were under his rule entered wearing turbans resembling the appearance of Arabs. They asked him to join them with the Arabs. He asked who they were, and they respnded that they were Banu Taghlib. He questioned if they were not among the average Arabs, and

leather girdle, should not wear a taylasan, pants with a service (a thick, tight-fitting belt like a ring), smooth sandals and should not have any weapons in their house. They should not enter the bathhouse on Friday until the Friday prayer is performed. ⁽⁴⁶³⁾

* Not to part their hair like Muslims.

* Preventing them from riding saddles. They have the right to ride donkeys, not horses.

* They must cut their forelocks, which means shaving the front quarter of their hair. This order is attributed to Umar Ibn Al-Khattab.

The purpose of this differentiation in form is to distinguish between the disbeliever and the Muslim. The treatment differs, as the disbeliever must perform certain duties toward the Muslim, as mentioned in the Umari Conditions. Ibn Taymiyyah was frank about this: *“The conditions imposed on the people of the Dhimma include distinguishing them from the Muslims in dress, hair, rides, and other things, so that their resemblance does not lead to the disbeliever being treated like a Muslim.”* ⁽⁴⁶⁴⁾

Discrimination against the People of Dhimmah continued until the modern era, until Muhammad Ali abolished it in Egypt and the countries he annexed. There is no doubt that the People of Dhimmah transgressed and resisted these conditions from time to time, and even some rulers overlooked their implementation, but

they responded that they were Christians. He then asked for scissors, cut their forelocks, removed their turbans, and shortened their cloaks by an inch to wrap around themselves. In addition, he instructed them not to ride horses but to ride donkeys and mules with their feet down from one side. The same Caliph also ordered that Christians should not wear a qaba'a (a garment similar to a cloak), silk clothing or a turban. Reference: Ibn Taymiyyah, Requirement of the Straight Path.

⁽⁴⁶³⁾ Ibn Qayyim Al-Jawziyyah, Rulings of the People of Dhimmah, p. 237.

⁽⁴⁶⁴⁾ Ibn Taymiyyah, the Great Fatwas, 6, p. 180.

orders were issued from time to time to adhere to them again. ⁽⁴⁶⁵⁾
This crude distinction is no longer applicable at the present time, and no one is demanding it. It has already been overcome, but jurists still defend it in principle as has happened in history. They justify this by the necessity of discrimination due to the differences in burial ceremonies and inheritance systems for each religion. This also justifies the refusal of contemporary Islamists to cancel the religion field on identity cards, which is an alternative, from their point of view, to previous forms of discrimination.

* They do not show polytheism.

* They do not prevent their relatives from converting to Islam if they want, and the opposite is not true because it would be apostasy that requires killing.

* To respect the Muslims, and to stand up for them from their sittings if they want to sit.

* They are not allowed to display a cross, nor any of their books in the ways of Muslims.

* They do not ring the bell except secretly, and do not raise their voices when reciting in their churches in the presence of Muslims.

* * * * *

⁽⁴⁶⁵⁾ Al-Jabarti mentioned: *“The month of Jumada al-Awwal began on Sunday in the year 1233, during which a call was made to those who contravene the faith, including Copts and Aramaic people, to adhere to their uniforms of blue and black and not to wear white turbans because they had exceeded the limits in everything. They were wearing colorful and expensive Kashmiri shawls as turbans and riding big horses, mules, and ponies, with servants carrying sticks in front and behind them to chase away people who followed their path. Observers would mistake them for state dignitaries. Additionally, they carried weapons and some of them ventured out to create crossbows that they used with rifles, bullets, and other items. It would be beneficial if this prohibition were to continue.”* Wonders of Antiquities in Biographies and News, part 3, file 127 of 131.

What was discussed above regarding the aspects of Islam's relationship with disbelievers in the House of Islam does not cover everything. There are various forms of discrimination against disbelievers that jurisprudence has delved into in tedious detail, which have not been highlighted, focusing instead on basic examples of this relationship. Jurists have also addressed other topics, such as ownership of female slaves and slaves who convert to Islam, or a female slave giving birth to a child who converts to Islam. Additionally, there are discussions on punishments for insults and physical conflicts between Muslims and disbelievers, the rights of a Muslim's wife from the People of the Book to attend church or temple, her right to read her Holy Book publicly or secretly, her relationship with her children in matters of religion and many other topics that will not be discussed here as they do not contribute to the current issue.

In history, the previous rules were applied to various degrees. Some periods witnessed severe extremism and persecution, while the hands of Islamic authority were relaxed at other times, according to the interests of the state and the nature of the ruling elite. The people of the Dhimmah enjoyed more rights during the eras of the Caliphs who were less strict in religious terms. Among the golden periods of the people of the Dhimmah was the period of rule of Saladin Al-Ayyubi, and throughout the era of the Andalusian state. At the beginning of the Arab-Islamic occupation, some areas witnessed certain complacency on the part of the conquerors, to gain the sympathy of the population. In some cases, they also got rid of forms of persecution that preceded the Arab-Islamic occupation and were no longer necessary under an Islamic government, such as the severe Roman persecution of the Orthodox Church in Egypt. The Umari Conditions were easier in some respects. In general, the situation of the Jews became better under Islamic rule than their situation under the Romans.

The position of contemporary Islamists varies between strictness and leniency in such rules, and their positions change according to circumstances. Some tend to rearrange priorities so that matters that do not affect the strength of the Islamic movement are ignored. A few have gone to produce a new jurisprudence that is more open in principle, not in terms of tactical priorities.

Eighth: Conditions for Breaking the Covenant:

It was previously referred to what Muhammad Ibn Jarir Al-Tabari said, quoting Ibn Taymiyya, ⁽⁴⁶⁶⁾ that the imam is not obligated to accept the People of Dhimmah into the land of Islam, unless it is in the interest of Muslims. This means that the Dhimmah contract is optional for Muslims and mandatory for disbelievers. However, this is a marginal opinion in Islam. Most scholars reject breaking the covenant, except for reasons related to the covenantor's violation. The four Sunni schools of jurisprudence differ on this matter, which can be summarized as follows:

According to the Hanafis:

If he arms against Muslims or belongs to the land of war, his blood is shed and his wealth is forfeited. Otherwise, he is punished for violating the covenant of protection, with a punishment that fits the crime committed, without terminating the covenant itself. As mentioned before, it is sufficient, in the event of his refusal to pay the tribute, to deport him to the House of war, while taking the tribute from him by force. There are crimes that do not negate the obligation of Dhimma, but their punishment may reach death as a discretionary punishment, or for an interest, such as spying on behalf of the enemy, or cursing the Messenger.

According to the Shafi'is

⁽⁴⁶⁶⁾ Collection of Fatwas, Volume 28.

1. If the disbeliever takes up arms against Muslims, or allies with the land of war.

2. The disbeliever's refusal to submit to the laws and provisions of the Islamic State.

3. His refusal to pay the tribute or kharaj.

According to the Malikis, the following are added to the Shafi'i conditions:

4. Trying to disseminate his religion among Muslims.

5. To harbor enemy spies of disbelievers, or to spy on their behalf.

6. To criticize Islam, God, or the Messenger.

According to the more stringent Hanbalis, the conditions increase. It was explained in the book: "Jurisprudential issues from the book "The Two Narrations and the Two Faces," by Abu Ya'la Al-Farra', as follows: The dhimmi's covenant in case of violating the conditions. If they commit an act that is forbidden to them, according to the conditions, and not harmful to Muslims, the majority agreed that this does not break the covenant, unlike if the act was harmful to Muslims. ⁽⁴⁶⁷⁾

Ibn Taymiyyah provided many jurisprudential justifications for breaking the covenant of Dhimma, in accordance with the Umari Conditions. ⁽⁴⁶⁸⁾

His student, Ibn Qayyim Al-Jawziyyah, addressed in detail and simplified it as follows: ⁽⁴⁶⁹⁾

If a disbeliever refuses to pay the tribute and does not comply with our rulings, then he has broken the covenant. Similarly, if he

⁽⁴⁶⁷⁾ Abu Ya'la Al-Farra', Jurisprudential Issues, the book of expeditions, breaking the covenant of dhimmi who violated the conditions, 2, pp 385-386.

⁽⁴⁶⁸⁾ The Sword Responds to Those Who Insult the Messenger.

⁽⁴⁶⁹⁾ Rulings of the People of Dhimmah, p. 263.

continues to engage in activities that he is required to abandon and does not forbear from actions that harm Muslims and others in terms of money or lives, there are eight things:

- 1. Meeting to fight Muslims.**
- 2. Committing adultery with a Muslim woman.**
- 3. Doing adultery under the name of marriage.**
- 4. Seducing a Muslim to leave his religion.**
- 5. Cutting off the road.**
- 6. Harboring any spy for the polytheists.**
- 7. Refraining from helping Muslims with guidance.**
- 8. Killing a Muslim.**

Likewise, if he criticizes in a way that is not appropriate or insults:

- 1. God,**
- 2. His book,**
- 3. His religion,**
- 4. and His Messenger.**

Whether or not the Imam stipulates that if they do so, it is a breach of their covenant, or if he does not stipulate it in the most correct version

*** * * * ***

Chapter Seven: The Islamic View of the Movement of History and the Nature of Relationships between People

The reality of the battle waged by Jews and Christians in every land and at every time against the Muslim community is for the sake of doctrine. They may quarrel among themselves, but they always unite in the battle against Islam and Muslims

Sayyed Qutb

The disbeliever is considered a subject who can either convert to Islam, be killed or submit by paying the tribute. This strategic relationship is interspersed with tactics such as signing peace treaties and various other temporary agreements.

In principle, considering the principle of taqiyyah, everything is permissible, including insulting the Prophet and the religion itself by Muslims if they feel compelled to do so as aforementioned. The current decline in Islamic propaganda by more far-sighted Islamic movements, which may appear more moderate, is not surprising. These retreats may be tentative or tactical, depending on their stance on ancient heritage and the extent to which they reject or justify it. Some moderates in the Islamic arena are now proposing the idea of peaceful symbiosis between Muslims and the rest of the world as a principle. They cite verses from the Qur'an, hadiths, and examples that are unrelated to the principle itself, such as: **We have made you into peoples and tribes, so that you might come to know each other (Surah 49: 13)- We have honored the sons of Adam (Surah 17: 70). In a hadith: People are equal like the teeth of a comb.**

Let us continue.

People are divided, according to Islam, into Muslims and disbelievers while other bases for their division are considered

secondary. The division on a religious basis as considered by Muslims seems to be the primary distinction among Muslims, or in the famous Marxist expression, the primary contradiction, while other contradictions such as class, nationality and ethnicity are considered secondary contradictions. In this respect, Al-Qaradawi stated: *“The undeniable Truth is that Islam emphasizes the superiority of religious ties over all other ties. A Muslim is closer to another Muslim than to any non-believer, even if they are his father, son, or brother. This is not unique to Islam alone but it is the nature of every religion and belief, and whoever reads the Bible will find this meaning emphasized in more than one position.”* ⁽⁴⁷⁰⁾ Al-Qaradawi’s statement points to an important premise in Islamic thought, that all other beliefs view humans in the same way. Religion is the center of life, thus Islam rebuilds other thoughts in its image. From this perspective, Islamic scholars interpret global conflicts, and often local conflicts, as well as the course of human history as a whole. The locomotive of history is the conflict between the party of God and the party of Satan, led by Iblis with the permission of God since the beginning of creation, planning to divert humans from their holy mission, which is the worship of God. This approach extends to the analysis of many Islamists of societies and non-Islamic currents; Israel is based on the Torah, Europe is Christian or Crusader as it is sometimes called, communist countries are simply atheist states and the essence of Marxism is disbelief, although reality is much broader than that. Hence, every crisis of reality in Islamic societies, and indeed all crises of humanity are attributed to being far from God’s path.

This way of thinking characterizes Islamic culture, including contemporary ones. But on a realistic level, Islamic societies have been actively moving toward secularization many decades ago, so not all ordinary Muslims think in the aforementioned way. Many people no longer think about establishing a global Islamic State. In addition, the idea of class conflict exists in these societies, separate

⁽⁴⁷⁰⁾ Non-Muslims in Islamic Society, chapter five.

from religious disagreement. National affiliations have become deep, and the idea of an “Islamic League” no longer has many supporters after local interests and national feelings prevailed. However, there may be some nostalgia for Islamic unity among most Muslims, as a mere theoretical wish, not as a project.

1. Rejecting Assabiyah (affiliation to a group other than the Muslim community): It refers to tribalism and nationalism. It has been mentioned that Islam rejects tribal affiliation, as stated in the hadith: **Stop this for it stinks.** (Al-Bukhari - 4785). **Whoever calls for Assabiyah does not belong to us, whoever fights over fanaticism does not belong to us and whoever dies upholding Assabiyah does not belong to us** (Sunan Abu Dawud - 5121). Despite his strong criticism of this “Assabiyah,” in the context of tribal affiliation, Muhammad initially relied on his affiliation to the Banu Hashim and accepted their support when he began his call. His uncle, Al-Abbas, who was a disbeliever at the time, facilitated a treaty between the Prophet and the people of Medina in apparent sympathy, and Muhammad also relied on tribal alliances after migrating to Medina. However, all of this was within the framework of the call to Islam, which rejects tribalism. Despite this, he maintained a special place for the family of Muhammad and Quraish in general, without going beyond the idea of Arab superiority over other peoples. This is because the family of Muhammad and Arabs, in general, were seen as the carriers of the sacred message and the most suitable for it from the beginning. Therefore, God chose Muhammad from among the Arabs. The priority was not based on race but on a cultural basis closely linked to Islam, in terms of the initial reception, preservation, and dissemination.

This explains why some contemporary Islamic schools, especially in the Arab world, have at times accepted the idea of Arab nationalism as a means to establish an Islamic State. Ancient Islam

was not fundamentally different. Arab identity was often synonymous with Islam. Therefore, Islamic scholars and thinkers criticized what they referred to as Shu'ubism (populism), denoting non-Arabic tendencies.

Non-Arab peoples who converted to Islam retained some aspects of their ancient culture, including ethnic, tribal, and national affiliations to varying degrees. However, their allegiance to Islam remained paramount throughout history until the fall of the Ottoman Caliphate. There were populist movements opposing Arab rule in some countries, particularly in Iran, seeking to regain control over their lands. The caliphs suppressed these movements forcefully, and Arab intellectuals strongly criticized them, accusing them of hostility toward Islam among other charges. Arab Muslims did not perceive them as independence movements. Despite acknowledging the diversity of peoples, Islamic scholars never embraced populism and viewed Arab dominance as almost synonymous with Islamic rule. The accusation of populism is still directed at independence movements from Arab rule in certain regions, like Iraq. Moreover, Arab scholars, jurists, and Islamists continue to view both ancient and modern populism with disdain.

In the modern era, nationalist movements emerged, including Arab nationalism and local national movements specific to various Arab and other Islamic countries. The concept of community in the Islamic world has shifted from a unity based on the Islamic religion to a national group identity based on language and other factors emphasized by Arab nationalists. It is important to note that the rise of Arab nationalism coincided with the emergence of secularism, which was never fully embraced in the Arab world and was reinforced by the collapse of the Ottoman Caliphate. However, the Islamic reference persisted. It resurfaces when secularist regimes falter in the Arab world. Islamic ideas remained latent within both the Arab nationalist movement and various regional

national movements. Michel Aflaq, the primary theorist of Ba'athism, highlighted this connection despite being Christian. ⁽⁴⁷¹⁾

It is significant that most Islamists consider the Western and socialist camps to be a single front against Islam. For example, Muhammad Qutb defined Europe as follows: *“What is meant by Europe is not its geographical borders, but rather the entire West with its*

⁽⁴⁷¹⁾ Michel Aflaq announced in a broadcast speech that he used to love Islam as a result of his love for the Arabs. But now, the love has become for Islam. The Arabs are nothing but the community of Islam. Arabism is nothing but a necessity to support Islam.

Aflaq argued that Islam is the first component of the Arab personality, and with regard to the Arab Revolution, Islam found its spirit, human values, and civilizational horizon. It is the essence of Arabism and the inspiration for its modern revolution. Therefore, it is natural for it as an intellectual, social and moral revolution with human dimensions to occupy the pivot and the soul of this new civilizational project for one nation with a long history and a human civilizational mission. He stated: *“When I say Arabism, you know that I am saying: Islam too, no, but rather Islam first: Arabism existed before Islam, but it is that matured our Arabism, and it is that brought it to perfection, and it is that brought it to greatness, and immortality. It made the Arab tribes a great Arab nation, a civilized Arab nation - Islam is and was and will remain the spirit of Arabism, and will remain its human, moral, and social values. Islam was born in the land of Arabism, and within its history and its people, but it became its father because, starting with Islam, it was born anew, and became a great historical nation, with a fundamental role in the history of humanity, and in shaping its future. Islam gave the Arab nation the responsibility of the great humanitarian role, and gave the Arabs a taste of immortality and a taste of true life, which is Jihad above all else, an idea, a principle and a belief. There is no fear for Arabism as long as it is linked to Islam. It is enough to renew it and awaken in it this tendency to heaven, to immortality, to the cosmic horizon, to heroism and carrying the message. It is Islam that preserved Arabism and the personality of the nation in a time of division, loss, and the dispersion of the Arab state into sects and into several warring kingdoms and states. It was synonymous with patriotism, defending land and sovereignty, and calling for Jihad against foreign aggression and invasion. It will always remain a fundamental driving force for the national struggle. The idea of Arab nationalism emerged from its core, and from the movement of historical development, in its tolerant human concept. It surrounds the Arab nation with a fence of peoples who sympathize with it. Nationalism is Arabism itself, and Arabism is Islam in its essence. Arabism as a revolution, dawned by Islam, became a global human revolution, the greatest revolution in human history; Arabism as an eternal message. Because Islam, which is a religion of guidance to the world, Arabs were the first to bear the responsibility for spreading it, and they will remain responsible before others for protecting it, raising its banner, and embodying its values in their modern renaissance.”* Quotations are from various works of Michel Aflaq.

American and Russian extensions.” ⁽⁴⁷²⁾ Another example is the “enlightened” Adel Hussein who espoused the same meaning, considering the West and its two alleged camps as a single unit that is inevitably hostile to Islam and adopts a mundane culture as opposed to Islamic culture. ⁽⁴⁷³⁾ Indeed, history is viewed by many Islamists as a struggle between Islam and its supposed enemies; almost all others. Other conflicts, including the Cold War between the West and the socialist bloc, were considered secondary to the imagined conflict between the world, especially the West and its wings, and Islam. For example, Tariq Al-Bishri, a respected Islamist, believed that the main result of the First World War was not the victory of the British over the Germans or the emergence of the Soviet Union, but rather *“it ended the last remaining traditional institutions that stood in the way of Western colonial incursion in occupying the entire world...The Arab Islamic region was the most important region touched by this change and transformation.”* ⁽⁴⁷⁴⁾ The sharp division of the world with the emergence of socialism did not equal in Tariq Al-Bishri’s view to almost achieving a result, such as the completion of the colonization of Arab countries.

The initial stance of Islam has always been hostility toward the national idea in general because it undermines the concept of dividing the world into Muslims and disbelievers. Many Islamic writers have criticized, sometimes harshly, nationalism in general, on the basis that it unites people who may differ in belief, making the importance of belief secondary. Since belief, by definition, is Islam, nationalism is generally considered an evil idea. ⁽⁴⁷⁵⁾ The Qur'an states the same meaning: **We have made you into peoples and tribes, so that you might come to know each other. The best**

⁽⁴⁷²⁾ Contemporary Intellectual Doctrines, footnote 1.

⁽⁴⁷³⁾ Toward a New Arab Thought.

⁽⁴⁷⁴⁾ Secular Islamic Dialogue, pp. 21-22.

⁽⁴⁷⁵⁾ This concept was discussed in detail by Muhammad Qutb, op. cit.

among you in the sight of God is the most righteous (Surah 49: 13). That is, piety transcends the division of people into peoples and tribes. Al-Tabari explained it as follows: *“The most honorable of you in the sight of God is the most pious of you. God Almighty says: Indeed, the most honorable of you, O people, in the sight of your Lord is the most fearful of Him by performing His duties and avoiding sins, not the greatest home and not the largest community.”* (Emphasis added). It is clear that piety, according to this meaning, is inseparable from Islam. Acquaintance is “for the sake of God”, in the often used Islamic expression, and in this sense it is meant that acquaintance and human love “for God” requires belief in the true religion: Islam.

Many Islamists have reached the point of denying even the existence of modern nationalism. In their view, the conflict of religions remains the drive of history, especially the conflict between Muslims and disbelievers. Muhammad Qutb despite his monitoring of the emergence of nationalisms and the West’s shift away from the idea of religion itself maintained the idea of the conflict of religions as a drive of history. When he began to analyze nationalism, he called it inhuman and aggressive, etc. However, he did not get far. Otherwise he quickly realized that the emergence of nationalism in the West did not end the idea of the Crusades. Rather, Europe continued to achieve the Crusader goals, which were summed up in eliminating Islam, despite the emergence of nationalism, and even the Westerners’ abandonment of religion, or its separation from the state and society. Their goal shifted from supporting Christianity over Islam to defeating Islam. So the global conflict has not become truly national, despite the emergence of nationalism.⁽⁴⁷⁶⁾ He reconstructed European thought in his own

⁽⁴⁷⁶⁾ He pointed out: *“When nationalisms emerged in Europe, they were infused with a crusading spirit toward Muslims. Competition became, among other things, a competition to colonize the Islamic world and attempt to Christianize its people through the missionary campaigns that always accompanied Crusader colonialism, sometimes paving the way for it, and sometimes relying on its presence, but always accompanying it. Even when those nationalisms became completely secular, this did not affect the Crusading of colonial campaigns. Colonialism did not reduce the amount of missionary activity accompanying*

mind in the form of his Islamic thought. It is the same approach as an Islamic writer who was once a Marxist. This is Adel Hussein, who, as mentioned before, described all Western thinkers, all its social classes and all its nationalities, as possessors of a mundane civilization, opposite to Islamic civilization, and united to compete with other peoples. Rather, he considered the process of modernizing Europe to be an arrangement of the house from within for the sake of the goal of conquest.⁽⁴⁷⁷⁾ He also considered the international conflict as civilizational conflict, the most important poles of which are Islamic heavenly civilization and Western mundane civilization. Adel Hussein maintained the same logic as Muhammad Qutb, viewing European thought as an inverted image of Islam. Europe modernizes and strengthens itself for the sake of “jihad” against other civilizations, just as Islam devotes everything to the sake of jihad to master the word of God, according to what its supporters claim. These ideas are prevalent in all important Islamic intellectual trends.

The position of Islamists on Arab nationalism in particular differed. Some supporters of the Ottoman Empire and those who regretted its departure considered the emergence of Arab nationalism as part of a Western conspiracy against Islam.⁽⁴⁷⁸⁾ Another party accepted it as a stage, or a station, in achieving the

Crusader colonialism. This may seem a contradiction at first glance. How can Europe neglect religion in its private life, and then remember it in its attack on the Islamic world? In fact, what Europe remembered -and still remembers to this moment- toward the Islamic world, is not the religious spirit, as Europe has completely disengaged from its religion. Rather, it is the Crusader spirit that was once clothed with religion, but it remained ferocious even after it lost its original source and became an existing thing that has no relation to the religiosity of its companions. It is hatred, detestation, and abhorrence for Islam and Muslims, not on behalf of Christianity as a religion, but on behalf of the Europeans as enemies of Muslims,” Op. cit.

⁽⁴⁷⁷⁾ Op. cit.

⁽⁴⁷⁸⁾ Muhammad Mustafa Ramadan (a Libyan Islamist killed by Gaddafi’s men in 1980 in London) published a book entitled: *The New Populism - chapters in history and politics*, strongly criticizing the idea of Arab nationalism, and portraying its rise as a Western conspiracy against Islam. The book is not available now.

victory of Islam over the West. This last concept is completely defined in the words of an important thinker; Muhammad Al-Ghazali: *“The Islamic world, composed of various races, respects the Arabs and venerates their language. It knows that the Arabs are the brain and heart of Islam, and that it is impossible to have Islam without an Arab nation as long as the Qur'an is in Arabic verses, the Prophet is of Arab heritage, and Mecca remains in its place as the land of God. If the Arabs discover themselves and respect their position, they are part of the final message, and their status will not be undermined by a believer or denied their rights by a fair person.”*⁽⁴⁷⁹⁾ Many have elaborated on this meaning.

The founder of the Muslim Brotherhood, Hasan Al-Banna, defined the Brotherhood’s position on the national issue briefly in his famous messages. He acknowledged what he called the nationalism of glory and the nationalism of the nation, and rejected what he called the nationalism of ignorance and the nationalism of aggression, which diminish the importance of other nationalisms, including Arab nationalism, unless it is in the service of “promoting humanity”, aiming to disseminate Islam: *“Perhaps you are not finding in history a people who understood this meaning as that Arab group of the companions of the Messenger of Allah did.”*⁽⁴⁸⁰⁾ He considered the bond of faith as the most sacred of ties, and the limits of nationalism to be based on belief, not like the nationalists, by terrestrial and geographical borders: *“Every place in which there is a Muslim who says there is no god but God and Muhammad is the Messenger of God is a homeland for us with its sanctity, holiness, love, dedication and striving for its goodness. All Muslims in these geographical regions are our family and brothers; we care about them and feel their feelings.”* He called for a nationalism that he described as belonging to God.⁽⁴⁸¹⁾

In contrast, Maududi and his students reject the idea of Arab nationalism in principle, calling for Islamic unity. Some call this

⁽⁴⁷⁹⁾ Shells of Truth, chapter four, Arab nationalism and its meaning.

⁽⁴⁸⁰⁾ Messages of Imam Hasan Al-Banna, our invitation.

⁽⁴⁸¹⁾ Ibid.

Islamic nationalism,⁽⁴⁸²⁾ as a framework for the global Islamic movement and as an alternative to nationalism based on cultural components other than Islam. Hasan Al-Banna referred to Islamic nationalism in the sense but not the word. He specified that nationalism in the Islamic political sense is one whose borders are based on faith.⁽⁴⁸³⁾ Establishing a global Islamic State is a declared strategic goal for Islamists in general, even supporters of Arab nationalism, such as Hasan Al-Banna, but they differ about the tactics and the extent of gradual application of this slogan.

2. The Religious Character of the Government in Islam

The issue discussed here is the government in Islamic thought in terms of its relationship with religion and its position toward disbelievers.

When Ali Abd Al-Razzaq published his book “Islam and the Principles of Governance” in 1925, stating that Islam does not define a system of governance, Muslim public opinion, jurists, religious scholars, and the state opposed him, leading to his retreat. Only a few, including Al-Najdat, followers of Najdah Ibn Amer Al-Hanafi, the leader of a group of Kharijites, questioned the necessity of government in ancient Islam. They argued that if justice can be administered, there is no need for the state because that is its mission. Some Mu'tazilites, such as Abu Bakr Al-Asam, Hisham Ibn Umar Al-Futi and Abbad Ibn Suleiman, also believed that if all people followed Shari'a provisions, the Caliphate would become unnecessary. Sunni Muslims generally consider the imamate a necessity in Islam. Some see it as a necessity based on reason; while the majority believes it is based on Shari'a provisions. Shi'ites consider it one of the pillars of Islam and a divine obligation to take charge of the Ahl al-Bayt (family of the Prophet) in particular.

⁽⁴⁸²⁾ Muhammad Filipović; a Professor of Philosophy and Sociology at the University of Sarajevo.

⁽⁴⁸³⁾ Op. cit.

Currently, Islamists do not doubt the necessity of the state, but they disagree on the nature of the ruling system in Islam. The modern view is that Islam has prescribed a system of government as long as it recognizes the Islamic state. In Islamic heritage, books were written about the system of government in a general manner, such as “The Royal Rulings” by both Al-Mawardi and Abu Ya'la Al-Farra' Al-Hanbali. Moreover, modern and contemporary Islam has not presented a clear and specific system of government that characterizes Islam, except for the theory of Guardianship of the Islamic Jurist applied in Iran. Islamists typically focus on the moral foundations of the government system and aim to emulate the state of the Messenger and the Rightly Guided Caliphs. It can be inferred from their writings that their ideal Islamic government system is their rule, despite their denial thereof. Hasan Al-Banna relied on Al-Mawardi’s book in his view of the Islamic political system. ⁽⁴⁸⁴⁾

The idea that Islam is both a religion and a state dominates the Muslim community in absolute terms. In Islam, the state is considered a Muslim state, even though it is a legal entity that does not pray or fast. The main concept is that it applies Shari'a law in all aspects. This is why Islamists have a strong interest in jurisprudence, which they consider a broad and complex “science,” dictating that Islam should be the sole reference in a Muslim’s life.

Islam rejects the idea of nationalism or ethnic affiliation in favor of religious affiliation, and it also takes a similar stance on social affiliation, including class divisions and the distinction between rulers and the ruled. The ultimate goal for human beings is to worship one God, and individuals should do everything to achieve this goal. Thus, their attitudes toward different social systems and classes should be related to their realization of this goal, regardless of their actual social interests. The implementation of Shari'a is

⁽⁴⁸⁴⁾ Op. cit., Our Internal Problems in Light of the Islamic System.

believed to lead to justice, freedom and happiness for all human beings.

The prevailing Islamic thought regarding government can be summarized as follows:

In an Islamic State, the ruler must be a Muslim, and disbelievers are prohibited from ruling or holding sovereign positions. This is because the ruler in an Islamic State has a dual role, both religious and worldly, and describing the ruler as a caliph implies that dual role. The caliphate is seen as succeeding the Prophethood in safeguarding religion and world politics. The title “Commander of the Faithful” indicates leadership of Muslims, not the presidency of a state encompassing all religions and groups.

In today’s Sunni Islam, the caliphate is no longer a slogan for immediate implementation, partly because it is difficult to realize and partly because there are more pressing issues for Islamists. Instead, many advocate for the Islamization of social systems from the grassroots level, while some call for the application of Islamic law by existing governments. Revolutionaries among them may demand the immediate establishment of Islamic governments through a coup led by them.

In Sunni Islam, which is prevalent, it is not necessary for the ruler to be a cleric, or for the clerics to have political power. This has not happened throughout the history of Islam. Their role is limited to consultation and advice only, constituting the religious authority for the ruler, from whom he derives the decisions he takes from Shari'a law. But in a country that claims to rule according to a very complex and difficult divine law, specialists in this law must have an important moral role, especially since their influence on the simple masses is effective. Therefore, clerics in Islamic history enjoyed a degree of influence and relative independence from political authority in many periods, despite the most prominent of them being subjected to imprisonment and torture, such as Ahmad

Ibn Hanbal, Malik Ibn Anas, and Abu Hanifa, who died days after his imprisonment, possibly poisoned.

Sunni Islamists vehemently deny that the Islamic State is necessarily a religious state, insisting that it is a state they call “civil.” That is, it is ruled by non-clerics, which is what was actually witnessed in history. As for the theory of Guardianship of the Jurist among the Shi’ites, the jurist must be knowledgeable of Islam, its rulings and regulations. He is chosen by the Assembly of Experts, and considered a representative of the absent Imam until he returns. Thus this Islamic State is theocratic, and the jurist is considered infallible by some and not infallible by others. ⁽⁴⁸⁵⁾

Sects of Muslims have different schools of thought regarding the issue of the origin of the caliph:

For the Shi’ites, the Imam must be from the Prophet’s family, specifically from the descendants of the Prophet’s children, as mentioned in statements from the Qur’an and Hadith on which they rely. The Imam, according to this concept, is a divine appointment, and his choice is not related to the will of humans, so he is considered infallible. ⁽⁴⁸⁶⁾ During the period of the “Major Occultation,” as they call it, which is the period during which the Imam from the Prophet’s family is absent, the community may choose someone to rule, provided that he has specific qualities and characteristics mentioned in the sacred texts. So he is appointed by God with qualities and characteristics and by the community as a

⁽⁴⁸⁵⁾ Grand Ayatollah Montazeri discussed the theory in detail in his book “Studies in the Guardianship of the Jurist and the Jurisprudence of the Islamic State.” We could view the summary provided by the Committee for the Investigation of Islamic Issues, under the title: The System of Government in Islam. It appears that this site is no longer working.

⁽⁴⁸⁶⁾ The Shi’ite references here are very numerous. We will suffice with referring to some of them: The Imamate in the Sources of the Sunnis, Aladdin Al-Sayyid Amir Muhammad Al-Qazwini - The Doctrines of the Imami, Muhammad Redha Al-Muzaffar, chapter three - Shura in the Imamate, Ali Al-Milani - Knowing of the Imam, Sayyid Muhammad Hussein Al-Husseini Al-Tehrani.

person. Thus, Shi'ites, most of whom are from Persian and non-Hijazi tribes, do not stipulate that their actual Imam must be an Arab, as they are waiting for the supposed absent Imam. It seems that this Shi'ite position from the beginning was a challenge to the Umayyads, the Arabs who usurped the caliphate from Ali Ibn Abu Talib by force.

On the other hand, Sunnis are satisfied that the Imam must be from Quraysh, and this is what the senior jurists agreed on unanimously based on “authentic” hadiths that explicitly declare this.⁽⁴⁸⁷⁾ The Umayyads adhered to that, insisting that the Imam of

⁽⁴⁸⁷⁾ Al-Mawardi defines the conditions for the imamate as follows: *“As for the people of the imamate, the conditions considered for them are seven, one of which is justice according to its universal conditions. The second is knowledge to lead to diligence in calamities and rulings, and the third is the integrity of the senses, such as hearing, sight, and tongue, so that what is perceived through them is correct. The fourth is the safety of the members from a deficiency that prevents full movement and rapid recovery, and the fifth is the opinion that leads to the policy of the folks and the management of interests. The sixth is courage and help that lead to protecting the homeland and Jihad against the enemy and the seventh is lineage, which is that he is from the Quraysh due to the text being mentioned in it and the consensus being reached on it.”* Op. cit., pp. 19-20 (emphasis added).

There is a hadith from which it can be understood that the Imam may not be from the Quraysh: Al-Bukhari - 6984: Musaddad told us, he told us... The Messenger said :Listen and obey, even if an Ethiopian slave is appointed over you. However, it was not understood literally by the general public, and here is what Al-Asqalani in “An Explanation of Sahih Al-Bukhari,” explained the hadith and responded to the few who say that the Imamate of the Quraysh is not necessary: *“Ibn Battal quoted on the authority of Al-Muhallab, who said: His saying: Listen and obey, does not necessitate that who appoints a slave not be anyone other than a Quraysh Imam. When it was mentioned above that the imamate only exists among the Quraysh, and the community unanimously agreed that it does not exist among slaves, I said: It is possible for him to be called a slave considering what he was before emancipation, and all of this is only by choice. However, if a slave truly overcomes by force, his obedience is obligatory in order to put an end to the sedition unless he commands disobedience of God as mentioned above. It was said that what is meant is that if the slave is appointed as the ruler of a country, for example, he must be obeyed. It does not mean that the slave is the Great Imam. The book of rulings, chapter on listening and obedience to the Imam except for disobedience. Ibn Al-Jawzi commented by saying that what is meant here is someone who is employed by the Imam, not someone who follows the Great Imamate”* The Book of Adhan (call to prayer) - chapter on obedience to the slave and the Master.

pure Arab lineage, just like them, excluding mixed elements. ⁽⁴⁸⁸⁾ They did not stipulate that he must be from the Prophet's family or even a Hashemite in general. Unlike the Abbasids, all of whose successors were sons of non-Arab slave women, except for Al-Saffah and Al-Amin, so they skipped this point, contenting themselves with the fact that the Imam must be a Quraysh on his father's side, like them.

As for the Kharijites, they rejected the condition of the Imam being Qurayshi, content with him being Arab and then Muslim only toward the end of their rule. A few of them also rejected the idea of the necessity of the state altogether, as mentioned.

The Ottomans did not care about the origin of the caliph, but they made it hereditary among them. And so did the Mongols. The last manifestation of this topic was after the fall of the Ottoman Caliphate, when the King of Egypt wanted to be the caliph of the Muslims, and some clerics began trying to trace his lineage back to Muhammad. That is, to Quraysh, in fulfillment of one of the conditions of the Imamate, although his Albanian origin was not a secret to anyone.

It is noticed that the majority of Muslims in the present time do not pay attention to the condition of the ruler's being Qurayshi. Additionally, many modern writers went on to deny this condition, considering the hadiths reported regarding it to be fabricated, such as Abbas Mahmoud Al-Aqqad, Muhammad Abu Zahra, and Ali Hosni Al-Kharboutli. Some thinkers also tried to find jurisprudential justification for canceling this condition, and bypassing the hadiths that stipulate it in a legal manner. ⁽⁴⁸⁹⁾ Moreover, this issue is no longer relevant for Islamic public opinion since the Quraysh affiliation of the ruler no longer has any realistic

⁽⁴⁸⁸⁾ Ali Ahmad, Manifestations of Arabization in the Umayyad Era.

⁽⁴⁸⁹⁾ An example is Fahmi Huwaidi in his book: "The Qur'an and Sultan, Contemporary Islamic Concerns," chapter one.

justifications. Quraysh nowadays have no specific interests or even actual existence.

It is clear that each sect of Islam has interpreted the matter in its own way and according to its own context.

Who chooses the Imam:

* The principle among Sunnis is that the ruler is chosen by what jurists call the people of Shura or the people of choice, in Al-Mawardi's expression.⁽⁴⁹⁰⁾ They include, according to the overall opinions of jurists, diligent jurists whose statements are relied upon in issuing fatwas and inferring rulings, and people with expertise in various affairs. Additionally, they should have a type of natural leadership or authority among the people, such as leaders of families and tribal sheikhs. Heads of groups are also considered part of the people of Shura.⁽⁴⁹¹⁾ Some believe that there are different levels within the people of Shura. For general matters, like choosing the ruler and declaring war, the general public can participate. However, for technical and specialized matters, or for managing the community's politics and affairs in general, the Shura Council from the people of knowledge and opinion among Muslims should be involved.⁽⁴⁹²⁾ While some argue that all the people of Shura should participate in choosing the ruler, others, like Ibn Hazm,⁽⁴⁹³⁾ believed this is impractical and therefore rejected it.

* Or the Imam who preceded him appoints him as his successor, similar to the method in which Umar Ibn Al-Khattab was chosen by Abu Bakr.

⁽⁴⁹⁰⁾ The Royal Rulings, chapter one, on the contract of Imamate, p. 17.

⁽⁴⁹¹⁾ Quoted from Hasan Al-Banna: Messages, system of government.

⁽⁴⁹²⁾ Abd Al-Rahman Abd Al-Khaleq, Shura under the Islamic System of Government, file 4 of 5.

⁽⁴⁹³⁾ Al-Fisl fi al-Milal wa al-Nihal (A Comparative Study of Beliefs and Sects), part 3, p. 3 ff.

* Or he is chosen in the way that Uthman was chosen, when Umar Ibn Al-Khattab recommended one of six of the Companions. ⁽⁴⁹⁴⁾

* Others add a fourth method, which is usurping power by force, including Ibn Katheer and Al-Qurtubi. ⁽⁴⁹⁵⁾ The same doctrine was held by Ibn Hanbal, according to the narration of Abdub Ibn Malik Al-Qattan, as mentioned by Abu Ya'li Al-Hanbali, ⁽⁴⁹⁶⁾ and Ibn Hazm adopted the same principle in a less severe language. ⁽⁴⁹⁷⁾ This is the means by which Muawiyah Ibn Abu Sufyan took charge.

⁽⁴⁹⁴⁾ According to Al-Mawardi, The Imamate is established in two ways: one is by the choice of the people of Surah and the other by a recommendation of the last Imam, pp. 21-22.

⁽⁴⁹⁵⁾ Al-Qurtubi mentioned: *“If someone who is qualified for leadership overpowers and seizes it by force and dominance, it has been said that this can be a fourth way. Sahl Ibn Abdullah Al-Tustari was asked: What should we do if someone takes control of our land and becomes the leader? He said: You should respond to him and give him what he demands of his rights, do not reject his actions, do not run away from him, and if he entrusts you with a secret of a religious matter, do not disclose it. Ibn Khawiz Mandad said: If someone seizes power without consultation or choice and people pledge allegiance to him, then the allegiance is valid for him, and Allah knows best.”* The Collector of the Rulings of the Qur'an, Surah 2, verse 30.

Ibn Katheer stated in his interpretation of the same verse: *“Imamate is obtained through appointment, as some Sunni scholars say about Abu Bakr, through indication to him as others say, through appointing another caliph after him as Abu Bakr did with Umar Ibn Al-Khattab, by leaving the choice to a council of righteous people as Umar did, by the consensus of the people of Shura to him or by one of them pledging allegiance to him, in which case it becomes obligatory for the majority to follow. The Imam of the two Holy Mosques spoke of consensus about that. And Allah knows best. Alternatively, it can be obtained through compelling people to obey him to prevent discord and disagreement.”*

⁽⁴⁹⁶⁾ Ibn Hanbal stated: *“And whoever defeats them with the sword until he becomes a caliph and is named Commander of the Faithful, it is not permissible for anyone who believes in God and the Last Day to spend the night without recognizing him as an Imam over him, whether righteous or immoral, for he is the Commander of the Faithful,”* Quoted from: Abu Ya'la Al-Farra', The Royal Rulings, p. 20.

⁽⁴⁹⁷⁾ *“If the Imam dies without appointing a specific successor, then a suitable person should step forward for the Imamate, and one or more people should pledge allegiance to him. If another person challenges him, even if it is immediately after him, the right belongs to the first*

Another method is also added, which is supported by most Sunni jurists, at least in practice. It is the inheritance of power, following the example of Yazid Ibn Muawiyah, and then the rest of the Muslim Caliphs, including the Umayyads, Abbasids, Ottomans, and Mongols.

A few scholars believed that there is a statement appointing Abu Bakr, and another group mentioned Al-Abbas,⁽⁴⁹⁸⁾ while an important group of jurists rejected the idea of a statement at all, and limited the matter to choice, including Abu Bakr Al-Baqalani, Al-Baghdadi, A-Mawardi, and Al-Ghazali.

It is not mentioned in traditional Islamic literature that the disbelievers of the people of Dhimmah have the right to participate in choosing the ruler, who is necessarily Muslim. This is because the people of the Dhimmah are not citizens, as this concept does not exist in Islamic thought, but rather they are nationals of the Islamic State. They are people of the covenant, living under the protection of Muslims in their land, the House of Islam, including the land opened peacefully. Their residence in this land continues on the condition that they adhere to the contract of Dhimma imposed on them, which does not consider them owners of the land, but rather people of Dhimma, protected by Muslims, loyalists. As indicated, a few jurists argued that the Muslim ruler has the right to expel them whenever he wants, even if they adhere to the provisions of the contract and the provisions of the state. In both cases, they are guests in the Islamic State, not owners of the land or citizens. The principle of equality between the people of one country is completely rejected in mainstream Islam.

Although the Muslim Brotherhood raised the slogan “*They have what we have and they owe what we owe,*” they never translated this

person, regardless of whether the second is better, equal, or lesser than him.” A Comparative Study of Beliefs and Sects, part 3, p. 3 ff.

⁽⁴⁹⁸⁾ Al-Qurtubi interpretation, Surah 2: verse 30.

slogan into concrete principles and they were never faithful to it even in their propaganda. In all their writings and literature, they insist on discrimination, considering disbelievers as people of Dhimma, and exempting them from certain rights, including assuming rulership because it is a religious Islamic position. They never adopted their well-known issues, such as the right to build churches however they wanted, or their right to preach their religion, etc., considering this a violation of the covenant. Militant Islamists have always been more honest with themselves. Their slogans are consistent with their principles and they did not resort to evasion and deception like the Muslim Brotherhood and those who follow their doctrine. What confirms this is that whoever chooses the Muslim ruler is not the generality of Muslims, but rather Ahl El Hall Wa Al-'aqd (the People of Shura), and it has never been found in Islamic history any tendency to choose the caliph by the common people; rather Ali Ibn Abu Talib explicitly rejected this.⁽⁴⁹⁹⁾ In the past, Muslims did not propose the idea of democracy in any way or form. Rather, the caliph was depicted not as a reality but as a right; as a tyrannical ruler with absolute powers, not bound by any consultation, nor a constitution with the people.⁽⁵⁰⁰⁾ However,

⁽⁴⁹⁹⁾ After the killing of Uthman, the common people tried to appoint Ali as caliph, but he refused. The story, as mentioned by Al-Dhahabi, is: *“The news reached Ali, Talha, and Al-Zubayr, so they went out, their minds in turmoil, and entered to find him slaughtered. Ali asked how he was killed while you were at the door? He slapped Al-Hasan, hit Al-Hussein’s chest, and insulted Ibn Al-Zubayr and Ibn Talha. Angered, he went out to his house, and people came running to him to pledge allegiance to him. He said, ‘That is not for you, but for the people of Badr (the first battle between Muslims and disbelievers of Mecca). Whoever pleases them is the caliph.’ Not one of the Badrians remained without coming to Ali. Talha was the first to go up and pledged allegiance to him with his tongue and Sa’d did the same with his hand. Then he went out to the mosque and ascended the pulpit. Talha was the first to go up and pledged allegiance to him with his hand. Then Al-Zubayr, Sa’d, and all the Companions pledged allegiance to him. Then he went down and called the people and asked for Marwan Ibn Al-Hakam, but he and his relatives fled from him.” History of Islam, 2, p. 252.* (Emphasis added).

⁽⁵⁰⁰⁾ The writer tried to find out Ibn Rushd’s point of view on the matter, but it was not found that he had a clear opinion on the subject of governance. There is no evidence that he proposed the idea of democracy or the constitution as some of his fans claim in scattered

currently, moderate Islamic currents propose that the people of Shura can be chosen by the public through election, but most of them insist that they must be recognized as Muslims. Even Imam Muhammad Abduh (deceased in 1905) adhered to this doctrine, although he was one of the greatest innovators in contemporary Islam. When he made their obedience obligatory, he stipulated that they should be Muslims not violating the statements of the Qur'an and the Sunnah, and that they have to be selective in their opinions, on the basis that they are “those in authority among you.”

While Rashid Rida explicitly adopted the need for non-Muslims to participate in the House of Representatives, he justified this not as a democratic or humanitarian tendency, but rather that their participation in it is in the interest of Muslims.⁽⁵⁰¹⁾ Mahmoud Shaltut, the former sheikh of Al-Azhar and one of those who issued many moderate opinions, also insisted that they be “*people of knowledge and insight into matters of religion and worldly affairs and having opinion and experience in the various aspects of life.*” There is no doubt that what he meant here by religion is Islam. A few contemporary Islamists believe that the people of Shura should include some of the people of the Dhimmah, provided that they possess certain qualities and that they constitute an ineffective minority of the total.

Hasan Al-Banna accepted the parliamentary system, that is, the election of its members and he followed the doctrine of Al-Mawardi about the guardianship of disbelievers in general: “The government is considered Islamic as long as its members are Muslims, fulfill the duties of Islam, do not openly disobey, and implement the provisions of Islam and its teachings. Seeking help from non-Muslims is permissible when necessary in positions other than sovereign positions. The form or type of government does not matter as long as it is consistent with the general rules of the Islamic system of

articles. All he did was criticize irrational governance, corruption and tyranny, in hints in his book: “Summary of Politics by Plato.”

⁽⁵⁰¹⁾ Interpretation of the Wise Qur'an, spanning many separate pages.

government.”⁽⁵⁰²⁾ Among the general mandates are the Council of the People of Shura as well as the judiciary and provincial governorates.

These numerous disputes throughout the ages have a clear relationship with the existing social and political power dynamics and their experiences and expertise. For example, the recent change in the position of the Muslim Brotherhood on the idea of democracy is nothing but a product of their inability and successive failure in direct confrontations with the authorities, in addition to the imbalance of international power after the fall of the socialist camp, and thus the latent Western threat. Moreover, their enjoyment of broad public support has come to guarantee them more votes. Therefore, their democratic call is currently limited to the democracy of the ballot box, with some light flirting with disbelievers, to ensure the votes of some of them in elections and to neutralize the impact of secularists to a greater or lesser extent. Also, their recognition of some new rights of the disbelievers seems to have a positive effect, as it spares them side battles and does not undermine their influence, after their political base has expanded.

The ancient traditional position of Sunni Muslims toward their Muslim ruler was obedience in general, as long as he maintains his Islam. It was stated in the hadith: **Whoever obeys me has obeyed God, whoever disobeys me has disobeyed God, whoever obeys the ruler has obeyed me, and whoever disobeys the ruler has disobeyed me** (Sahih Ibn Hibban - 4468). Sunni jurists have called for obedience of the unjust Imam because he is a Muslim. The only one among them who called for revolt against the unjust Imam is Abu Hanifa. However, the Hanafis came out against Abu Hanifa himself, adopting what the rest of the Sunni jurists called for. The trend that was most stringent in the necessity of revolting against the unjust Imam was the Kharijite movement, for whom the core

⁽⁵⁰²⁾ Messages of Imam Hasan Al-Banna, the message of teachings.

doctrine of one of their sects; the Wa'idis, includes the Takfir of the one who commits a major sin.⁽⁵⁰³⁾ This doctrine justified their rebellion against various caliphs, including Ali Ibn Abu Talib. They relied on the famous hadith: **Whoever among you sees an evil, let him change it with his hand, if he is not able to do so, then with his tongue and if he is not able to do so, then with his heart, which is the weakest of faith.**⁽⁵⁰⁴⁾ The Mu'tazilites also advocated the idea of rebelling against a corrupt Muslim ruler, based on their concept of "promotion of virtue and the prevention of vice." Meanwhile, Sunni scholars believe that changing the wrongdoings of the ruler, other than disbelief, should be done through advice and sincere intentions only, and they do not declare a person committing a major sin as a disbeliever unless he considers it permissible.

What most scholars have agreed upon is that there is no obedience to a created being if he disobeys the Creator, according to a Prophet's saying.⁽⁵⁰⁵⁾ Abu Bakr declared it upon assuming the caliphate: *"Obey me as long as I obey God regarding you, and if I disobey Him, then there is no obedience to me over you."* Therefore, it is permissible for many jurists and scholars to revolt against the ruler if he violates what is agreed upon regarding matters of religion. One of the most important Hanbali jurists, Ibn Qudamah stated regarding this matter: *"It is from the Sunnah to listen to and obey the Imams of the Muslims, whether righteous or immoral, as long as they are not commanded to disobey God. Whoever is appointed to the caliphate and the people gather around and are satisfied with him or he defeats them with his sword until he becomes a caliph, it is obligatory to obey and forbidden to revolt against him."*⁽⁵⁰⁶⁾ Al-Shawkani explicitly called for limiting the

⁽⁵⁰³⁾ Al-Shahrastani, A Comparative Study of Beliefs and Sects, Section one, part 1, chapter 4.

⁽⁵⁰⁴⁾ Ibn Hamzah Al-Husseini, Al-Bayan wa al-Tarif fi Asbab al-Hadhith (Explanation and Definition Regarding the Reasons for the Noble Hadith, p. 1541.

⁽⁵⁰⁵⁾ Muhammad Nasir Al-Din Al-Albani, Series of Authentic Hadiths, 179.

