



Arab Republic of Egypt
Ministry of Endowments

The Philosophy
of
War, Peace, and Governance

Prepared

by:

Prof. Dr. Muhammad Mukhtar Jum'a
Minister of Endowments,
Head of Supreme Council for Islamic Affairs,
Member of Islamic Research Academy

١٤٣٩هـ/ ٢٠١٧

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

**{I only want to put things right as far as I can,
I cannot succeed without Allah's help:
I trust in Him, and always turn to Him}**

(١١:٨٨)

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

Introduction

Praise be to Allah, who guides to the right path, who said in His Ever-Glorious Book: "You who believe, enter wholeheartedly into submission to Allah and do not follow the Satan's footsteps, for he is your sworn enemy" (٤٠:٢٠٨). And peace and prayers be on the last Prophet and messenger Muhammad ibn Abdullah ﷺ whom His Lord Has sent as a mercy to all people, "It was only as a mercy that We sent you to all people" (٢١:١٧), and on his family, followers, and those who follow him to the Day of Judgment.

It is certain that the thought of any society and the whole world, is preoccupied by the issue of war, peace, and their rulings, and the issue of governance and its system and mechanism, due to the fact that those issues play a major role in the life of the individuals, societies, and states alike. The most prominent issue of them is the issue of governance, which is pivotal for inhabitation and an indispensable condition for the establishment of states which constitutes a land, people, government, and a system of ruling. No state can be stable without a stable system of ruling, especially in our current world; the world of alliances and blocks, the world of economics, investments, transcontinental and multi-faceted capital.

An Arab poet says:

A people, without leaders, are nothing but mere chaos,

And leaders are of no avail if ignorance prevailed,

A house cannot be built without bases,

And bases cannot do without deep-rooted pegs.

Each craft has its own rudiments, and no country can exist without crystalizing its own figure and fundamentals.

A lot of conflicts and discords prevail in societies and nations due to lack of understanding of the philosophy of war, peace, and governance. The most pervert and astray groups try to recruit the elements they want by mixing up the rulings of war and peace, and by applying the rules of war to the state of peace, and by accusing the society of neglecting the requirements of its religion, and, in turn, consider the society as a Jahili society for preparing to accuse it of infidelity, and then, to explode it. They also work on attaining that goal through diffusing some sort of distorted understanding of governance and restricting it to the system of Caliphate only, and trying to impose this form of governance on societies and states. Let alone their insistence on framing recent life in static molds of which Islam is completely clear; molds that are only shaped by those radical groups. This situation requires crystallizing an acute view and deep analysis that takes into consideration the changeability and novelties of the current era, and works on correcting the wrong views by shedding light on pervert concepts, reforming them, clearing them of the flaws, and presenting the correct facet of the philosophy of war, peace, and governance, in order that those radical groups may not take their views as a pretext for spreading radicalism, violence, exploding societies, and disuniting countries or destroying them. Let alone what follows of defaming our upright religion, wording people off it, and making them hate it, a matter that may lead them to ambuscade its followers and adherents, and gives a pretext to

some idiots and malicious people to ambush it and us under the cover of fighting terrorism of which we and our religion are certainly clear. We are victims not gladiators, and this is the topic that we try to shed some light on in this book.

It is Allah Whom we seek to please, it is Whom we ask for help.

Prof. Dr. Muhammad Mukhtar Jum'a Mabruk

Minister of Al-Awqaf (Endowments),

Head of the Supreme Council for Islamic Affairs,

Member of Islamic Research Academy, Al-Azhar.

First Chapter

The philosophy of war

War is neither aim nor goal for any prudent country or government. Nor is it a picnic or excursion. Our Prophet ﷺ used to say: "Never wish to meet the enemy, and ask Allah for safety, but in case you met them, then be patient"¹.

The pre-Islamic poet Zuhair ibn Abi-Sulma says:

War is nothing different from that which you have
experienced

Talking about it is no mere speculation

When you ignite it, it will horrifically flare up

And will rage out of control if you ferociously feed it

Indeed, it will pound and crush you as a millstone grinds
the grains

And will ever perpetuate itself, like a ewe that gives birth
to one followed by twins

And it will present you with urchins, exceedingly ugly,
each and all

Like the Ad's blood stains murderous ones, it will nurse
them, then wean

It will produce for you abundance, far greater than villages
in Iraq ever

¹ - Narrated by Al-Bukhari.