⁽⁵⁰⁶⁾ Lam'at al-I'tiqad (The Sparkle of Belief), p. 40.

condition of revolt against the ruler to his disbelief or abandonment of prayer: *“We have mentioned that there are consecutive hadiths prohibiting rebellion against the Imams unless they openly show disbelief or abandon prayer. If the first Imam does not show either of these two things, it is not permissible to rebel against him, even if he reaches the peak of injustice. However, it is obligatory to enjoin good and forbid evil to the best of one's ability, and obedience to him is mandatory except in disobedience to God. It is confirmed in the authentic hadith that the other Imam who comes to dispute the first Imam should be killed, and this is sufficient as a deterrent and admonition.”* ⁽⁵⁰⁷⁾ Injustice, tyranny and mismanagement are not agreed-upon justifications for rebellion against the ruler, but explicit departure from what is necessarily known from religion was generally considered sufficient justification. The textual support here is authentic hadiths: **We do not dispute the ruler unless we see clear disbelief that you have is proof from God (Muslim 4727).** **The best of your Imams are those you love and they love you, you pray for them and they pray for you. The worst of your Imams are those you hate and they hate you, and you curse them and they curse you. It was said: O Messenger of God, shall we not reject them? He said: No, as long as they establish prayer among you (Muslim - 4760).** The Qur'an also provided support for this approach: **Obey God and obey the Messenger and those in authority among you. And if you dispute over anything, refer it to God and the Messenger (Surah 4: 59).** The last part of the verse indicates that Shari'a as a reference is a condition for obedience, and that disagreement is surely possible between the flock and the ruler, so the Shari'a must be resorted to. The Qur'an does not explicitly indicate what is to be done if the ruler rejects the rule of Shari'a. Therefore, the role of hadiths comes in. Those who opposed the rule of Uthman Ibn Affan justified their revolt by claiming that he was a disbeliever, even though the apparent reason was corruption and mismanagement. Accordingly, they buried him in

⁽⁵⁰⁷⁾ The Overwhelming Torrent Flowing over the Flower Gardens, p. 940.

Jewish cemeteries until the Umayyads ruled and included his burial place in Muslim cemeteries.

Contemporary Islamists have based their calls to revolt against secular governments on the above, sometimes declared the rulers' disbelief as a justification for the struggle against them and raised the basic slogan of applying Shari'a, without caring about presenting a clear political program. Rather, Sayyed Qutb warned his supporters not to fall into a trap. Moderates avoid calling for a direct revolt against the unjust ruler and do not care about takfir of the government. They have a real project for gradual change by putting pressure on the authorities and actively penetrating the apparatuses of power, whether state authority or other institutions, achieving success that extremists have failed to achieve by clashing with governments.

Most contemporary unofficial Islamists generally tend to reject the ancient Sunni idea of listening and obeying the Muslim ruler in order to ward off strife. They call for peaceful struggle for some and violent struggle for others, even against a Muslim ruler who does not adhere to Shari'a law. The criterion is the political and practical Islam of the ruler, not just his verbal and doctrinal Islam. Loyalty is now to the "politically Islamic" ruler, unlike the "pre-Islamic ignorant one," and not the Muslim in the doctrinal sense. This idea has its roots in ancient Islam, particularly among the Hanafi school of thought. The idea of revolting against the unjust ruler was proposed based on the verse: **And pay no heed to the counsel of those who are given to excesses * who spread corruption on earth instead of setting things to rights (Surah 26: 151-152), sometimes among the Sunnis, and more often by the Shi'ites in ancient and modern times, especially the Twelvers or Imamis,**

taking into account that a just ruler cannot be just unless he is a Muslim. ⁽⁵⁰⁸⁾

One of the tasks of the Islamic State in jurisprudence and contemporary political Islam is to disseminate the Islamic message on earth, as advocated by contemporary Islamic thinkers such as Maududi, Hasan Al-Banna and Sayyid Qutb, and adopted by official Islamic institutions like Al-Azhar and religious institutions in Saudi Arabia. It is not only the task of individuals and civil society, but the state must also adopt the responsibility of disseminating Islam and removing obstacles to its dissemination worldwide, as outlined in the goals of the war mentioned by Hasan Al-Banna. This idea implicitly calls for jihad in the sense of conquest, though even if not explicitly stated for understandable reasons. The Islamic State is tasked not only with protecting its citizens but also with a sacred religious mission to expand the House of Islam using appropriate means for each era, a principle espoused by all factions of political Islam. For instance, Hasan Al-Banna believed that the state should embody the idea, protect, be accountable for conveying it to all people and achieving its objectives. ⁽⁵⁰⁹⁾ It is inherently an expansionist state. If the caliph serves as the leader of Muslims worldwide, he will also be the leader of Muslims in non-Islamic countries, who are expected to be loyal to him rather than to disbelievers in their own countries.

3. Social Hierarchy:

Islamic thought did not deny the existence of social classes, but the Qur'an and the hadiths criticized those who hoard money and exploit the poor without calling for the abolition of social classes.

⁽⁵⁰⁸⁾ One controversial opinion is that a just non-Muslim ruler is preferable to a Muslim ruler who is unjust, and this is the view of Ibn Tawus (from the Shi'a). Rashid Al-Khayyun, Ibn Tawus' fatwa in the council of Hulagu before the Mongols' conversion to Islam.

⁽⁵⁰⁹⁾ Messages, our invitation.

Instead, they used the expression: **He who has made you inherit the earth and has raised some of you by degrees above others** (Surah 6: 165). Interpreters like Al-Tabari and Al-Qurtubi considered these ranks to include degrees of wealth. While some like Ibn Katheer added morals, virtues, vices, appearance, shapes, and colors. Islam did not have noble titles except for royal titles in certain eras. It did not adopt a specific social class, unlike socialists who prioritize the working class or marginalized groups. Islam focused on social solidarity, kindness toward the poor and rejection of unjust hoarding of funds or methods that violate Shari'a law.

However, Islam divided humanity into different classes based on religious criteria, equating people as the teeth of the comb. The best among them are the most pious who fear God and submit to Him by following Shari'a provisions. Islam changed the concept of class by categorizing people based on their proximity or distance to Islam. The classes preferred by Islam are those closest to the Prophet's House, the Companions, scholars, jurists, and religious leaders described as “those in authority among you” in the Qur'an. Hence, Religion became the main determinant of social classes.

The most pious person is considered the best, not only in the eyes of God, but also in Islam. Islam holds the classes of the Companions, followers, scholars, and jurists in high respect and reverence, sometimes even reaching the point of sanctification. Criticizing Companions among Sunnis is seen as a serious offense deserving punishment, which could even lead to death. Insulting figures like Abu Bakr and Umar is considered blasphemy or a major sin by Sunnis, warranting severe punishment.⁽⁵¹⁰⁾ The hadith recommends following the Sunnah of the first four caliphs: **You should adhere to my Sunnah and the Sunnah of the Rightly Guided**

⁽⁵¹⁰⁾ The reader can refer to the book of Jalal Al-Din Al-Suyuti, *Ilqam al-Hijr* (The Stone is Thrown at Those Who Purify Those Who Curse Abu Bakr and Umar), which is full of hadiths about the virtues of Abu Bakr and Umar and the extent of the crime in cursing them.

Caliphs, bite on it with your teeth (Musnad Ahmad - 16818). Regarding the reverence of Islamic clerics, there is no doubt about it. Scholars have discussed various classes of Companions, such as interpreters, Hadith narrators, Hafiz (those who memorize the Qur'an), Hanbalis, Shafi'is, etc. ⁽⁵¹¹⁾ Even the companions closest to Muhammad have been divided into 12 classes, ⁽⁵¹²⁾ which is widely accepted by scholars. Muhammad is considered the master and the best of mankind because he carried the sacred Islamic message and had rights that were not granted to other Muslims. So: **The Prophet is closer to the Believers than their own selves, and his wives are their mothers** (Surah 33: 6). Al-Qurtubi explained certain aspects regarding Muhammad that differentiate him from other Muslims. Some of the obligations imposed on him include praying at night (Tahajjud), performing the afternoon prayer (Duha), offering

⁽⁵¹¹⁾ There are many Islamic sources that deal with these class divisions, including, for example, the Major Classes, by Ibn Sa'd, which is his most important book, Tabaqat Al-Huffaz (those who memorize the Qur'an) by Al-Suyuti, Classes of Interpreters, by Al-Suyuti, Classes of the Hanbali, by Ibn Ya'la Al-Hanbali, etc.

⁽⁵¹²⁾ They are according to Al-Hakim Al-Naysaburi in his book: "Ma'rifat Ulum Al-Hadith" (Knowledge of Hadith Sciences and the Quantity of its Types). We quote it briefly:

The first class consists of people who converted to Islam in Mecca, such as Abu Bakr, Umar, Uthman, Ali, and others. The second class includes the owners of Dar al-Nadwa. When Umar Ibn Al-Khattab converted to Islam and demonstrated his conversion, he accompanied the Messenger to Dar al-Nadwa, where a group of the people of Mecca pledged allegiance to him. The third class of Companions comprises those who migrated to Abyssinia. The fourth class includes those who pledged allegiance to the Prophet at Aqaba (a place in Mecca). The fifth class consists of the companions of the second Aqaba, and the sixth class includes the first immigrants who reached the Messenger while he was in Quba, before they entered Medina, where a mosque was built. The seventh class comprises the people of Badr. The eighth migratory class includes those who immigrated between the battle of Badr and the Hudaibiyyah treaty. The ninth class comprises the people who pledged allegiance of Al-Ridwan in Al-Hudaibiyyah under the tree. The tenth class includes the immigrants between the Hudaibiyyah treaty and the Conquest of Mecca, including Khalid Ibn Al-Walid, Amr Ibn Al-'as, Abu Hurairah, and others. The eleventh class includes those who converted to Islam on the day of the Conquest of Mecca, a group of the Quraysh. Some of them converted to Islam while others converted out of fear of the sword. The twelfth class includes boys and children who saw the Prophet during the Farewell Pilgrimage.

sacrifices, praying the evening prayer (Witr), using a toothpick (Siwak), paying off the debts of those who died in difficulty, consulting with people who have dreams about non-legal matters, giving women the choice to stay or leave him, and doing any act perfectly.

There are also ten things forbidden to him, including paying zakat on him and his family, giving voluntary charity, appearing contrary to what he conceals, removing his war clothing until God judges between him and his opponents, eating while reclining, consuming foul-smelling foods, replacing his wives, marrying a woman who dislikes his company, marrying a free woman from the people of the Book and marrying a female slave.

God has forbidden him things that He has not forbidden to others, as an honor and purification for him. These include writing, composing poetry and teaching it and looking at what people enjoy. What is permissible for him, are sixteen in total: part of the pure spoils that is something that he chooses from the spoils before dividing it, such as a female slave, a slave, a garment, a sword and the like - taking one-fifth of one-fifth of bounties, continuing fasting for more than a day - having more than four wives - marriage with the word gift (i.e. without using the word marriage) - marriage without a guardian - marriage without a dowry - marriage in the state of ihram (during pilgrimage) - the oath between spouses is dropped from him - if he sets his sight on a woman, her husband must divorce her and it was permissible for him to marry her - he freed Safiyya and made her emancipation his dowry - he entered Mecca without being in ihram ⁽⁵¹³⁾ - fighting in Mecca - he is not being inherited - the continuation of his marriage after death - If he

⁽⁵¹³⁾ A sacred state that a Muslim must enter to perform the major or minor pilgrimage. A man in this state must not tie knots or wear stitched items. Sandals and flip-flops may be stitched, but they should allow the ankle and back of the foot to be exposed and the front of the foot may be shown as well. Men are also not allowed to cover their heads or parts of them. Women and men are prohibited from wearing gloves.

divorces a woman, she remains his wife, so she cannot marry after him - it was permissible for him to take food and drink from the hungry and thirsty, despite fears of his own destruction, according to God's saying: **The Prophet has more claim on the believers than they have on their own selves and his wives are their mothers** - every Muslim should defend the Prophet with their own self - it is permissible for him to take a part of the common land for himself. ⁽⁵¹⁴⁾

Among the best people in Muslim public belief, especially the Shi'ites, are the people of the Prophet's family. Many alleged miracles have been attributed to some of them, especially Hussein Ibn Ali, whom even the Sunnis sanctify. ⁽⁵¹⁵⁾

Among the best of human beings are the four "Rightly-Guided Caliphs." It is not permissible, according to the Sunnis, for anyone to mention any of their faults or criticize them. Whoever does that deserves, according to the words of Ibn Hanbal and many others, the punishment of the ruler, and he does not have the right to pardon him, but rather punish and ask him to repent. If he does not repent, his punishment should be repeated, and he should be kept imprisoned until he dies or repents. ⁽⁵¹⁶⁾

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The classes of the Prophet's wives are also important: **O wives of the Prophet, you are not like any other woman if you fear God** (Surah 33: 32). Ibn Katheer explained it as follows: "*The Almighty said, addressing the wives of the Prophet, that if they fear God as He*

⁽⁵¹⁴⁾ Interpretation of the Qur'an by Al-Qurtubi, Surah Al-Ahzab, verse 50.

⁽⁵¹⁵⁾ Ibn Tawus summarized the miracles that allegedly occurred on the day of the killing of Hussein, one tenth of which did not occur on the day of the killing of millions of other people. They include: When Hussein was killed, the wild pigeons supplicated against his killers and the sky rained blood and ashes. Ibn Tawus quoted it from a large number of Sunni and Shi'ite books. Source: *The Anxious for the Dead of Karbal'*.

⁽⁵¹⁶⁾ Ibn Hanbal, the Book of Doctrine.

commanded them, none of the women will resemble or match them in virtue and status.” Many Muslims consider them to be their ideals of behavior. There are dozens of hadiths that praise Muhammad’s wives, favoring them over other women, and granting them unusual preferences for women and even “Karamat,”⁽⁵¹⁷⁾ including: **No one who marries them will enter Hell.**⁽⁵¹⁸⁾ The Prophet’s sayings give preference to Aisha and Khadija along with Maryam and Asiyah: **None of the women were perfect except Maryam bint Imran, Asiyah, the wife of Pharaoh, and the superiority of Aisha over women like the preference of porridge over other food (Al-Bukhari – 3341) - The best women in the world are Maryam bint Imran and Khadija bint Khuwaylid (Sahih Muslim - 6224), in addition to some of Muhammad’s daughters. Fatima had the lion’s share: The best women of Paradise are Khadija bint Khuwaylid, Fatima bint Muhammad, Maryam bint Imran, and Asiya bint Muzahim, the wife of Pharaoh (Al-Sunan al-Kubra by Al-Nasa’i – 8355) - Fatima is only a part of me (Muslim – 6261).**

The importance of considering those classes that have disappeared is that their members are considered the ideals of devout Muslims, as their value is not only historical, but also present as heritage. At all times, certain classes are preferred by Muslims, particularly scholars, senior clerics and those who adhere more than others to Shari’a law and to the heritage attributed to the aforementioned historical classes. As for the class to which submission is required, it is undoubtedly, for Sunnis, the political ruling class, on the condition that it adheres to Shari’a, even if it usurps power by force and practices what is considered in Islamic view forms of injustice. Opinions contrary to this doctrine are very rare among the Sunnis, as mentioned above.

⁽⁵¹⁷⁾ Supernatural phenomena, attributed to some people known for their piety and getting close to the Creator in many religions.

⁽⁵¹⁸⁾ Ibn 'sakir presented forty hadiths on the virtues of Muhammad’s women in his book “the Book of Forty on the Virtues of the Mothers of the Believers.”

The first person who officially divided people into classes based on religion was Caliph Umar Ibn Al-Khattab. He recorded their names and determined each person's share of the spoils of war, known as "al-'ata'," or giving. He started with those who were closer to the Prophet, with his wives being the first, with Aisha being the foremost among them, therefore the one who received the most 'Ata'. Then he distributed to those who had precedence and virtue in Islam. This division did not exist during the time of his predecessor Abu Bakr. Umar distributed the spoils generously to relatives and Companions, leading to the emergence of vast wealth among the close Companions.

This applies to the classes of society in general. But scholars divided certain groups of people into "classes," such as the classes of doctors, the classes of poets, the classes of the Shafi'is, the Hanbalis, and others. Every group can be divided into classes, but the general social division was previously discussed, which categorize people into "classes" in terms of their relationship to Islam, which is the main division. But these divisions do not include society as a whole, since most people are not poets but Muslims or loyalists as they are close or distant from the status of the Prophet and his family.

The best classes in Islam are therefore the most important for Islam itself, since its ultimate goal is to implement itself. Social, moral and political reforms are not goals in themselves; rather, establishing religion.

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Chapter Eight: Al-Hakimiyya and al-Jahiliyyah (God's sovereignty and pre-Islamic Ignorance)

In Islamic society, the basic principle on which the state is based is the rule of God, not man

Abu Al-A'la Maududi

* The first to use the term al-Hakimiyya was Abu Al-A'la Al-Mawdudi, ⁽⁵¹⁹⁾ who had great influence in the Arab world, followed by Sayyid Qutb, ⁽⁵²⁰⁾ who was apparently strongly influenced by Al-Mawdudi, and Abu Al-Hasan Al-Nadawi, who gave great attention to al-Hakimiyya as a concept. ⁽⁵²¹⁾ It has become a widespread term in contemporary Islamic writings, and the idea of God's sovereignty, in the political sense of the term, has become dominant among influential Islamic movements in the Arab world and elsewhere. ⁽⁵²²⁾ The first to use the concept was the army of Muawiyah Ibn Abu Sufyan in the famous battle of Siffin, when they called for the arbitration of the Qur'an, but the Kharijites rejected the outcome of the arbitration and declared: "There is no command

⁽⁵¹⁹⁾ Four Basic Qur'anic Terms.

⁽⁵²⁰⁾ Milestones.

⁽⁵²¹⁾ He considered that the reason for the superiority of Muslims in the Middle Ages was "They are the holders of a revealed book and a divine law, so they do not codify or legislate on their own, because that is the source of ignorance, error, and injustice." What Did The World Lose With The Decline of Muslims, part 3, the Islamic era, chapter 1, the era of Islamic leadership.

⁽⁵²²⁾ Although Hasan Al-Hudaybi tried to downplay the importance of the term and did not commit himself to using it, he later acknowledged in his response to Al-Maududi that he was completely convinced of its meaning. He explained rather than criticized what Al-Maududi meant by his term. Preachers, Not Judges, chapter 5, p. 32.

except of God.” ⁽⁵²³⁾ The intention was to issue a judgment, not to establish a political rule. The saying is derived from the Qur'an: **The command rests with none but Allah. He declares the Truth, and He is the best of judges** (Surah 6: 57). The phrase **none can command except Allah** was repeated in Surah Yusuf 40, 67, which was exgetened in many meanings, including: The judgment belongs to God in delaying and hastening the torment, God's decisive judgment between right and wrong and that the matter is left to Him to decide what He wants. It is clear that they are “unspecific” verses open to exegesis and can be understood in various ways. **They do not really believe unless they make you judge in all disputes between them, and then find in their hearts no bar to an acceptance of your decisions and give themselves up in total submission** (Surah 4: 65). This verse has several interpretations, all of which agree that believers must be satisfied with Muhammad's ruling no matter what it is, and it is natural that he rules according to the Shari'a. This is a part of the practical Sunnah.

In the hadith, the idea of al-Hakimiyya is mentioned implicitly: **I came to the Prophet with a cross of gold around my neck. He said: O Aday, cast away this idol, and I heard him reciting in Surah 9: They make of their rabbis and their monks, and of the Christ, son of Mary, lords besides God. Yet they have been ordered to worship none but the One God, other than whom there is no deity. Exalted be He above those to whom they ascribe divinity** (Sunan Al-Tirmidhi – 3199). Although what is literally mentioned is prohibition and permission in the sense of religious legislation, the permission and prohibition in Islam extend to detailed matters of life to a large extent. Jurisprudence deals with new real-life situations through diligence in the light of the definitive instructions of Islam.

⁽⁵²³⁾ It was mentioned by Ibn Al-Jawzi, Al-Muntadhem fi al-Tarikh (Organized History of Kings and Communities), part 5, file 56 of 202.

In his book: “Characteristics of the Islamic Perception,” Sayyid Qutb used the concept of “Godliness,” not in the context of dealing with systems of government, but rather in the context of dealing with intellectual and value systems that explain the existence and determine its relationship with man. He saw that Godliness is the characteristic of the Islamic conception of the universe, rejecting any human intervention to explain the world or develop a general conception of the existence. He rejected various philosophies and theories, considering Islam as a completely sufficient divine thought, calling for avoiding any human attempt to renew religion or develop religious thought. ⁽⁵²⁴⁾ According to him, the Islamic perception “*is not developed in itself, but humanity develops within its framework.*” (p. 20), and it is a perception characterized by stability (p. 38). In this sense, “Godliness” is a logical approach and a theoretical introduction to “al-Hakimiyya,” especially since Sayyid Qutb’s thought ultimately centered on this concept.

Al-Hakimiyya as a political system among Shi’ites is a well-established idea in ancient and modern times, especially since the imamate is considered a divine assignment.

* The concept of God’s sovereignty, according to contemporary Sunni scholars, means deriving all behavior, legislation or systems from God, referring to Shari’a in everything. Since God commands existence, He also commands humans as individuals and groups. If the goal of Islamic advocacy is to disseminate the true religion, then

⁽⁵²⁴⁾ Khasais Altasawor al Islami (Characteristics of the Islamic Perception and Its Components), p. 30. He stated: “*The divine conception that man has received from God is a purely esoteric gift. It has exempted weak, ignorant humans from toiling in it and spared them the trouble of creating it and wasting their energy in this field for which God did not provide them with evidence or tools. This allows them to focus on receiving this gift, managing it, adapting to it, and making it the foundation of their life approach, a measure of their values, and a guiding principle that they reach and adhere to. If they deviate from it, they go astray, get confused, and come up with laughable and tearful misconceptions and deviations. They suffer and become miserable with the curricula and systems they establish based on that deep ignorance.*”

the minimum requirement is to make the word of God supreme, by establishing an Islamic system in life in general. The aim is to guide human beings, whether believers or disbelievers, according to God's law. The right to legislate and formulate theories and produce values belongs to God alone, while humans do not have the right to invent any rules that contradict what Islam has enacted. Islam, as most of its thinkers present is nothing but a call to liberate man from slavery to others. Extremists, moderates, and "enlightened" Islamists agree on this, only the wording differs. Not only jihadists or extremists are insisting on al-Hakimiyya but almost all Islamists. One of the most influential moderates, Al-Qaradawi stated: *"Islam identified the authority that has the right to permit and prohibit, so it took it from the hands of creatures, regardless of their rank in the religion of God or the world of people, and made it the right of the Almighty God alone. No rabbis, monks, kings, or sultans have the authority to permanently prohibit anything for the servants of God. Whoever among them does that has exceeded his limit and violated the right of Godliness to legislate for the creation. Additionally, whoever is satisfied with this work of theirs and follows it has made them partners with God and following this is considered polytheism: Do they believe in alleged partners of God who ordain for them things which God not sanctioned (Surah: 21)."* ⁽⁵²⁵⁾ The only exceptions are those who grant the human mind the right to act without referring to the sacred text, and who consider man to be independent to one degree or another from God and capable of independent action. These include some Muslim rationalists, ancient and modern.

The theoretical translation of this concept is that God Himself is the head of the Islamic State, the leader of Muslims everywhere, and the head of their party. The Party of God versus the Party of Satan, as the Qur'an itself mentioned. He created the world not to leave it alone but rather to rule it at every moment and in every field: **Your allies are God, His Messenger, those who believe and**

⁽⁵²⁵⁾ Permissible and Prohibited in Islam, sixth edition, part one, chapter: permissibility and prohibition are the right of God alone.

those who pray regularly, give charity and bow down (Surah 5: 55). From this standpoint, Al-Maududi succeeded in placing an article in his country's constitution that considers God to be the supreme ruler in the state of Pakistan. ⁽⁵²⁶⁾ As for the practical translation of the concept of al-Hakimiyya, it is for Muslims to establish a global Islamic system, in accordance with Islamic law. For individuals also to behave in accordance with it, or at least submit to the authority of Islam based on divine legislation. This completely contradicts the idea of secularism, whether in the sense of separating religion from all areas of life or simply separating religion from the state. The term al-Hakimiyya is not limited to the political dimension only. Rather, it is presented at three levels: Social, which relates to the behavior of individuals and social relationships, legislative, which relates to legal enactments and political, which relates to the policy of the state as a whole. In fact, the sacred text of the Qur'an and Hadith included many matters of life for the individual and society, so that it did not leave much for the Muslim individual to determine for himself. Shari'a law interferes in many detailed matters, including sexual relations, food and drink, the way of eating and dressing and even greeting others, so that one finds a legal reference for most of his actions. The basic and sacred reference of Shari'a law is the Book and the Sunnah of the Prophet, including hadiths and actions, since Muhammad was not just a preacher but also a statesman, whose actions are considered sacred sources of legislation. Islam, according to the Sunnah of the Prophet and according to what it has been presented throughout history, whether in jurisprudence or written history, is a state then a religion without ambiguity, and Muhammad was not secular in any way. Rather, he ruled by revelation, seeking the help of wise people

⁽⁵²⁶⁾ The Constitutional Objectives Program in 1949 stipulated: *“God, the Almighty, the King, has willed to grant the State of Pakistan the power and authority to exercise it through the mediation of its people within the boundaries he has set for it, which is the sacred deposit.”* The Impact of Islam on the Emergence of the Modern State of Pakistan.

in detailed technical matters and did not seek help from anyone in the vast majority of political decisions of a strategic dimension, or of a principled nature. Rather, “Gabriel” was his inspirator, and even when he responded to the demands of those around him, or their objection to any Qur'anic statements, he responded to them through revelation. Therefore, political Islam did not speak of the Islamic State out of nowhere. The fact that Islam considered the moment of Hijrah as the beginning of history is not insignificant. This moment marked the beginning of the formation of the Islamic State and the actual beginning of disseminating its doctrine on a large scale. It is also significant that the Medinan period has received intense attention from both Muslim, elite and ordinary, and its history is much clearer than the Meccan period, even regarding the personal history of Muhammad.

In fact, al-Hakimiyya as a concept has been deeply embedded in Islamic thought since its inception. It can be confidently stated that traditional Islam itself, in practice, embodies al-Hakimiyya. It assesses the behavior of individuals and groups based on whether it is permissible or forbidden in the religious sense of the terms. It is not about good or bad, right or wrong. Since what is permissible is considered good and right, while what is forbidden is seen as evil. The focus is not on the content, but rather on the legal source, aim and intent. It is evident that the criterion for determining what is forbidden and what is permissible lie in Shari'a law; to God in evaluating behavior and, of course, in choosing it in the first place. The prevalent notion that “There is no diligence in the text” forms the fundamental theoretical basis for the concept of al-Hakimiyya, highlighting that the text does not explain itself but is sometimes taken literally, sometimes its meaning is exegeted, and often selectively used, depending on circumstances and immediate objectives. Muslim scholars endlessly debate the interpretation of statements, thereby reinforcing the reverence for the statements themselves, despite the diversity of meanings and interpretations. It

is noteworthy that contemporary Islam recalls ancient words and statements, including those from jurisprudence, and applies them with new meanings and in a new context. Al-Hakimiyya does not pertain to specific meanings or the nature of God but rather to established concepts in Islamic culture. While certain ideas and laws have remained unchanged for a long time, such as the notion of punishing apostates, not all matters exhibit this level of stability, especially when it comes to the most important topic for political Islam: power.

* Ignorance in pre-Islamic times means acting according to the power of passion, emotion and enthusiasm, without reflection and reasoning. Islam has added other meanings to this term. The Qur'an uses the word ignorance four times with different meanings: as a description of belief: **While others, who cared mainly for themselves, entertained wrong thoughts about God; thoughts of pagan ignorance. (Surah 3: 154);** in the context of ruling: **Do they desire to be ruled by the law of pagan ignorance? But for those who are firm in their faith, who can be a better lawgiver than God? (Surah 5: 50);** in reference to women: **Stay quietly in your houses and make not a dazzling display, like that of the former times of Ignorance (Surah 33: 33)** and in relation to intolerance: **The disbelievers fanned fury in their hearts, the fury of ignorance (Surah 48: 26).**

In the hadith, the meaning is the same but more detailed: In Al-Bukhari: **O Abu Dharr, you insulted him for his mother. You are a man of ignorance -33. He who slaps his cheeks, rips his pockets, and prays in an ignorant way is not one of us -1271 . Whoever sees something in his leader that he hates, let him be patient, for no one who separates from the group by an inch and dies will die a death of ignorance -1978 . And in Sahih Muslim - 2114: There are four things in my community that are from Jahiliyyah: Pride in ancestry, genealogical disputes, seeking rain by the stars and**

mourning. These are a few examples of many occasions the word is mentioned.

It is evident from the above that ignorance encompasses:

1. Lack of knowledge and information.
2. Barbarism, the opposite of forbearance, i.e. extreme arrogance, tyranny, and anger. ⁽⁵²⁷⁾

Ignorance among Arabs includes both meanings, used by Islam in both senses.

3. What is contrary to the doctrine of Islam, on the basis that Islam is the knowledge and anything else is ignorance, which is the ignorance of God and turning away from His guidance. ⁽⁵²⁸⁾

4. The period before Islam in the Arabian Peninsula in general.

These meanings allow the description of events chronologically subsequent to Islam as pre-Islamic Ignorance, which Ibn Taymiyyah referred to as “restricted ignorance.” It may exist in some Muslim lands and among many Muslim individuals. ⁽⁵²⁹⁾

⁽⁵²⁷⁾ Refer to Al-Raghib Al-Asfahani, Vocabulary in the Strange of the Quran, and Al-Fayruzabadi, The Comprehensive Dictionary.

⁽⁵²⁸⁾ In the words of Muhammad Qutb, the Ignorance of the Twentieth Century.

⁽⁵²⁸⁾ Requirement of the Straight Path.

⁽⁵²⁹⁾ *“Islam is not merely a belief. As we have pointed out, Islam is a declaration of the freedom of man from servitude to other men. Thus it strives from the beginning to abolish all those systems and governments that are based on the rule of man over men and the servitude of one human being to another. When Islam releases people from this political pressure and presents to them its spiritual message, appealing to their reason, it gives them complete freedom to accept or not to accept its beliefs. However, this freedom does not mean that they can make their desires their gods, or that they can choose to remain in the servitude of other human beings, making some men lords over others. Whatever system is to be established in the world ought to be on the authority of God, deriving its laws from Him alone. Then every individual is free, under the protection of this universal system, to adopt any belief he wishes to adopt. This is the only way in which the religion can be purified for God alone.”*
Milestones.

The concept of al-Jahiliyyah is derived from ignorance, in the sense of lack of knowledge, and in the sense of foolishness and lack of reason. Describing others as Jahili implies belittling, degrading and condescending to them. In this context, Islam is considered the absolute standard for knowledge and reason, ideal for all human beings. It is not a doctrine that belongs to its holders, but rather the absolute standard for the righteous lifestyle, which all people must aspire to, whether willingly or unwillingly. Islamists, even hardliners, assert that faith cannot be imposed on people, only the Islamic lifestyle.⁽⁵³⁰⁾ Underestimating others is not related to the content of their values and ideas versus the content of Islam, but rather this judgment is based on the mere difference of the source. Human thought in general is considered ignorant versus divine thought. That is, everything that is not Islam is considered inferior.

No matter how advanced a society is in science, systems, morals, and noble values, it remains ignorant unless it derives all of this from Islam. Contemporary Islamists with the most extremist tendencies rely on this idea to describe the entire era as pre-Islamic Ignorance. This concept includes all rational trends in modern culture. Nationalism, socialism, the call for individual freedom of body and mind, equality between men and women and secular thinking in general are considered pre-Islamic ignorance from their point of view. Muhammad Qutb dispels any illusion about

⁽⁵³⁰⁾ *“Islam is not merely a belief. As we have pointed out, Islam is a declaration of the freedom of man from servitude to other men. Thus it strives from the beginning to abolish all those systems and governments that are based on the rule of man over men and the servitude of one human being to another. When Islam releases people from this political pressure and presents to them its spiritual message, appealing to their reason, it gives them complete freedom to accept or not to accept its beliefs. However, this freedom does not mean that they can make their desires their gods, or that they can choose to remain in the servitude of other human beings, making some men lords over others. Whatever system is to be established in the world ought to be on the authority of God, deriving its laws from Him alone. Then every individual is free, under the protection of this universal system, to adopt any belief he wishes to adopt. This is the only way in which the religion can be purified for God alone.”*
Milestones.

considering the concept of al-Jahiliyyah to be limited to ignorance of science and knowledge or the lack of values that humans agreed to consider noble: *“Jahiliyyah is not a specific, limited image as envisioned by some people who see it as a historical period that has passed irrevocably. Rather, it is a certain essence that can take various forms, depending on the environment, circumstances, and place. They are all similar in that they are all Jahiliyyah, even if their manifestations are very different. It is not the opposite of what is called science, knowledge, civilization, material progress, intellectual, social, political and human values at all, as imagined by the malicious, whether for the Arab Jahiliyyah or for the twentieth century. Jahiliyyah, as defined by the Qur'an, is a psychological state that refuses to be guided by God's guidance, and an organizational situation that refuses to rule by what God has revealed.”* (531)

* The concept of al-Jahiliyyah, with its contempt and disdain for modernity, which makes man its ultimate goal, is a completely plausible introduction to the Islamic call to eliminate this ignorance and dominate the divine culture: Islam. It is now clearly understood why Western people, or supporters of modernity, consider Islam a danger (though not a great danger) to civilization. One of the stated goals of mainstream Islamists is to eradicate the contemporary culture of Jahiliyyah. Islamic jurists do not stop attacking it fiercely, even though the voices of the more far-sighted among them deny this and call for Islam's ability of symbiosis with others, mostly for the sake of taqiyya, taking into account the sincerity of the few secular Muslims. The Qur'an itself called for peaceful coexistence as well as it called for the rejection of peace. Every decision is based on the balance of power: **But if the enemy inclines toward peace, you also incline toward peace (Surah 8: 61) - So do not waver and call for peace while you have the upper hand (Surah 47: 35).** Muhammad himself, and some caliphs after him, practiced both policies, depending on the state of Islam: Weakness or strength.

(531) Ignorance of the Twentieth Century, introduction.

The concept of al-Jahiliyyah did not have much importance in ancient Islamic thought, due to a lack of objective necessity. However, newly fundamentalist Islam, which has been dominant for decades, has been interested in reviving it in the face of the dominance of modern civilization and the clear decline in power of Islamic countries. This is why contemporary Islamists are interested in the non-chronological meaning of al-Jahiliyyah as a condition that characterizes either an individual or a society. It may be partial, related to a behavior or a specific characteristic, or total, related to the belief itself. In the latter case, the individual or society is taken out of Islam and considered disbelieving. An individual, society, or a state may commit an act of al-Jahiliyyah, and he himself may be pre-Islamic ignorant if his belief becomes contrary to the religion of Islam. Muhammad Ibn Abdul Wahhab identified 128 issues of al-Jahiliyyah, some of which relate to belief, others to acts of worship and others to specific behaviors, presenting them as *“Matters in which the Messenger of Allah contradicted the practice of the people of al-Jahiliyyah, both of the Book and the unlettered,⁽⁵³²⁾ which is essential for a Muslim to know.”⁽⁵³³⁾* The Ottoman hegemony in his time was accompanied by the supremacy of Sufism and its “heresies” which Ibn Abd Al-Wahhab was very interested in criticizing in his article, which also included a critique of some beliefs of the Shi’ites, the Mu’tazilites, and other sects.

Contemporary Islam, starting with Abu Al-A’la Al-Mawdudi, then Abu A-Hasan Al-Nadawi, then the Qutb brothers and then various jihadi schools, is interested in al-Jahiliyyah as an objective state that characterizes entire social structures, states, and civilizations, including Islamic societies in name, according to the estimation of these schools. It is clear that the new addition

⁽⁵³²⁾ This term is used by al Qur'an meaning the people who have not receive a divine message or book.

⁽⁵³³⁾ 128 issues of al-Jahiliyya.

produced by contemporary Islam is describing a society as a whole, or a specific system of life, as Jahiliyyah. In the context of jihad against modern ruling systems and social systems in Islamic countries, the concept of al-Jahiliyyah has recently expanded with the emergence of modernity and secularism in the Islamic world.

Al Maududi, one of Sayyid Qutb's most important sources, identified the mechanisms for the formation of pre-Islamic ignorance in Islamic society after the era of the Rightly Guided Caliphs. This occurred with the introduction of cultural elements from non-Islamic civilizations, such as Greek philosophy, Persian and Indian literature and arts. This has led to the infiltration of atheistic ideas and skeptical tendencies into the Islamic community.

While Abu Al-Hasan Al-Nadawi attributed it to the emergence of tendencies of al-Jahiliyyah among the statesmen of the Islamic government in the Umayyad and Abbasid eras, excluding Umar Ibn Abdul-Aziz,⁽⁵³⁴⁾ he also described European societies as a whole as Jahiliyyah.⁽⁵³⁵⁾

Sayyid Qutb described the situation clearly and conclusively: *“If we examine the sources and foundations of modern ways of living, it becomes clear that the whole world is steeped in Jahiliyyah (Ignorance of the Divine guidance) and all the marvelous material comforts and high-level inventions do not diminish this ignorance. This Jahiliyyah is based on rebellion against God's sovereignty on earth. It transfers to man one of the greatest attributes of God, namely sovereignty, and makes some men lords over others. It is now not in that simple and primitive form of ancient Jahiliyyah but takes the form of claiming that the right to create values, to legislate rules of collective behavior, and to choose any way of life rests with men, without regard to what God has prescribed. The result of this rebellion against the authority of God is the oppression of His creatures. Thus the humiliation of the common man under communist systems and the exploitation of individuals and nations due to greed*

⁽⁵³⁴⁾ What Did The World Lose With the Decline of Muslims, part 3, the Islamic era, chapter 2, the era of Islamic leadership, the decline of Islamic life.

⁽⁵³⁵⁾ Ibid., part 3, chapter 3, the role of Ottoman leadership, a paragraph titled: the renaissance of Jahili Europe and its rapid progress in natural sciences and industries.

for wealth and imperialism under capitalist systems are but a corollary of rebellion against God's authority and the denial of the dignity of man given to him by God.” ⁽⁵³⁶⁾ He did not limit ignorance to non-Muslim societies but rather included the Muslim societies as well: *“Lastly, all the existing so-called ‘Muslim’ societies are also jahili societies. We classify them among jahili societies not because they believe in other deities besides God or because they worship anyone other than God, but because their way of life is not based on submission to God alone. Although they believe in the Unity of God, still they have relegated the legislative attribute of God to others and submit to this authority, and from this authority they derive their systems, traditions, customs, laws, values and standards and almost every practice of life.”* ⁽⁵³⁷⁾

This stance is only a prelude to deciding the necessity of a truly believing group to change the entire world by restoring God's sovereignty on earth once again.

According to contemporary Islam, modern civilization has become bankrupt, despite its material achievements, and unable to provide new values. This has been said for many decades. What is always meant here by values are metaphysical values inspired by heaven, inevitably the values of religion, which is Islam in successive editions, as if the world is devoid of any other values. Even an enlightened intellectual like Abdelwahab El-Messiri claimed that the West has built a world devoid of values, a world that is purely secular, linking the absence of values to secularism. He defined comprehensive secularism as the separation of human, moral and religious values from the state, society and life in its public and private aspects, so that the entire world turns into a usable material. Comprehensive secularism, according to him, is characterized by the absence of any philosophical, moral, ethical or normative references. Therefore, personal strength becomes the only criterion, as the strongest is the one capable of employing the

⁽⁵³⁶⁾ Milestones.

⁽⁵³⁷⁾ Ibid.

world and others for his benefit.⁽⁵³⁸⁾ He did not see true values except sacred oneness; religious, meaning that the absence of religion is the absence of values. This is the claim of Islamic schools as a whole, even those who called themselves the “New Enlighteners,” like Adel Hussein and his companions.

Thus, they conveniently forget great values, such as human rights, public freedoms, respect for others and respect for work, science, fine arts, and honesty. Moreover, can there be a society without values?! Can a society that is a forest achieve progress? This talk ignores the existence of a value reference for modern culture, whose proponents declare that it is a human production, not claiming that it is inspired from heaven. In response to this blindness, some admit that there are noble values, virtuous morals, etc. among the jahili people and jahili societies. What is missing, as they believe, is ignoring the provisions of Islam, nothing more and nothing less.

Muhammad Qutb declared this opinion with major explicitness: *“The Qur'an never said that the Arabs were in ignorance because they did not know astronomy, nature, chemistry, medicine, political systems, or were deficient in the field of material production, or because they were devoid of virtues or values. If it had said that, it would have provided them with alternatives in those areas. The alternative to scientific ignorance would be knowledge in astronomy, nature, chemistry, medicine, etc. The alternative to political ignorance would be a detailed study of political theories. The alternative to deficiencies in material production would be directions to increase or improve production. The alternative to deficiency in virtues and values would be more of those qualities free from any connection. However, the Qur'an did not tell them that. Instead, it only told them that they were ignorant because they followed their desires and rejected the rule of God, and it gave them the alternative to ignorance: Islam.”*⁽⁵³⁹⁾

⁽⁵³⁸⁾ One of the Manifestations of Comprehensive Secularization in the Zionist State. The Egyptian newspaper Al-Sha'b, 1-3-2003.

⁽⁵³⁹⁾ Ignorance of the Twentieth Century, introduction.

Islamic thought in general does not conceive values other than those of religion, particularly its own values. It does not believe in the relativity of values or their social origin. Values must be of divine, heavenly origin, with no human role in producing them.

*** The difference between pre-Islamic ignorance and disbelief:**

Ignorance is a broader and more practical concept than the concept of disbelief. It is broader because it includes disbelief in addition to committing sins and any violation of the teachings of Islam that may not be considered disbelief. It is more practical because it describes concrete situations, or actual behaviors that are well defined, while disbelief is primarily related to people's beliefs. In most Islamic sects, disbelief is defined by an individual's determination that he does not believe in one of the pillars of Islam, or "what is necessarily known from the religion," whether on his tongue or in his heart. The one who commits major sins or other sins is not considered a disbeliever according to most Muslims. In other words, faith includes saying and believing, while in the case of practical compliance, the individual does not necessarily fall out of religion, according to the majority of jurists. There are many sayings about major disbelief, minor disbelief, disbelief of disobedience, etc. As for al-Jahiliyyah, it may describe the behavior of even one of the close Companions of the Prophet, as Abu Dhar Al-Ghafari who was described in the hadith mentioned above. It may describe a specific social situation, or entire societies that are "not devoid of goodness," including Islamic societies. While it may be somewhat difficult, or face significant opposition among most Sunnis, to judge the disbelief of a person or group, including hypocrites, without them clearly declaring their disbelief in Islam, one of its pillars or denying "what is necessarily known from the religion," it is much easier to rule as ignorant any behavior, situation or system that does not follow Islamic law that is accepted by jurists or ordinary Muslims, in this or that place, and in this or

that era. Disbelief to any degree is necessarily ignorance while Ignorance is not necessarily disbelief.

Therefore, the opposite of al-Jahiliyyah is not Islam, but al-Hakimiyya (God's sovereignty), which includes two firmly linked moments: the moment of belief or faith, and the moment of compliance. It is a doctrine and practical action. The absence of belief clearly leads to disbelief; while acting on belief does not acquire the meaning of al-Hakimiyya unless it is subsequent and consequential to the first moment. As for non-compliance, that is, not practicing the faith; one does not necessarily leave Islam according to most Islamic schools.

Thus, the concepts of al-Hakimiyya and al-Jahiliyyah take us one step further in the process of the conflict between God and Satan, or between Islam and disbelief, which becomes a conflict between al-Hakimiyya and al-Jahiliyyah; a conflict that is more specific and definite than the conflict between Islam and disbelief. At this moment in the conflict, Islamic fighting against disbelief becomes a direct struggle for power, whether cognitive, political or any other representation of power. Sovereignty in Islam, in all its forms, belongs to God, whether at the level of His rule of the universe, at the level of the system by which society runs, or at the level of individual behavior. All beliefs, values, systems, and ways of life must be derived from the law of God. In this sense, al-Hakimiyya belongs to God. In al-Jahiliyyah, divine sovereignty is set aside, whether partially or totally in favor of human authority. In the first case, God is the ultimate goal; everything is done for the sake of Him, not for purely worldly or life goals. The interest in human life, the self, the family and human society is confined to worshipping God: **I have only created Jinns and men, to worship Me** (Surah 51: 56). This is in the sense of obeying Him and following the system of life that He has drawn. ⁽⁵⁴⁰⁾ This is the meaning that all Muslims

⁽⁵⁴⁰⁾ Sayyid Qutb explained the verse as follows: The meaning of worship must be broader and more comprehensive than just performing rituals.

believe in, both their elite and the general public. In al-Jahiliyyah, the goal is the human self; their enjoyment and happiness, regardless of the compatibility of the means with Islam.

However, it is definitely possible to declare the pre-Islamic ignorant as disbelievers, according to the degree and level of their ignorance: **Those who do not rule according to what God revealed are the disbelievers** (Surah 5: 44). They can also be judged to be merely depraved: **Those who do not rule according to what God revealed are the sinners** (Surah 5: 47), or that they are evildoers: **Those who do not rule according to what God revealed are the evildoers** (Surah 5: 45). In all three cases, Islam must not stand by and watch, or coexist with that, but rather it has to fight. The extremist currents in ancient Islam, such as the Kharijites, and the contemporary ones, have gone to extremes in declaring the pre-Islamic ignorant people who declare their Islam to be disbelievers, declaring countries (Mawdudi and Sayyid Qutb) as disbelieving, plus societies that consider themselves Islamic (Sayyid Qutb), in addition to declaring Western civilization as disbelieving in its entirety. This is what prompted the most moderate to disavow these claims, and even try to argue and refute them. However, they maintain at the same time the idea of al-Hakimiyya vs al-Jahiliyyah, as presented above, and also declare as disbelievers those who do not rule according to what God revealed or the ignorant ones if they believe in the validity of sovereignty by anyone other than God. That is, if they deny the sovereignty of God. ⁽⁵⁴¹⁾ Al-

⁽⁵⁴¹⁾ For example, Hasan Al-Hudaybi, in his work “Preachers, Not Judges,” responded to Abu Al-A’la Al-Mawdudi, refuting the idea of declaring someone a disbeliever if they recite the two testimonies of faith without understanding their meaning (p. 14) or if they convert to Islam without immediately acting upon it (p. 15). He also rejected the notion of declaring someone a disbeliever for committing a major sin unless they justify the sin (p. 17) and dismissed the idea of declaring someone a disbeliever if they are forced into disbelief or sin

Hudaybi stated: *“The ruling belongs to God alone, the one who has authority and command, this is our belief. However, Allah has left us many worldly matters to organize according to the guidance of our minds within the framework of general purposes and goals that He has defined for us, and He has commanded us to achieve them on the condition that we do not make the prohibited permissible or vice versa. This is because actions in the Shari'a are obligatory, prohibited, or permissible.”* Then he gave examples of what a person has the right to legislate, including: traffic laws, combating pest, laws regulating professions, departments and businesses. ⁽⁵⁴²⁾

It is not imagined that it ever occurred to Al-Maududi, Qutb, or anyone else that methods of combating pests or similar technical matters are divine legislation. Rather, he means legislation of principled and valuable issue, which must form the framework of all other legislation. However, Al-Hudaybi is only trying to mitigate the intensity of the extremists. Disagreement remains between the two parties, not over the concepts of al-Hakimiyya and al-Jahiliyyah, or about the necessity of struggling against al-Jahiliyyah in favor of al-Hakimiyya, but rather it is limited to declaring or not declaring the Jahili people who declare their Islam as disbelievers. That is, those who commit major sins, or Muslims with Jahiliyyah tendencies. This is the difference between Muslim Brotherhood and jihadist movements. This leads to differences in methods of struggle.

Extremists exalt violence to seize power, based on being struggling against disbelievers, while the moderates work more quietly, using propaganda and advice with less violence, and seek gradual change of the system, based on working among deviant, or merely ignorant Muslims. At the same time they use violence against those whom they consider, by their standards, to be truly

within certain limits, as long as their faith remains intact (p. 42). However, he maintained the concept of al-Hakimiya with some modifications, and there doesn't seem to be a significant difference between his views and those of Al-Maududi on this issue. For more information, refer to Al-Maududi's booklet: “Four Basic Qur'anic Terms.”

⁽⁵⁴²⁾ Ibid., pp. 35-36.

disbelievers, and sometimes even against those they consider ignorant. This happened frequently, such as the assassinations carried out by the Muslim Brotherhood, Hasan Al-Banna's praise of violence against bars, and his statements that threatened the regime with armed violence if Shari'a is not applied. ⁽⁵⁴³⁾ There is also no objection to issuing takfir advisory opinion from time to time against those who differ in opinion, even if they have declared the two testimonies, in order to give jihadists a license to kill. An example is the testimony of Muhammad Al-Ghazali in the Farag Foda case. ⁽⁵⁴⁴⁾

So the concept of pre-Islamic ignorance takes us to a broader arena of conflict than the concept of disbelief does and the conflict also become more practical. The important thing now is not that people believe, but rather the Shari'a be applied. Al-Hakimiyya is practical faith, so to speak. Al-Maududi and Qutb's use of the term al-Jahiliyyah was not far from considering it disbelief and polytheism, whereby humans take their lords instead of God to legislate for them. What is new is that when calling people to Islam, they can choose freely. While the struggle against al-Jahiliyyah, freedom becomes available only to the proponents of the call, since they carry out a sacred duty, which is to return al-Hakimiyya to God. That is, restoring divine sovereignty in society as it exists in nature. Here it becomes clear that Islam carries out jihad in a purely defensive sense, and the suspicion of aggression disappears. It eliminates human aggression against God's sovereignty, which is determined by nature, and regains authority seized by the transgressors pre-Islamic ignorants, by denying the authority of

⁽⁵⁴³⁾ Messages of Imam Hasan Al-Banna, our invitation, chapter entitled: brotherhood, power, and revolution.

⁽⁵⁴⁴⁾ He issued a fatwa in front of the court allowing the people of the nation to establish prescribed punishments when they are obstructed by the authority, even if this goes against the authority's rights, and they do not deserve punishment. This means that it is not permissible to execute those who have killed Farag Fawda.

human beings in general to manage their affairs. At this level of conflict, judging one's belief or disbelief is easier and more consistent with the statements of traditional jurisprudence. There is now no takfir based on the belief in the heart, but the person is judged to be ignorant, regardless of what is inside him. Thus, the conditions set by jurisprudence for takfir of a Muslim are exceeded, and takfir becomes limited to behavior. It is a practical takfir, not necessarily a doctrinal one, although the latter is not ruled out. However, pre-Islamic Ignorance is accompanied by doctrinal disbelief among most people in the world. In addition, Sayyid Qutb, the first Arab theorist of Hakimiyya-Jahiliyyah, described explicitly people in Islamic countries as doctrinal disbelieving as well. ⁽⁵⁴⁵⁾

The topic of al-Hakimiyya versus al-Jahiliyyah reminds us of Ahmad Sobhi Mansour's idea about dividing faith and disbelief into doctrinal and behavioral, but the difference lies in that behavioral for him means the relationship to recognized noble human values, while for Islamists it means the values of Islamic jurisprudence, so ignorance is disbelief in these very values.

Chapter Nine: The Heavenly and the Mundane

The advantage of Islamic civilization over European civilization is that the former is based on a balance between the mind and the heart, while the latter is based solely on the mind, whether it is mathematical logic or material interest

Gamal Al-Banna

⁽⁵⁴⁵⁾ He stated in "Milestones:" *"We are also surrounded by Jahiliyyah today, which is of the same nature as it was during the first period of Islam, perhaps a little deeper."*

Now the world is divided on a cultural basis into al-Hakimiyya and al-Jahiliyyah. If one ignores the extremist theories of Al-Maududi and Sayyid Qutb, one finds that al-Jahiliyyah, as Islamists generally view it, includes, among other things, what is called Western civilization and its extensions in the House of Islam. The term “Mundane” is often used to refer to this civilization. It is clear that the word itself in Arabic implies contempt and insult, as the word is derived from the world or the lowest. That is, the earthly life prior to the other life, in the Kingdom of heaven. The intention is to describe modern culture as inferior. Therefore, this description is often accompanied by a lot of talk about the materialism of this culture, the absence of a spiritual dimension, its spiritual crisis, its focus on pleasure and physical enjoyment, the absence of noble values, etc. Adding to the insult is the description of modernist ideas as imported, meaning that they are not authentic, of foreign origin, and most importantly, they attack the “identity,” meaning that they come for conflict not for interaction. Therefore, they are hostile and vicious. Here the Islamists conveniently ignore that their religion itself is imported in relation to others, claiming that it has come from heaven to all people. However, they are blind to the fact that this is just their point of view, not a reality accepted by all humans. They also often describe these thoughts as destructive in general and absolute, although all ideas are destructive, meaning that they implicitly or explicitly destroy others. Thus, modern culture is depicted as a whole as an enemy and not at least containing some sides that are developing or transcending Islamic culture.

Secularism is a constant target for criticism and attack by Islamists from various tendencies, considered by them to be the essence of evil in modern culture because it is the opposite of al-Hakimiyya; the central idea in political Islam. The arguments differ, the most popular of which is that it originated in the West,

due to specific circumstances of the conflict between religious and temporal authority there, in addition to the conflict between the Church and science, and that it was appropriate to the nature of the circumstances in Europe, while the situation is different here, as there is no conflict between science and religion, and therefore, it is an imported theory, coming from a historical medium that is different, rather hostile. This claim comes despite the fact that Islamic governments and authorities prohibit the teaching of the theory of evolution, for example, and Islamists from every school promote that the world emerged from nothing, despite this contradicting simple logic and a well-established scientific rule that says: Mass is neither created nor destroyed. Let us remember that Ibn Baz (former Grand Mufti of Saudi Arabia) insisted until his death in 1992 that the Earth is flat. He also denied its rotation around the sun, and man's landing on the moon.⁽⁵⁴⁶⁾ It is well known that many contemporary Islamic scholars oppose the revolution in biological sciences, with its achievements including the possibility of choosing the sex of the fetus, cloning, gene therapy, genetic engineering and other actions. Some go further in their attack by accusing secularism of being responsible for the so-called decline of the West and its lack of values. The counterpart, of course, is Islamic civilization, claiming that it includes spiritual dimensions and virtuous values, which achieve balance between body and soul, mind and heart, etc.

The deepest meaning of worldliness (mundanity) is that man is the center of the universe. It is the ultimate goal of civilization, as opposed to identification with the universe by worshipping God. In exchange for man determining what he wants, likes or needs in modern civilization, Islam presents what it considers "divine law;" values, principles, systems and legitimate means that God has decided for man to reach happiness. As for a person determining

⁽⁵⁴⁶⁾ Ahmad Sobhi Mansour, the Exegesis.

what he wants away from the authority of religion, Islamic thought considers it an assault on God, therefore, Jahiliyyah.

This is how Islam sets God versus man in complete contradiction. In Western culture, God is man's helper (and eventually removed from his account), while in Islam, man is the servant of God.

What distinguishes prevailing Islam in ancient and modern times, with the exception of the rationalistic tendencies accused by the majority of being disbelievers, is that it is based on certain values, claiming to be of divine origin as its basic reference. The goal is to please God, and man only has to act according to this approach. His mind works based on the values that God imposed on him, and thus he uses the mind within the limits of these values. From this standpoint, he deals with the other and with reality, whether society or nature. Since the concept of God in Islam is absolute sovereignty, Islam itself is the supreme value and the reference for everything. Justice, love, freedom, and other concepts are not treated as relative or having multiple meanings according to their users, but rather as absolute concepts with one meaning, which is what Islamic scholars have defined.

In this regard, there is no difference between moderates and extremists, with very limited exceptions. The discourse is almost the same, but the intensity of the tone and the extent of the aggressiveness of the language differ.

Despite all of the above, Islamists do not stop at distinguishing between the two value structures based on their source; rather, they sometimes also compare the religious and the secular in terms of content. That is, on a purely secular basis, in contradiction to their starting points, as will be seen.

The Islamists' stance on modernity can be summarized in three trends:

The first argument is that modern civilization is devoid of high values and principles, stripping man of everything noble, while the old times when the Islamic State prevailed were morally better and more humane. One viewpoint having many supporters is that Western civilization is purely materialistic, while Islamic civilization is characterized by a spiritual aspect, making it more balanced. These sentiments are echoed in numerous books and articles by writers and thinkers, including Hasan Al-Banna, the prominent Brotherhood thinker. He described Western civilization as: “While it was based on material science, mechanical knowledge, discovery, invention, and flooding the world’s markets with the products of minds and machines, it was unable to provide the human soul with a thread of light, a glimmer of hope or a ray of faith. It did not offer anxious souls any path to comfort and tranquility. Man is not one of the machines, and for this reason it was natural for him to become tired of these purely material conditions. Western materialistic life did not offer anything to entertain him except material things, such as sins, desires, alcohol, women, and noisy parties.”⁽⁵⁴⁷⁾ He also added that Islam offers a better system of values than Western civilization, related to human brotherhood, peace, freedom, social justice, a good life, family, work, earning, knowledge, order and appreciation of duty and religiosity. He then explained them in detail.⁽⁵⁴⁸⁾ Abu Al-Hasan Al-Nadawi believed that Europe has turned into “A materialistic Jahiliyyah, devoid of all that the Prophet had left behind in terms of spiritual teachings, moral virtues, and humanitarian principles. It believes in personal life only in pleasure and material benefit, in political life only in power and conquest, and in social life in aggressive patriotism and brutal nationalism. It revolted against human nature and moral principles, became preoccupied with machines, and underestimated the goals and forgot the purpose of life. Besides, its continuous struggle for the sake of life, its constant striving for discovery and testing, with its constant disdain for moral education and nourishing the soul, its ungratefulness for what the Messengers brought, with their intensification of materialism, and enormous power despite the loss of religious motivation and moral barrier, it became a

⁽⁵⁴⁷⁾ Peace in Islam.

⁽⁵⁴⁸⁾ Ibid.

rampaging elephant, trampling on the weak, and destroying the crops and offspring. With the withdrawal of Muslims from the field of life, their abdication of leadership of the world and the imamate of the nation, their negligence of religion and the world and their crimes against themselves and their fellow humans, Europe took the lead of the nations and succeeded them in leading the world.” ⁽⁵⁴⁹⁾

Sayyid Qutb described modern civilization as *“The destruction of human characteristics, turning him into a machine on one hand and an animal on the other hand. Besides, man is rushing into the abyss and various ideologies have failed to save his humanity. This calls for the necessity of establishing an Islamic society as a humanitarian necessity and an innate inevitability. To prevent mankind from destroying man by eradicating his human characteristics and from destroying human life, this cannot exist without a human being who maintains his human characteristics in a state of growth and advancement. The exclusion of religion from human life is the reason behind the decline of modern civilization.”* ⁽⁵⁵⁰⁾ In his book “Milestones”, he claimed that the Western world no longer has the values to offer humanity, strongly criticizing the capitalist and socialist systems. He also declared that the time has come for Islam to take over the leadership of humanity, as it is capable of providing completely new values compared to what humanity has known, through an authentic, positive and realistic approach at the same time.

Abdul Wahab Al-Mesiri also believed that Western thought in the political field, despite its relative effectiveness in practical reality among Westerners, remains in dire need for rationalization, due to the decline of humanism in favor of materialism. This is something he often repeated.

An “enlightened” Islamic thinker, like Adel Hussein, described European values (before and after modernization) as mundane, *“placing man at the center of society (and indeed the universe). The individual or generation with its body and material needs became the standard for all*

⁽⁵⁴⁹⁾ What did the World Lose with the Decline of Muslims, part 5, Islam’s leadership of the world, chapter one.

⁽⁵⁵⁰⁾ Islam and the Problems of Civilization.

choices and behavior. From this appropriate values have emerged; concepts of utility, sensual pleasure, individualism and intense competition have flourished. All of this was reflected in some kind of social life and in certain types of social systems, and the theories expressed all of that.” ⁽⁵⁵¹⁾

It is strange that an innovative Islamic writer, Gamal Al-Banna, pretended that Western civilization greatest goals were always enjoyment, profit, power, freedom and control, and its ruling values were freedom, power, order, or law, and it did not care about values such as mercy, goodness, forgiveness and justice. ⁽⁵⁵²⁾ He completely ignored socialist thought, attempts to establish socialist commons, workers’ revolutions with similar goals, egalitarianism and calls that have actually been implemented, to achieve social security in various forms in a real and effective manner, equality before the law, minimum income, maximum working hours, progressive taxes in many Western countries, dozens of charities, animal welfare societies, etc. Aren’t these ideas and practices calling for mercy, equality, and justice?

Secondly: Some scholars feel compelled to acknowledge the existence of high values in modernity, but then revert to affirming the Jahiliyyah of this civilization because it did not derive its values from a divine source. What is significant is not just the values that exist, but rather their source, and the recognition of this source is the most crucial aspect. This sentiment has been reiterated frequently in Islamic writings. One scholar admitted that Western concepts undeniably encompass a fair amount of values related to justice, equality, and fairness, as per the standards of positive laws. However, he considered them not to be righteous concepts nor the most suitable and beneficial for human life, attributing this to their materialistic and atheistic origins. These values are deemed mundane because they stem from a non-divine source. ⁽⁵⁵³⁾ Many

⁽⁵⁵¹⁾ Toward a New Arab Thought, p. 32.

⁽⁵⁵²⁾ Our Stance on Secularism, Nationalism and Socialism.

⁽⁵⁵³⁾ Awad Ibn Muhammad Al-Qarni, Secularism - History and the Idea.

people imagine that there is no human being without values and standards, but the source of values, divided into divine and human, is what distinguishes between prophethood and Taghut (tyranny).

⁽⁵⁵⁴⁾ Receiving values from humans is “*a bridge to domination, deification, bias, exploitation, and tyranny.*” That is, tyranny and coercion.

⁽⁵⁵⁵⁾ Translating this into objective language will show that contemporary Islam insists that values be derived from it, not from any other source, alleging that it is from a divine source. If it is certain that Muhammad was the one who called for Islam and God did not come to earth for this purpose, then the source of values, actually, in every time and place is human, and thus the source is equal, and the disagreement should remain about the content of the values. This is something that Islamists do not like to discuss because they feel that their logic is too weak.

Thirdly: From denying the existence of noble values in modernity to acknowledging their existence while despising their human source, an idea emerges that is composed of both, embodied in a phrase attributed to one of the Europeans who converted to Islam: “*Praise be to God that I got to know Islam before I got to know the Muslims.*” Moreover, in a phrase attributed to Muhammad Abduh, he stated: “*I went to the West and saw Islam, but no Muslims. I got back to the East and saw Muslims, but not Islam.*” This discourse is sometimes used by Muslim writers to praise aspects of Western civilization, such as the values of freedom, equality before the law, respect for rights, etc. Upon reconsideration of these statements, one will find that it means that modern civilization has borrowed its human values

⁽⁵⁵⁴⁾ The term “Taghut,” or tyrant, originally meant for ancient Arabs the devil, the priest and the magician. It has also been said that the word was applied to the houses of idols. A more recent meaning is anyone who exalts himself and goes to extremes in disbelief, exerting tyranny over God. Therefore, anyone or anything that is worshipped other than God, and anyone who is content with this worship, following or obedient, other than in obedience to God and His Messenger, is considered a tyrant.

⁽⁵⁵⁵⁾ Ahmad Al-Raysouny - Muhammad Al-Zuhaili - Muhammad Uthman Shabir, Human Rights, the Mehwar of Maqasid al-Shari'a (The Objectives of Islamic Law).

from a divine source: Islam. There is no doubt that the proponents of this idea do not forget to state that the West has many aspects of non-Islamic culture, such as allowing the drinking of alcohol, atheism, and the display of women. Indeed, many Islamists did not hesitate to claim that Islam recognized the advanced European systems of administration and organization, and that they took all of that from it. Some scholars add that Islam invented human rights 14 centuries ago, while Europe only knew them two centuries ago. In other words, Islam is the origin of all values, systems, and freedoms that modern culture has produced. Therefore, the good comes from Islam and the bad comes from modernity. What is evident is that Islamists are sometimes obligated, under the pressure of facts, to acknowledge the superiority of the value system in European culture, even though it is Jahili, according to Islamic thought, but this is done in the context of claiming that the unimplemented Islam, according to their view, is the true source of these values. Hence, disbelievers can practice goodness despite their disbelief, but it is goodness derived from Islam.

The distinction between the heavenly and the mundane brings one back to a central idea in mainstream Islamic thought that was referred to previously, which is that disbelievers do not have good deeds. What is good or ugly is measured by its origin not by its content. The good is what the Shari'a has decided, while the ugly is what humans themselves have decided.

Chapter Ten: Claiming the Absolute Superiority of Islam

I am the one who made the blind see my literature and the deaf hear my words.

Al-Mutanabbi

1. Claiming the Superiority of Islamic Thought:

The fact that values are derived from religion gives them absolute superiority. This is the primary reason given above all others to prove the superiority of Islamic values. It is fixed and absolute, with its reference being absolute justice. However, Islamists have often resorted, as mentioned briefly in the previous chapter, to comparing the divine with the mundane in an attempt to prove the superiority of their worldly values -if we adopt their concepts- over the values of modern civilization in general, in various ways:

* Claiming that Islamic law is more moral than man stipulated law without providing any evidence. An example of this is Tariq Al-Bishri's claim⁽⁵⁵⁶⁾ that *"Shari'a has never established a right that arises from corrupt moral behavior, and it has also never permitted a blessing to lead to a curse, in contrast to man made law, which sometimes recognized usurpation as a source of kingship."* However, he did not define what moral behavior is, which is a relative concept.

It can be said with confidence that what Islam has permitted, such as raping women in wartime, the ownership of female slaves, the killing of apostates and many other things have nothing to do with morality, according to the norms accepted by humanity in our time, considering the famous claim that Islam is valid for all times. As for recognizing the usurpation of kingship, Islamic jurisprudence explicitly made it permissible to usurp power,

⁽⁵⁵⁶⁾ Secular-Islamic Dialogue, p. 35.

justifying this usurpation by the Umayyads and then the Abbasids, and even Abu Bakr's usurpation of it as well (refer to Chapter Seven). It also made it permissible to usurp the property of non-covenant disbelievers during raids. Lands and funds were plundered, tribute and kharaj were imposed and captives were enslaved and sold in the slavery market, with justifications from sacred texts and jurisprudence.

* It is a fundamental belief in Islam that Muslims will enter Paradise on the Day of Resurrection. Moreover, Islam has presented itself as being useful in real life; Islamic teachings offer benefits for individuals in this world as well. Islamic preachers have made extensive efforts to demonstrate the practical advantages of Islam over other cultures, often using a secular approach that is generally rejected by most Muslims in theory. Here are a few examples: The strenuous attempts to prove the health benefits of fasting and the benefits of prayer. This can be quite simply refuted and only those who are already predisposed to accept such arguments are deceived, i.e. those who believe in the superiority of Islam in advance. For example, the alleged health benefits of fasting do not necessarily justify fasting during specific hours or in extreme conditions. Dehydration in high temperatures can be detrimental to health, as can hunger in winter. Non-ideological medical professionals are well aware of the complications that can arise from prolonged fasting, such as intestinal obstruction and blood clotting. There are also naive attempts to prove the social and medical benefits of wearing a veil and headscarf. A very bizarre example is when someone arbitrarily and fraudulently quoted an alleged scientific study that cancer is disseminating rapidly in Europe due to exposed parts of women's bodies, not aware that he is also calling men to cover up with veils. ⁽⁵⁵⁷⁾ Additionally, there are

⁽⁵⁵⁷⁾ Quoted by the author (anonymously) from Muhammad Kamel Abdul Samad, *Scientific Miracles in Islam: The Prophetic Sunnah*. If the writer had been honest, he would have mentioned that the disease (melanoma) is related to genetic and environmental

those who claim the superiority of the so-called Islamic economy over the capitalist and socialist economies, without any evidence. Many have written about the defects of the banking system as usury, while zakat is portrayed as the finest system of social solidarity, as if the world had not previously known the tax system and forms of solidarity, which is not true at all.

This way of thinking quickly leads to transcending Islamic centralism, since secular human criteria are used to evaluate Islam. However, Islamists do not usually survive this kind of mundane dialog because it fails to prove the superiority of Islam. So they quickly retreat to their original logic, that Islam is superior because it is divine, not mundane, and because of a wisdom known to God, who has charted for man the path to his happiness.

2. Scientific Excellence:

Even modern science, which Western civilization has developed, is attributed to the influence of Islam. Islam played a role in preserving Greek and Roman culture, which later helped Europe advance materially. The scientific achievements of Muslims during the Middle Ages, when Europe was in a period of darkness, also contributed to the progress of science. However, it is often claimed that the Qur'an and Hadith contain knowledge that aligns with modern sciences.

It is worth noting, which will not please the Islamists, that the scientific superiority of Muslims over the West appeared in the Abbasid era, when non-Arabs, accused of populism, disbelief, and heresy, participated in actual power. The caliphs were also not very

factors, as well as excessive exposure to the sun, particularly sunburns, the drug methoxsalen, and skin whiteness. The incidence of melanoma is 20 times higher in white individuals compared to black individuals in the same country (both unveiled). It is worth noting that the disease has started to decrease since 1990. Source: Multiple medical articles on: www.uptodate.com.

committed to the idea of al-Hakimiyya, and violated many of Islam's instructions. That is, they were not "rightly-guided" Caliphs, according to the Islamic description itself. In that period there was a wide gap between Islamic culture and the actual policy of the authorities that sometimes persecuted jurists and religious scholars. It can be said without reservation that the sciences and arts were created by innovators, heretics and renegades, not committed fundamentalists. Most of the great scholars, thinkers, philosophers and poets in the era of Islam's prosperity, who actually created what is known as Islamic civilization, were among those accused of disbelief or heresy. Many of them were atheists or skeptics of prophethood and religion, or innovators and renegades who departed from traditional Islamic thought, the Qur'an, and the Sunnah. Among these are well-known figures, such as Ibn Sina and Al-Farabi, ⁽⁵⁵⁸⁾ in addition to Ibn Rushd, who was persecuted by the ruler and the common people because they believed him to be a disbeliever. When he fled from Al-Yassana to Fez in about 1197 AD, its people seized and placed him in front of the door of the mosque to spit at him upon entering and exiting. ⁽⁵⁵⁹⁾ Other notable figures include Ibn Al-Rawandi the atheist, Abu Issa Al-Warraaq, Abu Hayyan Al-Tawhidi, Al-Kindi and Ibn Tufail. Abu Bakr Al-Razi is the most prominent Muslim scholar ever and one of the most prominent scholars of humanity. He was not an atheist but rejected religions as a whole. Other significant figures include Al-Mutanabbi, Ibn Al-Muqaffa, Ibn Arabi, Al-Hallaj, Abu Al-A'la Al-Ma'arri, Umar Khayyam, Salih Ibn Abdul-Quddus, Bashar Ibn Burd and Hammad Ajrad. One of the most significant events in the history of Islam is that books whose authors were accused of

⁽⁵⁵⁸⁾ Abu Hamid Al-Ghazali explicitly accused them of being disbelievers in his book, "The Rescuer from Misguidance," and in: "The Incoherence of the Philosophers." Furthermore, everyone who worked in philosophy in general, including Islamic philosophers, was also considered a disbeliever, as he mentioned in "The Rescuer from Misguidance."

⁽⁵⁵⁹⁾ Shahir Ahmad Nasr, Ibn Rushd, Arabs' Lost Opportunity

disbelief and heresy were often banned or burnt, such as the writings of the Ikhwan al-Safa, the Mu'tazilites, the Ash'aris, Ibn Sina and Ibn Rushd. However, Islamists are proud of the civilization created by these disbelievers and renegades, considering them Muslims in the context of pride and disbelievers in the context of analyzing their philosophical ideas and literature, without realizing this contradiction.⁽⁵⁶⁰⁾

What is significant is that the era of Harun Al-Rashid witnessed the greatest scientific renaissance of the Islamic State, while the caliph himself was immersed in entertainment and prohibited pleasures, according to Al-Dhahabi's expression.⁽⁵⁶¹⁾ On the contrary, the caliph who was the most strict, according to several accounts, from a religious standpoint, who Muhammad himself nominated for prophethood after him, if possible,⁽⁵⁶²⁾ ordered the destruction of the libraries of conquered countries as Egypt^{(563), (564)}

⁽⁵⁶⁰⁾ As an example, an article (without writer's name) entitled "Islamic Civilization," in which the writer expresses pride in the scholars and philosophers whom he considers to be Muslims and attributes their accomplishments to the Islamic religion, which "positive civilizations" aim to separate from the state.

⁽⁵⁶¹⁾ Quoted from Al-Suyuti, History of the Caliphs, 1, p. 95.

⁽⁵⁶²⁾ From the hadiths: **If there was a Prophet after me, he would be Umar Ibn Al-Khattab** (Musnad Ahmad - 17076), and it is repeated in Sunan Al-Tirmidhi (3686).

⁽⁵⁶³⁾ Al-Maqrizi mentioned the pillar column in Alexandria, stating: *"It is mentioned that this column was one of the columns that supported Aristotle's Hall, where wisdom was taught, and that it was a house of knowledge containing a library that was burned by Amr Ibn Al-'as at the behest of Umar Ibn Al-Khattab."* Al-Mawa'iz wa al-I'tibar (The Sermons and Considerations for Mention of Plans and Antiquities), part one, p. 297.

⁽⁵⁶⁴⁾ Al-Baghdadi mentioned: *"I also saw around the pillars of these columns good remains, some of them intact and some of them broken. It appears that they were roofed, and the columns supported the roof, with pillars having a dome on them for support. I see that it is the hallway where Aristotle and his followers used to study, and it is the house of knowledge that Alexander built. When he built his city, there was a library of books that Umar Ibn Al-'as burned with Umar's permission."* Al-Ifada wa al-I'tibar fi al-Omor al-Mushahadah wa al-Hawadeth al-Mushahadah bi Ard Misr (The Information and Consideration Regarding Observed Matters and Observed Incidents in the Land of Egypt), p. 28.

and Persia.⁽⁵⁶⁵⁾ One source mentioned that books were used to heat water in public bathrooms.⁽⁵⁶⁶⁾

While contemporary Islamic thinkers, as well as many of the ancients, condemn Greek philosophy and other European, Christian and Jewish heritage, considering it intrusive to pure Islam and the root of evil in modern Western culture, they are also proud that Westerners have learned from Muslims many sciences

⁽⁵⁶⁵⁾ Ibn Khaldun stated: *“However, when Muslims conquered Persia and acquired countless books and papers of their knowledge, Sa'd Ibn Abu Waqqas wrote to Umar Ibn Al-Khattab to ask for his permission regarding them and to convey them to the Muslims. So Umar wrote to him to throw them into water. If what is in them is guidance, then God has guided us with more guidance than them, and if it is misguidance, then God has sufficed us. So they threw them into water or into fire, and the Persian knowledge in them was no longer able to reach us.”* History of Ibn Khaldun, 1, p. 631.

⁽⁵⁶⁶⁾ Some historians mentioned this, according to what was stated in the Encyclopedia of the History of the Copts of Egypt: A scholar named John Philoponus, known as “Yahya the Grammarician” by Arabs, asked Amr to benefit from the books in the Roman stores. Amr then sent a message to the Caliph to inform him about the library. The Caliph replied, *“If the books contain what agrees with the Book of God, then they are unnecessary. If there is anything that contradicts the Book of God, then go ahead and burn them.”* Amr Ibn Al-'as distributed papyrus rolls to 4,000 Alexandria baths to heat the water, and this continued for six months due to their abundance. Those who spoke about this narration were Muslim historians Abd Al-Latif Al-Baghdadi and Ibn A-Qifti, and Abu Al-Faraj Ibn Al-Abri took it from them. It was also reported that the author of the book on the history of the Coptic Church Pastor Mansi Youhanna, stated: *“Ibn Al-Qifti, Abu Al-Faraj Al-Malti, and others mentioned that when Amr Ibn Al-'as conquered Alexandria, among its scholars was a man called John the Grammarician. He entered upon Amr, who honored him and listened to some of his philosophical ideas that he was not used to hearing. The matter terrified and fascinated him. Amr was a good listener and sound in thought, so he stayed with him and never left him. Then John or Yahya one day said to Amr: You have enclosed the records of Alexandria and sealed all the items therein, so if you have any benefit from it, we will not oppose you in it, and whatever you have no benefit from, we are more right to them. Amr said to him: What do you need? He said: The books of wisdom that are in the royal treasures. Amr said: This is what I cannot order except after seeking permission from the Commander of the Faithful, Umar Ibn Al-Khattab. So he wrote to Umar and he responded to him with a letter in which he said: As for the books that you mentioned, if they contain what is consistent with the Qur'an, there is no need for them, and if they contain what contradicts the Book of God, then there is also no need for them, so they should be executed. Therefore, Amr Ibn Al-'as began dispersing them among the baths of Alexandria and they were burnt in their stoves, and they were exhausted in six months.”* Quoted from: Jaris Al-Hamis, Sources of Modern Terrorism.

and the experimental method. Therefore, it is important to acknowledge that some of the credit, at least, is due to those rational sciences for what Muslim scholars have accomplished in the field of physical sciences. However, the credit always goes to Islam, and any shortcomings are attributed to others.

Books of jurists and ancient and modern Islamic scholars are replete with condemnations of philosophy and logic despite the fact that jurists utilized them to formulate rulings. However, they subjected them to the approach of transmission, using analogical deduction as an alternative to logical reasoning, which if extended, will collide with the statements regarding the unseen. This led scholars to limit their use of logic to certain concepts while criticizing it at the same time. “Sheikh of Islam” Ibn Taymiyyah issued a fatwa under the title “Logic”, in which he declared logic to be forbidden and condemned it: *“That is why Muslim scholars and religious Imams continue to disparage it and its people, and forbid it. I saw a fatwa issued by the latecomers in whom a group of notables from their time, including Imams of the Shafi'i and Hanafi eras, had strong words about prohibiting it and punishing its people.”*

One of the most influential Muslim thinkers (Abu Hamid Al-Ghazali) belittled the importance of the physical sciences: *“There are three types of sciences: Purely rational sciences, which are not encouraged or recommended by Islamic law, such as arithmetic, geometry, astrology, and other similar sciences, as they are prone to false suspicions. Suspicion in some cases is considered a sin. True sciences that have no benefit, and we seek refuge in God from knowledge that is not beneficial. There is no benefit in present desires and luxurious blessings as they are fleeting and will be lost. Rather, benefit lies in the reward of the Hereafter. Purely narrative sciences, like hadiths and interpretations, are easy, as they are equal in their independence. The strength of memorization is sufficient in transmission and there is no room for reason in them. The most honorable sciences are those in which reason and hearing is combined, such as knowledge of jurisprudence and its principles.”* ⁽⁵⁶⁷⁾ The

⁽⁵⁶⁷⁾ Al-Mustasfa min Ilm Al-Usul (The Bottom Line of the Science of Fundamentals- a book on the principles of jurisprudence), 1, p. 4.

fate of Ibn Hazm's thought was not better than the fate of the Mu'tazila's thought. He was disqualified due to his adoption of logical analogy and his rejection of jurisprudential analogy. In the history of ancient and contemporary Islam, religious "science" is considered superior to physical and social sciences, by both the elite and the public. The word "scientist" in Islamic literature basically means a scholar of religion. Islamists often claim that Islam encourages the pursuit of knowledge, even in China, and contemplation of the heavens, the earth, creatures, etc., but religious knowledge remains a priority and enjoys more respect than worldly sciences. This explains the persistence of metaphysical explanations for some natural phenomena, such as earthquakes and hurricanes, whether by the general population or their elite. ⁽⁵⁶⁸⁾

Islamists are striving to undervalue the West's scientific innovations, as many writers and preachers have been accustomed to in recent decades. They present the so-called scientific miracles in the Qur'an and Sunnah, claiming that all the advancements of modern civilization in terms of science and technical knowledge have been in the hands of Muslims for 14 centuries, and that Europe therefore, has no scientific advantage over Islam. All the great efforts and exorbitant costs of scientific research carried out by Western scientists have not resulted in any scientific superiority

⁽⁵⁶⁸⁾ For example, the East Asian tsunami in 2004 was interpreted as God's retaliation against the disbelievers. When it was discovered that it mainly affected Muslims, it was said that it was divine punishment for them due to the tourist activity they allowed.

Al-Wadi'i (from the Wahhabi of Yemen), whose name is Abu Abd Al-Rahman Muqbil Ibn Hadi Al-Wadi'i, in his book: "Explaining the Causes of Earthquakes and Replying to Misguided Atheists," criticizes those who interpret earthquakes in a materialistic manner, accusing them of disbelief. He explained earthquakes as divine punishment or a test for believers based on the Qur'an and the Sunnah. He stated: "*As for the one who attributes matters to nature and says natural events, if he means that nature is the disposer of affairs, then he is a disbeliever.*" He cited verses and hadiths that indicate that God is the one who directly disposes of the affairs of nature.

for modernity. The Qur'an and the Hadiths ⁽⁵⁶⁹⁾ contain references to various scientific fields such as the Big Bang theory, gene therapy, astronomy, marine sciences, anatomy, embryology, history, geography, astronomy, geology, social sciences, and legislation, as well as the structural miraculousness of writing letters. ⁽⁵⁷⁰⁾ But why have contemporary Muslims not actually surpassed the West and extracted science from the Qur'an? The fault, according to what they sometimes claim, lies in them, and often attributed to foreign conspiracies, the penetration of disbelievers and their control over the country, not to their religion, which contains all the reasons for sophistication and progress. In fact, no scientific discovery has been recorded as being based on the statements of the Qur'an, despite the scientific superiority of Muslims over the West in the Middle Ages, and despite the supremacy of the Islamic Empire for many centuries. It is not inconceivable that this absence of the role of the Qur'an in revealing theories of science is merely a coincidence. Indeed, it is noteworthy that none of the Muslim scholars during the period of prosperity claimed to have extracted scientific theories that established modern civilization from the Qur'an or the Hadith. Rather, many of them worked in philosophy and used Aristotle's logic, which was the reason for many of them being declared disbelievers by some jurists and preachers, as mentioned. There is no contemporary scholar claimed to have conducted real scientific research, published in a respectable journal, to prove the validity of one of the alleged Qur'anic scientific theories, and everything that is said is just absurdity. As an example, Zaghoul Al-Naggar and others pretended that groups of Muslim researchers conducted

⁽⁵⁶⁹⁾ Ahmad Shawky Ibrahim, *The Scientific Method in the Study of Scientific Miracles in the Qur'an and Sunnah*

⁽⁵⁷⁰⁾ The most important exponent of the scientific miracle of the Qur'an at the present time is Zaghoul Al-Naggar. He has many articles published in one volume. Many preceded him, such as Muhammad Abduh, Wahid Al-Din Khan, Abu Al-A'la Al-Mawdudi, Abd Al-Razzaq Nofal, Abd Al-Ghani Al-Khatib, Mustafa Mahmoud and Tantawi Jawhary.

research on different types of drinks, dipping flies in some of them. Upon microscopic examination, it was clear that the drinks in which the flies were dipped were free of all microbes that cause diseases, proving the authenticity of the hadith of the fly, which states that there is a disease in one of its wings and a treatment in the other. However, they did not mention where this research was published and how we can obtain it.⁽⁵⁷¹⁾ One of them made an enviable and outright lie, as he did not cite any source, claiming that: *“Now there are a large number of fly farms in Germany where some drugs are prepared that are used as antibacterials and have proven to be very effective. These drugs are sold at high prices in Germany.”*⁽⁵⁷²⁾

Another one published a long article entitled: “Camel’s urine between Islam and modern science,” in which he claimed that scientific research conducted in Sudan, Libya and Saudi Arabia demonstrated the great benefits of camel urine and milk in treating many difficult diseases, including diabetes, liver cirrhosis, eczema, allergies, wounds, burns, acne, nail injuries, cancer and many others.⁽⁵⁷³⁾ If this were true, it would have caused a global uproar among doctors and people in general. Medicine is still powerless against diseases such as cancer, and cirrhosis of the liver, and if they were treated with camel urine, the whole world would be shaken, which did not happen. Moreover, it was claimed that a Pakistani biologist, named Ahmad Khan, had discovered the presence of Qur'anic verses in human DNA.

All this indicates a state of religious mania.⁽⁵⁷⁴⁾

⁽⁵⁷¹⁾ Al-Ahram Newspaper, November 11, 2003.

⁽⁵⁷²⁾ The Encyclopedia of Scientific Miracles in the Qur'an and Sunnah, prepared by: Al-Fallujah, The Miracle of the Qur'an in Flies, prepared by: Firas Nour Al-Haq.

⁽⁵⁷³⁾ The writer is Abu Bakr, and the study referred to is entitled: A Study on the Chemical Composition & Some Medical Uses of the Urine of the Arabian camel.

⁽⁵⁷⁴⁾ Genetics and the Holy Qur'an,

<http://www.geocities.com/freethoughtmecca/dnasri.html>

It is noted that the discourse on the scientific miracles of the Qur'an often refers to theories that were actually formulated by disbelievers. In other words, the Qur'an mentions scientific facts that were discovered after it was revealed. Claims of miracles that were not discovered by disbelievers but have been validated by Muslim scholars based on Qur'anic assumptions or hadiths are mostly similar to the hadith about flies mentioned above. Some of these claims may not be considered miracles, such as the benefits of cupping and other traditional medicine practices, which were known to ancient people and not necessarily exclusive to Prophets. What is even striking is that the scientific interpretation of the Qur'an changes with the change in scientific theories, as noted by Sayyid Qutb: *"I have been careful not to interpret its verses and statements based on any scientific theories discovered by humans, as these theories may be right or wrong. They may be proven rue today, but something could be discovered tomorrow that proves them false."*⁽⁵⁷⁵⁾ However, he was unable to hold himself until the end, so he resorted to the game of scientific interpretation and demonstrating the miracles in many pages of his book, admitting that he had let his guard down: *"Yet the statement included in this verse forces me to relate it to the fact that the earth is spherical because it describes a fact we all notice."*⁽⁵⁷⁶⁾

However, some interpreters and scholars rejected the idea of scientific miracles completely, including Mahmoud Shaltout,⁽⁵⁷⁷⁾ not to mention that the details of the alleged miracles are clearly arbitrary to any serious researcher, or even to a diligent high school student. Many writers, some of them Islamists, have commented on

This topic completely disappeared from the internet after the publication of this book. It seems that this biologist did not exist at all. There is a nuclear scientist and another deceased religious scientist with the same name. It seems that what happened is a rumor spread by Islamists who support scientific miracles.

⁽⁵⁷⁵⁾ In the Shade of the Qur'an, Surat Al-Zumar.

⁽⁵⁷⁶⁾ Ibid.

⁽⁵⁷⁷⁾ He criticized this in his book: "Interpretation of the Qur'an," pp. 11-13.

them, such as Bint Al-Shati, who harshly criticized one of the advocates of the scientific miracles in the seventies of the last century referring to Mustafa Mahmoud. ⁽⁵⁷⁸⁾

Islamic centralism seems to be playing a game similar to Eurocentrism by attributing scientific discoveries developed by Westerners to Islam. In reality, Islam is pushing back against Eurocentrism, as Europeans have often claimed credit for inventions from other cultures. Now Islam is attributing their scientific achievements to the Qur'an and the Hadiths. An amusing example of this claim can be seen in a statement made by the famous Islamic preacher Ahmad Deedat, who suggested that Western scientists may have secretly derived their cosmic views from the Qur'anic Surah 36 (38-40): **The sun also runs its set course: that is laid down by the will of the Almighty, the All-Knowing * And for the moon, We have determined phases until it finally becomes like an old date stalk.* Neither the sun can overtake the moon, nor can the night outrun the day. Each floats in its own orbit.** ⁽⁵⁷⁹⁾ This matter seems to require no further comment.

In addition to the physical sciences, Islam presents the Qur'an as the Book that contains everything, according to the Qur'an itself: **We have bestowed from on high upon you the book to make everything clear, to provide guidance and grace and to give good news to those who submit themselves to God (Surah 16: 89) - We have not neglected anything in the Book (Surah 6: 38)** ⁽⁵⁸⁰⁾ This idea

⁽⁵⁷⁸⁾ For example, Khaled Montaser, *The Lie of the Scientific Miracle, The Scientific Miracle in the Qur'an*, a collection of responses on: crimespeak@xoommail. Com and another on: <http://answering-islam.org.uk>.

⁽⁵⁷⁹⁾ The Qur'an is the miracle of miracles, translated by Ali Uthman, reviewed by Mahmoud Ghoneim, p. p.31-32.

⁽⁵⁸⁰⁾ Al-Suyuti explained it as: *“Ibn Jarir and Ibn Abu Hatim narrated on the authority of Ibn Zaid... he said: there is nothing that is not in that Book.”* Al-Tha'alabi said: *“The Book, refers to the Qur'an, which is what is required by the system of meaning in these verses.”* Ibn Kathir stated: *‘We have not neglected anything in the Books, meaning everyone’s*

emerged during the early time of Islam. For example, it is attributed to Abu Bakr the saying: *“If I had lost a camel’s headband, I would have found it in the Book of God.”* Muslims throughout history have believed that the Qur'an includes everything without details. Consequently, the public simply accepts the idea of scientific miracles without examining the details of what is presented. It is sufficient to demonstrate that long-established Egyptian newspaper, such as “Al-Ahram”, devoted a weekly page to Zaghoul Al-Naggar, to present his ideas about the “scientific miracle in the Qur'an,” in response to the interest and enthusiasm of the public opinion.

Islamic institutions have also adopted the issue. The First International Conference on Scientific Miracles in the Qur'an and Sunnah was held in Islamabad in 1987. It was under the joint sponsorship of the Islamic International University in Islamabad, the International Authority for Scientific Miracles in the Qur'an and Sunnah and the Muslim World League in Mecca. 228 scientists from 52 countries participated in this conference. There were 160 observers at the conference, and 78 scientific papers were presented, covering 15 scientific specializations. They were selected from among more than 500 papers submitted to the conference organizing committee from all over the world. ⁽⁵⁸¹⁾

It seems that preachers have become increasingly unable to convince people about Islam through traditional methods, which no longer attract many people, especially outside the Islamic world. Therefore, they have found an alternative weapon in the “scientific miraculousness” that might work. This is clear in a practical example if the reader refers to the book of the famous preacher; Ahmad Deedat “The Qur'an is a Miracle of Miracles,” in which the

knowledge is with God, and no one forgets from all of them his provision and management, whether it is on land or at sea’.”

⁽⁵⁸¹⁾ Muhammad Al-Amin Wild Al-Sheikh, Summary of Research on Scientific Interpretation of the Qur'an between Those Who Permit and Those who prohibit.

proof of the miraculousness of the Qur'an begins by stating that Muhammad brought a book while he was illiterate, and the second argument is that the Qur'an is consistent with itself. It seems that he himself was not convinced of the validity of his arguments, so he resorted to playing the scientific miraculousness game. Even though it is clear in his book that he is ignorant of physical sciences, the same approach is maintained in his call to Islam. This approach demands one to acknowledge the divine source of the Qur'an and then accept all its contents according to the exegesis of this or that Islamic group, instead of discussing its content as mere thought. Thus, preachers avoid debating about the content of Islam, focusing on proving its miraculousness with a few verses, apart from the ideas it presents about individual behavior and the organization of life, which in and of themselves do not seem convincing or attractive to most people. This is what Sayyed Qutb was well aware of, who insisted in his writings on beginning to plant faith in people's souls, so that they would then accept everything in Islam. That is, he firstly pushes them to accept the principle of God's sovereignty (Al-Hakimiyya), and then accept everything He commanded. Many scholars in the past and present have tried to interpret the sacred text in different ways, each according to his own premises and horizons, including rationalists, secularists, and philosophers. However, the dominance of conservative and parasitic classes and elites seems to support narrower interpretations, and thus more closed-minded tendencies prevailed in most of Islamic history.

It is noticeable that in the past, Islamists did not seriously address the issue of scientific miracles in the Qur'an and the Hadith, nor did they care about usurping European science. One reason for this is the actual superiority of their community, politically, militarily and then scientifically. Contemporary Islam faces overwhelming Western supremacy and a severe deterioration of the world to which it belongs. Moreover, it is surrounded by

disasters and defeats, in addition to Eurocentrism. It seems that the proponents of Islam are looking for an illusory superiority to compensate for real-life failure because their societies are showing a remarkable inability to keep up with scientific progress in the world, and increasingly being subjugated or excluded from the course of civilization's history.

Due to the stagnation of Islam and its narrow-minded centralism, Islamists are looking for paper weapons, instead of acknowledging failure and weakness and adopting the reasons for real strength, as other nations have done by abandoning ideologies that proved futile or exhausted their energy, and began achieving rapid progress.

3. Islam is the Ultimate Standard:

* Are there values that are “better” than others? Is raising this issue legitimate or useful?

In Islam: Yes; values are derived from religion, and otherwise there are no good values unless they are transmitted from religion, especially from Islam. What is good in the West is derived from Islam or was discovered by these people 14 centuries late. If they follow the path of true religion, they will save their future efforts and save themselves from misguidance and its repercussions.

Islamists say that Islam has equalized human beings, based on verses from the Qur'an that call for universality, as Islam is a universal advocacy, and many hadiths, such as: **People are equal like the teeth of a comb, there is no superiority for an Arab over an Ajam except through piety**, etc.

But Islam's preference for some people over others depends on a very simple point, namely “piety”. This is the key to this issue: **We have made you into peoples and tribes, so that you might come to know each other. The best among you in the sight of God is the most righteous** (Surah 49: 13). This verse promotes unity and understanding among different groups of people, emphasizing the importance of mutual respect and cooperation. It rejects Assabiyah,

but sets a standard for excellence, which is “piety.” So what is piety? In Al-Tabari’s interpretation of the verse, he stated: *“The most honorable of you in the sight of God is the most pious of you. God Almighty says: Indeed, the most honorable of you, O people, in the sight of your Lord is the most fearful of Him by performing His duties and avoiding sins, not the greatest home and not the largest community.”* It was interpreted by a contemporary Saudi scholar, Abd Al-Rahman Al-Sa’di: ⁽⁵⁸²⁾ *“The most pious is the most obedient to God and the one who refrains from sins, not the one who has the most kinship and people, nor the most honorable lineage.”*

However, the linguistic meaning of the word means to take shelter or protect something. It has been defined by the Dictionary of Language Standards as follows: *“Protecting something from something with something else, fear God, that is, keep a buffer between you and Him. The Prophet said: ‘Protect yourself from Hellfire even if it is with half a date’.”*

Piety, as stated in the hadith, is to avoid polytheism: **He bound them to the word of piety, saying: There is no god but God) Musnad Ahmad - 20875). And in another hadith: God Almighty said, I am worthy of piety, whoever masters me and does not make a god with me, then he is worthy of being forgiven (Musnad Ahmad - 12188). It is also considered faith: He told us: Islam is open, and faith is in the heart. Then he pointed with his hand to his chest three times and said: Piety is here, piety is here (Musnad Ahmad - 12128). Rather it is the pinnacle of faith: Ibn Umar said: A servant will not attain the reality of piety until he abandons what is doubting the heart (Al-Bukhari - Book of Faith).** This meaning has been mentioned repeatedly in hadiths. Piety is different from behavior; its place is the heart, according to the hadith.

The essence is that people are distinguished by their piety or by their faith, which transcends Islam. Islam, as presented by most of

⁽⁵⁸²⁾ Abel Rahman Ibn Naser Al-Saady, Taysir Al-Karim Al-Mannan fi Tafsir Kalam Al-Rahman (Simplification of the Interpretation of God’s words).

its thinkers and understood by the majority of Muslims, is about words and performing rituals, whereas faith resides in the heart, meaning fear of God and doing everything that would protect a person from His retribution. Therefore, their behavior is not based on benefits or material or moral gains but on seeking God's satisfaction and therefore, carrying out His instructions as they are. It is natural that a believer is also a Muslim, adhering to Islam whether before or after the message of Muhammad.

Piety itself has degrees. People differ in their loyalty to God according to their faith and piety, as well as they differ in their enmity toward Him according to their disbelief.

* Accordingly, prevailing Islam refuses to resort to any external standard for evaluating its content. It is the absolute standard for judging truth because it is the absolute Truth. In the words of a Shi'ite Islamic writer: *"The Islamic message is characterized by the cubic term, which expresses the three dimensions of Islam: eternity, comprehensiveness, and universality."* ⁽⁵⁸³⁾ The Qur'an has determined that it **is the Book in which there is no doubt, a guide for the righteous.** (Surah 2: 2). All its provisions are necessarily great just because they are divine, no matter how much they are against others, who are considered disbelievers. They are considered the greatest and most humane, not because they achieve the interests and happiness for humans, from their point of view, but because they first practice God's rule, and then achieve the interests of humans, which they are not aware of. However, God's wisdom is above all wisdom. They also achieve their happiness in this world and the hereafter. Anyone who is hurt and upset by them, or by some of them, is a disbeliever and is therefore following Satan. Slogans such as human rights, democracy are acceptable if they are consistent with Shari'a law, but not a standard for judging the latter. The roots of this principle are found in what was mentioned

⁽⁵⁸³⁾ Abdul Karim Al Najaf, The Islamic State is an International State.

before; in the perception of most Islamists of what is good and what is bad. With the exception of Muslim rationalists, especially the Mu'tazilites, the vast majority of Sunnis in particular determine what is good and what is bad not by reason, but by Shari'a law. What Shari'a has permitted is good and what it has prohibited is bad, regardless of its content. This was one of the issues of conflict in Islamic thought, until the Ash'aris triumphed over the Mu'tazilites, Al-Ghazali triumphed over the Muslim philosophers in the second round of conflict, and Hasan Al-Banna and his supporters triumphed over Muhammad Abduh and his students. In all these rounds, al-Hakimiyya was victorious, represented in the text, against al-Jahiliyyah, represented in the human mind; the impotent from the perspective of those victors.

The criterion for differentiating people is faith. If God chose this standard, it is natural that Muslims would choose it as well. The best people, societies, and systems are those that adhere most to the rules of faith; rejecting polytheism in all its forms, and making God's instructions the reference. Thus, purely human or worldly standards become irrelevant. Scientific progress, achieving justice, human realization, building an egalitarian or advanced social system, etc., are not criteria.

Therefore, it is not acceptable in mainstream Islamic thought to use these categories to judge the value and virtue of what Islam calls for. It is the divine standard, regardless of the results that may come from it. A practical example will be given to illustrate this idea: Islam forbids pork. If this meat solves a nutritional problem or provides benefits to those who eat it, like any other food, the Muslim mind begins to try to justify divine legislation by explaining its health risks. If it is answered with the possibility of subjecting pigs to health care, it returns to discovering that it is eating waste, forgetting that poultry in the Egyptian countryside do the same thing. If it is known that they are raised in an organized and scientific manner and fed in a good way, they are forced to reveal

the real justification for the prohibition, which is that there is a divine wisdom beyond the level of human understanding. Thus, the prohibition of pork is an absolute value with no justification, except its divine source. This is how any discussion of this kind ends, where Islamic values are based on being divine and therefore, in practice, self-justifying. Despite claiming by most jurists that Islamic legislation achieves the interests of humans and that this is its goal, prevailing Islam, ancient and modern, does not accept that the reference in legislation should be the visible interests of humans, Under the pretext that there are unseen interests that people are not aware of, but God knows. Weak evidence is presented, including the famous tales of scientific miracles. Even those who advocate the priority of transmitted interests as a source of legislation stipulate that these interests should not conflict with the sacred texts.

Choosing a specific system for managing society or a specific method of governance or behavior is not subject to the actual perceived interests of the people, but rather to the extent of its consistency with Islamic instructions. Therefore, the actual goal of Islam is to implement itself, not to make people happy. However, it insists that people will be happy with its implementation, and if some of them deviate, they are the ones with a disease in their hearts. According to Hasan Al-Banna, every manifestation of renaissance that contradicts the rules of Islam and conflicts with the provisions of the Qur'an is a corrupt and a failed experiment, from which nations will emerge with great sacrifices to no avail. It is better for nations that want revival to take the shortest path by following the provisions of Islam. ⁽⁵⁸⁴⁾ So what is the criterion for renaissance? It is the application of Islam itself.

The sacred text contains -allegedly- everything, and if it contains many unspecific verses, it also contains definitive verses (however

⁽⁵⁸⁴⁾ Messages of Imam Hasan Al-Banna, our invitation.

jurists and interpreters differed over them). In addition to verses directed to their time, it contains many general verses. Jurisprudential diligence has solved the problem of unspecific and temporary sacred statements. Regarding interim statements, or those relating to a specific situation that has ended, they continue to be used by analogical deduction if the same circumstances are repeated. For example, Umar Ibn Al-Khattab abolished the share of those whose hearts are to be reconciled in violation of an explicit Qur'anic statement, but, as scholars argued, it was not a principled abolition.⁽⁵⁸⁵⁾ Rather, it was done because Islam does not need them anymore, but if the need arises again, it can be re-implemented, according to some opinions.⁽⁵⁸⁶⁾ So the abolition is neither of the statement nor of the ruling in general, rather, it is a rearrangement of priorities.

But the matter is not always straight forward and simple. Many scholars make efforts to show the extent of Islam's benefit to humanity in ways that are commonly acceptable by the general public. That is, it fulfills well-known traditional human ambitions. However, this is done in the manner of theologians, especially the Mu'tazilites, who were trying to prove the validity of Islam using Aristotelian logic, but starting from the assumption of its validity from the beginning, in the context of responding to the criticisms that it faced after the expansion of the Islamic State. Consequently, theologians were keen not to use a purely demonstrative approach, but rather kept in their minds the axiom of the validity of Islam before anything else, and were keen to reach results not contradictory to it. This is what contemporary Islamists do when they try to prove the benefits of Islam to civilization and its compatibility with worldly human aspirations for freedom, a decent

⁽⁵⁸⁵⁾ Gamal Al-Banna, *Can Shari'a be Applied?*

⁽⁵⁸⁶⁾ Al-Shafi'i, *Al-Umm*, the book of zakat, chapter on the department of charity.

life, progress, etc. ⁽⁵⁸⁷⁾ However, they are often frank and direct: Tariq Al-Bishri, for example, stated: *“When we write about the relationship or dialogue between Islam and secularism, we mean by Islam an approach that views Islam as the basis of legitimacy, the standard of judgment, and the framework to which reference is made in social and political systems and patterns of behavior. While secularism - in my opinion - means departing from this and deriving it from sources other than Islam and other religions in establishing systems, forming relationships, and patterns of behavior..”* ⁽⁵⁸⁸⁾ Sayyid Qutb summed up the whole issue in a conclusive statement: *“No doubt Shari'a is best since it comes from God; the laws of His creatures can hardly be compared to the laws given by the Creator. But this point is not the basis of the Islamic call. The basis of the message is that one should accept Shari'a without any question and reject all other laws in any shape or form. This is Islam. There is no other meaning of Islam. One who is attracted to this basic Islam has already resolved this problem; he will not require any persuasion through showing its beauty and superiority. This is one of the realities of the faith.”* ⁽⁵⁸⁹⁾

* Various civilizations have created different value systems, but Islamists, whether ancient or modern, do not think in this way. The issue is not a matter of different perspectives, but rather there is one standard which is Islamic values in particular, and everything else is considered inferior. Accordingly, they harshly criticize modern civilization, accusing it of drowning in enjoyment and sensual pleasure rather than spiritual pleasure, considering them as inferior things; the opposite of the so-called Islamic spirituality. If people are happy with their values which include what is called desire and pleasure, then why is this considered degradation or bankruptcy of modern civilization? Why are they not just values that are different from the values of Islam? This is regardless of the fact that Islam includes material values that are much inferior, by

⁽⁵⁸⁷⁾ Al-Qaradawi's book: "What is Permissible and what is Prohibited in Islam" is an example of these attempts.