Produced measures (of grain) and dirhams.

However, war can be inevitable for defending self, honor, wealth, homes, countries, the mere existence of states, and protecting them from threatening dangers.

War in the sight of Islam is a defensive war legislated for deterring aggression. It is restricted to this aim alone. Allah Almighty says: "Those who have been attacked are permitted to take up arms because they have been wronged- Allah has the power to help them". (۲۲:۳۹), and says: "Fight in Allah's cause against those who fight you, but do not overstep the limits; Allah does not love those who overstep the limits" (۲:۱۹۰), and says: "Do not fight them at the Sacred Mosque unless they fight you there. If they do fight you kill them – this is what such disbelievers deserve – but if they stop, then Allah is most forgiving and merciful. Fight them until there is no more persecution, and worship is devoted to Allah. If they cease hostilities, there can be no (further) hostility, except towards aggressors" (۲: ۱۹۱-۱۹۳). Islam has urged us to be fair and just with all peaceful people, and to protect them if they should ask for protection. Allah says: "He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes; Allah loves the just" (۶۰:۸), and says: "If any one of the idolaters should seek your protection, grant it to him so that

he may hear the word of Allah, then take him to a place safe for him, for they are people who do not know" (٩:٦).

These quotations assert that Islam does not know aggression or wrongdoing. Fighting was legislated only to deter aggression. Therefore, Allah has permitted only those who were attacked to take up arms to defend themselves, if they do not overstep the limits, cheat, excessively shed blood, or overstep the limits prescribed for them for deterring aggression.

Our religion has forbidden us to take as patrons those who fight us or drive us out of our homes or work on that. So, Allah Almighty says: "But Allah forbids you to take as allies those who have fought against you for your faith, driven you out of your homes, and helped others to drive you out: any of you who take them as allies will truly be wrongdoers" (٦٠:٩).

Even in war, which is allowed for deterring aggression, Islam has explicitly forbidden destroying inhabited areas, or demolishing buildings. The Prophet's ﷺ followers used, when mobilizing an army, to order their army leaders not to cut a tree, burn plantations, destroy inhabited areas, or demolish buildings, unless the enemies took them as shelters, and the army couldn't find any other solution, and not to harass farmers in their farms, monks in their hermitages, kill women, children, or elderly people unless they have actively engaged in fighting.

The Prophet ﷺ and his followers stayed in Makkah thirteen years enduring the harm inflicted on them by the idolaters

without being allowed to fight or even defend themselves for reasons; the most important of them are: To exhaust every peaceful means for conveying the Message which is based on wisdom and most favorite admonition, bring Muslims up on controlling themselves to the utmost point possible, bear any harm in Allah's cause, prove the opponent as erroneous, lack of equivalence in numbers and arms between the Muslims and their enemies at the time, hence, any confrontation will end in favor of the enemies according to human calculations, which mean heavy casualties on Muslim's part if they sought confrontation. Islam is very keen on saving blood, all bloods, let alone the blood of Muslims, who defend it and are ready to sacrifice everything they have for its sake. Among those reasons also: To draw our attention to the importance of being well prepared before engaging in any confrontation unless it was inevitable, as happened with the Prophet ﷺ in Badr, Uhud, and other battles. Emphasizing the necessity of good preparation, Allah Almighty says: "Prepare against them whatever forces you can muster, including warhorses, to frighten off enemies of Allah and of yours, and warn others unknown to you but known to Allah. Whatever you give in Allah's cause will be repaid to you in full, and you will not be wronged" (٤٠:٤٠).