⁽⁵⁸⁸⁾ Secular-Islamic Dialogue, p. 8.

⁽⁵⁸⁹⁾ Milestones.

the standard that Islamists sometimes use, than the values of Western modernity, such as the principle of polygamy, the permissibility of intercourse with female slaves, and the permissibility of owning slaves.

* It is noteworthy that Islam consists of sacred texts and individual diligence, but it is often portrayed by its people, especially its contemporaries, as one sacred thing. The opinions of esteemed Companions, the Rightly Guided Caliphs, certain jurists, and hadith narrators have been elevated to the status of sacred ideas. This perception extends to a belief that everything done by Islamists is carried out in the name of God, including the assassination of opponents, targeting civilians, and engaging in various forms of political actions driven by authoritarian, financial, or political motives. Despite verbal disavowal, Sunni Muslims are generally hesitant to criticize figures like Abu Bakr and Umar for any wrongdoing, including the controversial Umari Conditions, and doing so could lead to accusations of heresy and blasphemy. Similarly, questioning the authenticity of books like Sahih Al-Bukhari and, to a lesser extent, Sahih Muslim can also result in similar accusations. In some countries like Egypt, common Muslims use the question “Did we make a mistake in Al-Bukhari?!” to demonstrate that the text is considered sacred. Artists in Sunni-majority countries are prohibited from depicting figures such as Muhammad and other Prophets, individuals promised Paradise, close Companions or members of the Prophet’s family, as such portrayals are deemed sacrilegious by Islamists and governments in the majority of Islamic world. Moreover, over time, with the decline of independent reasoning (ijtihad), various movements have come to regard the teachings and ideas of their leaders as quasi-sacred texts, equating them with the Qur'an itself rather than as interpretations or perspectives within the faith. This approach mirrors the practices of groups like the Kharijites and other sects. This is contrary to teachings of eminent jurists like Malik, and

Shafi'i, who encouraged critical thinking and did not demand blind adherence to their opinions over those of other scholars. However, this critical approach is not commonly followed by Islamists in general. Numerous sacred statements caution against division, discord, and fragmentation within the Muslim community. However, the history of Islam is replete with fighting between different sects and the killing of Muslim dissenters, such as the double plight of the Mu'tazilites; their persecution of their opponents and then vice versa, and the harsh clashes between the Hanbalis and the Ash'arites. This approach is consistent with considering Islam as an absolute standard of values; it is logical that Islam itself should be unified, which is what the vast majority of sects claim to be the Islam, and everything else is blasphemy or heresy.

Even though, it is difficult to criticize the history of Islam in a radical way, especially concerning the history of the Rightly Guided Caliphs and sometimes others as well. This matter often leads to justifying the history of the Ottomans to the extent that the history of Islam has become sacred. Some claim that every page in it is bright white, while the majority believes that the cruel acts it included contradict the ideal image presented by Islamists, as exceptions and departures from true Islam, even though they are prevalent in its history. Scholars justify the wars among the Companions and those promised Paradise against each other by arguing that they are simply the result of differing opinions and efforts, and that they are all righteous. This fanaticism leads each Islamic sect to declare others as disbelievers, such as Sunnis, Shi'ites, and Wahhabis who declare every other sect as disbelieving. Ultimately, Islamic culture has been transformed into something sacred.

*** At present, a number of enlightened Muslims are trying to reconcile their beliefs with the requirements of society by extracting modernity from Islam, even if it means going beyond the text**

without straying from Islam. They consider that Islam itself allows interpretation beyond the literal text and that it is a secular and democratic ideology that respects others and upholds human rights. While this may seem like an attempt to move away from Islamic centralism, it actually involves viewing Islam as encompassing all aspects, including what may be considered Jahiliyyah. The primary objective of these efforts is to challenge al-Hakimiyya and humanize sacred texts by interpreting them in a non-literal manner, keeping them solely for the purpose of theoretical worship. The tremendous efforts made by these diligent scholars oppose Islamic centralism, but at the same time preserve it. Islam, according to this approach, is capable of anything, compatible with any development, and provides everything that the era requires, and what is only required is re-reading it in new ways. But these modernists do not provide any justification for choosing Islam in particular for exegesis and forcibly extracting modernity from it. If modernity already exists, why should it be Islamized?

* The centralism of Islamic thought is blatantly embodied in Islam's position on the issue of Human Rights. So this issue will be given some attention.

After World War II, most member states of the United Nations agreed to issue the "Universal Declaration of Human Rights," which includes general principles acceptable to most peoples, followed by the "The International Covenant on Economic, Social and Cultural Rights," and the "International Covenant on Civil and Political Rights 1966." In the context of the Islamists' attempt to prove that Islam preceded the West in adopting human rights, they cite verses from the Qur'an and hadiths indicating that it honors human beings and considers them equal without mentioning that it did not equate believers with disbelievers. Therefore, they often avoid mentioning equality between humans regardless of their religion. Then some of them tried to engage directly with the

Declaration of Human Rights, to actually prove the humanity of Islam. Here is a look at this attempt.

It goes without saying that “human rights” are not written in human genes, and their content can be modified, depending on the development of human conditions. In all cases, they are principles agreed upon by a section of humanity as a human constitution. It is evident that the idea of establishing a human constitution, according to people’s life interests, contradicts the concept of God’s sovereignty that was previously discussed. Hence the significance of Islamists and their states talking about “human rights in Islam” and the endless attempts to demonstrate that Islam respects human rights. If so, why does it require hundreds of books, pamphlets, and research? Is it not enough for scholars and jurists to declare their acceptance of the Universal Declaration of Human Rights?

The numerous trials of apostates and heretics, confiscation of their books, shedding of their blood, in addition to killing of writers and thinkers from time to time. Examples include the killing of Farag Foda, based on a Fatwa issued by the “Al-Azhar Scholars Front” declaring him a disbeliever which was a green light to kill him at the hands of extremists, besides the execution of Mahmoud Muhammad Taha in Sudan, 80 years old. This leads to a constant questioning of Islam’s stance on human rights. If it preceded the West by centuries in its recognition of freedom, fraternity and equality, then why do it is still needed to discuss the issue of Islam and human rights? Why does doubt still persist?! Why do the police still protect Islam in Islamic countries?! Why do jurists and scholars still incite states and security services against secularists and atheists? Unless the concept of human rights itself is different between Islam and others. Indeed it is.

The concept of al-Hakimiyya is strongly emphasized in the topic of human rights, derived directly from the idea of making humans the vicegerent of God on Earth. This is evident in the efforts made to prove the existence of human rights in Islam or in what is known

as Shari'a. The so-called “Islamic Declaration of Human Rights” was issued in 1981, stating that it is derived from Shari'a law. Although the idea of human rights is to establish a global constitution among people, or to establish rights for people toward each other, Islamists insist on deriving them from Shari'a. If this is the case, they should have courageously declared their rejection of the Universal Declaration, not claiming the precedence of Islam in this field, and attempting to confuse the issue, as many of them do. The comparison between the title “Universal Declaration” and the “Islamic Declaration” immediately raise the issue of Islamic centralism. While secular countries tried to formulate universal and humanitarian principles for human rights agreed upon by humans in general, Islamic countries issued an Islamic statement, not a humanitarian one, for human rights, as if they were replacing the world with Islam, or as if Islam is the world.

In deed, there are multiple Islamic proposals on the issue. The simplest and most direct of these is the proposal that Islam recognized human rights fourteen centuries before the Universal Declaration, and that human rights in Islam are much more comprehensive than what the United Nations has decided. It seems, or is being suggested, that Islam has approved the same thing as the United Nations, or even more. Yusuf Al-Qaradawi simply stated that *“Islam was concerned with human rights fourteen centuries ago, for every human being of any race, religion or region, based on its philosophy of honoring the human being as a human being.”* ⁽⁵⁹⁰⁾ He also said, *“Muslims are the ones who taught the West about human rights, and no neutral and honest researcher can deny this. Defending human rights is indeed an obligation for Muslims, and those who fail to do so should be held accountable.”* ⁽⁵⁹¹⁾ Many people still repeat this from time to time. However, this proposal does not hold up under even

⁽⁵⁹⁰⁾ Quoted from Mansour Al-Jamri, Authentication of the Islamic Proposition.

⁽⁵⁹¹⁾ Friday sermon on November 18, 2005, entitled: Arabs are responsible for the loss of their rights.

the slightest comparison between the jurisprudence of the People of the Book and other disbelievers in Islam, the United Nations declaration, and what human rights organizations are calling for. Therefore, it has become necessary to present the matter in a different way.

Some of their writers declare that there are major fundamental differences between human rights in Islam and in the West. However, all of them maintained the immeasurable superiority of the former over the latter. Therefore, there is more than one human rights system. The most prominent characteristic of the Islamic system is that the human himself has no role in determining his rights. Rather, a force outside of space and time determines it for him and binds him to it. In reality, as Muhammad Emara mentioned, and as most of his companions consider them, they are not just rights, but also duties, which a person has no right to abandon, and necessities without which religion cannot exist. He further stated that the health of bodies in Islam takes precedence over the health of religions. Hence, humanitarian necessities permit religious prohibitions.⁽⁵⁹²⁾ Muhammad Al-Ghazali described them as more than that; they are “*binding by virtue of their divine source,*”⁽⁵⁹³⁾ that is, tasks carried out by man to achieve the purpose of his creation as the vicegerent of God on earth, and thus devoting himself to worshipping God; submit to his will; absolute obedience to Him, which is piety. In almost the same sense, Abu Al-Ala Maududi described it as an essential part of the Islamic faith, and that every Muslim must accept, understand, and commit himself to them.⁽⁵⁹⁴⁾ Thus, human rights are treated as obligations before anything else, and a person has no rights except within the limits of achieving his mission on earth; worship; submission to

⁽⁵⁹²⁾ Man and Human Rights, World of Knowledge Book Series, No. 89, p. 15.

⁽⁵⁹³⁾ Mansour Al-Jamri, Op. cit.

⁽⁵⁹⁴⁾ Human Rights in Islam.

God; that is, from a practical standpoint, applying Islam. The definition of Right in general among Islamists carries this meaning. A person has no right outside what is determined by Shari'a, according to various definitions of the right, which is what contemporary Islamists have addressed while the ancient jurists did not discuss at all.

Mustafa Malas, the Lebanese researcher, summarized the Right as follows: ⁽⁵⁹⁵⁾

* According to Wahba Al-Zuhayli's definition, it is a ruling that is legally established.

* According to Ali Al-Khafif, it is a legally entitled interest.

* According to Muhammad Yusuf Musa, a fixed interest for the individual, or society, or both, decided by the wise Lawgiver.

* According to Fathi Al-Darini, it is a specialization in which Shari'a grants authority to someone to do something, or requires someone else to perform an action, in order to achieve a specific benefit or fulfill a certain need.

* According to Mustafa Al-Zarqa, it is a specialization by which Shari'a establishes authority or assignment.

(Emphasis added).

It is clear from all these definitions that the right in general is linked to Shari'a, and therefore, humans do not determine rights for themselves. There is no natural right or human authority to determine rights. Besides, the idea of al-Hakimiyya is completely permeated in the Islamic definitions presented for the word right. Moreover, an Islamic writer explicitly affirmed that one of the characteristics, features, and advantages of human rights in Islam

⁽⁵⁹⁵⁾ Quoted from: Mustafa Malas (Lebanese lawyer and researcher), Human Rights and the Role of the State.

is that governance belongs to God.⁽⁵⁹⁶⁾ The only right for a human being is to submit to the divine will, thus negating the quality of right and turns it into an obligation or a duty. The opposite is found in non-Islamic definitions of right. Its source is a group or some human institution, even if it is considered a natural right, derived from nature in the doctrine of some schools. It is the exact opposite of al-Hakimiyya; explicit Jahiliyyah, according to Islam.

One of the settled matters in Islam is that submission to its principles is not only an implementation of the divine will, but also brings happiness to humans and achieves their interests in this world and the hereafter. There is a legal rule stating that behind every legal ruling there is an interest, which is a rule based on the sacred statement: **God desires ease and does not desire hardship for you (Surah 2: 185) - God does not intend to burden you, but He intends to purify you, and to complete His blessing upon you (Surah 5: 6) - There is life for you in retaliation, O people of understanding (Surah 2: 179).**

Although the interest and happiness of human beings are among the goals of Islam, according to the claims of its thinkers, it does not allow people to determine what makes them happy and achieves their interests, as if they should feel happy just by practicing Islam. Because it is the religion of nature, and if they do not feel it, there will be a disease in their hearts, making them deserve misery.⁽⁵⁹⁷⁾

⁽⁵⁹⁶⁾ Aladdin Zaatari, Islam and Human Rights, lecture at the Iranian Cultural Chancellery in Damascus, 10/22/2004.

⁽⁵⁹⁷⁾ Abd Al-Rahman Ibn Naser Al-Sa'di, one of the Saudi scholars, discussed the tools for achieving happiness as he sees them from an Islamic point of view in his book "Useful Means for a Happy Life." He stated that "*happiness is divided into two parts: temporary worldly happiness limited to a short, variable lifespan, and permanent happiness in the afterlife with no interruption or limits. Both of them are inseparable and connected to each other. The happiness of this world is linked to the happiness of the hereafter, and a completely happy life in this world and the hereafter is conditioned on the pleasure of God for the pious believers.*" It is as if happiness is an objective state, not just a subjective feeling.

Islamists talk about the superiority of Islam over modern civilization in the field of human rights, presenting various arguments that never include the content of these rights but rather their divine source. According to this perspective, every human being has inherent values and standards, and the historical conflict between prophethood and tyranny is about the source of receiving values, abrogating human divinity, and emphasizing monotheism. ⁽⁵⁹⁸⁾ In reality, Islam does not grant humans more freedoms or greater equality than what is specified in the Universal Declaration of Human Rights. Therefore, its theorists often emphasize its superiority based on its divine source. Attempts to demonstrate the superiority of Islamic content fail to convince the people that rights in Islam are superior. That is why Islamists focus on the source and eternity of human rights in Islam and criticize the “Western” perception of them, highlighting the crimes committed by Western countries against humanity. This confusion between principles and history overlooks the fact that principles were established to refine the existing conflict relations between states and individuals and the authoritarianism of rulers. Some Islamists argue that the Western perception and theorization of human rights pose a threat to human civilization. When individuals determine their rights based on nature, disputes are often resolved through physical force, which can undermine the rights of the weak. Conversely, perceiving human rights as a divine gift makes them inherently determined by a higher power and not subject to material force. *“As for the effects that result from conceptualizing human rights as a divine gift, it makes rights divinely determined and not subject to material power. Therefore, the right of peoples to remove tyranny and political injustice is an inalienable right because it is based on the inadmissibility of slavery to anyone other than God, or submission to anything other than His law, and the arbitration of conflicting interests to the fixed reference in this regard from the provisions of Islamic law,*

⁽⁵⁹⁸⁾ Ahmad Al-Raysouni - Muhammad Al-Zuhail - Muhammad Uthman Shabir, Human Rights are the Axis of the Objectives of Shari'a.

which does not change according to different rulers, times or places.” ⁽⁵⁹⁹⁾ It is also argued that when human rights values, standards, and evaluation scales are legislated from a source outside of humans; an absolutely perfect and just God, people receive them with contentment due to their sense of equality, lack of discrimination, and justice in enforcing them. These values, derived from revelation, are considered infallible and possess the characteristic of immortality. On the other hand, when humans determine human rights, it is not guaranteed to be in a neutral and fair manner. ⁽⁶⁰⁰⁾ Some argue that deriving human rights from legislative institutions or rulers makes them subject to violation, unlike if they were granted by the Creator, which no creature can take away. ⁽⁶⁰¹⁾ This is pretended despite the fact that human rights have been violated for centuries. These issues raise questions about the existence of God and heavenly messages, which most of humanity denies, instead of focusing on a practical and useful dialogue about human rights that all humanity can agree on.

Does merely considering the source of rights as divine ensure them as if God governs society Himself? And does this not prevent the use of force and violation of the law, assuming that it is suitable for the interests of the people? Statements, laws, and decisions require material force for implementation, even if they have a divine source. Rather, the mere fact that rights are considered divinely sourced and immutable in content is viewed as a guarantee of their content itself, in terms of the happiness they bring to all human beings, Muslims, and infidels.

What is considered evidence of the superiority of Islam in the field of human rights is sometimes added. It is that these principles

⁽⁵⁹⁹⁾ Muhammad Ahmad Mufti & Sami Saleh Al-Wakil, *Human Rights in the Islamic Perception*.

⁽⁶⁰⁰⁾ Ahmad Al-Raysouni et al, *Op. cit.*

⁽⁶⁰¹⁾ Al-Maududi, *Op. cit.*

were never implemented except under the Islamic State, where justice, equality, and freedom prevailed, as many supporters of Islam claim,⁽⁶⁰²⁾ without any evidence.

In fact, Islamic culture does not include many of the principles of the Universal Declaration of December 10, 1948, regarding various freedoms. All that Islamists say in this regard is that Islam is a religion of freedom and equality, according to famous statements such as: **There is no compulsion in religion - Whoever wills—let him believe and whoever wills let him disbelieve.** In addition, repeated examples are given from the history of some caliphs. Among them, the incident of Umar Ibn Al-Khattab flogging Ibn Amr Ibn Al-'as, and the dispute that arose between Ali Ibn Abu Talib and a Jew over an armor that the former owned, etc. Thus, they ignore that there are many counter-examples, as reviewed in detail in this book, as well as many examples from history opposing the few examples that are often used.

Well, consider that Islam preceded the world in approving the principles of freedom and equality. This is amazing; indeed, let one even turn a blind eye to what happened in history: killing of apostates and heretics, capturing of women of fighters, enslavement of war prisoners, and killing many of them, and the burning of even the most important house of worship in Islam at the hands of the Umayyad Muslims themselves. Come on, then, O Islamic jurists and thinkers accept the human right to choose their religion and change it whenever they want, and their right to express their opinion on everything, including the religious texts that are sacred to you and not the same for all humans. Come on; accept equality between Muslims and disbelievers in blood money and retaliation, and equal rights for everyone to hold positions, including the presidency of states and armies, etc. Come on; abolish the official

⁽⁶⁰²⁾ Refer, for example, to Mahmoud Ibn Al-Mukhtar Al-Shanqiti's work "Human Rights between Shari'a and Law."

religion of the state, and unleash the freedom of marriage between people regardless of their religion. That is, allowing marriage between Muslims, males and females, and others, whether from the People of the Book or other disbelievers. Call for the abolition of laws that punish those who break the fast in public during Ramadan in certain countries. Give the disbelievers the freedom to build places of worship similar to Muslims in Islamic countries. Can you do this? Can you claim that your principles equate Muslims with disbelievers in everything, who constitute most of the earth's population?

Of course not, because this simply contradicts Islamic law, as understood by Muslims; elites, ordinary, extremists and moderates.

So as not to be accused of exaggeration and hatred toward Islam, let one see how Islamic thought rejects many principles of the Universal Declaration:

The first attempts to codify Islamic principles for human rights appeared through the efforts of the Muslim Brotherhood in Egypt in 1952, in the form of a draft Islamic constitution for the state. Then Al-Azhar issued a draft Islamic constitution in 1978. In 1979 the Muslim World League project was released. After that, Khomeini's government issued an Islamic constitution in Iran. Among the important Milestones were the Universal Islamic Declaration of Human Rights, issued by the European Islamic Council in London in 1981, followed by a second declaration in 1982, and a draft Islamic constitution in 1983. Then the Cairo Declaration on Human Rights in Islam in August 1990, issued by the Council of Foreign Ministers of Islamic Countries, within the framework of the Organization of the Islamic Conference.

The prevailing stance of Islam on human rights will be addressed, not for the purpose of criticizing it as a whole, but rather to reveal its centralist tendency, which was strongly embodied when dealing with this issue.

The highest point reached by Islamists in their stance on human rights was what was proposed in the Islamic Declaration of Human Rights, then the Cairo Declaration of Human Rights in Islam. Several observations will be provided (Emphasis added in all quotes):

* It is supposed, according to the title (of the Universal Islamic Declaration), that it includes principles for the rights of all human beings. However, the declaration begins with a title that states: This is a declaration for mankind a guidance and instruction to those who fear God.

So the vast majority of people are excluded; disbelievers in Islamic conception, who do not have these declared rights. As for the Cairo Declaration, which is the final version of the first declaration; it began with a more centralist beginning, deciding that the Islamic nation “God has made the best nation.”

* It was stated in the introduction to the declaration: Believing that fundamental rights and public freedoms in Islam are part of the religion of Muslims, no one can fundamentally disable them completely, partially, violate, or ignore them. They are divine mandatory provisions that Allah revealed in His books, sent by the seal of His messengers, and fulfilled by what the heavenly messages came with. Their care became worship; neglecting or turning away from them is considered a sin in religion. Every individual is responsible for them alone, and the nation is responsible collectively.

* It was stated in the first article: “The correct doctrine is the guarantee for the growth of this dignity on the path to human integration.” The “correct doctrine” according to the authors of the declaration is nothing but Islam.

All creation is God’s children, and the most beloved of them to Him is the most beneficial to His children, and that none of them has superiority over the other except through piety and good deeds.

The insistence that humans are distinguished by “piety and good deeds,” means that Muslims are the best. Good deeds in Islamic thought are working according to Islamic law, and piety is obedience to God; implementing His instructions, as stated in Islam.

* In Article 2: Preserving the continuation of human life as long as God wills is a legal duty. Once again, the declaration is directed entirely to Muslims, as the expression “legal” means religious.

* In Article 2: Life is a gift from God and is guaranteed to every human being. Individuals, societies and countries must protect this right from any attack. It is not permissible to take a life without a legitimate requirement.

* In Article 7: Parents and those who govern them have the right to choose the type of education they want for their children, while their interests and future must be taken into account in light of moral values and Shari'a rulings.

* In Article 9: Every human being has the right to the various institutions of education and guidance, including the family, the school, the media, and others, to work on educating the human being religiously and worldly in an integrated, balanced education that develops his personality and strengthens his faith in God and his respect for rights and duties and their protection.

* Article 10: Islam is the religion of nature.

Let one remember that this is a declaration of human rights; for both disbelievers and Muslims.

* Article 11: Parents have rights over their children, and relatives have rights over their relatives in accordance with the provisions of Shari'a.

* Article 12: Every human being has the right, within the framework of Shari'a, to freedom of movement and to choose his place of residence inside or outside his country. If he is persecuted,

he has the right to seek refuge in another country, and the country in which he has taken refuge must provide him with protection until he reaches safety, unless the reason for asylum is the commission of a crime in the eyes of Shari'a.

* Article 16: Every person has the right to benefit from the fruits of his scientific, literary, artistic, or technical production. He has the right to protect his moral and financial interests, provided that this production does not conflict with the provisions of Shari'a.

* In Article 19: There is no crime or punishment except in accordance with the provisions of Shari'a.

* Article 22: Every person has the right to freely express his opinion in a way that does not conflict with Shari'a principles – Every human being has the right to call to goodness, enjoin good and forbid evil in accordance with the controls of Islamic Shari'a.

* Article 24: All rights and freedoms stipulated in this Declaration are subject to the provisions of Islamic Shari'a.

* Article 25: Islamic Shari'a is the sole reference for interpreting or clarifying any article of this document.

It is evident from the above that human rights in the aforementioned declaration are rights to become a Muslim, no more, no less. All rights are linked to Islamic law, as if all people are Muslims, or believe that Islam is the Truth. Where are the rights of non-Muslims in this Alleged Universal Declaration? Or where are human rights in general?

The Universal Declaration of Human Rights stipulated what the Islamic Declaration could not come close to:

* Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

This contradicts the provisions of Islam regarding flogging, stoning, amputation of hands and feet, and crucifixion, which are

cruel, torturous, and degrading treatment, according to contemporary human customs.

*** Men and women of full age, without any limitation due to race, nationality, or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage, and at its dissolution (Article 16).**

*** Article 18: Everyone has the right to the freedom of thought, conscience, and religion. This right includes the freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance.**

*** Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive, and impart information and ideas through any media and regardless of frontiers. This is what was approved by the Islamic Declaration, but “in accordance with the controls of Islamic Shari'a,” “in a way that does not conflict with Shari'a principles.” That is, he has no right to criticize Islam or call for thoughts contradictory to it.**

*** This is translated from the Arabic copy while the English copy used the term Law instead of Shari'a.**

However, the Islamic Declaration stipulated provisions that are not included in the Universal Declaration, including some that only concern Muslims, and cannot be considered human rights in general, such as the rights of God over man, the right to enjoin good and forbid evil, and the right to call people to God, in addition to other “rights” stipulated in Islamic law, including rights for the neighbor, the fetus, the body and the dead.

The two declarations differ fundamentally in their logic and reference, but the issue is addressed here within the limits of the topic, Islam’s relationship with others.

The Islamic Declaration is presented to the general public, as it states in its introduction: This is a declaration for mankind, a guidance and instruction to those who fear God. It presents a program for “guidance,” rather than human rights. The summary of the declaration aims to impose Islam as a system of life on the world. If one imagines that the representatives of Islamic governments and the authors of the Declaration met with representatives of other peoples to discuss the Islamic Declaration, then according to their declaration, the dialogue would be merely an Islamic call by Muslims to the disbelievers, not a dialogue about human rights. More precisely, the Islamic Declaration insists on applying Shari'a law to the world. This is because human rights in Islam, as presented by most of its scholars, are religious obligations, including Islamic restrictions on the freedoms of disbelievers, which were previously addressed in detail. Freedom within the framework of Shari'a law means, among other things, things such as killing someone who insults or criticizes the Messenger and Islam, the disbelievers “enjoying” the protection of Muslims in exchange for payment of tribute. There are also enjoying security for specific periods, after which Islamic invasion to make the word of God supreme becomes obligatory, in addition to multiple restrictions on the marriage of disbelievers to Muslims, etc.

Despite all this, most Islamists insist that Islam preceded modern civilization in establishing the principles of human rights. One of the important books, by virtue of its author's position in the largest Islamic institution in the world, is the book, Letters to the Western Mind,⁽⁶⁰³⁾ which compares the Universal Declaration with the principles of Islam, ignoring the important differences, and claiming the primacy of Islam:

⁽⁶⁰³⁾ Written by Abdel Sabour Marzouk, Secretary-General of the Supreme Council for Islamic Affairs, Cairo, Member of the Founding Council of the Muslim World League, Mecca.

In his commentary on the preamble of the Universal Declaration of Human Rights, he stated: *“This, in its entirety, is nothing but a belated repetition of what Islam has long upheld in honoring mankind, in accordance with the Almighty’s saying: We have honored the children of Adam. Islam goes beyond the universal declaration by elevating man’s status above other creatures, appointing him as a vicegerent on earth, as stated in the Almighty’s saying: **When your Lord said to the angels, indeed, I will create a vicegerent on earth.**”* Despite this unseen honor, the writer overlooks the fact that Islam, in its supposed honoring of man, has historically sanctioned severe procedures and punishments, such as flogging, stoning, crucifixion, amputation of limbs, exile, and coercion of apostates and others to repent. The government punishes those who abandon prayer or consume alcohol, among other offenses. These punishments have been surpassed by modern civilization. One may question: Does this honor extend to disbelievers who are considered part of Satan’s party? Or does Islam curse and threaten them with torment in this world and the hereafter?

It seems that the issue of Islam’s honoring of humans is of great importance to Islamists, and they find in it a good material for displaying their culture in a humane image. Therefore, they often refer to this honor, presenting it as if it is an achievement that had never happened in human history before. Fahmy Huwaidi claimed that man is considered a sacred creature in Islam: *“That being whom God honored and breathed His Spirit into, the angels prostrated to Him, and the universe was subjugated for His sake. But it remains relative holiness, and depends on a condition: faith in God and good words and deeds.”* ⁽⁶⁰⁴⁾ Islamists ignore that since their evolution, humans have behaved as if the entire universe belongs to them, and have given themselves the right to dispose of the universe as they wish. Indeed, all living creatures act in the same way, without Qur'anic verses or otherwise.

Article 2 of the Universal Declaration:

⁽⁶⁰⁴⁾ The Qur'an and Sultan - Contemporary Islamic Concerns, chapter one.

The article discusses the importance of ensuring that everyone is entitled to all the rights and freedoms outlined in the Declaration without any discrimination based on factors such as race, color, sex, language, religion, political opinion, national or social origin, property, birth, political, jurisdictional, or international status of the country or territory to which they belong, whether it is independent, under trusteeship, non-self-governing, or subject to any other limitation of sovereignty.

What Islam brought 14 centuries ago:

What this article of the Universal Declaration emphasizes non-discrimination among human beings based on sex, color, wealth, social status, or other factors, a principle that Islam introduced by Islam fourteen centuries ago, by establishing the principle of complete equality among all people based on natural equality in the origin of creation and genesis.

The author did not mention the word “religion.”

After elaborating on the constructive speech about the right to freedom in Islam, he stated:

“In order for Islam to guarantee man his right to freedom and to have permanence and stability, it has liberated him from the two fears that cancel and eliminate freedom: fear for life and fear for livelihood. Islam has placed them in the hands of God, Blessed and Most High.”

Thus Islam guaranteed freedom with a completely unseen guarantee.

Article Sixteen of the Universal Declaration states: Men and women of full age, without any limitation due to race, nationality or **religion**, have the right to marry and to found a family. They are entitled to equal rights during marriage and at its dissolution.

What Islam brought about 14 centuries ago:

“Marriage in Islam is not just a right, it is an obligation commanded by Islam.”

The writer also neglects the topic of religion, as if it had not been mentioned. The Islamic Declaration avoided recognizing the freedom to marry regardless of gender and religion because it is against Shari'a law. He could have agreed to it on the basis that it includes the right of Muslims to marry, according to their Shari'a law, but he wanted not to grant the same right to disbelievers, but rather forced them to marry, according to Islamic Shari'a.

Then he explicitly rejects the human right to change their religion, according to the Universal Declaration: *“We do not accept the principle of changing religion if its holder declares it openly because it will be a seduction that harms the Muslim community.”* This is justified by claiming that *“religion is a covenant and agreement with God that a person does not make based on their personal desires,”* *“and the covenant with God does not allow for change or alteration.”* This is despite the persistent assertion that Islam gives people freedom of belief. This rejection arises because freedom of belief contradicts the principle of killing or pushing an apostate to repent, and with the Umayyad Conditions of the Dhimma contract, which Islamists boast about as a contract that achieves unprecedented justice. ⁽⁶⁰⁵⁾ However, if the concept of seduction is accepted, it will be found that Islam seeks to seduce disbelievers while preventing the seduction of Muslims, thus not achieving the alleged equality. As for extremists, they do not hesitate much or little; God did not grant humans the right to disbelief but took a covenant from them while they were in the loins of their fathers. And if He said, **there is no compulsion in religion;** this does not mean the right to disbelief.

⁽⁶⁰⁵⁾ An Islamic scholar claims that Islam grants Muslims rights that are superior to those of disbelievers, just as it grants disbelievers rights that are superior to Muslims, including the right to change their religion, while the Muslim does not have the same right. Marwan Ibrahim Al-Qaisi, *Encyclopedia of Human Rights in Islam*, part one, p. 40.

The fallacy is quite clear. These rules protect Islam from other faiths and prevent their spread at its expense but not the opposite.

So if the covenant is with Allah, why does authority intervene to enforce the continuation of this covenant? Is it not logical to leave the matter between the individual and Allah? Why does belief and thought need police protection?

Article 21 states: Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

What did Islam bring 14 centuries ago?

*“In principle, Islam does not disagree with the recognition of this right for humans, as long as humans are responsible for the construction of the earth and not corrupting it in front of God. As vicegerents of God on earth to empower His words, they must have the right to participate in the general administration of their country in return for these responsibilities. Islam is not concerned with affirming the right, but rather emphasizes the necessity of taking it as a duty that must be paid attention to and taken care of so that attention expands to include all Muslims everywhere in the world. In this regard, the Messenger says: *Whoever does not care about the affairs of Muslims is not one of them.*”*

Thus, the limits of this right expand to include all Muslims, not just the countries in which they are natives or residents. The status of this right has also been strengthened, becoming a duty, as the previous hadith indicated. This is what gives the human personality (Islamic here) depth, breadth, and a proper sense of what it means to be a nation, or the meaning of humanity, which drives the motives of caring for it, ensuring its safety from corruption and protecting it from corrupting, and realizing man’s mission on earth. This is the exact meaning of humanity that is free from selfishness and a narrow sense of self and life. All these meanings are lacking in Article 21 of the Universal Declaration of Human Rights and are abundant in Islam.”

The precise meaning of humanity for Muslims is to participate in the governance of their country and other Islamic countries. However, the writer claims that the Universal Declaration has missed this precise meaning of humanity, forgetting that humans are not only Muslims and that Islamic countries have disbelievers. So where is the participation of disbelievers? If the humanitarian tendency is deeply rooted in Islam, why not talk about a global

government chosen by all humans freely, as communism called for, for example? Would this not achieve a more complete and “humanitarian” equality?

Under the title: The experience of brotherhood in Islam, the writer stated: *“In this aspect, Islam has a unique historical experience, which no experience in the history of mankind has preceded or will ever be followed by. It is the experience of brotherhood.”* Then he recounts the talk about brotherhood between the immigrants and the Ansar in Medina after the migration of Muhammad and his companions. The writer, as is understood from the title, means the slogan of Fraternity raised by the French Revolution, and ignores the essential difference. The French Revolution and all the principles of human rights called for brotherhood between all human beings, regardless of color, gender and creed, but Islam calls for brotherhood between Muslims only. No scholar or influential jurist imagined that brotherhood would be achieved between Muslims and disbelievers.

* The repetitive speech about what Islamists consider a source of pride, about the fact that human rights in Islam are obligations and not just rights. This leads once again to the same strategic traditional Islamic goal, which is to impose, as a system of life, an obligation on all human beings; Muslims and disbelievers. This exactly means denying the idea of human rights itself. The goal is no longer rights agreed upon by humans, but rather adherence to Islamic law. This, of course, includes denying people’s right to accept or reject this Shari’a, as is clear in the title and statements of the aforementioned “Islamic Declaration.” So the Islamic goal did not change with the attempts of Islamists to present their ideas in a democratic and humanitarian form.

Even the right to life is referred to Shari'a. According to the Islamic declaration: In particular no one shall be exposed to injury or death, except under the authority of Shari'a*. Islamists often make extensive statements when discussing the right to life in Islam, portraying the matter as if Islam created rights that humanity had never known before. Al-Maududi claimed, for example, that the right to life for human beings was only granted by Islam, ⁽⁶⁰⁶⁾ conveniently forgetting that a Muslim's right to life in Islam exceeds that of a disbeliever: Killing a disbeliever who has apostatized from Islam, and wasting the blood of a critic of Islam, or one who cursed the Messenger under the pretext that he is a disbeliever or a heretic. These are actually considered as "crimes" of thought. ⁽⁶⁰⁷⁾ In addition to the wasting of the blood of the people of Dhimmah if they exercise their rights, which was implicitly decided for them by the Universal Declaration, in violating the Umary Conditions and other things, and the possibility of killing a disbeliever war captive. They also conveniently forget that Islam adopts the death penalty, which most civilized nations have abolished and replaced with long or life imprisonment, as less cruel punishment, but it preserves life.

* In the original text in Arabic it is written Shari'a but in the English copy it is written Law.

In fact, the Islamic Declaration in its two editions (1981 and 1990) did not go beyond traditional Islamic jurisprudence, except in

⁽⁶⁰⁶⁾ Human Rights in Islam.

⁽⁶⁰⁷⁾ One Islamic writer tried to demonstrate Islam's acknowledgment of man's right to life according to hadiths: If the people of heaven and the people of earth shared the blood of a believer, God would throw them into Hell, narrated by Al-Tirmidhi. The disappearance of this world is easier for God than the killing of a Muslim, narrated by Al-Tirmidhi.

The writer did not notice that these hadiths talk about the life of a Muslim not the life of a human in general.

Source: Human Rights between Islam and the Universal Declaration of Human Rights. Prepared by Muhammad Salim Hasan, May 1, 2005 (Emphasis added).

using contemporary language and raising slogans in a way that contradicts its content. It linked everything that it calls human rights to Islamic law, without specifying what rights this law allows. There is no Islamic legislation that goes beyond what jurisprudence has provided for many centuries as has been reviewed in detail regarding the relationship between Islam and others. Besides, what Islamic law states is not definite at all. Islamic jurists and intellectuals differed in the interpretation of the sacred text, and thus in the formulation of Shari'a law, which was presented in dozens, or perhaps hundreds, of different editions. This is an example: on the issue of cutting off the hand of a thief, which is one of the legal rulings clearly stated in the Qur'an, jurists differed about the definition of theft, determining the theft in which the punishment of cutting off applies, then defining the hand and its limits (does it end at the fingers, at the wrist, the elbow or the armpit?). They also differed about determining what is meant by cutting off: is it injury or amputation, the minimum value stolen to apply the penalty (three, five, ten dirhams, a quarter of a dinar, or a full dinar). Add the order of cutting; the right or the left hand, and what must be done in cases of repeated theft; cutting off the other hand, and is a leg cut off for the third or fourth time? There is almost no issue in Shari'a law that does not have this degree of disagreement. It is certain that if Islamists were to present an Islamic social project from their point of view, deriving it from Shari'a, hundreds of different programs would emerge, some of which would be contradictory to the other. What is actually happening now is that the various Islamic currents are exchanging accusations of not understanding Shari'a law, being spineless, and sometimes blasphemy. This shows that the constant reference to Shari'a is simply a process of avoiding confrontation and taking a specific position on the issue of human rights.

There is no doubt that Islam has recognized equal rights for Muslims, regardless of the discrimination between men and women.

However, it has not established rights for the disbeliever equal to the rights of the Muslim, whether in choosing and re-choosing his faith, his right to participate in government, and his freedom to express his opinion, especially in matters of faith. It did not equate Muslims with disbelievers in retaliation, testimony in courts, and marriage, as was previously reviewed in detail.

In fact, most contemporary Islamists are striving to establish an intellectual system that is contrary to modern culture. They do not make a real effort to build a more open and humane culture, resorting to demagoguery and using verses of the Qur'an to counter accusations of hating others, instead of declaring actual positions that sympathize with humanity. Therefore, Muslim intellectuals are absent from the struggle movements with humanitarian goals, offering the magic solution from their point of view to all the world's problems: Islam, calling on others to convert instead of sharing their concerns. Whenever someone wants to beautify their thought, they claim that what other Islamists who reject equality between humans say or do are not part of Islam, resorting to sacred texts without actually declaring their belief in equality. There is no doubt that there are very limited exceptions, which do not exceed a few individuals.

Chapter Eleven: Double Standard

Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?

Gospel of Matthew

Because Islam is the absolute standard of values and thought, as its source is divine, calls for it almost always begin by trying to prove the divine source of the sacred texts. Those who believe in this must accept all the content of the text, even if it contradicts their thinking; there is no ijtiḥād in a statement.

Muhammad himself began his mission by asking Arabs to believe in the oneness of God and that he is His Messenger, even before presenting more than a few verses from the Qur'an. What is required is recognition of the oneness of God, the message of Muhammad, that sovereignty belongs to God alone, and that man does not have the right to legislate for himself and determine how to face this life. Then the content of the Islamic advocacy comes, including legislation and rulings. Therefore, the dispute between Muslims and disbelievers in the time of Muhammad was not about the existence of God, but about his Prophethood, therefore about the reference of what he came with for ruling, in terms of whether it is a divine reference that must be followed, or a human one of his own making. So, the dispute was between al-Hakimiyya and al-Jahiliyyah. Since Muhammad, the Islamic advocacy has followed the same pattern. The beginning for a person is to be convinced that the Muhammadan message is divine, and that people must act on it, then he looks at the content itself, which cannot be challenged after believing in its divine source. Proving the truth of this source, it is sufficient to receive a few verses indicating the linguistic miraculousness, and in the current era scientific miraculousness is added. Besides, emphasizing the morals of the Prophet who cannot lie because he was known for his honesty and trustworthiness among his people. Sayyed Qutb calls this approach to advocacy “*a practical method for human life, not a mere theory that it wishes to present.*” The Islamic approach is characterized by “*serious realism*” and “*practical movement,*” that is continuous. He adds a fourth

characteristic, which is “a clear legal framework governing relations between Muslim community and other societies.”⁽⁶⁰⁸⁾

This cycle ends with a special way of evaluating others. The other is inferior, even if he has “noble” principles and behaviors, and Islam is superior, even if it contains principles and behaviors that are unpalatable to most people. The common contents of the two parties have entirely different significance. The same principle or the same behavior does not enjoy the same esteem or condemnation. What matters is the starting point and the goal. There is Divine and Mundane, God’s sovereignty and pre-Islamic ignorance. This leads to a double standard in the judgment of events of history and different societies.

This double standard is exemplified in a number of ways:

First: Regarding Belief:

People differ but all are equal in believing, either in the validity of their point of view, or at least in its legitimacy. Some view others as having a different vision. However, most Islamists consider those with other ideas to be of a lower rank, stupid, deviant, ignorant, etc. The Islamic view of opponents is characterized by fanaticism; the other is a disbeliever, therefore, not just a violator of Islam, but an enemy. Rather he is evil even if he does what is good for others, because he does not fear God, but denies Him: **when it is said to them, do not make trouble on earth, they say, we are only reformers. In fact, they are who make mischief, but they are not aware** (Surah 2: 11-12). In Islamic jurisprudence, disbelief is not something legitimate or a right. It is an aggression against God and a betrayal of the covenant taken from humans while they were in the loins of their fathers. Therefore, He threatened them with eternal torment and called for fighting against them to impose

⁽⁶⁰⁸⁾ In the Shade of the Qur'an, surah 8.

Islamic law, without directly forcing anyone to believe, with the multiple forms of discrimination that mentioned previously.

Islam, as mentioned before, considers the predecessor divine religions as its previous versions, and not simply different religions. Because they are really different, Islam deems that they were similar to it but their holders distorted their content. Some preachers have been making strenuous efforts to prove that this distortion has occurred (Ahmad Deedat, for example). The double standard is clearly evident here: The word of God has been distorted before, but in the latest version; the Qur'an, it is preserved forever. Although it has not been proven with physical evidence that any other heavenly book was distorted, Muslims are confident that this occurred. While the process of collecting the Qur'an was marred by controversies, disagreements, burning of different copies to standardize the Qur'an, differences in readings, etc., contemporary Sunnis at least do not doubt that the Qur'an was not distorted. Really, there is no reasonable justification for God allowing His holy words to be distorted before while He preserved the Qur'an itself from distortion. The Islamists find no support for them except verses from the Qur'an itself that speak of the distortion of the Torah and the Gospel, and others in which God pledges to preserve the Qur'an: **Surely We revealed the message, and We will surely preserve it** (Surah 15: 9), which means explaining water with water. Rarely some scholars resorted to prove that it was not distorted by proof and analysis of facts. Interpreters have differed; some of them, such as Al-Nasafi, considered that what is meant by distortion is the interpretation in the sense of something other than what is intended, that is, distorting the meaning. Others, such as Al-Tabari, believed that what is intended is distortion of the statements, and others considered that it includes both, such as Ibn Katheer.

* Islam completely rejects criticism, and Islamists consider it insulting to the religion, God, and the Prophet. In Islamic states,

those who criticize Islam are punished, and non-believers are not allowed to express their beliefs as it involves criticism of Islam. On the other hand, Muslims are encouraged to criticize or “curse” other beliefs while promoting Islam. Advocates of Islam react aggressively to articles or books that criticize Islam, yet they freely insult others with harsh words. This behavior is common in Islamic countries through publications and sermons. For example, Christians are being cursed in Friday sermons in Egypt, especially in the neighborhoods where they are most present, and are supplicated against to make their children orphans, and to make their women and their money spoils for Islam and Muslims. ⁽⁶⁰⁹⁾ Sheikhs of Islam also often use expressions such as “descendants of apes and pigs” to insult Jews, besides many other insults that are considered ugly in popular customs. However, insulting the gods of disbelievers is not welcomed in Islam so that they do not insult the God of Muslims, not out of respect for human rights but for selfish reasons.

In the holy text, there are references and examples of insulting the beliefs of the opponents and humiliating them: **Tell them the story of the man to whom We sent Our signs, but he passed them by, so Satan followed him up, and he went astray * And if We had willed, We would have lifted him up with it (God’s signs), but he settled down to the ground and followed his whims such as a dog. If you hold him, it will gasp, or leave him it gasps too, like the people who denied Our signs, so tell the stories so that they might ponder (Surah 7: 175 -176) - The unbelievers are like the one who shouts to that which hears nothing but a call and a cry. Deaf, dumb and blind, they understand nothing. (Surah 2: 171). They have hearts, with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. They are like cattle, nay, they are more astray. It is they who**

⁽⁶⁰⁹⁾ Al-Qaradawi called on al-Jazeera sheikhs to stop doing this, which is considered an evidence of the spread of this phenomenon.

are heedless (Surah 7: 179). Have you seen the one who takes his own desires as his god? Will you be like him? * Or do you think that most of them listen or understand? They are nothing but like cattle. Nay, they are further astray from their path (Surah 25: 43-44) - Those who were entrusted with the Torah but then failed to uphold are like the donkey carrying books (Surah 62: 5), and the Qur'an adds that some of the disbelievers were turned by God into apes and pigs: Shall I inform you of worse than that for retribution from God? He whom God has cursed, and with whom He became angry. And He turned some of them into apes, and swine, and idol worshipers (Surah 5: 60) - You have already known those of you who transgressed on the Sabbath, so We said to them, be apes, despised (Surah 2: 65) - The curse of God is upon the disbelievers (Surah 2: 89) - Indeed, God has cursed the disbelievers (Surah 33: 64) - Those are the ones whose hearts, ears, and eyes Allah has sealed, and they do not pay attention. (Surah 16: 108).

Since the inception of Islam, it has strongly criticized and despised other beliefs, despite occasionally showing respect for some of them. Those who believe, those who are Jews, the Christians, and the Sabians - whoever believes in God and the Last Day and does righteousness - will have their reward with their Lord, and there will be no fear upon them, nor will they grieve (Surah 2: 62). However, a closer examination of the verse and its interpretation reveals that respect here is conditional on Islam. The God mentioned in the verse is definitely the Lord of Muhammad, not Jesus Christ or Jehovah. Good deeds must include God's undistorted teachings, which are in line with Islam. Their respect is conditional on their adherence to Islam, either by believing in its doctrines as Islam envisions them without distortion, or by embracing its doctrine after its emergence. Most major ancient and

modern interpreters have exegated the verse in this manner. ⁽⁶¹⁰⁾ Only a few have been lenient in their interpretation, denying the disbelief of Jews and Christians. These include Muhammad Saeed Al-Ashmawi, Yusuf Al-Qaradawi (who had recently adopted a more moderate stance), and Ahmad Sobhi Mansour (unique in this regard). They have faced fierce attacks from radical Islamists.

Since the beginning of the Islamic invitation, it was customary for Muhammad to mock the gods of the Quraysh and accuse the disbelievers of lack of reason and foolishness, as mentioned before. He even accused them of impurity and filth: **Believers, know that the idolaters are certainly impure** (Surah 9: 28). What is meant here by filth is their thoughts that differ from Islam or their disbelief, and perhaps what is also meant is washing in an un-

⁽⁶¹⁰⁾ For example, Al-Tabari stated in his interpretation of the verse: “As for the faith of the Jews, Christians, and Sabians, it is believing in Muhammad and what he has brought. So whoever among them believes in Muhammad, what he has brought, and the Last Day, and does good deeds, and does not change or alter them, until he dies in this way, he has the reward of his deeds and his reward with his Lord.” Ibn Kathir’s explanation includes the same meaning as well: Whoever does not follow Muhammad among them and abandons what he used to be from the Sunnah of Jesus and the Gospel is doomed. In Al-Baydawi’s interpretation: Whoever was among them in his religion before it was abrogated, believing in his heart about the beginning and the end, and acting in accordance with its law. It is also said that whoever of these disbelievers sincerely believes in Islam and enters into it sincerely. According to Sayyid Qutb: “Those who believe are the Muslims. The Jews are either in the sense of returning to God, or in the sense of being the children of Judah. The Christians are the followers of Jesus, and the Sabians are more likely those who are the sect of Arab polytheists before the Muhammadan mission, who doubted the idolatry of their people, so they sought for themselves a doctrine that they could accept, and were guided to monotheism, saying that they followed the first Hanifiyyah, the religion of Abraham, and abandoned the worship of their people without having an invitation among them. The polytheists said about them that they turned away from the religion of their fathers, as they used to say about Muslims afterward. Hence, they were called Sabians. This statement is more likely than saying that they worshipped the stars, as stated in some interpretations. The verse states that whoever believes in God and the Last Day and does good deeds will have their reward with their Lord, and there will be no fear upon them, nor will they grieve. It is the Truth of the faith that counts, not a race or nationality. This was, of course, before the Islamic mission.”

Islamic manner, and that they eat and drink what Islam has prohibited. ⁽⁶¹¹⁾

After the victory of Islam, Muhammad ordered the destruction and burning of the Arab idols in the Ka'ba and overall the Arab peninsula, and many of its custodians (servants) were killed. Among them, for example, Dibiyah Ibn Harmi Al-Shaybani, the last of al-Uzzi's custodians who was killed by Khalid Ibn Al-Walid without attacking anyone, as well as a hundred of the servants of "Dhul-Khalasa."⁽⁶¹²⁾ The names of Muslims were also changed if they referred to Arab gods. Jawad Ali pointed out, citing statements by orientalist, that after their victory, Muslims changed their pre-Islamic poetry, avoiding mentioning Arab gods and sometimes replacing the name of the deity with "God." Besides, they neglected the poetry that glorified idols and paganism and did not narrate it, so it disappeared. ⁽⁶¹³⁾ The main concern of Muslims in the era of

⁽⁶¹¹⁾ According to Sayyid Qutb, who is more broad-minded, "*The surah emphasizes the abstract impurity of the idolaters to make it their essential quality. This shows them to be totally and completely impure. This statement gives the feeling that we should seek to purify ourselves when we have anything to do with them, although their impurity is abstract. Their bodies are not really impure. In its unique style, the Qur'an often resorts to magnification, giving abstract matters a physical shape and entity.*" In the Shade of the Qur'an, Surah 9. According to Al-Qurtubi, "*The scholars differed regarding the meaning of describing a polytheist as impure. Qatada, Muammar Ibn Rashid, and others said: Because he is junub [in a state of ritual imprity] washing him from impurity is not ablution. Ibn Abbas and others said: Rather, the meaning of polytheism is that which is impure. Al-Hasan Al-Basri said: Whoever shakes hands with a polytheist should perform ablution. The entire doctrine is that ablution is obligatory for a disbeliever if he converts to Islam. Except for Ibn Abd Al-Hakam, who said: It is not obligatory because Islam annihilates what preceded it. Abu Thawr and Ahmad said that ablution is obligatory for him. Al-Shafi'i dropped it and said: He prefers to take a bath and Ibn Al-Qasim adopted the same doctrine. Malik said: He does not know how to wash. Al-Nasafi explained it as follows: Because they have polytheism, which is in the same position as the impurity, and because they do not purify themselves, do not wash, and do not avoid impurities, it is associated with them.*"

⁽⁶¹²⁾ There are many details in Al-Kalbi's Book, Idols.

⁽⁶¹³⁾ The Detailed History of the Arabs before Islam, chapter 61, religions of Arabs.

early Islam was to negate and remove every trace of previous Arab religions without hesitation.

Many Muslim writers have resorted to demeaning disbelievers and questioning their morals, particularly the morals of women.

Cruelty and treating disbelievers with contempt and insults reflect an internal desire to belittle others, suppress them morally and push them to surrender and submit to Muslims.

It is not necessary to mention examples of this in the current reality. Browsing the internet and reading daily newspapers makes the reader come across thousands of examples of insults, often from the bottom half, and Islamists insulting their critics, even if they are very polite.⁽⁶¹⁴⁾ There is no doubt that other parties may do the same thing, but our topic here is Islam.

The double standards here are consolidated in Islamists' enjoyment of the right to preach Islam, including criticism of other faiths, in various countries, including Israel, while demanding more rights in these countries. On the contrary, the laws and customs in Islamic countries prevent people of other faiths from preaching their beliefs. Islamists confront them harshly and incite the authorities against them. Indeed, even Muslims belonging to sects other than the prevailing sect in most Islamic countries are prevented from displaying their beliefs, and are arrested in most cases, on charges of disseminating "destructive" thoughts. Shi'ites in Egypt not to mention Satanists, Baha'is, and Qur'anists, were arrested and humiliated. While other cultures are described as intrusive, imported, and destructive, it is conveniently forgotten that for other peoples, Islam itself is intrusive, imported, and

⁽⁶¹⁴⁾ The Author was surprised by Gamal Al-Banna who seemed to be a polite man. However, he mocked and insulted Taha Hussein in his book *Toward a New Jurisprudence*. He described some of his words as: "*suspicious paragraphs that brought shame on their author*," p. 150, and accused Nasr Abu Zaid of implicitly of promoting quackery, p. 153.

destructive to their cultures, if we borrow the expressions of Islamists and those who follow their path.

Islamic peoples absolutely reject any right for others to proselytize in Islamic countries. They declare a holy war against any writer who criticizes Islam, or even some fatwas and rulings, which most preachers of Islam consider part of the religion. Even if the person mentioned was a Muslim, he would be declared a disbeliever and thus his blood is shed. Rather, Islamists get upset by any proselytizing activity in the house of disbelief, speaking about it with great resentment and hatred. As an example, the Islamic magazine (Al-Bayan) justified this contradiction in the position of Islamists, between their enjoyment of the right to proselytize in the world, and their refusal to allow the same right to others, by saying that the West grants this right to Muslims in accordance with its thought, meaning its liberal principles. Likewise, Islamists are consistent with the principles of Shari'a when they prevent proselytization in Islamic countries.⁽⁶¹⁵⁾ This justification is sufficient to highlight the double standards. Islamic culture, firstly, is not open, and secondly, it allows its holders what it deprives others of regarding freedom. Then, the double standard relates to the principle itself and not to individuals.

* The attitude toward apostates: The literal meaning of apostasy is to return to a previous situation. This term is used in Islam to refer to someone who has left it. It is clear that this description carries the meaning of a retreat to a previous stage. Even if a person was born a Muslim and left Islam, he is called an apostate; thus, he is considered to have regressed to a position that preceded Islam, and therefore, lower in rank and value. The word thus amounts to belittling other faiths and considering them all to be morally prior to Islam, even if they are chronologically subsequent to it. By using this word, a distinction is made, or a double

⁽⁶¹⁵⁾ The Position of the Other Opinion – a Legal Islamic view.

standard, between the apostate from Islam and the apostate from other beliefs in order to convert to Islam. The first is an apostate, and the second is guided. Not only that, but even the right itself is not equal; it is the right, or even the duty, for disbelievers to convert, while it is not the right of Muslims to switch to another doctrine. The concern here is about inequality in the right; the right of a person to change his religion. Comparing the Islamic position with the position of secularists in general, and especially of democrats, it is found that the latter use one position of changing a person's belief, so it is not a strange innovation, and many cultures have known this tolerance.

Moreover, discrimination and double standards are evident in the treatment of those killed in the war between Muslims and disbelievers. Deceased Muslims are referred to as martyrs, a term that conveys honor in all languages, while others are simply described as killed or sometimes as perished. In Islam, a martyr is considered to be alive and not dead: **Do not think that those who were killed in the cause of God are dead, but rather they are alive and provided with their Lord** (Surah 3: 169). This distinction is made to downplay the deaths of disbelievers and elevate the deaths of Muslims, even though the circumstances of both deceased individuals may be the same, such as defending honor, dignity, homeland, principles, etc. This distinction is based on the belief that Muslims are fighting for the sake of God, while others are not, even if they may also believe they are fighting for a divine cause. This differentiation was initially intended to motivate fighters and promote jihad, and it has persisted due to its inclusion in religious texts.

Second: Regarding History

1. Islamists, in the past and present, have a firm belief that the world has never witnessed an ideal period in its history other than

the era of the sovereignty of their state. With the fierce criticism directed at that state, it became recognized by them that the Islamic State is limited to the era of the Messenger and the Rightly Guided Caliphs only (about 42 years only, including the reign of Umar Ibn Abdul Aziz). Some limit it to the eras of Abu Bakr and Umar, in addition, of course, to the era of Muhammad. What distinguishes this period from the Sunni Islamic perspective is that the rulers were chosen according to the principle of deliberation (Shura) and they were committed to implementing Islamic law practically. Thus, justice was applied according to the Islamic concept. After that, the Umayyad state emerged as a hereditary monarchy, and the rulers no longer adhered to Shari'a, but used scholars for their own benefit, and worldly interests prevailed over the actions of the rulers. Abu Al-Hasan Al-Nadwi discussed this issue in detail in his aforementioned book, comparing the period of the true Islamic era of Rashidun Caliphs, including Umar Ibn Abdul Aziz, with earlier and later periods of Islam, which he considered as the period of Muslim decadence, considering the true Islamic era as the golden age of the world. In general, Islamic culture adopts the ideas presented in the mentioned book, and Islamists repeat the same arguments when comparing the history of Islam with the history of different peoples, especially the history of the West.

2. Specifying a period of only 42 years as the history of Islam is clearly arbitrary. The majority of Islamists do not adhere to this. Rather, many automatically resort to taking pride in later eras, often including the Ottoman era. Even they boast of the achievements of Muslim scientists who are disbelievers or those accused of disbelief by Muslim public opinion. Thus, the history of Islam is determined according to different criteria, depending on the circumstances. It is the history of Islamic culture at times and the history of al-Hakimiyya at other times. The same selective approach continues when Islamists filter Islamic history. What is similar to the history of the disbeliever nations is considered a

deviation from Islam, and often considered “misinterpretation” if it is related to Companions. “Deviation” is interpreted as either Muslims abandoning their religion or disbelievers conspiring against them, infiltrating their midst, and leading them astray. The Islamic idea implemented for only forty years, has not been free from “mistakes” due to infiltrating elements from disbelievers (such as the alleged Abdullah Ibn Saba') or excessive good intentions (as sometimes interpreted, for example, in the corruption of Uthman Ibn Affan and Muawiya Ibn Abu Sufyan). Selectivity continues when attempts are made to prove the greatness of Islamic history by simply citing scattered and individual examples sometimes related to the ruler, not the sacred statements, or statement that were not originally implemented, without paying attention to many extremely contradictory examples on the same subject.

3. Islam triumphed over Arab disbelievers, and its state expanded. It is a common belief among historians that history is written by the victors. Therefore, Muslim accounts of the history of Islam and its struggle with its defeated enemies prevailed. However, there are few writings of this history by the defeated, only in the form of scattered testimonies,⁽⁶¹⁶⁾ while orientalists mainly relied on Islamic sources. Islamic history portrayed the Islamic State in a way that is not ideal at all, while Islamic propaganda consider that this history was an achievement of noble values and virtuous ideals, contrasting it with the history of the West, which is usually presented by Islamists in a hideous picture. Moreover, the victors, and even contemporary Islamists, also depicted the life of the Arabs before Islam in a alienating image, portraying them as savages, helpless, and uncivilized. The purpose is to obliterate the pre-Islamic era on one hand and to demonstrate the miraculous nature of the new religion on the other hand, which arose, according to this

⁽⁶¹⁶⁾ Some of this is found in the book by Patricia Crone - Michael Cook, Hagarism - The Making of the Islamic World.

portrayal of the Arabs, without a social foundation that paved the way for it. This is unimaginable considering the coherent language, eloquence, and poetry produced by the Arab disbelievers. The victors did everything to obliterate the ancient Arab heritage, including things that could be considered antiquities, such as Arabic dialects other than the dialect of the Quraysh, because they were the dialects of disbelievers. The majority of the victors considered the language of the Qur'an to be the true Arabic language, and anything else was considered gibberish or at least inferior, with the language of the Quraysh being deemed the best Arabic dialect. Mustafa Sadiq Al-Rafi'i pointed out that *“Accordingly, they considered the dialects of the Arabs of their era as if they were degenerate types that departed from their Quraysh origin due to the obsolescence of the era and the futility of history. They did not mention some of them except as a witness to the original eloquence in Arabic and its freedom from dissonance and anomalies, and as evidence of what they collected from the origins of Arabic, detailing everything except chronicling.”*⁽⁶¹⁷⁾

It is certain that the Arabs were not advanced peoples, but they were not mere savages either. States and governments emerged among them, such as Kinda, Al-Hira, the Ghasanid state, and others on the coasts of the Gulf, in addition to the kingdoms of Yemen. Indeed, Mecca itself witnessed a form of government that was democratic to a large extent. They were not just murderers and thieves; rather, Mecca was an important commercial center, and forms of cohesive social organizations were practiced to a certain extent. The Meccans knew a very large degree of religious tolerance and cultural openness. They did not have philosophers and thinkers but only wise men who were disseminating their ideas through poetry. All this is mentioned scatteredly and sometimes presented in the Islamic heritage books themselves. In fact, the beginnings of Islam can be traced in the previous Arab religions themselves, as well as in many of the values and rituals of worship that it

⁽⁶¹⁷⁾ History of Arab Literature, part one, p. 92.

introduced. It goes without saying that the Islamic State was established by the hands of the Arabs themselves, and no angels came to create it. If it demolished and negated previous conditions, it also preserved much of what was there. Therefore, the attempts to portray the matter as if Islam had transformed the Arabs from earthly beings into angels are merely attempts to highlight the divine source of Islam, which allegedly came to replace light with darkness, exaggerating its role at the expense of the predecessors. Although Islam retains much of the pre-Islamic culture, such as many Hajj rituals, polygamy, while setting a maximum limit, and the sanctification of the Ka'ba and the Black Stone, Islamists, ancient and modern, insist on overturning this truth. It is said that these rituals and customs were originally part of Islam during the period of the Prophet Abraham, and that the pagan Arabs kept them despite their apostasy from their religion to paganism. Therefore, Islam did not take anything from pre-Islamic ignorance, but rather preserved what was from the religion of Abraham. Actually, it has not been proven in history that there was a Prophet named Abraham at all, or that his alleged religion included the aforementioned rituals. All that is known is that the pagan Arabs had rituals and customs that Islam preserved. In fact, Islamists deny that their belief has taken anything from others, though it is obvious, insisting on the contrary that the disbelievers are the ones who took some of their rituals from a supposed ancient Islam.

4. While many people in the West criticize European history and condemn the atrocities committed by their ancestors, one rarely encounters those in the Arab and Islamic world who do the same. ⁽⁶¹⁸⁾ The history of Islam is often limited to the first forty years after the Prophet's migration, in order to avoid acknowledging the parallels between the history of Islam and the history of the West.

⁽⁶¹⁸⁾ Such as Ahmad Sobhi Mansour's criticism of the Islamic conquests. Among them: What is Left Unsaid From the Biography of Umar.

5. Islamic thought uses two criteria to judge both the history of Islam and the history of other peoples, asserting that the former operates based on noble goals and virtuous values, detached from worldly interests, while the latter is driven by material interests and temporary gains. This is occasionally compounded by the so-called blind hatred of Islam. Consequently, Islamists apply a double standard to history. Just as individuals are categorized as Muslims or disbelievers, the evolution of human history and societal “laws” is divided into two systems, one for Muslims and another for disbelievers, undermining the unity of human history and the human mind. It is perplexing that ancient Islamic thought was more explicit than contemporary Islam. Old Muslim historians presented facts with a certain level of neutrality and sometimes interpreted Islamic history in a more “worldly” approach, meaning realistically, to some extent. However, contemporary Islamists present the history of the forty years as if the Islamic society was utopian, which is contrary to numerous accounts in the writings of the ancients:

* Like any country, the forty-year-old Islamic State has witnessed a number of internal wars, including the wars of Muhammad and the wars of apostasy in which, according to Muslim historians, extremely cruel acts were committed.⁽⁶¹⁹⁾ Then came the major Islamic invasions that were accompanied by terrible acts of violence in the entire Middle East. Moreover, what is known as The Great Fitna (The Great Sedition), occurred at the

⁽⁶¹⁹⁾ Among the things that Abu Bakr recommended to Khaled Ibn Al-Walid regarding the wars of apostasy, according to Al-Tabari: *“When you camp, give the call to prayer and wait. If the people do the same, then desist from them. If they do not, then nothing but the raid. Kill them by any means necessary, including burning. If they convert to Islam, ask if they acknowledge zakat; if they do, accept it from them. If they refuse, then only the raid and no further negotiation.”* It is also attributed to Abu Bakr that he made a covenant with his armies that if you invade a house of the people and you hear in it a call to prayer, then withhold from its inhabitants until you ask them what they are displeased with. If you do not hear a call to prayer, then launch a raid, kill and burn. History of the Messengers and Kings, part two, p. 273.

end of the rule of Uthman Ibn Affan, who ruled for 12 years, due to generalized corruption, as most Muslim history writers acknowledge.

Ibn Al-Atheer mentioned, on the authority of Khalid Ibn Al-Walid in the Wars of Apostasy that he did not accept allegiance from anyone from the tribes of Asad, Ghatafan, Tayy, Sulaym, and Amir unless they brought those who burned, mutilated, and transgressed, and assaulted against Islam when they apostatized. They brought them, and he mutilated, burned, crushed them with stones, threw them from the mountains and into wells, and sent to Abu Bakr informing him of what he had done, and sent Qurrah Ibn Hubayrah and a group with him bound. Moreover, Abu Bakr's army also killed many prisoners, and captured civilians, including women and children, even though some of them were Muslims. For example, the Banu Jazima were killed by Khalid Ibn Al-Walid's army while they were captives.⁽⁶²⁰⁾ He also killed the Banu Jerboa and Malik Ibn Nuwairah's people, taking his family captive until Abu Bakr released them and handed them over to Mutammam Ibn Nuwairah; Malik's brother, with blood money.⁽⁶²¹⁾ During the reign of Abu Bakr Al-Siddiq, many women remained captive, but Umar Ibn Al-Khattab released them when he became caliph, stating that it was shameful for the Arabs to own each other while God Almighty had expanded and conquered the Ajam. The Arab captives were released, except for a woman who gave birth to her master. A ransom was set for every human being, six or seven camels, except for the Hanifa Kinda, with whom he was softer due to the killing of their men, and their women were diligently followed everywhere to ensure their release.⁽⁶²²⁾

⁽⁶²⁰⁾ The aleppo Biography, part 3, p. 277.

⁽⁶²¹⁾ A Comprehensive History, file 29 of 309.

⁽⁶²²⁾ Ibid.

Then the Battle of the Camel occurred, which was between Ali Ibn Abu Talib, and an alliance of Aisha bint Abu Bakr, Talha, and Al-Zubair, who were promised Paradise, and ended with the defeat of the aforementioned alliance. Islamic history sources estimated the number of deaths in thousands. Ibn Katheer mentioned the number of ten thousands, in addition to the wounded, whom he said were innumerable.⁽⁶²³⁾ Other sources mentioned 30 thousands dead.⁽⁶²⁴⁾ Ibn Katheer mentioned that *“It has never been seen more hands and feet cut off as in this incident.”*⁽⁶²⁵⁾ It was followed by the Battle of Siffin between Ali Ibn Abu Talib and the Umayyads, in which, according to Islamic sources, 70 thousand Muslims were killed.⁽⁶²⁶⁾ Then Islam split into Sunnis, Shi’ites, Kharijites, and other warring sects. Many bloody battles broke out between the state and the Kharijites.

This is in addition to deception and lying that were practiced among Muslims in pursuit of power, which is a mundane demand. Indeed, the battle of Hussein with Yazid Ibn Muawiyah was nothing but a struggle for power by both parties, the first of which is considered sacred to the Shi’ites, and to some extent to the Sunnis. The story is mentioned in all its details in dozens of traditional history books. Is it possible to imagine that these bloody wars were for the sake of allegedly higher principles, while the civil wars in the rest of the world were of a mundane nature?

However, most Sunnis refuse to address these battles in a realistic or worldly way, as they analyze the conflicts witnessed in the West. For example, they forbid criticizing the Companions, including those who participated in the civil wars mentioned above. They also consider that the warring parties in al-Jamal and Siffin had misunderstanding, and that whoever interpreted it and was correct


⁽⁶²³⁾ The Beginning and the End, vol. 7, p. 275.

⁽⁶²⁴⁾ Al-Dhahabi, History of Islam, 2, p. 270.

⁽⁶²⁵⁾ Ibn Katheer, Op. cit., vol. 7, p. 270.

⁽⁶²⁶⁾ Ibn Katheer, Ibid., vol. 7, p. 304.

will have two rewards, while whoever misinterpreted will have one reward, according to the famous Prophetic saying. Murder, hoaxes in civil war, using religion as a cover, and other heinous acts were condemned only by the Shi'ites and Mu'tazilites in particular, and by very few Sunnis. The justification given here is entirely formal. Sunni scholars rely on verses from the Qur'an or hadiths that praise the Companions in general, describe them as the best of human beings, and give some of them a promise of Paradise in advance, that is before the questioning by the two angels in the grave, which is a belief of most Muslims. Based on this, all their actions, or the actions of some of them, are exegated as good-intentioned exegesis.

There is a practical Sunnah that supports such logic. For example, Abu Bakr Al-Siddiq refused to impose any punishment on Khalid Ibn Al-Walid when he killed many Muslims in the wars of apostasy. Among them was Malik Ibn Nuwayra,⁽⁶²⁷⁾ who was killed despite his declaration of Islam. Khalid made his head, according to one narration, one of the stones that carry pots in which food is cooked,  and then married his wife,⁽⁶²⁸⁾ considering him to have “misinterpreted the situation.”⁽⁶²⁹⁾ Before, Muhammad himself did not punish him when he killed a large number of Muslims from Banu Jazima for personal retaliation, as was said, considering him to have sinned, and offering blood money to the families of the dead, without even deposing him. Since it is known that Khalid was a brilliant military leader who achieved major victories for Muslims in battles, his loss was not an easy matter. Based on this,

⁽⁶²⁷⁾ The Unprecedented Orchard, part 4.

⁽⁶²⁸⁾ Al-Dhahabi, History of Islam, News of Apostasy, The Killing of Malik Ibn Nuwayra, 2, p. 24.

⁽⁶²⁹⁾ According to Al-Dhahabi, Abu Bakr commented on Khalid's actions in this incident to Umar Ibn Al-Khattab, who demanded that he be punished: “*Khalid does not have to do what you say but he gave his interpretation and made a mistake,*” History of Islam, 2, p. 24.

not punishing him was interpreted by some jurists as one of the transmitted interests. ⁽⁶³⁰⁾

Indeed, it is interesting that some of the Qur'an and hadiths were publicly overlooked regarding Muslims fighting together, including the hadith that says: **If two Muslims meet with their swords, then the killer and the killed will be in Hell** (Al-Bukhari - 31). It was considered not applicable to the warring Companions. So the Companions have the right to commit any sin. Everything they did, including the widespread corruption during the reign of Uthman, the establishment of the Umayyad state by the sword, etc., must be interpreted on the basis of the assumption of good intention, regardless of its effects on society and history. ⁽⁶³¹⁾ The wasting of blood, the atrocities, the betrayals, the treachery, and the struggle for power and wealth, are explained by one principle if this takes place in the sacred world of the Companions, and by another principle if it takes place outside this world, especially if it happened in a community of disbelievers.

After the forty years, the same thing happened on a larger scale in the Abbasid era. The crimes of the Abbasids surpassed those of their Umayyad predecessors. They began their era with hideous massacres against the Umayyads in the Levant and other regions, not to mention the suppression of revolutions, the moral decadence that spread in that era, plundering of funds, wastefulness, extravagance and hoarding wealth. One of the most scandalous examples, according to Islamic accounts, is that Caliph Harun Al-Rashid left behind a lot of jewels, furniture, and luggage other than

⁽⁶³⁰⁾ Muhammad Taqi Hakim, General Principles of Comparative Jurisprudence, Al-Maslah Al-Mursalah, p. 389.

⁽⁶³¹⁾ The references here are endless, and there is no dissenting opinion in traditional Islamic thought.

the houses and farms, of an estimated value of one hundred million and 35 thousand dinars. ⁽⁶³²⁾

The killing of four of the five “Rightly Guided Caliphs,” three of them were at the hands of Muslims: Uthman, Ali, and Umar Ibn Abdul Aziz. One of them was in a popular revolution. The killing of half of the ten promised Paradise, four of them by Muslims, does not attract enough attention from Islamists. These events are often interpreted through conspiracy theories against Islam, even though the killers in the cases of Uthman, Ali, and Umar Ibn Abdul Aziz were Muslims. The killing of Caliphs at this rate refutes the claim of the ideal character of the Rightly Guided State. One way Islamists respond to critics of the history of the Islamic State is by accusing them of narrating partial facts and neglecting the entirety of what happened. In reality, they are the ones who do this, providing individual, partial, and isolated examples from the general context that Muslim school students memorize due to their scarcity.

Among the most important causes of civil wars in the House of Islam was the domineering of rulers, huge class disparities, persecution of opponents, persecution of non-Arabs, especially in the Umayyad era, and the persecution of people in the colonies most of the time.

Inquisitions and similar courts were established in various eras. They began during the late Umayyad and early Abbasid caliphates, including rulers such as Al-Mahdi, Al-Hadi, Al-Rashid, Al-Ma'mun, and Al-Mu'tasim, who recruited soldiers to fight heretics, kill them, and burn their books. This period also witnessed the dominance of the thought of the Mu'tazilites, Muslim rationalists. They persecuted and killed those who did not believe in the creation of the Qur'an. Later, they themselves were persecuted, and some were killed because of their belief in the creation of the Qur'an. All

⁽⁶³²⁾ Ibn Katheer, *The Beginning and the End*, quoted Ibn Al-Jawzi, vol. 10, p. 240.

of this is detailed in Islamic heritage books, and there are no alternative sources that present a different picture.

Islamic thought is unable to courageously justify this or acknowledge its “mundane” significance. Historians and their intentions are often questioned by some writers. A striking example is Ahmad Subhi Mansur, an enlightened Islamist, who denies the massacre of the Jewish tribe of Banu Qurayza, claiming that they were deported like the other two Jewish tribes. This claim is not supported by any Islamic or non-Islamic source and is based solely on the sacred text. He interprets history from the text in an illogical way,⁽⁶³³⁾ even though a major event such as the deportation or liquidation of the Banu Qurayza would not easily be forgotten by the narrators. In addition, an enlightened Islamist thinker, such as Muhammad Saeed Al-Ashmawi, denied the incidents of assassination of disbeliever opponents during the reign of Muhammad and on his orders, deeming that this could not have come from a Prophet. Although the details of these facts were written by many Muslim historians and no one doubted their intentions toward Islam. Abu Abdullah Al-Dhahabi felt bitterness, or became disappointed when *“he follows the details of the Rashidun era, which is the golden age in the history of Islam, in the masses of narratives presented by our ancient sources, most notably the History of the Messengers and Kings by Imam Al-Tabari, and finding a wide gap between What he knows of the justice of the Companions of the Messenger of God, in terms of soundness in belief, uprightness in behavior, and the noble character they had, and what the narrations transmitted by narrators and informants depict as the historical reality.”*⁽⁶³⁴⁾ He could not refer to real-life facts to judge people. Instead, he relied on the sacred text, which states that the Companions were just and had good morals. He also did not provide any other historical information.

⁽⁶³³⁾ The Unspoken in Umar’s Biography.

⁽⁶³⁴⁾ The Concept of the Justice of the Companions.

Like any state established on new principles and values, the Islamic State initially witnessed a degree of simplicity, especially in the relationship between rulers and the ruled. At this stage, Islamists use examples to illustrate the differences between the Islamic State and other states. They cite instances such as the story of the flogging of Ibn Amr Ibn Al-'as and the story of Ali Ibn Abu Talib and the Jew appearing before the judge. However, as state institutions and the interests of different groups solidified, forms of differentiation and violent social conflicts began to emerge. One of the most significant events was the revolution that occurred at the end of the reign of Uthman Ibn Affan, who refused to relinquish power, stating: *“I will not take off a shirt that God Almighty has put on me.”* ⁽⁶³⁵⁾ Islamic history sources provide insights into the wealth disparities that arose during the rule of the Rashidun caliphs, particularly among certain groups, including the Companions. The Caliphs bestowed gifts of varying magnitudes on individuals, starting with Umar Ibn Al-Khattab, who diverged from the practice of Abu Bakr in this regard. Consequently, substantial wealth accumulated among many of the Companions, especially during the reign of Uthman Ibn Affan. Al-Masoudi, Al-Dhahabi, and Ibn Saad mentioned, citing others that Uthman left behind huge sums of money. They mentioned figures amounting to thirty million, five hundred thousand dirhams and one hundred thousand dinars which were plundered. He also left behind many horses and camels, including one thousand camels in Rabza, and he left alms

⁽⁶³⁵⁾ Muhammad Ridha, Uthman Ibn Affan.

To justify their position, Sunni scholars found a hadith that supports them: It came in Sunan Ibn Majah - 112:... on the authority of Aisha, who said: **The Messenger of God said: ‘O Uthman, if God appointed you to do this matter one day, and the hypocrites wanted you to take off the shirt that God had made for you, then do not take it off.’** He says that three times. **Al-Numan said to Aisha: What prevented you from informing people about this? She said: I forgot about it.**

that he had given in Pepradice, Khaybar, and Wadi al-Qura, worth two hundred thousand dinars.⁽⁶³⁶⁾

After paying his debts, the heirs of Al-Zubayr Ibn Al-Awwam, according to what Ibn Saad mentioned, were thirty-five million and two hundred thousand.⁽⁶³⁷⁾ Al-Masoudi mentioned that his wealth amounted to fifty thousand dinars after his death, and he also left behind a thousand horses and a thousand male and female slaves.⁽⁶³⁸⁾

Talha Ibn Ubaidullah Al-Taymi: His income from Iraq was a thousand dinars every day, or more, and in the district of al-Sharaa more than that. He built his house in Medina with bricks and built his famous house at this time in Kufa.⁽⁶³⁹⁾

Abd Al-Rahman Ibn Awf left behind one thousand camels, three thousand sheep, and one hundred horses. He farmed with twenty camels in the jarf and what he left behind was gold that was cut with axes,⁽⁶⁴⁰⁾ indicating the abundance of his wealth. When death approached him, he bequeathed a thousand horses and fifty thousand dinars for the sake of God.⁽⁶⁴¹⁾ It was also said that at that time he cried intensely, explaining this by saying: *“Musab Ibn Umair was better than me, he died during the reign of the Messenger of God, having nothing to be shrouded in. Hamza Ibn Abdul Muttalib was better than me, as we did not find a shroud for him. I fear that I will be one of those whose good deeds*

⁽⁶³⁶⁾ Abu Al-Hasan Ali Ibn Al-Husein Ibn Ali Al-Masoudi, *Muruj ad-Dhahab wa Ma'aden Al-Jawhar (The Golden Meadows)*, 2, pp. 332-333, Al-Dhahabi, *History of Islam*, 2, 262, Ibn Sa'd, *al-Tabaqat al-Kubra (the Major Classes)*, file 31 of 118.

⁽⁶³⁷⁾ *The Major Classes*, file 32.

⁽⁶³⁸⁾ *Ibid.*

⁽⁶³⁹⁾ *Op. cit.*

⁽⁶⁴⁰⁾ Ibn Sa'd, *Op.cit.*, file 33 of 118.

⁽⁶⁴¹⁾ Khair Al-Din Al-Zirakli, *al-A'lam (The Notables)*, 3, p. 321.

have been hastened in the life of this world, and I fear that I will be withheld from my companions because of my great wealth.”⁽⁶⁴²⁾

As for Amr Ibn Al-'as, upon his death, he left behind seventy bahars of dinars (the bahar equals two Egyptian ardebs),⁽⁶⁴³⁾ while he had no wealth before taking charge of Egypt. Al-Masoudi mentioned that he left *“gold of 325 thousand dinars, from silver one thousand dirhams, and the yield of two hundred thousand dinars in Egypt, and his estate known in Egypt as al-Waht, worth ten million dirhams”*⁽⁶⁴⁴⁾ Al-Dhahabi mentioned that *“he left behind piles upon piles of gold.”*⁽⁶⁴⁵⁾ Umar Ibn Al-Khattab accused him of exploiting his position to collect money and confiscated half of his wealth for the account of the treasury. He also confiscated half the wealth of the rest of his governors over the cities, accusing them: *“You workers”*⁽⁶⁴⁶⁾ *have sat on possession of wealth, collecting what is prohibited, eating what is prohibited, and inheriting what is prohibited.”*⁽⁶⁴⁷⁾

Talha Ibn Ubaidullah sold land for seven hundred thousand dinars, made about four hundred thousand dinars in Iraq, and ten thousand dinars in Sarah. He used to send ten thousand dinars to Aisha every year. It was said that his daily produce was one thousand wafs and two danks.⁽⁶⁴⁸⁾ After his death, he left two

⁽⁶⁴²⁾ Ibn Abd Al-Barr, *al-Isti'ab fi Tamayyāz al-Ashab* (Comprehension in knowing the companions), file 31 of 73.

⁽⁶⁴³⁾ Al-Maqrizi, *Sermons and Considerations by Mentioning Plans and Antiquities*, 2, p. 94.

⁽⁶⁴⁴⁾ *The Golden Meadows*, 3, p. 23.

⁽⁶⁴⁵⁾ Al-Dhahabi, *Siyar A'lam An-Nubala'* (Biographies of Noble Figures), part one, p. 58.

⁽⁶⁴⁶⁾ The worker in the Islamic State is the head of an administrative unit called the governorate, and he is one rank below the governor.

⁽⁶⁴⁷⁾ Ibn Abd A-Hakam, *Conquests of Egypt and its News*, mentioning the sharing of Umar Ibn Al-Khattab's workers.

⁽⁶⁴⁸⁾ Al-Dhahabi, *Op.cit*, pp. 32-33. What is meant by one thousand waf is one thousand dirhams. The danik is a measure of weights equal to one-sixth of a dirham, according to *Tongue of the Arabs* and other dictionaries.

million and two hundred thousand dirhams and two hundred thousand dinars. His assets and real estate were valued at thirty million dirhams and he left one hundred ox hides each containing 3 gold quintals.⁽⁶⁴⁹⁾

Al-Masoudi mentioned, quoting Saeed Ibn Al-Musayyab, that when Zaid Ibn Thabit died, he left behind gold and silver that he used to break with axes, other than what he left behind in money and property worth one hundred thousand dinars.⁽⁶⁵⁰⁾ Umar used to appoint him as his vicegerent in charge of Medina whenever he traveled, and he rarely returned without giving him a farm of palm trees.⁽⁶⁵¹⁾

Ya'la Ibn Muniyah died, leaving behind five hundred thousand dinars, in addition to debts with people, real estate, and other assets worth three hundred thousand dinars.⁽⁶⁵²⁾

Saad Ibn Abu Waqqas built his house with agate.⁽⁶⁵³⁾

In the end, the Umayyads seized the positions and sources of wealth that led to the revolution, prompting the selection of Ali Ibn Abu Talib, a pure and strict ideologue, to confront the Umayyads. Despite his military victory at the beginning, he was ultimately defeated politically.

In the eras following the Rashidun, the distribution of wealth continued to be highly unequal. Islamic sources talk about the luxury of the rulers, the wealthy classes, the poverty of the common people, especially non-Arabs, and severe corruption in the court and the state apparatus. This corruption was beyond imagination, no secret and did not require an explanation.

⁽⁶⁴⁹⁾ Ibn Sa'd, Op. cit., file 35 of 118.

⁽⁶⁵⁰⁾ The Golden Meadows, 2, p.333.

⁽⁶⁵¹⁾ Khair Al-Din Al-Zirakli, the Notables, 3, p. 57.

⁽⁶⁵²⁾ Al-Masoudi, Op. cit.

⁽⁶⁵³⁾ Ibid. *“He increased its thickness, expanded its space, and made its tops balconies.”*

Islamic thought bitterly condemns European colonialism, but it stands with reverence in the face of what it calls Islamic conquests. Some of them called it Islamic colonialism. Like Abu Al-Hasan Al-Nadawi: *“Islam is indeed colonial in nature, if this term is deemed appropriate. However, this form of colonialism is not driven by a desire for conquest and domination, nor is it motivated by economic nationalism. The early Islamic militants were not spurred by a thirst for material wealth or a more luxurious lifestyle at the cost of others. Their motivation was solely to establish a universal framework for the spiritual betterment of humanity.”* ⁽⁶⁵⁴⁾ Likewise, Hasan Al-Banna, who considered that Islamic colonialism was never similar to any colonialism in history, neither in its purpose, nor in its paths and management, nor in its results and benefits, as Muslim were only conquering the land to raise the word of Truth in it, as he described it as the colonization of Professorship and Reform. ⁽⁶⁵⁵⁾

This particular issue needs some attention, due to its great importance in contemporary Islamic thought:

* This claim was made by every colonialist. European colonialism claimed that it only entered other countries to spread civilization or Christian morals, while the Americans claim that they want to spread democracy, and the Crusades, which arouse intense hatred among Islamists, were only carried out under religious slogans. This is one of the similarities between the two colonialists. If one believes that the Crusade was a religious war, then it is exactly Christian “jihad,” and jihad is an Islamic (i.e. holy) crusade. But Islamists condemn the Crusades and describe them with all hideous qualities, while turn a blind eye to jihad, and what it did of captivity, plundering, demolition of places of worship, murder, and sometimes acts of genocide, as mentioned in the Islamic history books themselves.

⁽⁶⁵⁴⁾ What Did the World Lose with the Decline of Muslims, part 3, the Islamic era, chapter one, the era of Islamic leadership.

⁽⁶⁵⁵⁾ Messages of Hasan Al-Banna, our invitation.

* Islamic invasions were not always carried out under purely religious slogans. Since the time of Muhammad, he promised his companions the treasures of Khosrau and Caesar. He called on the Quraysh to follow him, promising them to take tribute from “The Ajam,” as reported from his hadith to his uncle Aby Talib: **I only want them to agree on one word by which the Arabs will submit to them and the Ajam will pay them the tribute** (Musnad Ahmad - 3417). He also promised his companions the occupation of lands: **God folded the earth for me, so I saw its easts and its wests. My community will rule over what was folded for me** (Sahih Hadiths by Al-Albani - 2). In addition, the matter was not without temptation for women: **Conquer Tabuk and you will take the daughters of yellow and the women of the Romans as spoils.** The hadith was attributed to Muhammad and it was narrated that a person named Al-Jadd Ibn Qays replied to him, saying: Give us permission and do not tempt us with women, ⁽⁶⁵⁶⁾ meaning give us permission not to participate in the invasion. When Umar Ibn Al-Khattab decided to invade the Levant, he stood up in the mosque and said: *“You have become in the Hijaz in a place other than a place of residence, and the Prophet promised you the conquest of the lands of Chosroes and Caesar, so march to the land of Persia.”* ⁽⁶⁵⁷⁾ Among what was attributed to Aisha bint Abu Bakr is that she said after the conquest of Khaybar: *“Now we will be satisfied with dates,”* ⁽⁶⁵⁸⁾ so this was what caught her attention.

No objective researcher can separate Islamic invasions from the huge amounts of funds that flowed into the state, which was built and lived on kharaj extracted from the conquered lands. Moreover,

⁽⁶⁵⁶⁾ Al-Tabari, Al-Qurtubi, Al-Suyuti and Al-Tha'alabi mentioned this hadith in the context of interpreting Surah 9, verse 49: **Among them are those who say, give me exemption and do not tempt me. Indeed, in the test they have fallen, and indeed, Hell surrounds the disbelievers.**

⁽⁶⁵⁷⁾ Al-Masoudi, Op. cit., p. 293, quoted Al-Waqdi's book “the Conquest of al-Amsar” (cities constructed by Muslims).

⁽⁶⁵⁸⁾ Safyy Al-Rahman Mubarakfuri, the Sealed Nectar, file 34 of 42.

it cannot be overlooked that what is considered the most honorable source of money in Islam is conquest. Likewise, considering the captivity of children and women as property of Muslims cannot be seen as carrying meanings or lofty moral and religious goals. Among the facts that cannot be considered anything other than disgraceful is that the conditions of the Muslims' peace treaty with many of the countries they conquered included handing over by hostages of their children to ensure their commitment to pay jizyah, and adherence to the other conditions of the peace. Sometimes the conditions included providing a number of slaves as a tribute. Examples of this agreement include the people of Nubia. After the failure of the invasion to occupy it, they agreed to give Muslims 365 slaves every year,⁽⁶⁵⁹⁾ perhaps from their children. Al-Baladhuri mentioned that this was in exchange for the Muslims providing them with food of the same value. It was mentioned on the authority of Al-Layth Ibn Saad, it is reconciliation between us and the Nubia, so that we do not fight them and they do not fight us, and that they give us slaves and we give them food of the same value, and if they sell their wives or if they sell their women, I think it is okay to buy. The caliph Al-Mahdi “*ordered the obligation of Nubia every year three hundred sixty heads and giraffes, provided that they are given wheat, vinegar, wine, clothes, and beddings or its value.*”⁽⁶⁶⁰⁾ The people of Cyrenaica from the city of Antipolis were also forced to pay tribute, either in money, or by selling their children instead.⁽⁶⁶¹⁾ Regarding the countries of the East, such as Persia, India, and other Asian countries, the killings were much more and more horrific than those witnessed in the Levant and the countries of Africa, and the

⁽⁶⁵⁹⁾ Al-Masoudi, *The Golden Meadows*, 1, p. 441.

⁽⁶⁶⁰⁾ *Conquests of Countries*, file 15 of 29.

⁽⁶⁶¹⁾ Al-Baladhuri stated: “*...on the authority...: Amr Ibn Al-'as reconciled the people of Antablus and its city of Cyrenaica, which is between Egypt and Africa, after he besieged and fought them for tribute, provided that they sell any of their children as a tribute.*” *Conquests of Countries*, file 14 of 29

numbers of captives were greater,⁽⁶⁶²⁾ without any aggression by the people of these countries. Their only fault was that they refused to surrender easily to the invaders and rebelled more than others. How can one describe the sitting of tens of thousands of Arab Muslim in the Arabian Peninsula during the era of the Rashidun to entertain themselves with sex and food while “ata’“ (gifts from the state) came to them from the money of tribute and kharaj, including the captivity of women and children? Can any high human value be detected in this situation? Actually, it seems that when Arabs became Muslims, they turned their internal conflicts for the purpose of plunder and looting into a conflict between them and other peoples? In addition, the fact that disbelievers sometimes participated in Islamic invasions (of course for greed of spoils) clearly questions the religious goals of these invasions. The Arab tribes practiced raiding, plundering, and captivity, and Islam considered the money coming from conquest for the sake of God to be the most honorable money. Then the new Arabs turned to Muslims, to invade the Ajam and play the same game; plunder and captivity, but in the name of God.

The migration of hundreds of thousands of Bedouins; the **more tenacious in unbelief and hypocrisy**, according to the Qur'an itself (Surah 9: 97), and their settlement in conquered lands cannot be understood as an act of moral goals. Reviewing the correspondence between Umar Ibn Al-Khattab and Amr Ibn Al-'as and their dispute over Egypt's tax reveals that squeezing the conquered lands was the goal for both parties, with the dispute centered on the best rate of theft. The caliph demanded the largest amount of money, while Amr Ibn Al-'as sought to take as much as possible from the population within certain limits to ensure their livelihood, maintain labor power, and guaranteeing future tax revenue, which was the

⁽⁶⁶²⁾ It was mentioned in detail by Al-Baladhuri, Ibid.

principle he followed.⁽⁶⁶³⁾ Umar Ibn Al-Khattab himself followed that principle with the people of Iraq and the Levant, seemingly learning it from Ibn Al-'as. He recommended that the land should not be overburdened, according to the expression attributed to him, and that the tribute should be imposed in a proportion that the population can afford, and divided among the Muslims. He also recommended fulfilling the covenant of the people of the Dhimmah, not to overcharge them, and to fight behind them.⁽⁶⁶⁴⁾ However, among the caliphs were those who insisted on squeezing the people of Dhimmah until death. Osama Ibn Zaid, governor of the tax in Egypt, called on caliph Suleiman Ibn Abd Al-Malik to reduce the tax on the people of Egypt, saying: *“O Commander of the Faithful, I did not come to you until the people were exhausted and suffering, so if you see fit to be kind to them and make them comfortable, and reduce their tax to enable them to build up their country and improve their livelihood then do it, for that*

⁽⁶⁶³⁾ The correspondence is published in many sources, including Al-Maqrizi, Op. cit., part one, chapter: mentioning what the Muslims did when they conquered Egypt in terms of the Tax and what Egypt's Affairs were regarding that with the Copts, and Ibn Abd Al-Hakam, the Conquest of Egypt and Its News, mentioning the blaming by Umar Ibn Al-Khattab of Amr Ibn Al-'as because of the delay of kharaj (In short): I am astonished by the numerous letters I have written to you regarding your slowness with the kharaj and you know that I will not be satisfied with you except with the Truth. It is clear that I did not bring you to Egypt to make it booty for you or your people, but I directed you to what I hope will help you collect the tax and behave well. If this letter reaches you, then pay the tax as it is the booty of the Muslims and –if you know- I have people here who are suffering. So Amr Ibn Al-'as wrote to him:... A letter from the Commander of the Faithful came to me blaming me for delaying the tax and claiming that I am deviating from the truth and departing from the path, and by God, I do not wish to stray from the path. You may not know, but the people of the land asked me to wait until their harvest ripens, so I looked out for the Muslims. Being kind to them is better than being cruel to them so that they are forced to sell what they need. According to Al-Layth Ibn Sa'd, Amr Ibn Al-'as collected twelve million dinars, while Al-Muqawqis had collected twenty million dinars a year before him. Then Umar Ibn Al-Khattab wrote to him about the above. Abdullah Ibn Sa'd Ibn Sarh collected it when Uthman appointed him to rule Egypt for fourteen million dinars, so Uthman said to Amr Ibn Al-'as after removing him from Egypt: O father of Abdullah, the revenue is more than its original value. Amr replied: You harmed her child, unless the mother did not die.

⁽⁶⁶⁴⁾ Abu Yousef, al-Kharaj, p. 21, p. 27.

will be restored next year. The caliph replied: May your mother make you crazy, milk the breast, and if it is cut off, milk blood and skin.” ⁽⁶⁶⁵⁾ Likewise, the process of collecting the tribute, kharaj, and other taxes was not characterized by integrity or commitment to the Dhimmah contract. The kharaj and other taxes were not included in this contract, and sometimes the tribute was increased above what was stipulated in the Dhimma contract, in clear violation of the covenant. Muawiyah did this, for example, as mentioned by Al-Maqrizi: *“Muawiyah Ibn Abu Sufyan wrote to Wardan, who was in charge of the tax in Egypt, instructing him to add a qirat to every Copt. Wardan responded, questioning how they could add to them when they had a covenant that nothing would be added. Muawiyah dismissed him, although it was rumored that the cause of Wardan’s dismissal was different.”* ⁽⁶⁶⁶⁾

The Umayyads also imposed a tribute on those who converted to Islam, until Umar Ibn Abdul Aziz abolished it. It has been mentioned that the governor of Khorasan during his reign, Al-Jarrah Ibn Abdullah Al-Hakami had imposed the tribute on the disbelievers who converted to Islam, telling them: You converted to Islam to escape from it. So they abstained from Islam and remained steadfast in their religion and paid the tribute. That is why Umar Ibn Abdul Aziz dismissed him. ⁽⁶⁶⁷⁾ Moreover, it was sometimes imposed on the dead. ⁽⁶⁶⁸⁾ It is evident that these decisions cannot be explained morally. In fact, in many cases, killings were carried out by governors, including Amr Ibn Al-'as, to seize gold and other money; incidents that are mentioned in great abundance in Islamic sources. As an example, Al-Maqrizi mentioned, quoting Ibn Abd Al-Hakam, that when Amr Ibn Al-'as conquered Egypt, he said: *“Indeed, whoever hides a treasure from me I will kill him.”* This act was carried out against a person named Peter, so the Copts kept in

⁽⁶⁶⁵⁾ Al-Jahshiyari, Ministers and Scribes, pp. 51-52.

⁽⁶⁶⁶⁾ Sermons and Consideration, 1, p. 149.

⁽⁶⁶⁷⁾ The Beginning and the End, vol. 9, p. 213.

⁽⁶⁶⁸⁾ Refer to Ibn Qayyim Al-Jawziyyah, Rulings of the People of Dhimmah, p. 22.

mind and they took out their treasures.⁽⁶⁶⁹⁾ Actually, it should be wondered, why are the treasures confiscated?

*** The vast majority of Islamic invasions were never defensive, but some contemporary Islamists differ. The prevailing opinion is that they were offensive, which is consistent with Islam's call for invasion. However, some contemporary preachers claim that all Islamic invasions were defensive, a view that is not widely accepted in Islamic thought. The great jurists of the past did not support this claim because conquest is considered the most honorable deed in Islam. Neither the Rashidun Caliphs nor the Prophet Muhammad saw any shame in conquering other countries, colonizing them, and imposing tribute and kharaj on their inhabitants and lands. No honest researcher can argue that the occupation of lands from Spain to western China was an act of self-defense. Even the Battle of Badr itself was an offensive act. Islamic history books openly describe the invasions, killings, captivity, looting, and plundering carried out by Islamic armies. The details of sending armies to conquer distant and secure countries are meticulously recorded in history books. The Libyan cities, Berber tribes in Morocco, people of India, and others did not attack the caliphate, and the Spanish did not attack the Islamic world. Instead, the opposite occurred, with the peoples of Egypt and the Levant becoming subjected to occupation. Arab Muslims ruled these lands instead of the Romans and Persians, without granting freedom to the indigenous population. Those who criticize the current American discourse, labeling the occupier as a self-defender and resisters to occupation as terrorists, should remember that Islamic colonialism was viewed as a defense of Truth, with resisters labeled as part of the party of Satan.**

Muslim historians have documented numerous incidents of genocide, massacres, and captivity inflicted on the people of

⁽⁶⁶⁹⁾ Sermons and Consideration, 1, p. 144.

conquered lands, sometimes without justification, as a result of their self-defense. Examples include:

* Ibn Amer went to Istakhr in the year 29 AH.⁽⁶⁷⁰⁾ He fought its people and defeated them, killing about one hundred thousand.⁽⁶⁷¹⁾ The city was conquered at least 3 times since the 23rd AH, and each time its people were killed and taken captive due to their desperate defense of themselves.

* Saeed Ibn Uthman Ibn Affan headed to Samarkand in 56 AH on the orders of Caliph Muawiyah. The Turkish people of Sogd came out to him; he fought, defeated, and besieged them in their city. They reconciled with him and gave him fifty boys from the sons of their great leaders as a pledge to be in his custody. However, he stayed in Termez and did not fulfill the agreement, bringing the pledged boys with him to Medina.⁽⁶⁷²⁾

* Muhammad Ibn Al-Qasim conquered Brahmanabadh in India, and killed eight thousand, though some accounts claimed that it was twenty-six thousand.⁽⁶⁷³⁾

* In 121 AH, Marwan Ibn Muhammad conquered Nubia, occupied its castles and devastated its land. The ruler of Nubia submitted to him paying a yearly tribute of a thousand heads and giving a pledge for that.⁽⁶⁷⁴⁾

* Yazid Al-Ruwayan went to Gorgan, where the people had revolted and killed their governor. He entered the city while its inhabitants were unaware, killed many of them, took their

⁽⁶⁷⁰⁾ Al-Tabari, History of the Messengers and Kings, part 2, p. 604.

⁽⁶⁷¹⁾ Al-Baladhuri, Conquests of Countries, file 25 of 29.

⁽⁶⁷²⁾ History of Al-Tabari, part 3, p. 250.

⁽⁶⁷³⁾ Al-Baladhuri, Op. cit., file 27 of 29.

⁽⁶⁷⁴⁾ Ibn Katheer, Op. cit., vol. 9, p. 359.

offspring, and crucified the dead on the right and left sides of the road. ⁽⁶⁷⁵⁾

* In the year 223 AH, Caliph Al-Mu'tasim went to Amorica, where he killed thirty thousand people, captured many others, and burned them with fire. ⁽⁶⁷⁶⁾

* King Mahmud Ibn Sabuktakin conquered parts of India and destroyed the idol of Somnath in Shaban of the year 416 AH. His armies set fire to the idol and killed fifty thousand people. ⁽⁶⁷⁷⁾

* Musa Ibn Nusayr conquered Andalusia in 84 AH, and the number of captives reached fifty thousand. ⁽⁶⁷⁸⁾

* One example of the brutality of the Muslim invaders is what Ibn Abd Al-Hakam mentioned. According to his narration, when the Muslims landed on an island that was later called Umm Hakim, they captured those who were there and then took a man from among them, slaughtered him, cut him and cooked him. The rest of his companions looked on, and then it was revealed to them that they had eaten him, while they threw him aside, and ate animal meat. Afterward they released them, to spread the news in Andalusia that Muslims eat human flesh in order to terrorize people. ⁽⁶⁷⁹⁾

*In Persia and Khorasan, the number of captives reached forty thousand in just a year and a half. ⁽⁶⁸⁰⁾

These are just a few examples of the numerous acts of genocide, rape of women, and plundering of wealth, that are documented in

⁽⁶⁷⁵⁾ Al-Baladhuri, Op. cit., file 22 of 29.

⁽⁶⁷⁶⁾ Abd Al-Hayy Ibn Ahmad Al-Akri Al-Dimashqi, Shadharat al-Dhahab (Gold Nuggets in News from Gold), vol. 3, p. 104.

⁽⁶⁷⁷⁾ Ibid., part 5. p. 90.

⁽⁶⁷⁸⁾ Ibid, part 1, p. 342.

⁽⁶⁷⁹⁾ The Conquests of Egypt and its News, mentioning the conquest of Andalusia.

⁽⁶⁸⁰⁾ History of Ibn Khaldun, 2, p. 500.

history books written by proud Muslims, while their descendants are now complaining about war crimes like these.

Muslims understand from the sacred text what provides a religious justification for the invasion and colonization of other people's lands:

God has promised that He will grant those among you who believe and perform righteous deeds the inheritance of power on earth, just as He granted it to those before them (Surah 24: 55). Many interpreters have argued that what is meant is the entire earth, or as Al-Tabari stated: *"The land of the polytheists from among Arabs and Ajam and He will make them their kings and rulers."* ⁽⁶⁸¹⁾

We have written in the Psalms after the holy book, (most likely Torah) that the earth is inherited by My righteous servants (Surah 21: 105). Most interpreters have argued that what is meant are

⁽⁶⁸¹⁾ Al-Tabari interpretation of the Qur'an, Surah 24.

Al-Qurtubi mentioned: He will grant those among you who believe and perform righteous deeds, means two possibilities, one of them: meaning the land of Mecca because the immigrants asked God Almighty for that, and they were promised as He promised the sons of Israel, and the second is Arab and Persian countries.

Ibn Katheer: This is a promise from God Almighty to His Messenger that He will make his followers the Imams of the people and their rulers, through whom the country is reformed and the people submit to them.

Sayyid Qutb in the Shade of the Qur'an stated: *"It does not just entail being in power and forming a government. Rather it involves all this with the proviso that it is used for promoting sound human life and the implementation of the way of life God has chosen for mankind. It is only through such implementation that humanity can achieve the level of perfection that befits the species God has honored. The trust given to man on earth is an ability to build and promote goodness, not to corrupt and destroy. It involves ensuring justice and happiness for all, not injustice or suppression. It leads to the elevation of humanity and human life, and not letting them sink to the level of animals. It is such power and such trust that God has promised the believers who do good deeds. He promised to give them power on earth, just as He gave it to earlier communities of believers, so that they would put into practice the constitution He chose for mankind, establish justice and enable humanity to attain sublimity. People who spread corruption and injustice, and promote carnal desires are not in the position of trustees. They are subjected to a test or are the means to test others. All this is done to fulfil God's purpose."*

Muslims. As for the earth, some have said that it is the land of Paradise, and others have said that it is the entire earth; land of Muslims and disbelievers.

The idea of the Awaited Mahdi comes to complete the legitimacy of the Islamic conquest of the world. Most Muslims, their elite and ordinary, with the exception of a small number of rationalists (including Ibn Khaldun, Muhammad Abduh, and Rashid Rida), believe that the world will witness the emergence of a Muslim leader from the Prophet's household, who will erase injustice and fill the earth with justice, and the entire earth will then be under his control. Then Christ comes to complete the matter with the final and absolute victory of Islam.⁽⁶⁸²⁾

There is something in Umar Ibn Al-Khattab's comment on the conquest of Persia that does not need comment. He said: *"God has destroyed the kingdom of the Magians and divided them, so they do not possess an inch of their country that would harm a Muslim. Indeed, God has made you inherit their land, their homes, their money, and their children to see how you behave."* (Emphasis added).⁽⁶⁸³⁾

* It is not our aim here to condemn Islamic invasions, but only to clarify that the Islamic State, like any other state, whether during the era of the Rashidun or others, has practiced the conduct of a state. That is, it did what it could to achieve its material interests by the possible means at the time. But Islamic thought insists on double standards on this particular issue. Islamic colonialism was "Fath" (means Opening in Arabic) while other colonialism was invasion and conquest, with the claim that the first's goals were not mundane but divine, and the second's goal was material interests, or the elimination of Islam.

In this issue, a distinction is made, for example, between the liberation of Spain from Arab-Islamic settler colonialism, and the

⁽⁶⁸²⁾ The Awaited Mahdi in Islamic Thought, written by "Al-Resala Foundation."

⁽⁶⁸³⁾ History of Ibn Khaldun, 2, p. 564.

liberation of Palestine from the Crusaders. A simple example is that the killer of General Clipper (Suleiman Al-Halabi) is considered a hero, while Abu Lu'lu'a, Umar Ibn Al-Khattab killer, is described with the worst qualities, even though each of them killed a foreign colonizer of his country.

* If Islamic colonialism established civilizations in colonized countries, Western colonialism, despite the crimes committed against humanity, provided much progress and civilization to the colonies. However, it also established the greatest civilization in history in America, after the brutal extermination of most of its indigenous population.

* As for accusing Western colonialism of imposing its culture and erasing the identity of the colonized peoples, Islam is not comparable in this regard. Entire peoples were arabized; their cultures were erased, and even belittled and despised in favor of Islamic culture. Regarding this point, Al-Maqrizi wrote about the opinion of the Arab-Muslim conquerors regarding some of the peoples whose lands they occupied:

The morals of the people of Egypt lack jealousy, among their morals: preoccupation with desires, indulgence in pleasures, and excessive recklessness and indifference. Moreover, it was narrated on the authority of Umar Ibn Al-Khattab that he asked Ka'b Al-Ahbar⁽⁶⁸⁴⁾ about the nature of countries and the morals of their inhabitants, and he said: *“When God Almighty created things He made everything for something. Reason said: I am going to the Levant, and temptation said: I am with you. Fertility said: I am going to Egypt, humiliation said: I am with you. Misery said: I am going to the desert, health said: I am with you. It is said: When God created people, He endowed them with ten morals:*

⁽⁶⁸⁴⁾ Ka'b Ibn Mani' was one of the senior Jewish rabbis who came from Yemen and converted to Islam during the caliphate of Umar Ibn Al-Khattab. He lived in Medina before leaving for the Levant during the time of Caliph Uthman Ibn Affan. In the Levant, he became an advisor to Muawiyah. Kaab Ibn Mani' passed away in Homs in the year 34 AH.

faith, modesty, help, temptation, arrogance, hypocrisy, wealth, poverty, humiliation, and misery. Faith said: I am going to Yemen, modesty said: I am with you. Help said: I am going to the Levant, temptation said: I am with you. Arrogance said: I am going to Iraq, hypocrisy said: I am with you. Wealth said: I am going to Egypt, humiliation said: I am with you. Poverty said: I am going to the desert, misery said: I am with you.”

On the authority of Ibn Abbas: Cunning is divided into ten parts, nine of which are among the Copts and one is among the rest of the people. It is said: Four things are not known in four: generosity in the Romans, loyalty in the Turks, courage in the Copts, and longevity in the Zanj. Ibn Arabi described the people of Egypt, stating: slaves to those who conquered and they are the smartest people when they are young and the most foolish when they are old. Abdullah Ibn Amr said: When Satan descended, he put his foot down in Basra and fled to Egypt. Moreover, Ka'b Al-Ahbar said: Egypt is an unclean land like a menstruating woman, the Nile purifies it every year. Muawiyah Ibn Abu Sufyan said: I found the people of Egypt to be three types: one-third are people, one-third resemble people, and one-third are not people. As for the third who are the people, they are the Arabs; and the third who resemble people are the Mawali (loyals) and the third who are not people are the pacifists, meaning the Copts. ⁽⁶⁸⁵⁾

*** The position of Islamic thought on what is called populism, which is hostile to Arab rule is well known; intense hostility. The response to them was characterized by belittling the culture of non-Arabs, and linking hostility toward Arabs with disbelief and heresy. Besides, Islam has included the need to revere Arabism as a language and people. So the Arab-Islamic response was**

⁽⁶⁸⁵⁾ Sermons and Consideration, part 1, mentioning the morals, natures and temperaments of the people of Egypt.

unbalanced; racist and takfiri.⁽⁶⁸⁶⁾ Is this not similar to the position of Western colonialism and Eurocentrism?

Third: Regarding the contemporary reality:

* Islamists criticize modern civilization, referring to it as mundane or Jahiliyyah. This critique is also echoed by many Western thinkers. However, Islamists stand out by attributing the same issues they criticize in the West, which also exist in Islamic countries, to Western cultural invasion. They view the Islamic East as morally and ethically superior, with any deviations seen as foreign imports resulting from a global conspiracy against Islam or the deviation of rulers and Muslims from their religion. The comparison here is not between two realities but between a reality (the West) and the idealized text of Islam. It is as if the West lacks humanitarian values, despite the fact that liberal thought, socialism, and humanism originated there. Islamists often highlight the pagan roots of Western civilization, tracing them back to Greek and Roman paganism, and materialism focusing on pleasure and desires. However, they tend to overlook the pagan origins of Islam, which emerged in a society that worshipped stones and maintained similar rituals. Additionally, various Arab and Islamic countries have a pagan heritage that has influenced Islam, including the veneration of deceased individuals to some extent and the worship of “Righteous Saints of God.”⁽⁶⁸⁷⁾

⁽⁶⁸⁶⁾ Takfiri is a term used to describe a Muslim who accuses a person or a group of being disbelievers.

The article: Heretics of Thought and Literature, written by: Hani Al-Siba'i, is considered a pure Islamic model of this tendency.

⁽⁶⁸⁷⁾ In the traditional Islamic understanding, a saint is portrayed as someone marked by special divine favor and holiness. They are specifically chosen by God and endowed with exceptional gifts, such as the ability to work miracles.

Modern civilization has also been accused of bankruptcy many decades ago, without providing any evidence, usually meaning moral bankruptcy of norms and ethics, allegedly. It is compared to the achievements of Islamic civilization, which collapsed centuries ago. Here a comparison is made between the present and the past, regardless of the content of the comparison. They ignore what modern civilization has presented in terms of human values, the heroic struggles of the European peoples against tyranny, corruption, and oppressive regimes, the numerous revolutions, and the enormous sacrifices made by those peoples. These efforts ultimately resulted in the establishment of value systems that are certainly not ideal but respected to some extent many rights of people, and achieved some forms of equality and personal and public freedoms, which the world of the Islamic East has not known. Islamists portray Western man as immersed in sensual pleasures, which they consider decadent (it is not known why they are considered decadent in the first place!), and they also ignore that this man enjoys, in addition to sensual pleasures as they call them, literature, music, and many other forms of fine arts, various hobbies, not to mention their enjoyment of modern sciences, discoveries of the universe, ancient monuments, the history of other peoples, etc. Where is the alleged bankruptcy? If Islamists cannot see in ballet dancing, for example, anything other than sexual movements, then the people of modern civilization do not see this at all, but rather much deeper meanings, which are not understood by those having a narrow, only sexual view of the human body. It is pointed out here that modern values are not only related to physical pleasures as Islamists portray to belittle them, but even they are not decadent, just to reveal that these people resort to double standards. But more important is what was analyzed before, that Islamists consider their values to be the absolute standard for judging the values of others (Chapter Ten - 3).

*** Arabs and Islamists direct a lot of criticism toward Western racism, the condescending view of Westerners toward other peoples, and Eurocentrism in general. However, they ignore that Arab Muslims behave in the same way. The intense hostility toward the West as a whole (despite the presence of non-central and non-racist trends), which became very prominent during the European occupation, and deepened greatly with the rise of Nasserism and Arab nationalism, is clearly visible. As for the oppression of the Kurds by the Arab Muslims, the inhabitants of South Sudan, the Berbers, and the Bidoon or stateless, and the explicit racial discrimination in the Gulf countries, including Muslim Saudi Arabia, against other Arabs, foreigners in general, and non-Muslims, are things about which the daily press is talking, and hundreds of millions of people are aware. The Arab-Islamic culture still sings of the authenticity of the Arabs, their innate greatness, and their unique qualities, exactly as Al-Jahiz and Ibn Taymiyyah were talking, in explicit racism, as Islam is linked to Arabism and to superiority over the other.**

The dominant currents in Islam do not believe that there are strong humanitarian tendencies in the West. Indeed, many people there are sympathetic to Arabs and Muslims, and the people there are not a single bloc that is completely hostile, unless it is imagined that all the people have agreed on role distribution, within the framework of an imaginary conspiracy against Muslims.

*** Islamists do not stop screaming about the manifestations of persecution of Muslims anywhere in the world, such as Chechnya, Bosnia, China, the Philippines, and India. At the same time, they do not care about persecuting non-Muslims; in Sudan, for example, Christians in Egypt and Nigeria, but they tend to deny it. Secondly: The so-called Islamic relief convoys go mainly to the afflicted Muslims, while international organizations of disbelievers provide assistance to everyone, both disbelievers and Muslims, like the International Red Cross, Doctors without Borders. What is striking**

is that the Islamic voice was very loud regarding the Muslims of Bosnia, while it did not move anything regarding the massacres in Africa, which took place around the same period, in which huge numbers of people were killed. A plausible explanation is simply because they were considered disbelievers, and because Bosnia is located in Europe, the land of the historical enemy. We found Islamic peoples making huge donations to finance the wars in Afghanistan, Bosnia, and Chechnya, but they were skimped in the face of the East Asian hurricane. Under international pressure and embarrassment, the ruling families in the Gulf donated money, in an attempt to beautify the Muslims, but the attempt was a failure. A Saudi source announced at the time to justify the donation to Muslim public opinion that many of those affected were Muslims. It was more amazing that one of the leading preachers; Zaghoul Al-Naggar repeatedly declared that what happened was God's punishment for the ungodly and the disobedient in East Asia.⁽⁶⁸⁸⁾

* While Islamists criticize Western hegemony and some of them demand that the West apologize for colonizing Arab and Islamic countries, no resonant voice has risen in the Islamic world criticizing ancient Islamic colonialism and the heinous acts of plunder it practiced. Islamists still defend the Islamic conquests, demanding that others recognize them as an achievement in human history. Moreover, there are many contemporary Islamic movements, and broad Muslim masses who dream of the good old days when Islam ruled the world. Some even aspire to restore Andalusia, as Hasan Al-Banna stated: *"We also want the banner of Allah to return to those places that once enjoyed Islam for a period of time, where the muezzin's voice resounded with takbir and tahlil, but then misfortune caused it to recede from its light and return to disbelief after Islam. Andalusia, Sicily, the Balkans, southern Italy, and the islands of the Sea of Rum are all*

⁽⁶⁸⁸⁾ Including in a TV interview on Al Arabiya channel, program: Eda'at (Illuminations), on: Wednesday 10/12/2005.

Islamic territories that must return to the embrace of Islam. The White Sea and the Red Sea must return to being Islamic seas, as they were before.” ⁽⁶⁸⁹⁾

Chapter Twelve: Islamic Demagoguery

O people, we have become your leaders and your protectors, governing you by the right of Allah who has given us the authority. I am Allah’s vicegerent in His land and the guardian of His wealth

Abu Jaafar Al-Mansur

⁽⁶⁸⁹⁾ Messages, an invitation to young people.

One friend attended a seminar held in Cairo in March 2005 at the Spanish Cultural Center on the relationship between the Arab world and Spain. Reportedly the Egyptian-Muslim audience of the educated elite arrogantly refused to acknowledge that the Arab occupation of Spain was colonialism and that Spain’s liberation was decolonization.

N.B.:

The muezzin in Islam is the official who proclaims the call to prayer.

Takbir means to say “God is the Greatest.”

Tahlil literally means declaring the phrase “there is no god but God.”

Double standards always lead to inconsistency. If a person goes too far, he becomes tempted to resort to falsification, unconsciously if good intention is assumed, and consciously and insistently when his position is subjected to strong criticism while he remains committed to it. Since Islam is a religious belief, it is very difficult for its adherents to transcend it or accept criticism, as it is derived from a divine source. Therefore, Islamists often resort to demagogic propaganda and sometimes engage in outright lying. The focus here is to uncover this demagoguery, particularly in relation to Islam's interactions with disbelievers.

Muslim thinkers did not need much demagoguery when the Islamic State was strong. Contemporary fundamentalists and extremists often do not resort to it because they have a false sense of power. But it is used on a daily basis by the more veteran, and therefore, more moderate contemporary preachers and thinkers to steer the ship and avoid hatred and persecution, especially in periods of vulnerability. However, from time to time they make straightforward and clear statements in moments of euphoria or a sensation of power. The same goes for official Islamists in semi-secular governments that only use them, such as Al-Azhar.

Islamic demagoguery is nothing more than a way of presenting Islamic thought in a gentle language, especially concerning the relationship with disbelieving powers. In fact the discourse of moderates is essentially the same as that of extremists (a topic that Nasr Hamid Abu Zaid researched in depth and paid the price for), but only the form and details differ. Both parties believe in the principle of al-Hakimiyya, even though it was clearly introduced in the modern era. Islamic jurisprudence presented by well-known Imams is based on ancient interpretations of the Qur'an, with limited modification here and there. Almost everyone agrees to kill the apostate, to invade other countries if circumstances permit. All of this alienates disbelievers from Islam and its people, creating increasing hostility toward them. Therefore, in order to justify

Islam to powerful others now, and in the context of self-defense, veterans resort to demagoguery in different ways.

Islamists base this logic on foundations found in the sacred text itself and in practical Sunnah, including:

1. The concept of Taqiyyah is deeply ingrained in Islamic culture, whether among Shi'ites or Sunnis. Among Sunnis it is permissible in cases of necessity or duress. The conditions for Taqiyyah are looser among Shi'ites and considered an assignment or even an obligation, according to Imamis, as there is no religion for someone without practicing Taqiyyah.⁽⁶⁹⁰⁾ In the Qur'an: **Let not the believers take unbelievers for their allies in preference to the believers. He who does this has cut himself off from God, unless it be that you protect yourselves against them in this way (Surah 3: 28). As for anyone who denies God after having accepted the faith — and this certainly does not apply to one who does it under duress; while his heart remains true to his faith, but applies to him who willingly opens his heart to unbelief — upon all such falls God's wrath, and theirs will be a tremendous suffering (Surah 16: 106). (Emphasis added).**

Taqiyyah, in the Islamic sense, is simply the practice of avoiding showing one's beliefs to others, displaying affection toward disbelievers, or even expressing disbelief, as per the last verse. Muslims protect themselves from punishment by concealing their true beliefs if they fear harm from disbelievers. Jurists have established conditions for practicing Taqiyyah and differed on the level of harm and duress that would permit a Muslim to engage in it, but they agree on the fundamental principle.

The general principle is widely accepted. This is a quotation from Al-Razi's interpretation of the verse in Surah 3:28, who is a reliable interpreter, due to his candor: *"Know that there are various rulings on*

⁽⁶⁹⁰⁾ Thiqaat Al-Islam Muhammad Ibn Ya'qub Ibn Ishaq Al-Kulayni, al-Kafi (one of the most important books of the Imami Shi'ites), second volume, chapter on Taqiyyah.

Taqiyyah, among which we mention that Taqiyyah is permissible if a man finds himself among unbelieving people and fears for his life and wealth, so he avoids showing hostility with his tongue. It is also permissible for him to express speech that implies love and loyalty, provided he conceals his disagreement while expressing it through his actions. Taqiyyah affects outward appearance, not the conditions of the heart.” ⁽⁶⁹¹⁾ Ibn Taymiyyah, known as the Sheikh of Islam, took a stricter stance, stated: *“If you reside in a land of disbelief for medical treatment, education, or trade, then remain among them while harboring enmity toward them.”* His student, Ibn Qayyim Al-Jawziyyah, in a commentary on the aforementioned verse of Surah 3, was no less obvious than his teacher: *“It is understood that Taqiyyah does not imply loyalty, but when God prohibited them from forming alliances with disbelievers, this necessitated hostility, disavowal, and declaring aggression against them in every situation. If they fear harm from them, then Taqiyyah is permissible. Taqiyyah does not entail loyalty.”* ⁽⁶⁹²⁾ Ibn Katheer explained it further: *“Those who fear harm from certain individuals or in certain places have the right to outwardly display fear while maintaining their true intentions internally.”* Al-Bukhari narrated on the authority of Abu Al-Darda: *“We may smile in the faces of some people, while our hearts curse them.”* Al-Thawri adopted Ibn Abbas’s view: *“Taqiyyah is not through actions but through words.”* Al-Awfi also reported Ibn Abbas’s statement: *“Taqiyyah is through words.”* (693)

Sayyid Qutb mentioned: *“Taqiyyah is permitted only for those who fear in certain countries and times. However, it is Taqiyyah of the tongue, not heartfelt or genuine loyalty. Ibn Abbas said: ‘Taqiyyah is not action but Taqiyyah with the tongue.’ It is not permissible to use Taqiyyah to establish affection between a believer and a disbeliever. The disbeliever is someone who is not satisfied with the rulings of God’s Book in life, as indicated implicitly in this context and explicitly elsewhere in the Surah. It is not allowed for a believer to assist a disbeliever by engaging in deception in the name of Taqiyyah; deceiving*

⁽⁶⁹¹⁾ Almost all interpreters agreed on the same meaning of verse 28 of Surah 3 mentioned above. See the interpretations of Al-Zamakhshari, Al-Khazen, Al-Tabari, and Al-Nasafi.

⁽⁶⁹²⁾ Bada'i al-Fawaid (novelties of benefits), 3, p. 69.

⁽⁶⁹³⁾ Interpretation of the Great Qur'an, Surah 3.

God is not permissible.”⁽⁶⁹⁴⁾ However, most jurists agree that coercion in actions or words is similar. Taqiyyah also occurs through actions, not limited to words, such as being forced to abandon prayer, eat forbidden foods and drinks, break the fast in Ramadan, commit fornication, take false oaths, or give false testimony.

It is clear that implementing the principle of Taqiyyah gives Islamic preachers great flexibility to hide and highlight what they want and to present ideas in forms that suit the balance of power under which they operate. Despite the denial of Taqiyya or the definition of its scope by the preachers of Sunni Islam, their changing speeches according to the circumstances, their varied positions, and the statements that they announce and then sometimes deny days later, denote the deep presence of this principle.

In the practical Sunnah of some Companions, the fatwa is contrary to the applicable rulings, which means hiding the true conviction to address a transient issue. An example is a fatwa by Ibn Abbas: *“When a questioner asked: Can anyone who kills a believer intentionally repent? He said: No, his destiny is Hell. Then his companions asked him after the man had gone: You were giving us a fatwa, O Ibn Abbas, that whoever kills has an acceptable repentance. He said: I think he is an angry man, wanting to kill a believer.”*⁽⁶⁹⁵⁾

2. There are other general principles supported by sacred statements that also justify the violation of more specific sacred statements. Among them: the principle of necessities permit prohibited things, and resorting to what are called “the transmitted interests” in jurisprudential legislation, if necessary. Some scholars have argued that interests take precedence over the statement, similar to Umar Ibn Al-Khattab’s suspension of some statements, either for the public interest, such as suspending the punishment

⁽⁶⁹⁴⁾ In the Shade of the Qur'an, Surah 3.

⁽⁶⁹⁵⁾ Aladdin Zaatari, the Transmitted Interests the Rules for its Use.

for theft in the year of famine in 18 AH, or for lack of necessity, such as canceling the share of “those whose hearts have been reconciled.” There is also a principle: Actions are according to intentions. Some people may disrupt the rule of “There is no ijthihad in the statement” from time to time, based on the above.

3. There is a widespread belief, prevalent in ancient and contemporary Islam, that some verses of the Qur'an were abrogated, depending on the circumstances, as were the Prophetic sayings. There is even a less widespread belief that the hadiths abrogated certain verses of the Qur'an as well. Abu Hanifa accepted that, while it is rejected by Al-Shafi'i.⁽⁶⁹⁶⁾ It is important to note that all the verses that call on Muslims to make peace with the disbelievers and to be friendly with them have been abrogated, according to the majority of scholars recognizing abrogation, by verses calling for fighting them and forcing them to pay the tribute while they are submissive, and killing those who refuse. Surah 9 has abrogated as most interpreters and jurists believe what came before it, and the sword verse has abrogated the verses of reconciliation. Those who refuse the concept of abrogation believe that the verses have been graduated in rulings or have become more comprehensive, which does not deny, but rather confirms the adoption of the verses on fighting or reconciliation, depending on the circumstances. In the practical Sunnah, Muhammad was sometimes very flexible. He accepted compromises and sometimes made concessions, just like in the Treaty of Hudaibiyyah.

4. The idea of concealment and the idea of secrecy are deeply rooted in Islamic culture. The authentic hadith says: **All of my community will be forgiven except those who commit sins openly. And among the acts of sin openly is when a man does something at night, then in the morning he says: I did such and such last night, while his Lord concealed him at night** (Sahih Al-Bukhari - 5930 and

⁽⁶⁹⁶⁾ Ibn Al-Bazi, Abrogator and Abrogated of the Mighty Qur'an, p. 20.

Muslim – 7434). **Whoever conceals a Muslim will be concealed by God on the Day of Resurrection (Al-Bukhari -2399) - Whoever conceals his Muslim brother, God will conceal him in this world and the hereafter (Sahih Ibn Hibban - 533).** Jurists have agreed that if someone witnesses an act that necessitates the establishment of a punishment, it is recommended that he not bear witness to it because concealment is preferable and more rewarding.

According to hadith interpretations, the intended publicity is exaggeration, speaking of sins unnecessarily and bragging about them.⁽⁶⁹⁷⁾ It is clear that the idea of concealing oneself and other Muslims is contradictory to the idea of “Confession” in Christianity, which aims to purify oneself from sins. The boundaries between exaggeration, bragging and mere confession are not defined. This makes the idea of concealment an excuse for covering, and maneuvering. This idea is clarified by the proverb: “When you are afflicted [with sins], cover yourself,” which is a widespread saying among Arabs, ancient and modern. It also calls for concealment: **Seek help in fulfilling your needs through concealment, for everyone who has a favor is envied.**⁽⁶⁹⁸⁾

All of this provides the opportunity to deal in a practical and pragmatic spirit with the reality if circumstances change, and if it seems that literal adherence to principles harms Islamic advocacy, represented by those who advocate it. If the sacred text itself shows this flexibility, and gives the opportunity to resort to prohibitions sometimes in case of necessity, it is expected to see a lot of flexibility from Islamic thought, which hides the goals or true intentions. This is what moderate Islamists and Islamic institutions of semi-secular governments do. This partly explains some of the differences among moderates, extremists, and even the “enlightened,” Islamists in

⁽⁶⁹⁷⁾ According to Al-Asqalani in Fath Al-Bari, (an Explanation of Sahih Al-Bukhari) the book on literature, chapter on the believer concealing himself.

⁽⁶⁹⁸⁾ Muhammad Nasir Al-Din Al-Albani, Series of Authentic Hadiths, 1453.

their various positions on issues such as democracy, the relationship between Muslims and disbelievers, the position on violence, human rights, and other issues.

Demagoguery is used in relation to Islam's relationship with others on three axes:

1. An attempt to deny the centralism of Islamic thought.
2. Presenting Islam in the form of humanistic thought.
3. Beautifying the image of Islamic practices in reality and history while distorting others.

1. An Attempt to Deny the Centralism of Islamic Thought:

* The question of acceptance of others:

Some contemporary preachers argue that Islam recognizes the other, while others do not recognize Islam. Examples include: Muhammad Emara, who withdrew from the Islamic-Christian dialogue with this very pretext, claiming (and repeating this in a television interview) that dialogue has become impossible between two parties, one of which recognizes the other while the latter refuses to grant the former the same recognition. The details of his argument, as he explained, are that Islam recognizes other Prophets and their religions, while Christians and Jews refuse to recognize the Prophet Muhammad and Islam. Abdel Wahid Belkeziz, Secretary-General of the Organization of the Islamic Conference, spoke at the Joint Forum of the Organization of the Islamic Conference and the European Union on Civilization, Harmony and Political Accord, in Istanbul on 12-13 February 2002. He said: *“Islam is a religion of acquaintance between peoples, linking the bonds of reconciliation and harmony among them, as the Qur'an says: ‘O people! We created you from a male and a female, and made you peoples and tribes, that you may know one another. Islam is a religion that recognizes the heavenly*

religions that preceded it, and the closest one to it is the Christian religion, as I mentioned above. As the last of the heavenly religions, Islam has combined all the virtues and advantages of the previous religions.”

The fallacy in those speeches is quite clear:

1. According to Islam in general, the “other” refers not only to Christians and Jews but to all non-Muslims. Does Islam recognize all disbelievers? Does the speaker disqualify them as disbelievers? Moreover, if the reference to the “other” includes Christians and Jews, does Islamic thought recognize them or consider them among the disbelievers who distorted their books and worship other than God through their clerics?

2. The concept of recognizing the other is undefined here. If what is meant is recognizing that its principle is the Truth, then there will be no other. As for recognizing that its different principle is a justified perspective, this is absolutely rejected by Islam. In Muslim views Islam is the true religion, and everything else is false and misleading. As for acquaintance between peoples, it is an issue that has absolutely nothing to do with accepting the different, but the one who differs from Islam is simply the disbeliever. Islamic discourse has not changed throughout history regarding this point, and other opinions in this regard do not enjoy any influence among Muslims, either ordinary or elite.

3. Islam does not recognize, in the sense in which Muhammad Emara and Abdel Wahid Belqiz spoke, the religions that actually exist, but rather the version that it considers to be true. The copies that actually exist are, in its view, distorted; therefore, it does not recognize them. For example, does it acknowledge that Christ is God? Moreover, it also does not recognize or accept non-heavenly religions (and some heavenly religions as well, such as Ahmadiyya and Baha'i). So where is the recognition of others?

4. The other; the disbeliever in general, in democratic countries, accepts that a person can be a Muslim, based on freedom of belief,

and the separation of religion from the state and public affairs. Liberal discourse generally accepts this, while Islam refuses but to enforce its law, even to non-Muslims, except with regard to personal status matters. Indeed, Mainstream Islamic thought considers Islam as a religion and a state.

5. If Islam accepts the existence of the people of Dhimmah in Islamic countries, it accepts their presence on the basis that they are disbelievers and necessarily enemies of Islam, and not merely adherents of different religions. However, accepting the existence of people of other religions, or atheists is something that Muslim public opinion does not accept, and jurists disagree about.

6. Mainstream Islamic thought, with the exception of a few isolated opinions, does not accept the apostate, but rather believes in killing them after they are questioned and pressed to repent.

This claim portrays Islam as a liberal and humane ideology, and even oppressed by the lack of acceptance from others, who demand that it be recognized as the true religion. They actually demand that others convert to Islam. So, where is the acceptance of others? As for the secular and non-religious individuals, they accept Muslims as having the right to practice their beliefs. Recognizing the other is not recognizing that he is right, as Muhammad Emara wants from others, whom he considers disbelievers. As for the other; the Christian and the Jew, it is not imagined that they would recognize someone else, except in the sense that just mentioned.

This is another example of demagoguery: Another writer tried to present Islam as one that recognizes other cultures, citing sayings of others: *“Cultural pluralism and diversity are laws of the universe and an established rule. Life is based on diversity and multiplicity. The difference in tongues signifies the diversity of nationalities, and the difference in colors signifies the diversity of human races. This also indicates the diversity of laws and religions. If civilization originates from a religious concept, then belief in the diversity of laws and religions leads to belief in the diversity of civilizations. If this diversity and multiplicity are signs of God’s verses, then to eliminate this*

diversity is essentially trying to erase the verses of God in existence, which poses a threat to human existence on Earth. This underscores the importance of preserving cultural identity diversity as it enriches human life. Respecting this diversity has become imperative (there is no compulsion in religion). All peoples are equal, and every societal heritage contributes to the human heritage. Islam promotes dialogue and recognition of the other."⁽⁶⁹⁹⁾ (Emphasis added). The writer then called on the West not to seek world domination, and also urged Muslims to engage in dialogue with others without abandoning Islam. He used verses of reconciliation as usual in such writings, excluding the verse of the sword and several verses on conquest. What is evident in his article is the feeling of vulnerability of Islamic culture and the fear of Western domination. Therefore, he claimed that Islam recognizes other cultures. However, he was not spared an obvious contradiction when he considered the basis of civilizations to be religion, ignoring non-religious civilizations, and considering that God is the source of all religions, ignoring non-heavenly religions. He is addressing the West as if it is Christian, while it is not, calling on it to respect Islamic culture. He does not mean the opposite, as he claimed in his article. He claimed that Islam recognizes the other; the disbeliever, of course, meaning to demand that the West respects Islam, not forgetting to describe the West as Christian in order to justify the Islamic recognition of it, while in reality it recognizes the supposed Christianity that does not actually exist. He acknowledges something imaginary, claiming to be the West that actually exists, turning reality into an illusion; lying and deceiving.

In fact, Islamists consider that dialogue with non-Muslim people should not aim to take ideas from them but rather to push them to convert to Islam because it is the absolute Truth. Accordingly, Islamists reject the principle of cultural interaction and actual dialogue, except for the purpose of calling disbelievers to Islam, not for the purpose of reaching a common ground on the basis of

⁽⁶⁹⁹⁾ Muhammad Ibn Qasim Nasser Buhijam, Dialogue of Civilizations.

intellectual interaction. So how does the religion of God interact with the thought of al-Jahiliyyah? The principle of dialogue itself includes equality between the participating parties, that is, between Islam and disbelief, and accepting the other as having a point of view, not being misguided and having a disease in his heart. Thus, the interaction between interlocutors is for the purpose of reaching common ideas, regardless of their different sources of revelation or human reason, and new ideas that go beyond the ideas of the two parties before the dialogue. This is completely rejected by the Islamic mind because it is a concession to the sanctity and superiority of Islam, compared to the ideas of al-Jahiliyyah.

Hence, Islamic thought implies an open invitation to the clash of civilizations until one of them; Islam, triumphs over the other, thus paving the way for a prolonged religious war. Actually the sacred and unsacred Islamic texts, without exaggeration, are full of rejection and contempt for the thoughts of others; the disbelievers, as acknowledged very frankly by many of the most outspoken Islamists.⁽⁷⁰⁰⁾ Even the less outspoken point this out repeatedly. Fahmi Huwaidi, for example, criticized what he called *“the failure to immunize young people with a rational religious culture represents a fundamental factor in weakening their resistance to the attraction of Western behavior and slipping into emulating the Western lifestyle.”*⁽⁷⁰¹⁾ The word “immunization” is often used in this context on Islamic pulpits without embarrassment, which seems extremely distasteful, as if the culture of others is a microbe or a disease.

As for dialogue, in the Qur'an: **And do not argue with the People of the Scripture except in the best manner possible, except those who are unjust among them. And say, “We believe in what was revealed to us, and in what was revealed to you; and our God and**

⁽⁷⁰⁰⁾ Hizb at-Tahrir presented a long article entitled: “the Inevitability of the Clash of Civilizations,” which dealt with this issue in detail, rejecting the idea of recognizing the other at all, based on numerous verses of the Qur'an.

⁽⁷⁰¹⁾ Satanists are Victims or Criminals? 06/07/2001.

your God is one; and to Him we are submissive” (Surah 29: 46). Those who are unjust among them are understood to be those who remain in disbelief.⁽⁷⁰²⁾ Regarding the verse in Surah 16: 125: **Invite to the path of your Lord with wisdom and good advice, and argue with them in a way that is best, it is conditional on the hope of conversion to Islam as most interpreters have deemed.⁽⁷⁰³⁾ One of the most important interpreters argued that it is about monotheism and prophethood, and not about branches,⁽⁷⁰⁴⁾ meaning that dialogue must be an invitation to the Islamic faith, not partial Islamic ideas.**

Regarding less outspoken Islamists or moderates, some of them may not strictly reject the idea of accepting others, but in practice, rejection occurs in actual dialogues. The word may be accepted, but the content is often rejected.

An example of the hypocrisy of Islamists is when the Committee for Doctrine and Philosophy of the Islamic Research Academy at

⁽⁷⁰²⁾ According to Al-Qurtubi in his interpretation, in short: Do not argue with those of the faithful People of the Book who believe in Muhammad, except in what is best, that is, in agreement with what they told you of the news of their predecessors and other things. As for “except those who are unjust,” those of them who remain in disbelief, such as Qurayzah, Al-Nadir, and others. The verse on this is decisive, and it was said: It is abrogated by the verse on fighting.

⁽⁷⁰³⁾ Al-Qurtubi interpreted it as follows: This verse was revealed in Mecca at the time of the command to make peace with the Quraysh. It commanded them to preach the religion of God and His law with kindness and gentleness, without harshness or violence. Thus Muslims should preach until the Day of Resurrection. It is definitive for the disobedients of the monotheists and abrogated by fighting against the disbelievers. It has been said: If one of the disbelievers is hopeful that he will believe without fighting, then it is definitive. God knows best.

⁽⁷⁰⁴⁾ In his interpretation, Al-Fakhr Al-Razi stated: *“There is no doubt that what is meant by his saying is wisdom, that is, by argument and proof. So the call with argument and proof to God Almighty was commanded to do. His saying: ‘And argue with them in a way that is best’ is not intended to argue in the branches of Shari’a law, because whoever denies his prophethood there is no point in discussing with him the interpretations of Islamic law, and whoever accepts his prophethood does not contradict him, so we know that this debate was about monotheism and Prophethood.”*

Al-Azhar issued a recommendation ⁽⁷⁰⁵⁾ to divide the apostate from Islam into a harmless apostate and a harmful one. The first's lifelong repentance was recommended in the same decision which included that the committee "took into account in its recommendations the international circumstances surrounding Islam, and the accusations against it of incitement to violence and terrorism... and that there are hostile forces that want to undermine Islam, sometimes describing it as an enemy of civilization and sometimes as an enemy of freedom." Moreover, Abdul Mo'ti Bayoumi, a committee member, stated: *"What was done was not out of desire and will, but rather out of consideration for the difficult and severe circumstances that the Islamic world is going through, and the organized distortion movements against Islam and accusing it of inciting terrorism and confiscating freedoms."* ⁽⁷⁰⁶⁾

It must be noted that Islam in general does not accept criticism, or what Islamists call insults, especially criticism of sacred texts and the Prophet. However, how can dialogue with others be established without accepting criticism? Dialogue with different groups, especially the secular and non-religious, requires resorting to demonstrative thinking, which is incompatible with the basis of knowledge in Islam. The suppression of Mu'tazila and rationalists among Islamists, who prioritize reason over text, by the mainstream, which prioritizes text over reason, raises questions about how dialogue can be established between two different knowledge systems, one relying on the unseen and revelation as the basis of knowledge.

*** The issue of no compulsion in religion**

-Islamists often emphasize Islam's recognition of freedom of belief, citing verses from the Qur'an such as: **There is no compulsion in religion, you have your religion and I have mine**, and from other texts. Is this true?

⁽⁷⁰⁵⁾ There was disagreement about it, and its issuance was denied by the Director-General of the Council of the Islamic Research Academy of Al-Azhar, Mustafa Wahdan.

⁽⁷⁰⁶⁾ The statements were quoted from Sayyed Al-Qimni, Tank you Ibn Laden, pp. 199-200.

This idea requires shedding light on:

While the sacred texts do contain verses and hadiths that support this idea, there are also conflicting interpretations in Islamic jurisprudence. For example:

People exposed to Islamic invasions, other than Arab polytheists, are given a choice between three things: Islam, a tribute, and the sword. If they do not like to convert to Islam, object to, or are unable to pay the tribute, then they must defend themselves by force. If they are weaker than Muslims militarily, what will be the result? Either they fight to the death, or they are forced to declare their conversion to Islam. Isn't this coercion? Where is the slogan "There is no compulsion in religion"? However, launching military campaigns, "to make the word of God supreme," is equivalent to pressuring people to submit. The imposition of the tribute, kharaj and other taxes on the people of the Dhimmah represents financial pressure on them to convert to Islam. In addition to various pressures stipulated in the Umari Conditions and various forms of discrimination, that were reviewed before. Many jurists also rejected the three aforementioned options being presented to disbelievers who are not People of the Book, as mentioned previously. That is, they have the choice between Islam and the sword. Most jurists agree that this applies specifically to Arab polytheists. So, where is the lack of compulsion?

- In fact, there is no contradiction; verse 256 of Surah 2, [There is no compulsion in religion](#), was not interpreted as its apparent meaning suggests, and the interpreters differed on it. Many of them believed that it was abrogated by the verse on fighting, and others believed that it was not abrogated, but it is applied to the People of the Book only. Most of them agreed in both cases that Islam was forcibly imposed on Arab polytheists, and certainly there are and always appear Arab "polytheists." This meaning is evident in the hadith: [I have been commanded to fight the people until they say that there is no god but God and that Muhammad is the Messenger](#)

of God, establish prayer, and pay zakat. If they do that, then their blood and wealth are safe from me except for the right of Islam - Bukhari - 25, Muslim - 93, and other sources). What is meant by people here, as most scholars argued, are polytheists,⁽⁷⁰⁷⁾ not the People of the Book. Abu Bakr based on this hadith to fight against those who refused to pay zakat after the death of Muhammad.⁽⁷⁰⁸⁾

It is useful to summarize some of the opinions on this subject: Al-Shawkani stated: *“The scholars have differed regarding his saying: There is no compulsion in religion. There are many opinions. The first is that it is abrogated because the Messenger fought Arabs and did not accept from them except Islam. What abrogates it is the Almighty’s saying: O Prophet! Strive hard against the disbelievers and the Hypocrites, and be firm against them. God Almighty said: Believers, fight those of the disbelievers who are near you, let them find you tough and know that God is with those who are God-fearing. He also said: Say to the Desert-Arabs who lagged behind, ‘You will be called against a people of great might; you will fight them, unless they submit.’ Many interpreters have agreed to this. The second opinion is that it is not abrogated but was revealed specifically about the People of the Book. They are not forced to Islam if they pay the tribute. Rather those who are forced are the people of idols, so only Islam or the sword is accepted from them. This is what Al-Shabi, Al-Hasan, Qatada, and Al-Dahhak adopted. The third opinion: This verse is*

⁽⁷⁰⁷⁾ Badr Al-Din Al-Aini, Umdat al-Qari, Sharh Sahih Al-Bukhari (The Mayor of the Reader - Explanation of Sahih Al-Bukhari), various pages, including: vol. 4, p. 125, vol. 8, p. 245. And Ibn Hajar Al-Asqalani, Fath al-Bari (an Explanation of Sahih Al-Bukhari), the book of faith, chapter: If they repent and establish prayer and perform Zakat set them free.

⁽⁷⁰⁸⁾ In a common narration: *“When the death of the Prophet became known in various districts, many groups of Arabs turned away from Islam and refused to pay the zakat. Abu Bakr Al-Siddiq rose up to fight them. Umar Ibn Al-Khattab and others advised him to refrain from fighting. He said: By God, if they had withheld from me a headband or a goat kid that they used to give to the Messenger of God, I would have fought them for withholding it. Umar said: How do you fight people when the Messenger of God said: ‘I have been commanded to fight the people until they say there is no god but God and that Muhammad is the Messenger. By God, whoever says it, his wealth and his blood will be protected from me, except by its right, and his judgment is with God.’ Then Abu Bakr said: By God, I will fight whoever separate prayer and zakat, for zakat is the right of money. He added: ‘Except by its right.’ Then Umar said: By God, it is only if I saw God open Abu Bakr’s chest to fight, so I knew that he was right.”* History of Islam by Al-Dhahabi, 2, p. 20.

*specific to the Ansar. The fourth: Its meaning is: Do not say to the one who surrenders under the sword that he was forced under compulsion, as there is no compulsion in religion. The fifth opinion: The captivities are meant; if they are among the People of the Book, they are not forced to convert to Islam. The sixth is the opinion of Ibn Katheer: That is, do not force anyone to enter into Islam. In other words, do not force anyone to convert to Islam, for it is clear and evident, and with its proofs and evidences, there is no need to enforce anyone to convert into it. Rather, whoever God guides to Islam, opens his heart, and enlightens his insight, enters into it with clear knowledge and whoever God blinds his heart and seals his hearing and sight; it will not benefit him to enter the religion by compulsion or oppression. Al-Zamakhshari said in his interpretation: Allah did not force the matter of faith by compulsion and coercion, but by empowerment and choice. He said: **Had your Lord willed, everyone on earth would have believed. Will you compel people to become believers? Meaning: If He had willed, He would have forced them to believe, but He did not do so. The matter was based on choice, and this is suitable to be a seventh opinion.**" ⁽⁷⁰⁹⁾ What should be emphasized here is not the*

⁽⁷⁰⁹⁾ Fath Al-Qadeer (Qur'an's Interpretation of Al-Shawkani), Surah 2, 256.

Here is some of what other trustworthy interpreters have written about the verse:

Al-Qurtubi: He mentioned the same thing mentioned by Al-Shawkani.

Ibn Katheer stated: *"Others said: Rather, it is abrogated by the verse about fighting, and that all nations must be called to convert to the true religion; the religion of Islam. If any of them refuses to convert, submit to it, or pay the tribute, he will be fought until he is killed. This is the meaning of coercion. In the authentic hadith: Your Lord is amazed at people who are led to Paradise in chains. It means the captives who are brought to the lands of Islam in chains, bonds, restrictions, and fetters, and after that they convert to Islam and their deeds are good, so they will be among the people of Paradise. As for the hadith narrated by Imam Ahmad: Yahya told us... that the Messenger of God said to a man: Convert to Islam. He said: I find myself a hater. He said: Even if you hate it, the Prophet did not force him to embrace Islam, but rather called him to it. So the man told him that his soul is not willing to accept it, but rather is unwilling, so he said to him: Be a Muslim, even if you are averse to it, for God is He who will grant you good faith and sincerity."* Interpretation of the Great Qur'an.

Al-Tabari: *"Others said: This verse has been abrogated, but it was revealed before fighting was imposed. Those who said so include Zaid Ibn Aslam: the Messenger of God was in Mecca for ten years and did not enforce anyone to convert to Islam, but the polytheists refused except to fight him, so he asked God for permission to fight them, and He granted him permission. The most correct of these sayings is: This verse was revealed about a specific group of people, the People of the Books, the Magians, and everyone who affirmed his religion that was*

interpretation or the meaning, but rather that the opinions of trustworthy interpreters have included the recognition that Islam compels a certain type of disbelievers to convert to Islam, in verses, hadiths and practical Sunnahs. That is what some contemporary preachers avoid when they talk about the alleged Islamic tolerance. They recognize the rulings of the apostate and heretic, and call for their application.

- Many jurisprudential opinions state that apostate women and children are forced to convert to Islam. This issue has been addressed previously. Is not preventing a Muslim from changing his religion, and threatening anyone who declares this with death or pressuring them to retract, considered coercion to remain Muslim? Many ancient jurists were bolder and more frank than their contemporaries, and many of them openly admitted that Islam compels pagan Arabs and apostates to convert to Islam, as mentioned above.⁽⁷¹⁰⁾

- The Islamic world is a popular inquisition. Jurists, scholars, Islamic press, and public opinion itself are all on the lookout for anyone who announces a conversion from Islam, criticizes the holy texts, or one of the companions. They put them under intense pressure, even to the point of death threats or death itself. In the current reality, weapons are not raised, as a phenomenon, against intellectuals, except by Islamists.⁽⁷¹¹⁾ Whether the moderate organizations call them reckless or not understanding the correct Islam. Despite this, the same organizations give them the necessary

contrary to the religion of Truth, and took the tribute from him. They denied that it was abrogated.”

⁽⁷¹⁰⁾ Ibn Hazm stated: *“the pagan Arabs are forced to convert to Islam and the apostate is forced to convert to Islam,”* Al-Muhalla (The Sweetened by Antiquities), 958.

⁽⁷¹¹⁾ Sometimes oppressive regimes resort to killing intellectuals in the name of Islam, such as the Iranian regime, and some in the name of Arabism, such as the Syrian Baath regime and the Gaddafi regime. However, the situation differs among Islamists as they recognize the same principle as an Islamic law and practice it as a phenomenon.

fatwas to carry out killing, by shedding the blood of disbelievers, then disavowing what they do of threatening and killing. Rather, they often provide the necessary justifications for acts of violence, holding the disbelievers responsible for provoking the jihadi youth. There are also official inquisition courts that try apostates. Isn't the apostate's repentance an inquisition? Or what can it be called?

Islam is protected by the state in the Arab world and some other Islamic countries with laws and prisons that open their doors to apostates and heretics. The laws criminalize criticism of religion, the Messenger, and religious texts. Additionally, the vast majority of Muslims did not choose Islam in the first place; it was imposed on them since birth, and they carry the label of Muslim in their personal papers. They are treated based on this label, and their families demand that they act as Muslims. So, where is one's freedom of choice? Islam is based on the idea that a person is born a Muslim, an idea for which there is no evidence at all and is completely inconceivable. Let one imagine if all ideologues believed that a person is born a socialist, a liberal, or a Buddhist, would Islamists accept this?

If Islam allows religious freedom, why does it still use the police as protective, by imposing it on those born to Muslim fathers or mothers by the force of the state, and by forcefully protecting it from "apostates," "heretics," "renegades" and various proponents of what they call destructive ideas?

Despite all this, Islamists claim that there is no compulsion in religion in general, and among them is Sayyid Qutb, in his book "The Shade of the Qur'an", who wrote flirtatiously with Islam's presentation of the principle of freedom of belief, comparing it with Christianity, which was forcibly imposed by the Roman state. The comparison, as is the custom of Islamists, goes between statements and actual facts. Christianity, as a religion and culture, does not call for coercion in religion. It did not impose the famous three characteristics, nor did it call, as a thought, for killing the apostate,

etc. There are, in the history of Islam, the imposition of Shi'ism by force on an entire people (the Fatimids), and the imposition of Sunnism by force on the same people (the Ayyubids).

Among the moderates, Al-Qaradawi resorted to demagoguery.⁽⁷¹²⁾ He talked about freedom in Islam and flirted with the guaranteed freedom of belief, while in the same book he insisted on killing the apostate and critic of Islam. He accused, just like Sayyid Qutb, secular governments of apostasy, and called it “the apostasy of the Sultan.” It was mentioned above to his calling for applying the ruling of apostasy to secularists.

In fact, coercion to convert to Islam is not just an abstract intellectual position. If Islam, according to its people, is the path to heaven and happiness in this world, then why is it imposed as a doctrine or system on those who reject heaven and happiness? Is not Hell more deserving of them? In fact, this centralism reflects a strong tendency to control, oppress, and marginalize others. In the context of this process, Muslims, or more accurately their leaders, usurp power, lands, and wealth. Analyzing the actual content of the three options: Islam, tribute, and the sword, it is found that Islam means, in practice and for the invaders, collecting money for their government. The choice is between paying money in one of two forms: zakat and tribute & kharaj, or the sword. This is a colonial process wrapped in sacred and pretentious slogans about heaven, hell, death for the sake of God, etc. As for imposing Islam on the citizens of the state, as a doctrine or system, it means, in practice, submission to a totalitarian state and its tyranny, which is a reality of ancient and modern Islamic history. It is not possible to separate the insistence on the idea of killing the apostate from other forms of coercion, and the existence of a strong religious institution in the Arab and Islamic countries, in which disbelievers are treated with such cruelty, such as Saudi Arabia, Egypt, and Sudan, supported

⁽⁷¹²⁾ Features of the Islamic Society that we Seek.

by the authorities, and supporting it at the same time. Maintaining the largest number of followers and loyalists to justify its existence requires the suppression of any tendency opposing its intellectual system. These institutions will continue to resist democratic transformation until their power collapses in one way or another. The issue is not only related to the interests of the religious institutions and the state. There is also a broader ground; the apostate and disbeliever in general represent, as viewed by the masses and Islamists from various trends a modern culture, with all the specter of Western hegemony and the repercussions of incomplete modernization. This explains, for example, the accusation of contemporary “heretics” of being agents of the West, and their portrayal as an element of the alleged Western conspiracy against Islam.

2. Presenting Islam in the Form of Human Thought:

Islamists, even the extremists among them, try to present Islam in the image of humanitarian principles, calling for ideal values, despite their rejection of humanistic tendencies except for very few reformers. To highlight this image, they resort to several arguments:

- Resorting to value judgments. Islam calls for “justice,” and there are many verses and hadiths that mention it. But is there any law, doctrine, or advocacy that calls for injustice, or denies that it calls for justice? In addition to citing verses and hadiths, Islamists resort to citing individual examples from Islamic history without paying attention to the existence of many counter-examples,⁽⁷¹³⁾ and

⁽⁷¹³⁾ Among these examples are Khalid Ibn Al-Walid’s killing of Malik Ibn Nuwairah, his marriage to his wife, and Abu Bakr Al-Siddiq’s refusal to impose a punishment on him despite Umar Ibn Al-Khattab’s insistence. Abu Bakr justified it by saying: “*I will not sheathe a sword that God has drawn against the polytheists, nor will I remove a governor appointed by the Messenger of God.*” Abu Al-Qasim Al-Suhayli, *al-Rawd al-Unuf* (The Unprecedented Orchard). He later admitted that he had made an error in judgment. History of Al-Tabari, vol 2, p. 273. Another example is Ubayd Allah Ibn Umar Ibn Al-Khattab’s killing of some non-Muslims, Jufaina, Al-Hurmuzan, and Abu Lu’lu’a’s

to the presence of similar individual examples in various regimes, even authoritarian ones. Their concept of justice seems absolute, while it is relative. The meaning of justice varies from one culture to another and even from one individual to another. It is definitely fair in Islam for the apostate to be killed, for the women of the disbeliever warriors to be raped, and for their children to be sold in the market like any commodity, even though contemporary disbelievers view all of this as something hideous. Although contemporary Islamists do not call for this, and may agree to covenants that do not permit children and women captivity and rape in war, they justify what happened in Islamic history, and even recognize it proudly. One of the most moderate of them, such as Al-Qaradawi (in a television interview), justified it by saying that others were doing the same. So Islamic law accepts that others be role models for Muslims. More importantly, does Islamic law reject this behavior principally or permit it? Can al-Hakimiyya imitate al-Jahiliyyah? In fact, Islam approved many of the rules of war that preceded it, along with many other Jahiliyyah ideas and customs, which Al-Qaradawi evaded.

Another value judgment is the use of the concept of compassion in an absolute sense, while it is a relative concept. If Islam calls for mercy among Muslims, it also calls for harshness toward the disbelievers: **Prophet, strive hard against the disbelievers and the hypocrites, and press hard on them (Surah 9: 73). Muhammad is the Messenger of God. Those with him are stern against the disbelievers, yet compassionate amongst themselves (Surah 48: 29).** This harshness was often achieved in reality; what is the compassion in captivating the women and children of people of war

daughter, after the assassination of his father, believing they were involved in the plot. Despite calls for accountability, the new Caliph refused, citing Amr Ibn Al-'as's reasoning: *"It is not reasonable that Umar is killed yesterday and his son is killed today."* (Muhammad Reda, Uthman Ibn Affan, chapter 2).

and selling them in the market? In fact, no colonialism was merciful, and Islamic colonialism is not an exception.

- Islamists present their thought as adopting all noble human principles, such as freedom, fraternity, and equality, and even claim to have preceded the French Revolution in raising and implementing these slogans.⁽⁷¹⁴⁾ However, the Islamic meanings are completely different from what these principles mean to public opinion in the world. Does Islam call for equality and brotherhood between Muslims and disbelievers? Does it agree with a person's freedom in his thoughts and beliefs, in expressing his opinion, and in his body? When the practical details are discussed, the Islamists immediately retreat, under the pretext that Islam provided different concepts for these slogans, more advanced, more complete, more grandiose, etc. Actually, they resort to empty value judgments regarding a specific content. The interesting thing is that Islamists insist that they are fighting for freedom and equality, while their writings are replete with calls to suppress the disbeliever, and to impose the tolerant Shari'a system -allegedly- on all human beings to "enjoy" it. In fact they are the furthest people away from liberalism, which they constantly and often ferociously attack. What is this freedom and equality that they call for? Instead of teaching the masses the principles of tolerance among others, they invite them to choose the totalitarian Islamic system of their own accord; the same fascist approach. There are many claims that Islam is universal and includes all people, not just Muslims, based on expressions such as: "O people," "O children of Adam." Islamists conveniently forget that it calls them all to Islam, not to love among them, or to cooperation regardless of religion. If this is too much, then come on, Islamists; agree to equality in everything between Muslims and infidels. Can you? We would certainly welcome it.

⁽⁷¹⁴⁾ As Gamal Al-Banna said in his book, Revolutionizing the Qur'an, chapter 2.

The preachers of Islam speak of their goals and ideas as the greatest things in the world, adopting a completely formal approach. What is the content of these goals? What is this alleged greatness of Islam? The absence of a concrete program for political Islam limits propaganda to mere praise and favoring the Islamic solution. Islam is the solution; that is, the Book of God and the Sunnah of His Messenger, the Qur'an is our constitution, which tickles the emotions of the public, without presenting concrete visions for another society.

- The idea of Shura is presented as if it is the greatest democratic principle in history, as if all the rulers of the world were individual rulers who did not consult anyone, which is of course a naive claim. Indeed it is not possible for a single individual to rule without a Shura (deliberation) Council, at least from his inner circle. Islam is portrayed as calling for popular democracy, even though this idea is completely rejected in Islamic culture where the principle of al-Hakimiyya belongs to God and not the basic principle of democracy: People's Rule, where the text is the source of legislation, even if the people think otherwise. This is something that Islamists announce every moment. Then, were there not Shura People in Mecca before Islam as well, who used to consult each other? How did this economically prosperous society function? Quite the opposite, the vast majority of Islamic advocates have only recently called for democracy, within the limits of ballot box democracy. That is because they think that they are guaranteeing the votes of the majority. They link this alleged democracy to making Islamic Shari'a the source of legislation, as an obligation and not as a choice among other possible options. It is declared by moderate supporters of binding Shura, such as the Muslim Brotherhood, that there is no Shura with a statement in the sacred text. As for what is not in the text of the Qur'an or Sunnah, it must be consulted, as there is no ijihad in a statement. Additionally, in the practical Sunnah Muhammad did not accept consultation in

setting the principles of religion except rarely, and no one was allowed to object to what was considered revelation. Therefore, for example, he rejected the Shura Council regarding the Treaty of Hudaibiyyah because it was carried out under revelation, as mentioned by scholars. ⁽⁷¹⁵⁾ He mainly consulted his companions on technical matters. Regardless of the facts of actual history, All Muslims, both the elite, and the public, believe that Islam is a message sent by God through Gabriel to Muhammad, who presented it to the people, who, according to this perception, took the position of the recipient. In the most prosperous era of Islam from the point of view of its people; the Rightly Guided State, the people did not elect any ruler, but rather pledged allegiance. That is, the referendum is the maximum permissible, and whoever refused to pledge allegiance to the first caliph was killed on charges of apostasy, with the exception of the Hashemites. While jurists and theologians produced countless books of faith, religious rulings, hadiths and their interpretation, and interpretations of the Qur'an, etc, what they left behind in the field of political thought was very poor. The finest thing that was written was Al-Mawardi's book: "The Royal Rulings." None of them were ever interested in the idea of a contract between the state and the people, nor in any other democratic idea, and the most that was presented regarding the conditions for the Imamate was Piety and justice. Moreover, no one touched on people's freedom or the right of citizenship. For comparison, to make matters clearer, recall that the ancient Greeks explicitly proposed the idea of citizenship and democracy, and democracies were established - but incomplete - in ancient history.

Achieving democracy in a country that includes Muslims and disbelievers simply means achieving equality between them. That is, secularizing the state and society as a whole, and thus canceling the idea of applying Shari'a law. That is, canceling the idea of al-

⁽⁷¹⁵⁾ Muhammad Al-Ghazali, Jurisprudence of the Biography, chapter: the umrah of Hudaibiyyah and entering Mecca.

Hakimiyya, so that Islam becomes only a religion. Is this something that Islamists may accept?

- The religion of peace: It is often mentioned that the word Islam is derived from the word peace (salaam), ⁽⁷¹⁶⁾ which is an exposed linguistic fallacy. For Muslims, Islam means submission to God, not peace with humans, and the word has only been used in this sense. It is added that the Qur'an in some of its verses has called for peace. In fact, the greeting in Islam is "Peace be upon you." If peace has this highest value in Islamic thought, where does the concept of jihad fall? What is its relationship to the very high value of conquest in this culture? Then what exactly is this peace? Do not most cultures embrace the idea of peace, and most invaders invited their enemies to peace, but in which sense, meaning under which conditions? In Islam, the entire world must submit to Islamic law as a system of life, otherwise, there will be an invasion. Additionally, Islam commanded its followers not to start greeting the disbelievers and specified a way to respond to their greeting. In fact, it called for peace among Muslims while was strict in condemning those who fight the Islamic community or rebel against it, but it did not call for peace with the disbelievers, except in a state of vulnerability, or under certain conditions, as was reviewed.

While ancient Muslims did not fall into such confusion, contemporary Islamists play this game of deception.

- Tolerance, love, and equality: Islam, as presented by some contemporary preachers, is often portrayed as a religion of love and tolerance. However, the sacred texts and numerous books, articles, and writings indicate that Islam never tolerates disbelievers. There is no requirement for Muslims to love or tolerate those who criticize Islam or promote beliefs contrary to it. Tolerance and forgiveness

⁽⁷¹⁶⁾ This argument was used in many Islamic writings, including: Hasan Al-Banna, the Messages, message of al-Jihad, and Mustafa Al-Siba'i, the System of Peace and War in Islam.

in Islam are not universally mandated or enforced. Criticism of Islam, violation of the covenant of Dhimma, or apostasy are not forgiven. Disbelievers are given three options in Islam: conversion to Islam, payment of tribute, or facing the sword. Even pardoning someone who insults a Muslim individual, not the religion itself, is optional. In general, there is no widespread culture of love and tolerance in Islam, and any claims suggesting otherwise are inaccurate. Even Christian tolerance is not conveyed to the people's conscience or political thought.

- It is an interesting matter that allowing a Muslim man to marry women of the Book is considered a great tolerance.⁽⁷¹⁷⁾ This is what some preachers present to demonstrate the unique tolerance of Islam, as they call it. Simply not calling for the extermination of other peoples is considered Islamic tolerance, as if these were new innovations in human thought that had not been known before, and as if humanity had only known genocide before, and peoples' eradication of each other. Did Buddha, Christ, or even Aristotle call for the extermination of others, and did the Persians and Romans exterminate the peoples they ruled? If allowing marriage between Muslims and women of the Book is a form of tolerance, did the disbelievers of the Quraysh prevent marriage between different religions? On the contrary, pre-Islamic marriage among the Arabs was easier and more multiform, and therefore, tolerance, if we use the logic of Islam, was greater. Islam forbade many of the forms of marriage that preceded it and did not invent new forms, contrary

⁽⁷¹⁷⁾ According to Al-Qaradawi's words: *"This is, in fact, a great tolerance from Islam, as it allows a Muslim to have his housewife, his life partner, and the mother of his children to be non-Muslim, and for his children's maternal uncles and aunts to be non-Muslims,"* Islam and Secularism Face to Face, chapter 2, defining the concepts and constitution of the relationship with non-Muslims.

to what the Islamists argue.⁽⁷¹⁸⁾ Isn't civil marriage, regardless of religion, more tolerant, which Islam absolutely rejects?

Regarding equality, it is a beautiful slogan, but it is presented with a content carrying an opposite meaning. What is concerned here is the relationship between a Muslim and a disbeliever. The prevailing Islam, either ancient or contemporary, does not stipulate what equality means between the country's inhabitants; Muslims and disbelievers. The disbelievers are dhimmis, who live under the protection of Muslims, and they have specific rights, which do not include, for example, holding senior positions, nor displaying their rituals, nor preaching their beliefs, etc. Yet the more moderate Islamists raise the slogan "They have what we have and they owe what we owe," in what sense exactly if their status as dhimmis is being defined? Their writings often include this contradiction. This is found for example, in the messages of Hasan Al-Banna, in which he openly addressed their situation in the Islamic state that he and his followers decided to establish, and Al-Qaradawi in his booklet: *Non-Muslims in Islamic Society*. Both; the old and current Brotherhood thinkers raised the aforementioned slogan, with explanations contradicting it. In fact, this can only be considered a deception that extremists never practice.⁽⁷¹⁹⁾ As a crude example, Gamal Al-Banna mentioned: *"Islam agrees with secularism in that it*

⁽⁷¹⁸⁾ The interested reader can refer to the book "Marriage among the Arabs," written by Abd Al-Salam Al-Tirmanini and the book "the Detailed History of the Arabs before Islam," by Jawad Ali: part two, chapter 57.

⁽⁷¹⁹⁾ The extremist Islamist Safar Al-Hawali responded harshly to those who claimed that Islam considers a Muslim equivalent to a disbeliever, categorically rejecting this notion and reflecting the prevailing opinion in the Islamic community. This information is sourced from *Legal Perspectives on Deviant Ideologies, Group Six* which analyzed Fahmi Howaidi's thought. Al-Hawali stated, *"There are numerous verses that demonstrate God's disdain and humiliation of disbelievers, refusing to honor them in this life or the hereafter. These verses clearly differentiate between Muslims and non-believers, or between believers and wrongdoers, condemning those who equate them. Howaidi chose not to address these verses as they contradict his assertion of equality between Muslims and non-believers, opting to avoid them altogether."*

rejects the theological state and makes the rule a political contract. It is as if Islam had achieved the social contract envisioned by Jean-Jacques Rousseau long centuries before him."⁽⁷²⁰⁾ Al-Banna ignored the role of the disbelievers assigned to them by the prevailing Islam in this alleged contract, not to mention the position of women, as women's guardianship is rejected, except by a few individual Islamists. Actually, there was no political role for women, let alone the status of "Ajam" slaves and captives in the state of the Rightly Guided Caliphs, which he called "Utopia";⁽⁷²¹⁾ allegedly.

- **Pluralism:** The text of the "Founding Statement of the International Union of Muslim Scholars"⁽⁷²²⁾ pretended that Islam was the first to call for cultural pluralism (Emphasis added), that Western societies consider one of their modern feats. Islamists are calling on Western countries to guarantee the rights and freedoms of Muslims who are residents there, enabling them to perform their religious duties freely, like people of other religions, preventing discrimination between them and other citizens on the basis of religion, and accommodating Islamic cultural specificity within the framework of pluralism. Thus ignoring Islam's explicit call to oppose the thought of disbelief in favor of what it calls the righteous religion, and considering everything else as false and opening the way to hell, and conveniently forgetting the Umari Conditions, ruling of the apostate, the virtues of invasion to impose Islamic systems, etc.

In the past and present, Islamic thinkers study other religions mainly to uncover their distortions, instead of being concerned with revealing their differences, similarities, the context of their emergence, etc. Rather, the various Islamic writings - with

⁽⁷²⁰⁾ Our Stance on Secularism, Nationalism, and Socialism, chapter one, sixth, the principle of original innocence: chapter titled: and finally, Islam is a religion and a nation, not a religion and a state.

⁽⁷²¹⁾ Toward a New Jurisprudence, part 2, pp. 176-177.

⁽⁷²²⁾ Issued in London on the 23rd of Jumada al-Oula, 1425 AH, 7/11/2004 AD.

limited exceptions - about other religions, especially Judaism and Christianity, aim to reveal what are considered the distortions and deviations of their authors, and their human source, compared to the alleged divine source of Islam.

Islam did not embrace pluralism from its beginning, which caused its clash with the Qurayshites. Surah 109 indicates this: **Say: Disbelievers! * I do not worship what you worship, * nor do you worship what I worship. * I shall never worship what you worship, * Nor will you ever worship what I worship. * You have your own religion and I have mine.** The Surah, according to various interpretations, came in response to specific individuals from Mecca who suggested that Muslims and disbelievers worship each other's gods. Muhammad refused, insisting on worshipping one god and no one else.⁽⁷²³⁾ The Surah does not accept pluralism, but rather recognizes a reality while condemning those it addresses, calling them disbelievers.

Many moderates resort to circumvention, using the term pluralism in a different sense than intended in such a context. Some of them exert strenuous efforts to prove that Islam accepts the existence of diversity in the universe, differences in languages and nations, the multiplicity of species of beings, etc. However, this diversity exists whether Islam approves it or not. The issue, of course, is not here, as humans acknowledge the existence of diversity. Others argue that Islam accepts diverse ideas, as

⁽⁷²³⁾ Al-Qurtubi and many others, including Ibn Ishaq, Ibn Abbas, and Sayyid Qutb, interpreted it as follows: Al-Walid Ibn Al-Mughirah, Al-'as Ibn Wael, Al-Aswad Ibn Abdul Muttalib, and Umayyah Ibn Khalaf, met Muhammad and said: *“O Muhammad, come, let us worship what you worship, and you worship what we worship, and let us share in all our affairs. If what you have brought is better than what we have, then we would have participated in it with you and taken our share. If what is in our hands is better than what you have, then you would have participated in our matter and taken your share of it.”* Ibn Katheer and others interpreted it as Surah 9; al-Bara'a (disavowing) from the work that the polytheists do. It includes every disbeliever on earth, but those confronted with this speech are the disbelievers of Quraysh.

evidenced by the presence of multiple schools of jurisprudence and interpretation within it. Some scholars talk about Islam's acceptance of the presence of the people of Dhimmah on its land as evidence of its acceptance of diversity (such as Al-Qaradawi), ignoring that Islam accepts them but does not consider their ideas legitimate, viewing them as misguided and therefore subordinated to Islam, living under the protection of Muslims. The acceptable diversity in Islam is often presented as Muslims accepting commercial and other dealings with disbelievers from different countries, establishing treaties, etc. The fraud is quite obvious; the pluralism that democrats in the world call for is to accept other thoughts as a point of view, not as truth or falsehood, and to stop claiming to monopolize the absolute Truth, deeming others disbelievers or accusing them of misguidance and deviation, and thus belittling and degrading their status. In fact, moderate Islam, the most diplomatic, contrary to extremist fundamentalist thought, finds itself facing a dilemma. It is neither able to clearly declare its rejection of pluralism for fear of powerful disbelievers, nor is it able to recognize it in the sense intended by these disbelievers. It adheres to the fact that its ideas are derived from heaven, from the Absolute Himself. Therefore, it is the absolute Truth, and everything else is false and evil. Islamists can never present their sacred texts as a point of view that is not the final Truth, nor consider them a product of a changing social reality, nor are they willing to transcend them. They just resort to reinterpret them. In line with this, they are very strict about the issue of a Muslim's right to change his faith, insisting on killing him, using the excuse that apostasy is not a human right but rather rebellion and a violation of the covenant between God and man.

To be honest, some reformists tried to overcome this ordeal, such as Mahmoud Shaltout, Gamal Al-Banna, and Subhi Mansour,

without reaching the end,⁽⁷²⁴⁾ and without succeeding in influencing Muslims, whether the elite or the ordinary.

- Despite the transformation of Islamic culture into sacred, Islamists generally tend to separate theory and practice. It is noticeable that Arab nationalists and socialists do the same. First: The theory is sound, but the application has been marred by mistakes and deviations, especially since the Umayyad era. Secondly: This separation consolidates in the distinction between Islam and Muslims. According to a widespread opinion, here in the Islamic world, there are Muslims without Islam, or without complete Islam, while true Islam resides in the Qur'an and Sunnah. Third: This separation becomes decisive when Islamists from various parties exchange accusations of not understanding the true religion and sometimes mutual accusations of disbelief. True Islam is then clear, but other groups do not understand it, so they do not apply it. As for this true, ideal, humane Islam, it is precisely the Kantian “thing in itself”; the hidden jewel which all other Muslims disregarded, according to what each group viewed from the other: Sunnis, Shi'ites, Kharijites, Mu'tazilites, Ash'aris, Murji'as, jihadists, and Wahhabis and their enemies. The jewel exists, but not everyone sees it, and it did not exist in living reality except, according to the opinion of the various sects, in the era of one, or some, or all of the Rightly Guided Caliphs which has passed away. Some Islamic preachers, including reformists such as Gamal Al-Banna and Subhi Mansour, tried to demonstrate this:

⁽⁷²⁴⁾ Gamal Al-Banna wrote a book called “Pluralism in an Islamic Society,” making a lot of effort to prove that Islamic thought accepts pluralism in the universe and society in the way addressed above (He accepts a person’s right to change his religion). In the end, he said: *“As long as the root of pluralism - which is freedom - is accepted in Islam, pluralism and its requirements do not differ in Islamic society from those in other societies, except in extent and degree, not in type or quality. Belief in Islamic values prevents the recklessness and extravagance that characterize the requirements of pluralism in some modern European groups. The Islamic community, although part of the human community subject to general laws, is a distinct community with its own characteristics that complement its general nature. However, it is not exempt from those general rules.”* (Emphasis added).

3. Beautifying the image of Islamic Practices in Reality and History While Distorting Others:

Islamic preachers, more modern than ancient, make every effort to present Islamic history in an idealized image. However, because history is a collection of written facts that are abundantly available, Islamic propaganda in this field often involves direct lying, concealing facts, ignoring some, providing selective examples, comparing unrelated matters, or even using sacred statements to negate or prove known facts. Contemporary Islamists tend to accuse those who criticize Islamic history of slander, lying, and eclecticism, without presenting alternative narratives or refuting their sources, which typically come from important heritage books and collections of sacred hadiths like Al-Bukhari and Muslim.

Not everything recorded in Islamic history books is necessarily accurate. On the contrary, there is a lack of reliable documentation in this field. However, these sources are often considered the most trustworthy. What matters most in this area of study is not just the accuracy of the facts but the extent to which Muslims acknowledge and accept them, integrating them into Islamic culture.

An interesting example is when Ahmad Subhi Mansour conducted a study on the period of Umar Ibn Al-Khattab's rule, highlighting instances of persecution by Arab-Muslim conquerors against the conquered peoples, including acts of robbery, plunder, murder, slavery, in addition to the enrichment of Prophet's Companions. This occurred under the supervision of Caliph Umar. In response, one writer⁽⁷²⁵⁾ did not deny or directly justify these incidents but instead cited Prophetic hadiths emphasizing Umar's importance in Islam and his piety. This tactic of responding to factual accounts with sacred statements suggests that what

⁽⁷²⁵⁾ Ahmad Mahdi's response to Dr. Ahmad Sobhi Mansour in his article "The Unspoken in Umar's Biography." is noteworthy. The writer may not be a famous Islamist, but he represents a clear model of the Islamist mentality in his article.

historical sources describe as happening during Umar’s rule, which today might be considered crimes against humanity and war crimes, is deemed acceptable and justifiable within an Islamic context.

Here are other examples:

- Some moderates claim from time to time that Islamic invasions and conquests were always self-defense operations against attacks by disbelievers,⁽⁷²⁶⁾ despite the fact that Islamic history is written and published for anyone who wants to read. The details of the occupation of lands extending from China to Spain, and the Prophetic orders to invade the lands of disbelievers are published in books of the Prophet’s biography. Very few Muslim thinkers, who are against the centralist tendency, have tried to deny the responsibility of Islam as a doctrine for the invasions and occupation of lands of disbelievers without demagoguery. Instead, they condemn what actually happened; criticize the Rightly Guided Caliphs and accuse them of contradicting the righteous Islam. This is the position of Ahmad Subhi Mansour,⁽⁷²⁷⁾ who as a result of his reform attempt has been subjected to threats and severe persecution by official Islamists and the government.

- The pretense that Islamic civilization preceded all civilizations in various unique matters, including being the first to establish a treasury in history, is also made: *“The Islamic civilization is considered the pioneer in the field of organizing the economic funds and financial resources of the Islamic community. Humanity knew the first ministry of finance on the same pattern that prevails now in the finest civilized countries, and this pioneering ministry was the Islamic treasury.”*⁽⁷²⁸⁾ Moreover,

⁽⁷²⁶⁾ For example, Magdy Ahmad Hussein’s article: “Dialogue of Civilizations between truth and Deception” also sheds light on this topic.

⁽⁷²⁷⁾ His works are published on the website: Ahl Al-Qur'an (The People of the Qur'an).

⁽⁷²⁸⁾ Masterpieces of Islamic Civilization in the Economic and Social System. The writer’s name is not mentioned.

unions are not new to Islamic society, as they existed long ago and were even transferred to Europe.⁽⁷²⁹⁾ Islam was the first legal system to encourage deliberation (shura) in the field of governance and management of affairs. The image in which Umar put the Diwan raises astonishment and wins admiration and appreciation because it exceeded the highest level of the welfare state in the modern era.⁽⁷³⁰⁾ In fact, it is not understood why all this astonishment because some systems were borrowed from more advanced countries, or a method was invented to distribute the looted funds, depending on the conditions and balances of the existing society.⁽⁷³¹⁾ Regarding the documentation and verification of the conflicting and always questionable hadiths, Islamists claim that there was no equivalent in the history of human culture.⁽⁷³²⁾ Refuting these allegations only requires reading one of the history textbooks for Islamists to know that most of the ancient countries established a good financial system, and that many societies knew religious freedom, while Islam restricted it, yet it was hostile to religious freedom which the Arabian Peninsula itself knew. This was the reason for direct collision with the disbelievers of Quraish; when it mocked their religions and gods and called for the rejection of their worship, thus ending pluralism. The alleged social contract in Islam is not comparable to what was established by the ancient

⁽⁷²⁹⁾ Gamal Al-Banna, Deepening the Sense of Work in Islamic Society, introduction.

⁽⁷³⁰⁾ Gamal Al-Banna, Islam is a Religion and a Nation not a Religion and a State, chapter one.

⁽⁷³¹⁾ Al-Baladhuri mentioned: *“When Umar consulted the Muslims about establishing the Diwan (administrative apparatus), Ali Ibn Abu Talib said to him, ‘You should divide the money that you collect every year and not keep anything from it.’ Uthman Ibn Affan said, ‘I see a lot of money being distributed among the people, and if they do not count it to determine who received it and who did not, I am afraid the matter will become confused.’ Al-Walid Ibn Hisham Ibn Al-Mughirah said to him, ‘O Commander of the Faithful, I have been to the Levant and observed that its kings kept records and recruited soldiers.’ So, he kept records and recruited soldiers.”* (Emphasis Added). Source: Conquests of Countries, file 28 of 29.

⁽⁷³²⁾ Muhammad Al-Ghazali, the Sunnah of the Prophet among the Scholars of Jurisprudence and the Scholars of Hadith.

tribes and the Quraish government itself. As for guilds, they arose in societies that had classes of craftsmen and merchants before Islam, and were not formed at the hands of Muslims. The era of the Rightly Guided Caliphs did not witness any initiative to form them. Shura is also not comparable to the democracy of Athens and elsewhere or to the democracy of the communes in general all over the earth. Moreover, the alleged accurate documentation is the furthest thing from describing the entirety of Islamic documentation, which is always controversial on all levels and in all fields. It is well known that none of the Prophet's hadiths were documented, but rather written years after the death of Muhammad, the exact date of which is disputed by Islamists. The recordings were based on oral narrations, and the chain of transmission (sanad in Arabic) was mainly relied upon, that is, the people who narrated them. The controversy has never stopped over determining which of it is authentic. So there were many classifications and criteria that were suspiciously varied. ⁽⁷³³⁾ In addition, the history of Islam was not documented, but written diligently and by oral transmission in most cases, leading to the existence of several accounts of one event. Moreover, the process of compiling the Qur'an is marred by many impurities. It was written down based on the documents which were said to have been available and scattered among the Companions, as well as on what was stated by the memorizers of the Qur'an. Therefore, the Islamists did not agree on the order of the verses, nor on the reasons for revelation, nor on the existence of abrogator and abrogated verses, nor on which verse abrogated others, nor on the meaning of the seven letters, ⁽⁷³⁴⁾ nor on the Qur'anic readings.

⁽⁷³³⁾ Refer to Al-Sayyid Ali Al-Shahristani, the Problem of Recording the Noble Hadith in the Era of the Prophet.

⁽⁷³⁴⁾ The Seven Letters in Quranic Readings: there is no consensus about the meaning, but most likely they are verbal diversity and linguistic multiplicity in the characteristics with which the Quran was revealed.

Rather, they did not agree on narrating the date of the first compilation of the Qur'an, etc. This is undoubtedly related to documentation. What made Muslims confident in the authenticity of its text is the presence of the verse that says: **We have, without doubt, sent down the Message and We will assuredly guard it (from distortion)** (Surah 15: 9). It is a justification that has nothing to do with documentation, but the interpretation of water with water. So, where is the accurate documentation?⁽⁷³⁵⁾

- One of the topics that is always strongly discussed in Islamic thought is the relationship between men and women. Islamists talk about what Islam has offered to women compared to other civilizations, including the modern Western civilization. Women in Islam allegedly enjoy equality with men and unique rights that Western women do not enjoy, while Islam honors them. Many writers resort to publishing some statements by women from the West in which they declare that they prefer life in the Islamic way that is fairer to women, while they do not publish anything mentioned about the desire of Arab and Muslim women to live in Western societies. Thus, women's movements in Arab and Muslim countries are completely denied, while Islamists content themselves with accusing women's liberation advocates of disbelief, or at least condemning them, and sometimes accusing them of collaborating

⁽⁷³⁵⁾ Western sources in the field of compiling the Qur'an are numerous, but we will refer the reader to some Islamic sources:

Ibn Abu Dawud Abu Bakr Abdullah Al-Sijistani, the Mushafs. (N. B.: Mushaf is the written copy of the Qur'an).

Awad Ahmad Al-Nashiri Al-Shehri, the Uthmani Mushaf.

Muhammad Hussein Ali Al-Saghir, History of the Qur'an.

Muhammad Shar'i Abu Zeid, Compilation of the Qur'an in Its historical Stages from the Prophetic Era to the Modern Era.

Abdul Qayyum Abdul Ghafour Al-Sindi, Compilation of the Holy Qur'an during the Era of the Rightly Guided Caliphs.

Murtada Al-Askari, the Holy Qur'an in the Narrations of the Two Schools.

with the West or participating in the alleged Crusader or Jewish conspiracy against Islam.

- Other civilizations are being accused of plundering vulnerable peoples, occupying other countries, and committing massacres, while Islam has achieved exactly the opposite. Rashid Reda claimed, for example, that *“History has never known a more just or merciful conqueror than the Arabs, the fairest rulers of nations.”* ⁽⁷³⁶⁾ Hasan Al-Banna pretended without reservation that Islamic colonialism did not know a victor or a defeated, and the people of the conquered countries did not feel that there was someone exploiting them or seizing the resources of their country, and that equality had been achieved between the conquerors and the people of the country. ⁽⁷³⁷⁾ Gamal Al-Banna also pretended in blatant contradiction to the facts of recorded history that what he called the Islamic peace *“is the most merciful peace known to humanity because it did not give the conqueror a right to the land or property and does not permit the army to plunder, loot, burn crops, or demolish a house and destroy it. He had also to buy all his needs and pay for them, and also protect freedom of belief for all people.”* ⁽⁷³⁸⁾ Thus, completely ignoring the annexation of lands to The House of Islam, confiscating lands if it is not distributed to the soldiers, and thus imposing Kharaj on it, and many incidents of burning houses, looting places of worship, and seizing money, as well as what is known as Umari Conditions, etc. Partial examples are often given for comparison, including: the massacres of the two world wars, the bombs of Hiroshima and Nagasaki, the victims of land collectivization in Russia, the Inquisition, etc. If similar examples from Islamic history are given, or even more horrific; the reply is that this was contrary to righteous Islam, and therefore, it

⁽⁷³⁶⁾ Interpretation of the Wise Qur'an (Interpretation of Al-Manar), vol. 9, p. 649.

⁽⁷³⁷⁾ Messages of Imam Hasan Al-Banna, our invitation.

⁽⁷³⁸⁾ Islam is a Religion and a Nation, not a Religion and a State, part one, chapter 2, third: the revelation ended and history began.

was not his, but rather the work of some deviant caliphs.⁽⁷³⁹⁾ The magical response to the facts is by presenting sacred statements, or even, sometimes, unsacred ones, to prove events that did not happen. In the war, Abu Bakr ordered his army commander Osama: *“stand and I will advise you with ten things and remember them from me: Do not betray, do not cheat, do not deceive, do not mutilate, do not kill a young child, an old man or a woman, do not uproot a palm tree or burn it, do not cut down a fruitful tree, do not slaughter a sheep, a cow or a camel except for food. You will pass by people who have devoted themselves to monasteries; leave them to what they have devoted themselves to. You will come upon people who will bring you vessels containing various types of food. If you eat from them, part by part, mention the name of Allah over them. You will meet people who have shaved the middle of their heads and left around them something like bandanas, so strike them with the sword.”*⁽⁷⁴⁰⁾ Such statements are presented as evidence of the cleanliness of Islamic wars, even though what happened was not the case, even in the era of Muhammad himself, as addressed before. Abu Bakr himself accepted the brutal killing of apostates by his armies as mentioned. So, the good is always from Islam, but the bad is from its enemies, or the deviations of its followers. As for Islam, its concept changes, depending on the circumstances. It is sometimes the sacred text, or the unsacred, sometimes the achievements of the caliphate state, including what was accomplished by individuals accused of heresy from Muslims or tortured for their blasphemy.

- Much has been written about what Islamists call the bankruptcy of Western civilization. Among the things mentioned as evidence are the numbers of suicides in the West, the rate of various

⁽⁷³⁹⁾ In one of the television interviews on al-Jazeera, the Christian interlocutor presented evidences from the history of Islam that indicates the establishment of inquisition courts and the Islamization of Levantine Christians through coercion and other forms of religious persecution. Fahmi Huwaidi responded by demanding that the former should discuss with him about the text not the history, while the topic of the dialogue was about actual history not religious texts.

⁽⁷⁴⁰⁾ Ibn Al-Atheer, Al-Kamil fi al-Tarikh (Complete History), file 28 of 309.

types of crimes, illicit sexual relations and their harms, etc., without almost anyone providing a statistical comparison with the conditions of Islamic societies, whether in the past or the present.

⁽⁷⁴¹⁾ Regarding the spread of AIDS in the West and Africa, Islamic writers attributed it to the freedom of sex in those countries, while claiming that the presence of Islamic values in Muslim countries has protected people from this epidemic, without providing documented statistics.⁽⁷⁴²⁾

The Islamic Internet magazine (Al-Bayan)⁽⁷⁴³⁾ stated: Critic of Western Civilization: *“We found among them ideas that were extremely corrupt and that some animals might not accept, but they turned into a practiced reality, or laws that people resorted to. In those countries, there is freedom of marriage between homosexuals, and they even have incestuous marriage where a man marries his daughter, and so on.”*

⁽⁷⁴⁴⁾ Thus the magazine lies, as no one in the West may marry his daughter. The cases of sex between “incest,” occur in all countries, and the writer should search for them in the holy Islamic lands

⁽⁷⁴¹⁾ In a television interview on an Egyptian channel in July 2005, the scholar Muhammad Emara spoke about the defects of Western civilization, repeating the same myths that are popular among Islamists. Among what he mentioned was that the number of suicides annually in Scandinavian countries exceeds the number of suicides in Somalia. It is very strange; Somalia is among the countries where it is not possible to make real statistics. The last thing published on this matter until July 2005 is that the highest suicide rate in the world is in southern India, where the suicide rate is many times higher than the rate anywhere in the world, especially among young women (The Lancet, 3 April 2004, Number 9415, Volume 363). One of the truly funny things is that the number of women who committed suicide in Egypt was estimated at zero in 1987, while every doctor in the Egyptian countryside knows that many women commit suicide or attempt suicide daily by taking pesticides used to combat agricultural pests and by burning with kerosene, but official statistics ignore this phenomenon as if it is a national disgrace.

⁽⁷⁴²⁾ In many sermons by preachers and writings by scholars and jurists, there is a call for discipline in sexual life and family cohesion among Muslims. It seems that they are trying to deceive themselves. People in the Islamic world are aware of the prevalence of illicit sexual relations and homosexuality, especially in the Gulf region where Islamic law is strongly enforced. Families are quickly disintegrating, and numerous crimes are being committed. However, these countries do not publish facts and statistics like the West.

⁽⁷⁴³⁾ Wednesday issue, Safar 26, 1426 AH - April 6, 2005 AD.

⁽⁷⁴⁴⁾ The Attitude toward the Opinions of Others, a Shari'a Perspective.

more than others. Despite the blackout and severe surveillance, a number of researchers were able to uncover homosexual relations, sex outside of marriage, and between “incest” in some Gulf countries. It was clear in that research that it is a significant phenomenon in these societies.⁽⁷⁴⁵⁾

Racism is also exposed to criticism in the same way. It is a fact that European thought presented hateful racist ideas and calls that deserve condemnation, and racism was also practiced in countries such as Nazi Germany, the United States, and South Africa. But it must also not be forgotten Arab racism in general, which is organically linked to Islam,⁽⁷⁴⁶⁾ including what is existing in the Gulf countries, and the Islamists do not care about them. It would have been better for them to become fighters for equality in their countries before attacking the racism of others. Is it enough to simply recite scriptures that command equality? Al-Sha'rawy never attacked racism in Saudi Arabia; his actual country, and Al-Qaradawi did not attack racism in his country, Qatar. Muhammad Qutb also remained silent about racism in the country in which he resides; Saudi Arabia, while criticizing the American method of liberating slaves!⁽⁷⁴⁷⁾ Moreover, Islamists do not recall that it was the disbelieving West and the modernist movements loyal to Western culture, as viewed by contemporary Islamists, that pressured and forced backward countries, Islamic and otherwise, to

⁽⁷⁴⁵⁾ Haitham Manna, *Torture in the Arab World in the Twentieth Century*, chapter titled, violence directed against women and the Youngs in Gulf society.

⁽⁷⁴⁶⁾ Refer to our research “the Roots of Arab Racism.”

⁽⁷⁴⁷⁾ He reissued his book “Doubts About Islam” with a new introduction in which he pledges not to take a defensive position against disbelievers’ criticism of Islam, and among what he said *“the world in which racial fanaticism reaches its brutal form in America and South Africa in the twentieth century still needs the revelation of Islam, which thirteen centuries ago was transformed into the reality of life, not in the world of ideals and dreams between black, white, and red. None of them has superiority over anyone else except through piety.”* So where is the talk about the hideous racist totalitarian regime under which he lives?

abolish official slavery (King Saud abolished it in Saudi Arabia in 1955).

A lot has been written about the people of the Dhimmah, especially the issue of the tribute in Islamic history, and completely false claims and intentional fallacies are made about it. Examples include: the figures that talk about the small amount of the head tax (tribute), while ignoring the kharaj, which is the land tax, claiming that it is imposed only on warriors who are enemies of the Islamic State. Mustafa Al-Siba'i pretended that tribute was not imposed on non-Muslim citizens who did not fight the state as Umar did with the Christians of Taghlib. He also falsely denied the imposition of the tribute throughout the history of Islam until the modern era on non-Muslims who were born after the Islamic conquest and did not fight anyone. In fact the Christians of Taghlib paid twice what the Muslims paid, in exchange for replacing the word "tribute" that was repulsive to them with the word "charity." Umar Ibn Al-Khattab, the very fair allegedly, agreed to this exploitation, he doubled the tribute in exchange for changing the name and it was reported that he said: *"These foolish accepted the meaning and refused the name."*⁽⁷⁴⁸⁾ If what he said is true, then why did he not just change the name? Especially if he is very just as Islamic propaganda portrays him. Moreover, it is often claimed that disbelievers lived in Islamic society with honor; no one deprived them of their rights, no ruler or ruled person violated their humanity, and that "they have what Muslims have and they owe what they owe." The Umrai Conditions are conveniently forgotten, besides the suppression of Dhimmi revolts repeatedly with excessive cruelty. It is usual for Islamists writers to describe the situation of the people of Dhimmah in the Islamic state as if they enjoyed all forms of equality and were treated with the utmost generosity, ignoring the occupation of their countries and the

⁽⁷⁴⁸⁾ Ibn Qayyim Al-Jawziyyah, *Rulings of the People of Dhimmah*, p. 27.

usurpation of their wealth. An interesting example is a book issued by the Egyptian General Book Organization, written by Nariman Abdel Karim Ahmad, which flirts with this treatment, describing it as tolerance and justice, even though it did not hide any of the facts, including forms of discrimination against them, taxes imposed on them, and other forms of oppression. She considered this a reaction from Muslims against their tyranny,⁽⁷⁴⁹⁾ meaning their resistance to the unfair Umari Conditions. The owners of the colonial countries were considered tyrannical and traitors to the covenant, while the colonial thieves were described as tolerant and generous.

- Moderate Islamists often lie when it comes to violence. They occasionally kill dissenters and those they consider disbelievers, but consistently deny it, blaming unruly youths or external groups. They also accuse governments of committing these acts and fabricating them. Additionally, they pretend all this despite fatwas issued by scholars, including moderate ones, declaring secularists as disbelievers and apostates at times, thus shedding their blood and giving justification for their disciples to kill them; and then disavow the latter in official statements. Sometimes they even accuse them of straying from Islam, similar to how Hasan Al-Banna described the members of his group who killed Nuqrashi, the Egyptian prime minister in 1949, as *“They are not brothers and not Muslims.”*

Many Islamic analysts or sympathizers of political Islam accuse the West, Jews or Mossad of orchestrating acts of violence and falsely attributing them to Muslims. Despite Islamic organizations openly declaring their violent intentions, issuing books and pamphlets declaring war on *“Crusaderism and world Zionism,”*

⁽⁷⁴⁹⁾ Treatment of non-Muslims in the Islamic State, p. 64.

and openly threatening and establishing training camps, collecting and carrying out suicide operations, these accusations persist.⁽⁷⁵⁰⁾

Some thinkers deny well-known facts in Islamic history, as documented in many heritage books, in an attempt to present Islam in a more idealized light. Examples of this include the denial of the assassination of opponents of Muhammad (such as Muhammad Sa'id Al-Ashmawi), the denial of the execution of prisoners of Banu Qurayza (such as Ahmad Subhi Mansur), and the denial of Muhammad's admiration for the wife of his adopted son Zaid Ibn Haritha (such as Muhammad Hussein Heikal⁽⁷⁵¹⁾). This is done without proving that Muslim historians, hadith narrators, and interpreters of the Qur'an made mistakes in mentioning these facts. In fact, this approach implicitly carries a condemnation of such actions.

This demagogic propaganda, which includes outright lies, whether to validate the faith or cleanse Islamic history, indicates, on one hand, the extreme confidence that Islam is the absolute Truth compared to the misguidance and disbelief of others. On the other hand, it indicates an inability to prove this claim with factual and rational evidence, and thus a lack of confidence in the ability to convince others. The pathological paranoia is quite evident here; the camp of Islam believes it is completely righteous and has the greatest belief in the world, but others do not believe it out of hatred, disbelief, and misguidance. Therefore, they seek to suppress and force them to believe, albeit falsely, by denying them all truth, and attributing every truth to Islam. It can be easily explained why thinkers and advocates of Islamic thought resort to lying if they feel ashamed of their ideas and the history of their advocacy, making it

⁽⁷⁵⁰⁾ For example, on August 27, 2005, Galal Amin wrote an article entitled: Sixteen Reasons to Doubt the Theory of Terrorism. He said this, albeit indirectly.

⁽⁷⁵¹⁾ Life of Muhammad, chapter 17.

difficult for them to publicize them except sometimes by chance in moments of euphoria.

The Islamists' lies extend to their political activity. They defame their opponents, spread rumors and false news, and portray others in a way that is contrary to the truth to alienate the masses from them. They also make promises, agreements and then betray their allies. All of this has contributed to creating an image of the Muslim Brotherhood in its main stronghold, Egypt, as a devil, deceiver, liar, villain, and conspirator.

* * * * *

Chapter Thirteen: Conspiracy Theory and Islamic Paranoia

After the foolishness of the old man, there is no wisdom

After foolishness, the young man dreams

Zuhair Ibn Abu Salma

* A conspiracy theory can be defined as the attribution of an event, or a series of events, to the actions of another party, which, according to this theory, are always done secretly and do not correspond to what is declared by the accused party or to the proven facts. A historical conspiracy is often thought of as taking place over the long term and on a strategic horizon. This includes

placing the responsibility of what happens on one party onto another hostile party. The more a person reveals results of his research that are far removed from what is announced, the more capable of sound analysis he appears to conspiracy believers. In this approach there is a strong tendency to exaggerate the power of the conspirator hypothetically and the extent of the influence of the hidden capabilities of the opponent. The theory inevitably assumes that the other does not make mistakes. Additionally, conspiracy theorists cannot prove the validity of their analyses, but they are content to follow delusions and imaginary assumptions, instead of relying on an analysis of proven facts. They also tend to envision imaginary enemies for which there is no evidence that they even exist. The idea of creating external enemies is carried out by groups and societies that are not cohesive or that suffer from an internal defect that they wish to obscure and export internal conflicts abroad.

* It is quite obvious to any casual observer that the contemporary Islamist camp in particular embraces the conspiracy theory to the core, believing that the whole world has been conspiring against Muslims throughout history. The writings of Islamists, both moderate and extremist are replete with this perception. Al-Qaradawi, for example, stated: *“Those who have been working for Islam for decades have been subjected to constant accusations by their opponents. They have always been described as ‘reactionary,’ branded as ‘fanaticist,’ accused of ‘terrorism,’ and even accused of being ‘collaborators,’ despite the fact that any observer or student sees and feels that the East and the West, the right and the left, are hostile to them and lurking them.”*⁽⁷⁵²⁾ He also stated, *“Add what the Islamic world has faced and is facing. East, West, North, and South, are attacking fiercely its homelands and sanctities. The war is being waged against the Islamic nation whose fire does not fade. Sometimes it is open, sometimes hidden. A war agreed upon by all non-Muslim powers, Jewish and Crusader, communism and paganism, to the point that they differ completely*

⁽⁷⁵²⁾ The Islamic Awakening between Ingratitude and Extremism, introduction.

*among themselves, however, we see them agreeing completely if the wind of Islam blows in the form of a call, movement, or state. That is why we find all issues supported financially and morally by both East and West, benefiting from the contradictions of the major powers, especially the two superpowers, America and Russia. However, Islamic issues do not find real practical support from either of them. God Almighty has spoken the Truth when He says: **The disbelievers are protectors one of another.**"⁽⁷⁵³⁾*

This deep belief in the conspiracy theory includes Islam's division of human beings into good people: Muslims, and evil people: Disbelievers. The idea of conspiracy in itself implies evil, as no one imagines that there is a conspiracy for goodness. Therefore, the other accused of conspiracy is considered evil, ill-willed, destructive, spiteful, etc. The conspiratorial interpretation of events refers to the Muslims' view of others as villains, aggressors, and so on, while this division maintains Muslims as the good, ideal, peaceful, and even always aggressed party. This issue is similar to what totalitarian governments do by describing the opposition as conspiring against it, instead of searching for the causes of opposition and the factors of rebellion in society. Arab governments, for example, have become accustomed to interpreting the opposition as the existence of an "infiltrating few," agents and mercenaries among the masses, who are treated as a mere herd, with no interests or awareness. This propaganda aims at exonerating those regimes and putting opponents in the dock. Moreover, proposing the conspiracy theory leads to inciting the Muslim public against disbelievers, mobilizing them behind Islamic leaders, and pushing them to exert themselves and make sacrifices. More importantly, overlooking the aspects of Islamic thought and the systems under its umbrella that do not suit the interests of the desperate masses.

As indicated above, Islamists continuously attribute the defeat and decline of Islamic countries to Muslims abandoning Islam and

⁽⁷⁵³⁾ Ibid., chapter 2.

the infiltration of Jahiliyyah elements into the rulers and the people, especially after the Umayyads seized power. But how did this happen? What are the objective factors for the collapse? The answer is often ambiguous, or the matter is justified by Jewish and Western conspiracies against Muslims. But, what is the role of Muslims themselves? Why did they allegedly abandon pure Islamic principles and succumb to the alleged conspiracy? In reality, no Islamic thinker can provide a convincing answer. One amusing idea is that many Sunni thinkers justify the emergence of the Shi'ite doctrine, the events of the sedition of the killing of Uthman, and the subsequent Islamic civil wars as orchestrated by a doubtful figure, Abdullah Ibn Saba', who is believed to be Jewish. Even during the era of the Rightly Guided Caliphs, when the state was at its peak of power and Islamic faith was strong, according to Sunni Islamists, a Jew or a few Jews were able to cause deep divisions and bloody wars among Muslims, despite the presence of the Companions and the depth of their faith. If this is true, does not it indicate the weakness of Islam in the face of a few individuals?

There is no doubt that not everything in the world is declared, but rather there are secret decisions and plans, therefore, intelligence services, hidden actions, and conspiracies by those agencies. But all this is done within the framework of the usual international conflict, which is as old as the states themselves. Most importantly, all states and human groups behave in this way. However, all of this has nothing to do with a conspiracy theory. Despite the secret actions, devices, intelligence, plans, etc., one can analyze and understand what is happening, without resorting to interpreting all events as part of a conspiracy against him. Also, continuous plans and conspiracies are being carried out by all states against each other. However, there is no indication that the entire world, or any sector of it, has devoted itself to conspiring against Islam and Muslims, and indeed, there is no justification for assuming this.

The writings of Islamists are replete with unreasonable perceptions about the conspiracies of the West and the disbelievers in the world in general against Islam and Muslims. One of the striking theses is the claim by many Arab Muslim writers that the September 11 operation was not the work of jihadists, but rather the work of Mossad, or American intelligence, etc. This is despite the confessions of the first party in numerous pamphlets and published writings. One of them even called it “the September 11 Raid”, and it was preceded by other actions announced by Al-Qa'da, an armed organization that had previously declared war against “Judaism and the Crusaderism.” All of this is public, yet many Muslims, elite and ordinary, still believe that it is a Western Zionist conspiracy.

Among the supposed major conspiracies are those that some claim involve a plot to overthrow the Ottoman Caliphate, ⁽⁷⁵⁴⁾ a conspiracy to create a nationalist movement in the Islamic world to dismantle Islam, and a conspiracy to carry out the Nasserist coup in Egypt to suppress the growing Islamic movement. Some even believe that Muhammad Ali was used by the West in a conspiracy to eliminate Islam. ⁽⁷⁵⁵⁾

One writer summarized what he considered to be evidence of a comprehensive Western conspiracy against Islam in a booklet

⁽⁷⁵⁴⁾ Abdul Qadeem Zaloum, an Al-Azhar scholar and one of the founders of the Islamic Liberation Party, wrote a book called “How the Caliphate Was Destroyed” in which he portrayed the matter as a mere Western conspiracy that began as early as the beginning of the Wahhabi movement and did not acknowledge any role for objective historical changes, conflicts of interest, and the decline and historical overtaking of the caliphate itself. Instead, he is content with the conspiracy theory. No doubt more rational Islamists are trying to uncover a special role for Muslims themselves in the fall of the Ottomans.

⁽⁷⁵⁵⁾ Abu Ubadah Al-Ansari, *The Concept of God's Sovereignty in the Thought of the Martyr Abdullah Azzam*. He stated: “*Then Napoleon entered Egypt, and they assigned Muhammad Ali Pasha - as an agent of the West - to overthrow this religion and distort it in the hearts of Muslims, slowly leading people to become disbelievers. He had a French advisor named Dr. Lobb.*”

entitled: Western leaders say: Destroy Islam, exterminate its people,⁽⁷⁵⁶⁾ replete with statements by some Western leaders that are taken out of their context, or have a meaning that contradicts what he wants to prove. Additionally, most of these statements are copied from Islamic sources. However, some of them are actually true, declared by some leaders and writers who cannot be claimed to represent the West as a whole. Some of those leaders make rhetorical statements to generate enthusiasm. The author wanted to demonstrate that the West has been aiming to exterminate Muslims many centuries ago. He did not notice that the West can easily marginalize all Muslims if it decides, even by simply boycotting them at all levels, with the exception of the Gulf coast, which it can occupy within hours. However, the West pays little attention to the issue of religions, except in the context of what achieves its stability and economic interests. Even dominant powers in the West could easily convert to Islam if they saw their interest in doing so, just as the Roman Emperor announced in the past that Rome had converted to Christianity. Most importantly, the West cannot be considered a single bloc whose members all agree to conspire against Islam. Let the Islamists recall that there were also those in the West who exposed the infamous Sykes-Picot Treaty and some who allied themselves with third world countries, including Islamic countries, in their struggle against others from the West itself, etc.

Among the theses mentioned for its novelty is what Muhammad Qutb said: the West, which waged the Crusades, had abandoned religion but remained committed to the goal of those wars, which was to eliminate Islam.⁽⁷⁵⁷⁾ Moreover, hostility to Islam drives the West, as mentioned by Adel Hussein, developed its capabilities as a process of putting its house in order from within, in preparation for

⁽⁷⁵⁶⁾ *Galal Al-Alem.*

⁽⁷⁵⁷⁾ *Our Contemporary Reality.*

external control. The author is projecting onto the other the idea that conquest itself is as valuable to Westerners as it is to Muslims.

* Regarding Jews, they had a special status from the beginning. Islamic hostility toward them emerged early, perhaps due to the refusal of the Medina tribes to convert en masse as hoped by Muhammad, and the hostility of the leaders of those tribes toward it out of fear for their privileged status, not according to an alleged historical conspiracy against the expected Prophet mentioned in the Torah. The word “Jew” has become a slur among Muslims and Arabs in general. The Qur'an and hadiths are full of statements that curse the Jews and show their extreme hostility toward Islam. Some hadiths even predict that the Muslims will annihilate them one day, even in alliance with stones. Sahih Al-Bukhari mentioned – 2859: **The Hour will not come until Muslims fight the Jews and Muslims kill them, until the Jew hides behind a stone and a tree. The stone or tree says, “O Muslim, O Abdullah, this is a Jew behind me, so come and kill him.” Except for the gharqad, for it is one of the Jews’ trees.** Later, Muslims’ hostile view of the Jews varied from time to time, according to the circumstances of the era. However, contemporary Islamists assumed that the Jews were constantly conspiring against them, as indicated.

The Jewish conspiracy holds a significant place in ancient and contemporary Islamic thought. Contemporary Islamic thinkers believe that Jews, as a whole, form a global secret organization that conspires against the entire world, particularly the Islamic part, using various means. They manipulate major and minor countries, instigate unrest and revolutions, and promote atheistic and destructive ideologies. One of the common conspiracies attributed to them is the promotion of the theory of evolution. It is worth noting that many Islamists mistakenly claim that Darwin, the founder of the theory of evolution, was Jewish, while, indeed, he was Christian. They also misinterpret Freud’s psychoanalytic theory as solely focused on sexuality, and criticize Marx’s theories,

despite his deeper criticism of Judaism compared to Islamic criticism. Additionally, the majority of Muslims believe that “The Protocols of the Elders of Zion” were authored by Jewish leaders, even though most have not read them. They attribute its publication to a Russian scholar who allegedly obtained it from a prominent figure in Tsarist Russia, who supposedly received it from a French woman, who claimed to have received it from a prominent Jew with no identifiable information. Supporters of the Jewish conspiracy do not acknowledge that the original version of the book was in Russian, a language not commonly used by the alleged Jewish conspirators. Furthermore, the content of the “Protocols” itself is characterized by extreme naivety and logical inconsistencies.⁽⁷⁵⁸⁾ Moreover, the myth of Freemasonry also holds a prominent place in Islamic beliefs. It is believed that a global Masonic organization collaborates with Jewish conspiracies and orchestrates significant events such as the French Revolution, revolutions of 1830 and 1848, the Paris Commune in 1870, both World Wars, and other events.⁽⁷⁵⁹⁾ Islamists overlook the fact that early Masonic organizations had limited Jewish membership and, in some countries, Jews were even forbidden from joining for a period of time, and they were not founded by Jews in any way.⁽⁷⁶⁰⁾ The insistence on the alleged Jewish conspiracy only serves to strengthen the conspiracy theory itself. This notion is not exclusive to Jews but is accessible to all people. Jews are not the most

⁽⁷⁵⁸⁾ The author read this book when he was fifteen and never believed it, innocently concluding that the Russian police were its author.

⁽⁷⁵⁹⁾ Abdullah Azzam “Merchants of Wars” is a prime example of conspiracy theories in the Islamic mindset, filled with myths and imaginations that lack any basis in reality.

Saleh Al-Raqab, an Associate Professor in the Department of Doctrine, Islamic University of Gaza- Palestine, also presented a booklet entitled: Freemasonry. The booklet is full of myths and delusions of the Jewish-Masonic conspiracy without any evidence.

⁽⁷⁶⁰⁾ This was analyzed in detail by Abdul Wahab Al-Mesiri in the “Encyclopedia of Jews and Zionism.” He is an Islamic writer and academic who cannot be considered an agent of Jews in any way.

dominant force economically, scientifically, or politically in the world, and the Jewish state is relatively small, primarily serving as an American base. The global Jewish population is approximately 14 million, yet many Muslims falsely believe that Jews control the world's economy, media, possess most gold, banks, and international institutions, thus promoting baseless myths.⁽⁷⁶¹⁾

* The most fundamental thing that is absent from the Islamic mentality is the belief that it is easy for any group of people to make plans and conspiracies. However, for these plans to be effective, it requires the susceptibility of others to these conspiracies, their readiness to respond to them, and the necessity for the conspiring group to have enough power to implement their goals. Muslims can make plans and plot, but can they achieve what they want? Is there even one homogeneous bloc called Muslims, Jews, or Westerners?

* The truth is that the conspiracy theory in Islam finds its roots in the holy text and since the dawn of Islam: **The disbelievers are your manifest enemies** (Surah 4: 101) **Never will the Jews or the Christians be satisfied with you unless you follow their form of religion** (Surah 2: 120). Islam divided people into Muslims and disbelievers from the beginning, and assumed that conflict between the two parties is inevitable until one of them triumphs over the other. The disbeliever is a clear enemy of Muslims, and their mind will not rest until they force them to follow their religion. On the contrary, Muslims must fight the disbelievers until Islam prevails: **Fight them until there is no more persecution, and religion becomes exclusively for God. But if they desist, God is seeing of what they do.** (Surah 8: 39). In fact, according to the Qur'an, Muslims will not be content with others until they follow their religion, either as a belief or a system of life. Many hadiths predict the inevitable final

⁽⁷⁶¹⁾ It is useful to refer to Abdel Wahab Al-Mesiri's book "the Invisible Hand, a Study in Destructive and Secret Jewish Movements." In this book, he strongly criticizes, by presenting many facts, the alleged Jewish conspiracy theory, despite being Islamist.

victory of Islam when the Awaited Mahdi will appear, and then Christ will return to kill the pig, break the cross, and accept nothing from the disbelievers except Islam or the sword, and he will not accept the tribute. Therefore, Islam becomes the only doctrine in the world.

Islam has called on its followers to be cautious of disbelievers, not to be loyal to them over Muslims, and therefore, not to hold high positions in the Islamic state, assuming their evil intentions and conspiracy against Muslims. Islamic jurisprudence even assumes that an apostate incites sedition and threatens the state and Islam, making them necessarily conspirators, which is the basis on which jurists insist on their killing.

*** Despite the deep roots of the conspiracy theory in Islam, it has been reproduced and has become an obsession in the current era, with the deterioration of the global status of Islam and the overwhelming dominance of modern culture. Therefore, there is a lot of talk about the Western threat to the Arab-Islamic identity. It is noted that both nationalist thought and left-wing promote conspiracy theories in the Arab world, so it is not limited to Islamists.**

Due to a sense of weakness, Islamists express great fear of the threatened Islamic identity. If it is truly at risk due to its weakness in the face of the advancements of modern civilization, why is this interpreted as the result of a conspiracy? The objectives of the typical conflicts between countries, ideologies, and large corporations are openly declared and evident to a large extent on the part of each party. They are not merely clandestine conspiracies. Even the intelligence activities of all countries do not remain secret forever or completely hidden, as counter-measures can uncover most of them, and specialized analysts in various countries can deduce many of them. Furthermore, these activities are reciprocal between countries, not one-sided, and even if secret conspiracies are devised, they can be uncovered and countered.

Therefore, secrecy alone is insufficient to explain the defeats of some and the victories of others.

However, those who advocate for the defense of national identity and culture believe that the successive defeats of the Arab-Islamic world are the result of malicious conspiracies plotted in secrecy, aimed not only at pursuing specific interests but primarily at undermining Islam and Arabism. The animosity toward Islam and Arabism is the driving force, rather than the usual pursuit of the vital interests of various countries and international groups. Islam is viewed as the focal point of the world, as perceived by Islamists and ordinary Muslims, just as nationalists once viewed Arabism as the center of the world during the Arab nationalism movement's resurgence.

The current state of fear among Muslims toward others is reminiscent of the initial state of Muslims at the dawn of Islam when it was still fragile and emerging, surrounded by formidable powers. However, feeling vulnerable does not necessitate embracing a conspiracy theory. On one hand, Muslims generally regard Islam as the focal point of the world; while on the other hand, the conspiracy theory reflects a sense of inferiority. The other is portrayed as the antagonist, Islam as the target, and the other is portrayed as dedicated to combating Islam. However, the circumstances were different at the inception of Islam compared to its decline. Initially, Islam was able to conquer and subdue others, but it no longer possesses the same capability, leading to profound feelings of inferiority that had been surmounted after Islam's historical expansion but now fuels apprehension toward the other. With a feeling of inferiority and a conviction that it embodies the Truth, the Islamic world tends to attribute its weakness and the collapse of its civilization to external factors, rather than examining the internal causes of its decline over centuries. The claim of Islamic jurists and the feeling of the Islamic peoples that there is a global conspiracy against Islam, in fact, reflect an inability to

explain the deteriorating conditions of the Islamic peoples scientifically, economically, militarily and morally, along with the increasing inability to catch up with the advanced West. Since any logical explanation will inevitably lead to revealing the internal mechanisms of the collapse of the Arab-Islamic world, including the prevailing primitive and fossilized culture, which puts Muslims directly in front of themselves, and in order to improve their living conditions, they must accept the difficult option: changing oneself.

*** The conspiracy theory extends to fear of everything foreign and non-Muslim. Even democracy, if it comes under external pressure, becomes doubtful, rejected, or at least feared. As for dialogue with disbelievers, such as the Islamic-Christian dialogue, it is conducted with extreme caution, and the Muslim party believes that the other party seeks to erase its identity rather than interact with it.**

Most Islamists, except a few, cannot acknowledge that the decline of the Islamic world is mainly the result of internal factors, as much as anything else. Instead of admitting internal weakness, they tend to blame others. Conspiracy theory is an integral part of a helpless mentality, resorting to a scapegoat to hang its long-term defeats and failures on because it lacks the tools for advancement. This is the current state of the Islamic world after human thought has changed a lot. However, it is still using many of the elements of almost the same discourse, albeit in new forms and in a new context. Because it succeeded in the past in achieving great victories with the same ideas that were appropriate for that era, contemporary Islamists imagine that the same way of thinking is suitable for achieving the same victories. However, with the continued defeats, the helpless and calcified mentality is unable to understand that its ideas have become obsolete. For this reason, it finds itself driven to blame the other conspirator. Here comes a completely legitimate question: Why do Islamic conspiracies not succeed while conspiracies of disbelievers succeed? Or even why Islam cannot conspire with the

same efficiency? Noting that conspiring against the enemy is permissible in Islam; “War is a hoax.”

* If the other is disbelieving and evil, and characterized by all bad qualities, then reality reveals that there are aspects of modern civilization that even the average Muslim admires. There are many phenomena in the countries of the disbelievers that are characterized by humanity and nobility, in the common meanings of these terms, which are largely lacking in the Islamic world. These include human rights organizations, humanitarian relief organizations, international charities, demonstrations of Westerners who sympathize with other peoples. It happened, for example, that some British, French, American and Israeli soldiers refused to shoot other peoples, and many of them were imprisoned, under humanitarian motives. While it has not been recorded in history that a Muslim soldier refused to kill any disbeliever, or take his women captive, for a humanitarian motive other than just a limited and failed attempt during the era of the Prophet. The West also has intellectual and political currents that are hostile to colonialism and Zionism, and call for egalitarian humanitarian principles, etc. Based on the conspiracy theory, most Islamists, and even most Muslims in general, believe that this is nothing but a division of roles to deceive Muslims. Such talk is common when dealing with political disputes in Israel as it is the closest enemy; the left and the right are one but they agree to play the charade of division, which is a very naive perception. Is there not a single person in Israel whose conscience awakens to reveal this alleged charade? Thus, the conspiracy theory is used to justify what is noble in the West, considering it just a part of the Western conspiracy against Islam.

* The conspiracy theory in the Islamic mind ends up blaming the disbelievers for the failure and decline of the Islamic world. This accusation fuels a sense of hostility toward this perceived evil and powerful enemy, leading the theory to advocate for Islam to fight

relentlessly and mercilessly against this mentioned enemy. The more the imagined conspiracies increase, the more the hostility grows, and religious figures and thinkers charge Muslims in general with hatred toward disbelievers, resentment toward them, and a desire for revenge.

* Conspiracy theories have caused Islamic thought to retreat into an intellectual ghetto. The door to ijihad was closed before and now, after being recently manipulated it does not lead to surpassing the sacred text, consensus, or diligence in the sacred statements; therefore, interaction with other doctrines is restricted. The conspiracy theory warns of the contamination of Islamic identity, suggesting that the thought should remain pure and free from any influence by disbelievers. Any thesis from outside Islam is viewed with suspicion, assumed to have evil intentions that target Islamic identity. Dialogue with others is often hostile, marked by violent language and attempts to belittle differing ideas.

Contemporary Islamists often perceive writings that present Islamic history from major Islamic sources as poisons directed at Islam, even though they are internal “poisons,” mentioned and explained by trustworthy Muslims. They tend to avoid direct confrontations by responding to factual information with sacred general statements and criticizing opposing views with counterfactual examples. This evasion perpetuates the inability of Islamic thought to engage in a true dialogue, leading to a sense of fear and withdrawal. For many Muslims, any error or inaccuracy in the sacred texts means the immediate collapse of his entire faith. Islamists also resist the humanitarian basis of dialogue. Rather, their belief is the absolute standard, and there is nothing human other than it. In most discussions and responses, they declare that they have everything; Islam is self-sufficient with all human values and principles and does not need anything from without. In the minds of its people, it is complete and full, does not need the thought of Jahiliyyah, therefore, and does not interact with it.

When any slogans are put forward aiming to achieve human cooperation or for people to obtain more rights, the Islamist responds with the statements that guarantee all of this without declaring that he agrees with what is actually being proposed. For example, the response to democratic slogans is usually that it has the principle of Shura, which allegedly guarantees the highest levels of democracy. But they do not announce their acceptance, even based on this principle, which they consider great, to democracy, except to the extent that Shari'a is the source of all principles and legislation. They declare that they are the most democratic, and then quickly retreat back into their ideological shell. The isolation continues, represented by intense attempts to Islamize various sciences and knowledge, and to make Islam the supreme reference for all forms of cognitive and social powers. There is an Islamic method of thinking, Islamic law, and an Islamic system for the army and war, and even the social sciences must be Islamized. An Islamic economy, for example, has been invented without anyone succeeding in defining it clearly. Moreover, there is also Islamic medicine with international conferences.⁽⁷⁶²⁾ In addition, Islamists created what is called the “International Islamic Labor Union,” instead of a joint struggle with the workers of the world. The definition of the worker himself in that union differs from that in the labor movements of the disbelievers, in that it includes employers, and the goals of the struggle also differ, in that it achieves the mysterious goals of Islam which are not well defined.⁽⁷⁶³⁾

The growing fear about identity leads most Islamists to avoid benefiting from modern intellectual systems. Most of them even avoid using the terminology, research methods, and political,

⁽⁷⁶²⁾ An idea about the topic can be taken from a small article entitled: Islamic Medicine, written by Sami Ahmad Al-Mawsili, published on the Internet.

⁽⁷⁶³⁾ Refer to Gamal Al-Banna; the Trade Union Movement is a Humanitarian Movement.

economic, and historical concepts of modern culture. Sayyid Qutb clearly denounced all attempts to integrate or reconcile what he called the Islamic conception with the methods of Western thought. On this basis he deplored what is called Islamic philosophy and theology, in the style of the Salaf. Instead, he called for the use of an Islamic template to present Islam, without resorting to philosophical templates.⁽⁷⁶⁴⁾ However, a few resorted to using it, such as Sayyid Qutb himself in his book “Social Justice in Islam,” Mustafa Al-Siba’i in his book “The Socialism of Islam,” and Abdul-Wahhab Al-Mesiri in all his writings. Maududi also paid attention and called on his supporters to study modern culture well. It is also deliberately used by thinkers trying to develop Islamic thought in a more open direction. Several attempts have been made to write the history of Islam and the Prophet’s biography as worldly events. That is, with curricula that exclude supernatural and miracles, including the book “The Life of Muhammad” by Muhammad Hussein Heikal, the book of Taha Hussein “The Great Sedition,” the book of Ahmad Abbas Saleh “The Right and the Left in Islam,” and the writings of Orientalists, such as the book “Muhammad” by Maxime Rodinson. From the influential Islamists, Muhammad Al-Ghazali in his book “Fiqh al-Sira,” (Jurisprudence of Biography) made a great effort to rationalize the Prophet’s biography, despite not clearly denying supernatural events. In contrast, most of his comrades reject this approach to thinking as Western thinking, or influenced by Western approaches, or even, sometimes, a part of the alleged Western conspiracy against Islam. They usually write the history of the latter as if it proceeded according to rules, or its events took place in a way that is unusual, miraculous under direct or almost direct guidance from heaven. They make an effort to highlight the inapplicability of all the so-called laws of history in the world to this history, highlighting that the early Muslims were not motivated by usual human tendencies, as if they were a special type

⁽⁷⁶⁴⁾ Characteristics of the Islamic Concept and its Components.

of human being, and that the events of Islam do not conform to the rules of logic and cannot be explained by reason, as secular history schools do. This is because its source is revelation, and the motives of Muslims are unseen, as well as their goals. Therefore, Islamists are interested in highlighting the miracles in the history of Islam, especially the Prophet's biography. A significant example is the book of Muhammad Saeed Ramadan Al-Bouti "Jurisprudence of the Prophet's Biography," which is completely different from the aforementioned book of Muhammad Al-Ghazali, despite his reference to it as one of his most important sources of information. The writer insisted on rejecting any attempt to subject the study of biography to reason, or to any realistic interpretations, and insisted on interpreting events in a metaphysical, miraculous way. However, he called his approach a scientific method. Muhammad Nasir Al-Din Al-Albani responded harshly to Al-Bouti, without criticizing his metaphysical approach and his reliance on superstition. Rather, he focused on criticizing his reliance on weak hadiths of some weak narrations. ⁽⁷⁶⁵⁾

Most Islamist writings about other ideologies are characterized by ignorance or a lack of desire to understand them as presented by their proponents. The purpose, often unconscious, is to belittle and depict them as negatively as possible. An example of this is the criticism of many of them of Marxism, which is usually presented as a mere nihilistic ideology, calling for absolute sexual freedom, moral corruption, and the interpretation of all phenomena in a purely economic way. In addition to being produced by Jews or whispered to Marx as part of their conspiracy to corrupt the world. Moreover, Islamists do not hide their call for a boycott of values, social sciences, and modern forms of social organization, while

⁽⁷⁶⁵⁾ A Defense of the Prophet's Sayings and Biography, and a Response to Dr. Al-Bouti's Ignorance in "the Jurisprudence of the Biography."

allowing the products of physical sciences and technology to be taken from the West. This is in contrast to attempts to give a modern character to Islamic heritage concepts, contributing to the dismantling of Islamic centralism. Many contemporary innovators tend to be content with the traditional Islamic cognitive system, and thus do not link Islam with modernity, fearing for its “purity.” This trend began with Wahhabism in the 18th century and is still the prevailing one. These innovators aim to “purify” Islam from any attached “impurities” and create a special Islamic modernity independent of contemporary culture.

The intellectual ghetto is realized in the form of a social ghetto in countries of disbelievers, formed by Muslims who adhere to their identity. Many of them are becoming more extremist for fear of integrating into societies of disbelievers, and thus falling into sin. An increasing number of Muslims are adopting a certain dress code for men and women; growing beards and mustaches in a certain way, sitting on the ground and raising cries of terror against critics of the veil. This is one of the mechanisms for creating an Islamic ghetto, even within modern Islamic societies to one degree or another.

* While Islam was in its youth, the conspiracy theory was used to urge the new Muslims to conquer the disbelievers and defeat them. It was not used, neither in sacred text nor elsewhere, to justify the few defeats of the Muslims and the limited cases of failure at that time. Rather, all of these were interpreted by their disobedience to their Prophet (in Uhud, for example) or their inaction (in the Battle of Hunayn, for example). But today the conspiracy theory has become an excuse for successive failure.

* Islamic Paranoia:

Paranoid personality is characterized by a feeling of great importance or grandeur, while simultaneously feeling persecuted

by others. Alleged persecution is usually explained by grandiosity that causes hatred of others. And deep down lies what creates this complex; a deep, unconscious, and perhaps unjustified internal feeling of inferiority. The issue reaches a pathological state when these feelings swell and become strikingly unrealistic, threatening to separate the person from the surrounding world or convert to a state of hatred and hostility toward the world.

It appears from the above that contemporary Islam is characterized by this pathological paranoia. The feeling of grandiosity is always great and intense, and the feeling of persecution is clearly consolidated in the perception of ongoing conspiracies by others.

This creates a feeling of superiority over disbelievers and fear of them at the same time. They are malicious, conspiratorial, and necessarily evil. This explains the Islamists' aversion to cooperation and constructive dialogue. Instead they attack and accuse others of bad faith, thus justifying attacking them. These people present themselves as oppressed everywhere and exaggerate the acts of oppression directed at them, despite their partial alliance with semi-Islamic governments in the Arab world and elsewhere, their participation in power at times, their enjoyment of the right of propaganda, and their possession of huge media tools, such as hundreds of thousands of mosques, corners, schools, internet sites, newspapers, and publishing houses. Additionally, they greatly enjoy the support of governments in confronting the Left, and have penetrated the apparatuses of states, such as Egypt, Sudan, Jordan, Kuwait, Saudi Arabia.⁽⁷⁶⁶⁾ In fact the growth of their influence and

⁽⁷⁶⁶⁾ Al-Qaradawi said in the Friday sermon on November 18, 2005, which he delivered at the Umar Ibn Al-Khattab Mosque in the Qatari capital: *“One of the clearest manifestations of the loss of Arab human rights is the military trials of civilians, imprisoning innocent people without charges and even prohibiting the formation of parties on a religious basis under the pretext that there should not be a party on a religious basis. What is worse is that it is permitted to form a party on an atheistic basis.”*

the expansion of their organizations cannot be separated from forms of governmental support or the authorities' implicit encouragement of their activities, which ultimately serve the interests of the parasitic ruling powers throughout the Arab countries.

Despite the endless differences and divisions among Islamists, all are characterized by paranoia. These divisions may sometimes be interpreted by some as an Islamic conspiracy, or a kind of division of roles between moderates and extremists. In fact Islamic thought ultimately leads to arrogance, contempt and hatred of others. No matter how different the language or even some tactical principles are, this tendency does not change. Therefore, there is no strangeness in extremists using moderates' fatwas to carry out their attacks on disbelievers. A blatant example is the killing of Farag Foda in Egypt, based on a fatwa from scholars from Al-Azhar; the very moderate! In fact, the feeling of persecution by Islamists is explained by others' fear and hatred of Islam.

However, from time to time, Islamists reveal a deep and frank inner feeling of inferiority, or an inferiority complex, consolidating in the process of self-flagellation, which some of them sometimes resort to.

The process of self-flagellation is characterized by a shift from accusing others of responsibility for what happens to them, to accusing themselves of negligence and personal failure. It is not the result of mistakes that can be treated with caution and comprehension, which is the ordinary self-criticism done by any rational person. Instead, it involves accusing oneself of betrayal, deliberate inaction to achieve goals, incompetence, corruption, and decadence. Failure is interpreted as conspiring against oneself for

So where is the party based on an atheistic basis while those accused of apostasy are tried and imprisoned. Additionally, does the Muslim Brotherhood actually exist openly in its home country of Egypt? Isn't this an outright lie?

the benefit of others, leading to feelings of deserving everything that happens and self-insults instead of constructive self-criticism. This behavior is observed in some Islamists, especially in times of despair.

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Chapter Fourteen: Why Islamic Centralism?

The more fragile an idea becomes, the more terrifying its proponents become in defending it

Nabil Fayyad

The sacred text from the beginning exhibits a strong and clear central tendency, evident from the context of its analysis herein. It emerged in extreme opposition to Qurayshi paganism and tribal fanaticism, advocating strongly for monotheism and rejecting any compromise. That text also emphasized the unity of prophethood, requiring the testimony of “Muhammad is the Messenger of God” in addition to “there is no god but God” for a person’s Islam. Consequently, it dismissed all claims of Prophethood and those presenting poetry resembling Qur’anic verses. Furthermore, it initiated a fierce intellectual and later armed conflict against disbelievers.

This strong centralism is linked to a strong tendency toward Arab unity in facing the constant hunger, from which they had long suffered, and in facing the surrounding communities, that had long despised them and used them for their advantage. With social disintegration, tribal fragmentation, conflicts, and vendettas between different clans, as well-established customs and traditions, it was difficult for the Arabs to agree on a formula for unity or even cooperation without being centered on an inspiring and absolutely trustworthy leadership. Statements calling to annihilate the disbelievers were used to unite tribes, whether in the era of

Muhammad or immediately after his death in the Arab civil wars, and were then used as ideological justifications for invading and subjugating other peoples. In this way, a large and rich Arab-Islamic empire was created.

As Arabs came into contact with other civilizations, and with the emergence of new interests, Islamic centralism relaxed to some extent. Many periods witnessed a degree of tolerance toward the disbelievers, especially in the Abbasid era. Other factors include non-Arab influence penetrating the government, the stability of the state, the stability of its borders, and the surrender of the people of the Dhimmah to a large extent. While other periods witnessed variable degrees of extremism, reaching the point of establishing inquisition courts and killing disbelievers on a large scale, especially during periods when the state was exposed to external threats.

In the modern era, some Islamic countries have witnessed significant cultural changes toward adopting modernity and partial secularism. However, secular trends have not succeeded in achieving complete and rewarding modernization for all classes, for reasons unrelated to their secularism. Even their hostile stance toward complete secularization may have contributed to their failure. It benefited the wealthy classes, as well as the most parasitic elements and those closely collaborating with European colonialism. Modernization was also tied to the colonization of these countries and the oppression of their people by the West. While military colonialism eventually receded, forms of exploitation and oppression persisted, leading the peoples of these countries to re-embrace their ancient culture, extracting from its heritage what it perceives to be the solution to their growing crises. Modernization brought about profound value changes without significant gains for the lower classes. Many became marginalized, they lost their norms, and gained nothing, while colonialism continued to oppress and control their capabilities.

The decision by Ataturk to abolish the Ottoman Caliphate did not bring any benefits to Islamic peoples. Instead, it appeared to remove the remnants of Ottoman protection, fueling reactions such as the emergence and growth of the Muslim Brotherhood in Egypt, a significant contemporary Islamic organization. Conversely, the Great Arab Revolt led by Sharif Hussein (1916), who allied with the British, largely failed, except for his sons' control of Iraq and Jordan. The infamous Sykes-Picot Treaty was exposed by the Bolsheviks, and Israel was established in the Middle East, costing these countries dearly. The ultimate blow came with the failure of Arab nationalism and socialism in the 1967 war, marking the decline of incomplete secularism in the Arab and Islamic world and the resurgence of political Islam.

Islamic centralism rose with the ascent of political Islam, drawing inspiration from heritage to serve its own vision. The situation of Arab Muslims in the modern era can be likened to that of pre-Islamic Arabs of the Peninsula from various perspectives. They are under Western control, which openly disdains them, seizes their wealth, occupies their lands, and established an expansionist disbelieving entity, according to their standard, in their midst. Moreover, the fragmentation and conflicts between their countries and ruling tribes exacerbate their plight. Nationalist, socialist, and semi-liberal movements failed to unite them, leading to a resurgence of religious heritage with a strong anti-other sentiment, including those loyal to modern culture, perceived as a product of disbelieving Western colonialism.

Moreover, the role of Wahhabism, financed by oil revenues, cannot be ignored. The wealthy Saudi family utilized Wahhabism, following the jurisprudence of Ibn Hanbal, to consolidate its authority in the region due to the nature of the Bedouin culture of the Arabian Peninsula. It has therefore financed, assisted, protected, and contributed to the creation of radical Islamic

institutions and groups, even in the West, contributing to the revival of Islamic fanaticism.

Islamic societies have experienced continuous class and ethnic conflicts throughout history, but it is focusing herein on the ideological cover, cultural template, values, and ideals that theoretically gain acceptance, regardless of their practical implementation.

It is important to note that Islamic discourse has changed in modern times from that of the Middle Ages. Few advocate for applying Umari Conditions literally, and very few insist on the capture and rape of the women of the warlike disbelievers. Rather there is a shift toward embracing democracy and using modern social sciences vocabulary. However, these transformations are limited and partial, with opposition still present.

The General Guide of the Muslim Brotherhood, the most influential Islamic organization globally, called in 1990 for imposing a tribute on the People of the Book, but later retracted the statement due to fierce criticism. The theory of jihad remains coherent, with a redistribution of priorities. Some Islamists in Palestine remembered the Umari Conditions when they opposed the sale of Christian property to Jews by some Christians. Some carried out captivity and rape of women they deemed disbelievers in Algeria in the 1990s, in Afghanistan during the civil war, and the war between the American-backed coalition and the Taliban. In Iraq in May 2005, one of Muqtada Al-Sadr's followers, Abdul Sattar Al-Bahadli, offered a financial reward to any Iraqi who captures a British female soldier in his Friday sermon, and said that she would be treated as a slave. As for the slogans of democracy, they did not exclude the call to make the constitution Islamic.

Many violations of jurisprudence have been performed by the semi-secular states existing in most of the Islamic world, especially

since the European occupation and following its departure. Such violations include abolishing the tribute on disbelievers, equal retaliation, conscripting them into the army, and providing other advantages. These decisions were often imposed against the will of the clergy and ordinary Muslims, enforced by the state's power. This transgression of Shari'a occurred frequently during the era of the Caliphs from time to time. However, the intellectual foundations of Islam have not fundamentally changed, and the colonial history of Islam has not been criticized. Muslim elites and ordinary people are still lamenting the loss of Andalusia and the era of Islamic State rule through force. The Rightly Guided Caliphs continue to be ideals for both Muslim elites and ordinary people, despite their governments usurping neighboring countries and extracting tribute and kharaj from their people by force.

The Islamists did not make a cognitive break with ancient jurisprudence, which is still alive, and they did not get rid of the hadiths that incite violence against others. Those who transgressed some of the ancient rulings justified them in different ways and did not boycott them in principle. The attempts at enlightenment that had an impact were only within the same old rules of jurisprudence, meaning that the traditional Islamic heritage is still ready to be recalled upon when necessary. This is what has been witnessed in the last decades.

Contemporary Islam, with its various schools, has evolved in response to modern circumstances, including: Western domination, Eurocentrism, and the challenges of partial modernization processes in the Islamic world. However, this evolution is not entirely new. Islamists have relied on old tools; heritage, which was never completely abandoned even during the most prosperous semi-secular periods in the Islamic world. It was only temporarily set aside by state power in certain ancient and modern eras and by pressure from the secular elite influenced by modernity and strong European presence.

This summoning of the heritage is not a completely new reading, but rather a summoning of many old elements as well. It is a call to Islam in its original centralism, which none of the Islamic schools, ancient or modern, has fundamentally disagreed upon. However, these elements of heritage are being employed in a new context and within the framework of an intellectual system different from the old Islamic ones. Conquest, captivity, and plunder are no longer the highest goals of Muslims. Rather, the urgent issues are justice, resistance to the corruption of rulers, achieving national goals of liberating Islamic countries, and fostering solidarity among Islamic peoples to confront Western supremacy. Jurists no longer care much about rulings such as ownership of slaves and the rights of female slaves. Instead, issues arise such as how Muslims residing in other countries should behave, the extent to which they must adhere to secular laws, dealing with modern science, the issue of terrorism, and the Islamic system of government.

Because the circumstances of the world are different now, Islamic centralism is manifested in forms different from what it was in the past. It is also different in the period of Islam's superiority and dominance than in the conditions of tyrannical Western hegemony. Hence, the obsession with conspiracy theory and the state of religious mania in general is prominent in the current era in a way that is incomparable to the condition of Muslims at the beginning of Islam and its glory. Many ancient jurists were much more open and objective than contemporary jurists, and acceptance of pluralism within Islam was greater in periods of prosperity and the supremacy. It seems that the depth of the wounds that befell Islam, and the feeling of helplessness in the face of modernity, have generated the current state of acute paranoia against the sense of superiority and power that prevailed in its era of supremacy.

Islamic thought is a concept of identity that differs from liberal thought, which prioritizes the individual as the ultimate goal. It also differs from fascism, which places the nation above all else, and

from socialism, as it has been practiced, which prioritizes society over individuals. In Islamic thought, ideology takes precedence over everything else. However, it is important to note that ideology includes transmitted interests and principles such as “necessities permit prohibitions” and other pragmatic principles. The state, or the state of Shari'a, is considered the True Universal according to the vast majority of Islamic schools, both ancient and modern. In Islamic thought, the general interests of society are considered more important than individual interests, and the needs of society outweigh the needs of individuals. Duty is considered superior to the right, and the primary duty of the state is to protect itself as the most important representative of the faith. The most important duties of individuals are their obligations to the state, which is considered the most respectful power in society and the guardian of Islam, unless it disregards the principle of al-Hakimiyya. Other points that support this idea include the application of Islamic law to non-Muslims, enforcing a Muslim to remain a Muslim, allowing the people of the Dhimmah to practice their own laws in personal matters as long as they do not affect Muslims, and the theoretical call to invade the lands of disbelievers to liberate them from Jahili systems. The focus is on implementing the system, which takes precedence over disseminating Islamic ideology. State's sovereignty is paramount in this system. In contemporary Islam, where there is no global Islamic state but rather regional or national states, the primary goal for these states is to implement Islamic law as an alternative to modern Western systems. In this context, the contemporary Islamic movement can be seen as a national movement, less rational than secular national movements but more resentful toward the West. The nation-state remains the Universal as long as it upholds Islamic law, according to the perspective of different groups.

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Chapter Fifteen: Conclusions

Neglecting the small until it grows, the easy until it becomes difficult, and the hidden until it is revealed, we face a situation like the one we are in now, and it is getting worse

Bassil, servant of Caliph Marwan Ibn Muhammad

1. The above can be summarized as follows: Traditional Islamic thought presents itself as the absolute Truth that contains everything and has an answer to any question. Regarding the other, it is a disbeliever, which is definitely inferior to Islam. It is a myth, a pretense, a lie, a forgery, a delusion, a denial of the Truth, an illusion, and a falsity. Thus, the identity of individuals and groups is determined by the standard of Islam only. A person is either a Muslim or a disbeliever, which also applies to societies as viewed by strict Islamic schools. Traditional Islam in practice expands to form the concept of God's sovereignty (Al-Hakimiyya), meaning the joining of God's Party against the Party of Satan. Even those who reject the term Hakimiyya use the same meaning in different terms, such as Godliness or the application of Shari'a law. As for disbelief, in practice, it becomes a broader concept, which is pre-Islamic Ignorance (Al-Jahiliyyah), meaning the use of a non-divine reference, which ranges in view of various Islamic currents between denying the existence of God, and using a non-divine reference for legislation, values, and thought-making. The two parties are on opposite sides; Enemies. That is why Islam must fight its enemy and achieve peace in the end in one of three ways: either the disbelievers

convert to Islam, surrender by paying tribute to Muslims, or be killed. Because Islam is the final Truth from God, God guarantees its final victory, which is the fate of all humanity.

This is why religious wars, the clash of civilizations that Islamists are complaining about now, and the division of human beings on a religious basis into good and evil are perpetuated. Muslims are considered to be the good ones, declaring that they are the best community that ever emerged for humanity, and that they have a historical mission, which is to establish al-Hakimiyya in the entire earth. In contrast, Islam rejects class struggle and ethnic and national conflicts. These intellectual vocabularies -so to speak- constitute the main content of Islam in ancient and modern times. However, the framework in which it is employed differs from one era to another, according to the changing conditions of reality, the existing balance of power, changing goals, and social transformations in Islamic countries and elsewhere.

2. Islamic centralism is, in essence, cultural centralism, and its Arab racist aspect gives Arabs only a cultural advantage as they are the most capable of carrying and conveying the historical message of the Islamic community. This difference between Islamic cultural centralism and the racism of Eurocentrism is among the factors that explain why Islam did not call for the genocide of other peoples, with the exception of Arab polytheists, if they insisted on their belief, and why Arab-Islamic colonialism did not tend to practice genocide against colonized peoples, in the same way as Europeans did in some areas. Actually, Arab colonialism was less cruel to most of the conquered. The latter could simply adopt the Islamic religion and the Arabic language to become largely equal to the conquerors, in addition to their relative weak resistance to Arabs. The barrier between the colonizer and the colonized has always been partially bridgeable, at least by simply pronouncing the two testimonies (no gods but God and Muhammad is the messenger of God). It was possible for Arab Muslims to insist on

exterminating the polytheists in general based on sacred texts and many jurists' Fatwas. However, it seems that this was an extremely difficult task from a military standpoint. Other causes include that they obtained enormous profits from the work of the disbelievers, inhabitants of conquered countries, they did not have a large surplus population sufficient to replace the indigenous population, or experience in agricultural work. Therefore, Muhammad agreed not to expel the Jews of Khaybar; instead, he left the land to them, for their ability to cultivate, in exchange for paying 50% of its production as Kharaj. The same happened with millions of residents later in the conquered countries, with the exception of the Umayyads. Arab conquerors granted a semblance of Islamic citizenship to the conquered, and even the Dhimmi enjoyed many rights and advantages. That is, they formed a field for the spread of Islam, and most of them converted to it as soon as they pronounced the two testimonies. This happened on a large scale in Islamic colonies, forming a basis for a more established state with its reliance on more loyal peoples. Moreover, this led to strengthening the bridges between Muslims and disbelievers in the Islamic colonies. On the contrary, the Ottoman conquerors were crueler than Arabs for reasons including: Their special military traditions, and the strength of resistance of the peoples of some conquered countries. Even slaves in Islam enjoyed many rights that were not known to slaves among other peoples. This is explained by the fact that the priority in Islam is belief in Islam itself and "piety" is its criterion for preferring people over one another. It negates nationalism and class in favor of piety.

In fact, Islam achieved tremendous victories over the largest powers in the world at the time of its rise, for reasons including its cultural-religious nature of centralism, or in simpler terms, thanks to its criterion for people's preference, which is conversion and loyalty to it as an ideology. It did not stipulate anything other than the pronouncement of the two testimonies of faith and practical

commitment to acts of worship. It did not interfere with people's consciences, nor did it stipulate "faith" for their acceptance into its ranks. Hence, it accepted many individuals who do not actually believe in the Truth but declare their ideological allegiance, which is easy for anyone who wants to ensure his safety and perhaps other advantages. This may explain why Islam was able to quickly win the loyalty of the peoples of the Roman colonies, who suffered from racism, violent oppression, and had no opportunity to enjoy the right to Roman citizenship based on a racial basis. It achieved equality between Muslim men, albeit theoretically, which had never been witnessed before by the peoples of the Roman colonies. This was a strong enticement for the colonial population to adopt Islam.

On the contrary, Islam does not equate people of different religions. The sharp division into Muslims and disbelievers and considering the two camps as historical enemies, marked Islamic thought with an inhuman tendency. No matter how flexible expressions of love and equality are used, one discovers that traditional Islamists cannot actually overcome this sharp division. Certainly it is not meant that Islam calls for tearing the disbelievers apart or exterminating them, but it does not equate them in rights with Muslims, who are considered superior and pious, and therefore members of the Party of God. Humanism is considering all human beings equal, regardless of color, creed, gender, ethnicity, nationality, or class affiliation. It is a call to treat individuals equally before the law and custom, to reject racism and various forms of discrimination, and to eliminate all forms of persecution. Hasan Al-Banna, the founder of the Brotherhood, attempted to show the humanity of Islam in his book "Peace in Islam." However, it exemplified the inhumanity in Islam. Under the title: Declaring Human Brotherhood and Preaching the Universal Idea, he specified that the elements of this Islamic humanity include the unity of gender and lineage; people are from Adam and they are all equal, with no virtue except through piety, which is of course

Islam. Then he discussed the unity of religion and message; Islam in successive editions, so where is humanity? The unity of rituals includes the unity of the Qibla, ⁽⁷⁶⁷⁾ the Arabic language in worship, and the preference for humans over other creatures. In summary, it is understood that Islam is humane when all people become Muslims and unite in worship, the Arabic language, and the values of Islam. Contemporary Islamists follow Al-Banna's path, with the exception of a few reformists who call for the secularization of Islam. A major Islamic internet site commented on humanism, calling it disbelief and accusing it of provoking the emergence of fascism, denying it frankly from Islam. ⁽⁷⁶⁸⁾

This hostility toward the disbelievers, their disdain, and then holding them responsible for the decline of the Islamic world with all its problems, according to the conspiracy theory, and the call for jihad against them and their oppression, in addition to the totalitarian regime that Islam preaches, and the populist, demagogic nature of contemporary Islamic discourse, imprint Islamic movements with a clear fascist character. The fascist scenario is completed by reaching power through free elections, as happened in Algeria. At that time the leaders of the Salvation Front announced that that was the last elections in Algeria. This scenario

⁽⁷⁶⁷⁾ It is the direction toward the Sacred Mosque in Mecca, which is used by Muslims in various religious contexts, particularly the direction of prayer.

⁽⁷⁶⁸⁾ An article entitled: Humanism, prepared by the International Symposium for Islamic Youth, stated: "*Humanism is a philosophical, literary, materialistic and irreligious doctrine that emphasizes human individuality against religion and supports a worldly materialistic point of view. It is one of the foundations of Comte's positivist philosophy, Putnam's utilitarian philosophy, and Bertrand Russell's atheistic writings. This indicates the failure of this doctrine on the doctrinal level. As for its failure on the practical, realistic level, which has a tangible impact on the individual's behavior style, the evidence is that it granted man false security that was never achieved, and it forgot that the path to salvation can only be achieved through the seal of religions. This is something that a Muslim should pay attention when dealing with the products of this doctrine, since Islam honors man, and all of its teachings are humane (We have honored the children of Adam..) but some people choose disbelief and God deprives them of this honor (those are the worst of creation.)*"

also played out in Egypt, where the Brotherhood began to act as if they would remain in power forever.

3. Islamic centralism is characteristic of traditional Islam in general, whether in interpretations of the sacred text, among fundamentalists, or innovators. As reviewed before, Islam has always been a call that rejects all other faiths in favor of God's sovereignty, considering itself the final Truth, the absolute standard, and its community the best one. Its scholars were more daring in the era of power and control, and were able to confront opposing ideas, using the tools of Greek philosophy without embarrassment. So, they produced a huge amount of jurisprudential rules. However, in the era of decline, the door to *ijtihad* was closed, and the centralist tendency was constantly exacerbated, until the world of Islam began to suffer from a pathological state of paranoia, fear of the disbelievers, and a feeling of inferiority. It locked itself in an intellectual ghetto, from which the attempts of some to escape were unsuccessful. A moderate and less centralized trend established by Al-Afghani and Muhammad Abduh had prevailed for a long time since the beginning of modernization in the Islamic world. It was an attempt to adapt partially to the modernization process. However, it was a trend that did not destroy the theoretical foundations of traditional Islamic thought. It did not make an epistemological break with Salafism. With the collapse of attempts at modernization in the Arab and Islamic world and the emergence of Eurocentrism, it retreated more and more. Obsessions about Western and Jewish conspiracies began to trouble the elite and ordinary Muslims. Calls for violence and terrorism against disbelievers grew, as an expression of a deep feeling of weakness and despair wrapped in the illusion of false power, derived from confidence in the inevitability of Islam's victory in the end. The dominance of fanatical Islamic discourse since the final defeat of Arab nationalism in the 1960s represents a retreat to ancient Islam and a failure of the more tolerant

approach, but in a new context of defending the humiliated and oppressed self against the powerful sons of modern civilization, who are being accused of disbelief and belittled in the context of this same process of self-defense.

4. Islamic centralism leads Muslims to justify Islamic colonialism in the past and in the present, as religious minorities are persecuted in most Islamic countries, and perhaps in the future, to use double standards. As explained before, it may lead them to ally with the actual enemy of the true interests of the Islamic peoples and resist modernization and democratization.

5. Official Islam and moderate movements, such as the Muslim Brotherhood, raise the slogan of opening the door to diligence. However, the efforts of these movements are limited to rearranging the priorities of Islamic work and using taqiyya to present their thoughts in a more humane image, without significant success. In addition to making some concessions, mainly verbal, and sometimes actual, to avoid liquidation in the war currently raging between them and the West. They also follow a pragmatic policy to seize power, such as calling for respect for the laws of Western countries (Sayyid Tantawi, Al-Qaradawi, and others), and accepting the parliamentary system (such as Hasan Al-Banna and his pupils now, who have also come to accept the party system). In fact, this Islam could not transcend the idea of al-Hakimiyya, which is the centerpiece in political Islam in general. It has never, until now, transcended the priorities of the sources of Islamic legislation, which freezes any attempt to radically develop Islam. The execution of Muhammad Mahmoud Taha in Sudan, the conviction of Nasr Abu Zaid in Egypt in a public inquisition, the killing of Farag Foda, and many other similar incidents were carried out with the support of most jurists and scholars, and even ordinary Muslims. It is worthy to note that the moderate movements did not oppose the extremist movements (revolutionary Islam, in Farag Fouda's term), which they consider in official statements to be contrary to and

harmful to Islam, and do not actually condemn them except in few cases. Indeed, many moderates provide adequate justifications for terrorist acts of extremists (Sayyid Qutb is still called a martyr by almost all Islamists, and the moderates have not disavowed him). At most, they accuse them of not understanding the good faith and not appreciating the conditions of Islamic work at the present time. In contrast, revolutionaries attack, sometimes violently, the moderates, those who practice taqiyya, rearrange the priorities of the Islamic struggle, or develop Islamic thought in a more flexible direction. They are sometimes accused of pandering to the authorities and the West, in search for worldly goals, and at the expense of principles. Examples include Muhammad Al-Ghazali, who called for purifying hadiths and achieving some equality between men and women,⁽⁷⁶⁹⁾ Al-Qaradawi, who legalized forms of singing, dancing, and Muslims working in places that offer alcohol to their patrons if they have to do,⁽⁷⁷⁰⁾ Al-Azhar, which legalized bank interest and was heavily criticized, and Jamal Al-Banna, who tried to develop the principles of jurisprudence.

6. In opposition to Islamic centralism, various efforts have emerged to dismantle this centralism and partially or completely rationalize Islam. This includes historical attempts, such as the endeavor of Abu Hayyan Al-Tawhidi, who declared his failure and recommended burning his books after his death out of despair from the Muslims, and Ibn Rushd who was appreciated by the West but criticized by Muslims, with his books burned in 1195 by the Sultan to appease the people and scholars. More recently, under different slogans, such as the humanization of the text (Arkoun), the return

⁽⁷⁶⁹⁾ The Sunnah of the Prophet between the People of Jurisprudence and the People of Hadith

⁽⁷⁷⁰⁾ Al-Qaradawi was subjected to severe insults by the Wahhabis and others and implicitly accused of disbelief. One of the famous books in response to him is “Silencing the Howling Dog, Yousef Ibn Abdullah Al-Qaradawi,” by Sheikh Muqbil Ibn Hadi Al-Wadaei, the sheikh of the Wahhabis in Yemen.

to the Islam of Mecca as the origin of Islam (Mohammad Mahmoud Taha), the historical context of the text and exegesis, and thus surpassing the text and considering the purpose of punishments rather than the punishments themselves (Nasr Abu Zayd), rearranging the sources of legislation by placing ijihad at the forefront and thus rationalizing Islam (Hasan Hanafi), and considering Islam as a religion and a nation instead of a religion and a state (Gamal Al-Banna).

These numerous efforts constitute partial attempts to transcend Islamic centralism, but unfortunately they have not been able to form a popular movement, or even reach ordinary Muslims. They use complex language that only academics and the elite in general understand. An exception is the effort of Ahmad Sobhi Mansour, who made a serious and distinguished attempt to present a democratic, secular, and progressive Islam. ⁽⁷⁷¹⁾

It is clear that Islam is facing a major crisis. The texts are no longer suitable for modern people. Islamic centralism, like any other centralism, is no longer compatible with the rapidly advancing globalization. In an attempt to adapt, some of Islam's most enlightened thinkers are trying, with great efforts, to go beyond the texts while retaining them at the same time, desacralizing the "religion of Truth," while still considering it the religion of Truth, and transforming the absolute into relative, while retaining it as absolute. In short, they seek to neutralize the absolute or to control it.

In fact, these bold attempts have not yet stood up to traditional Islam, which has a more solid and consistent intellectual foundation, broad popular support, and strong governmental support, indicating the need for the confrontation to become more radical and harsh.

⁽⁷⁷¹⁾ The writer analyzed Subhi Mansour's thought in a research entitled: What do the Qur'anists say?

Among the reasons for the failure of the modernists are frantic attempts to exegnetate the text, assuming absolute flexibility, and trying to update it more than is possible, such as Mustafa Mahmoud's attempt to adopt the theory of evolution, after modifying it and extracting it from the Qur'an.⁽⁷⁷²⁾ This can be easily responded to by jurists and even the public.

7. In order for Islam to become accepted by others and not be seen as hateful, its texts must be desacralized, or at least treated as historical. Its thinkers must abandon the idea of considering their thoughts as the final Truth, or that man carries Islamic genes. This opens the door to diligence and allows for criticism of all texts, even sacred ones. Consequently, Muslims should accept the right of disbelievers to analyze Islam's texts and preach their ideas, and refrain from declaring violators as disbelievers, thus ending the division of people into Muslims and disbelievers.

8. Now we come to the question that was posed at the beginning of this book by the majority of Muslims: Why do they hate us?

All disbelievers hate Islam without a doubt. Is not what is presented here about Islam's position on the other sufficient to answer the question? It seems to be enough.

* * * * *

It is possible that Islamists will respond to this book by accusing it of exaggeration or portraying Islam in a negative light. If so, you have to disappoint us and declare your belief in the equality of all human beings, Muslims or non-Muslims. You should also reject the notion of labeling others as disbelievers, acknowledge the legitimacy of all ideologies, including non-religious ones, and unequivocally support human rights, not just those of Muslims. This includes

⁽⁷⁷²⁾ The Qur'an: An Attempt for a Modern Understanding.

endorsing civil marriage and individual's right to freely change his religion. Additionally, you should apologize to the world for past Islamic invasions and the brutal actions of Arab invaders, and advocate for the elimination of discrimination against non-Muslims in Islamic countries. However, it is unlikely that many will do so, except for a few individuals. Therefore, it appears that non-Muslims bear the responsibility for initiating this change by engaging in direct debates and offering candid criticism of Islamic ideology. Just as Eurocentrism is vigorously criticized, even by Westerners, Islamic centralism should also be subject to the same level of scrutiny.

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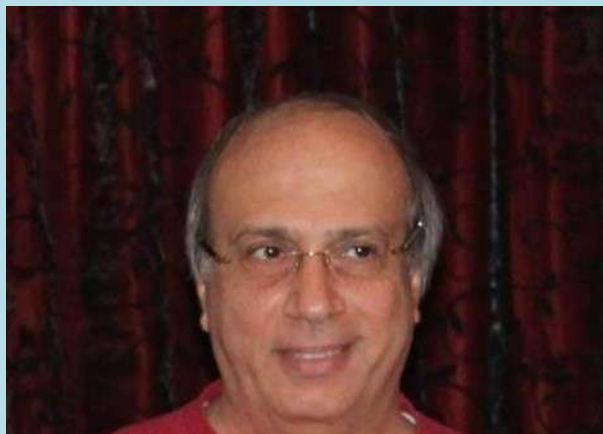
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