However, the aim and purpose of this verse is to inhibit the enemy from attacking us, for deterring aggression without fighting is the most noble and desired objective, so, Allah Almighty says about the battle of Joint Forces (Al-Ahzab): "Allah sent back the disbelievers along with their rage – they

gained no benefit – and spared the believers from fighting. He is strong and mighty" (٣٣:٢٥). And says about the battle of Hudaibiyah as He reminds the believers of His grace on them by making them evade killing and fighting: "In the valley of Makkah it was He who held their hands back from you and your hands back from them after He gave you advantage over them – Allah sees all what you do" (٤٨:٤). But after the Prophet ﷺ and his honorable followers immigrated to Makkah and had a state and home, they had to defend them, therefore, they were permitted to fight by Allah's saying: "Those who have been attacked are permitted to take up arms because they have been wronged - Allah has the power to help them" (٢٢:٣٩). But we must consider the following:

- ١- Permission to fight is expressed in the passive form of the verb, to mean that this permission is to be measured by the degree of necessity, not to be used as an open permission, which may lead to excessive blood-shedding.
- ٢- Allah Almighty has not said the Muslims, believers, oppressed people, or those who have been driven out of their homes, have been allowed to take up arms, as these excuses do not make them qualified to take up arms, except in case of attack, and such attack must be initiated by the enemy. Therefore, the Prophet ﷺ and his orthodox caliphs used to admonish their army leaders not to initiate a fight and wait until the enemy initiates it, not to deceit anyone even if they knew that he wants to deceit them, as Allah says: "And if you learn of

treachery on the part of any people, throw their treaty back at them, for Allah does not love the treacherous" (ﷻ), meaning that the Prophet ﷺ or any Muslim leader should announce the treaty null and void before starting fight.

- ۳- The Qur'anic text justified permitting Muslims to fight with the fact that they have been wronged. So, fighting was permitted only to repulse the aggression, hence comes the Divine promise "Allah has the power to help them", even if they were a little minority, as long as their aim is to rebuff the injustice practiced on them and to protect the state and home, not to transgress.

When we look at the Prophet's ﷺ biography in this respect, we find that when he knew of the arrival of Quraysh's army to the battle of Badr, he gathered his followers and said to them: "O people! Give me your council". Abu-Bakr raised and said a favorite speech, then 'Umar raised and did the same, so did Ali. Then Al-Miqdad ibn 'Amr raised and said: "O Messenger of Allah! Go ahead to whatever Allah has directed you to, we are with you, and we will not say to you as what the children of Israel said to Moses: "So you and your Lord go in and fight, and we will stay here", but we say to you: " Go you and your Lord and fight; we are with you. I swear to the One who sent you with the truth that if you lead us to the furthest place on earth, we will follow you till you reach it". The Prophet ﷺ praised what he said, and invoked Allah for him.

The first three speakers were immigrants, but the Prophet ﷺ wanted to know the Ansars' (Supporters) opinion, as the treaty of 'Aqaba which he signed with them did not oblige them to fight with him outside Madinah; they pledged to protect him inside Madinah against anything they protect themselves, honor, and wealth against, as long as he is with them inside Madinah. So, he repeated: " O people! Give me your council", and repeated it more than once, until Sa'ad ibn Mu'adh the Ansars' leader got it, so, he said: "Do you mean us? The Prophet ﷺ said: "Yes" He said: "We believed you, testified that your Message is the Truth, and gave you our pacts and treaties to listen and obey. So. Go ahead O! Messenger of Allah to whatever or wherever you want. I swear to the One who sent you with the Truth that if you headed to that sea to cross it, we would cross it with you, none of us will lag behind. We do not hate to face our enemy with you tomorrow, we are the best of fighters, and may Allah show you of us what pleases you, so, go ahead with Allah's blessings". The Prophet ﷺ was pleased with Sa'ad's words, and said: "March, and get Allah's glad tidings, as He promised me one of two, I swear to Allah that I feel as if I am looking at the enemy tombs".

For this and many other standpoints Sa'ad ibn Mu'adh was highly rewarded and got glad tidings; when he died

the Prophet ﷺ said: "Allah's Throne was shaken for the death of Sa'ad ibn Mu'adh"^Y.

The battle of Banu-Qainuqa', however, was launched due to the hatred and aversion that induced the Jews against the Prophet ﷺ and his followers having Allah conferred victory on them in the battle of Badr, so, they said: "O Muhammad! Do not be deceived by killing some people of Quraish; they are ignorant of the tactics of fighting, had you fought against us, you would have known that we are the fighters, and that you have not met fighters like us". Some of them uncovered a weak spot of a Muslim woman in the market, when a Muslim tried to cover and defend her, they gathered and killed him, so, it became incumbent on Muslims to get ready for fighting them. The Prophet ﷺ mobilized an army which immediately besieged their forts for fifteen nights, until they had to surrender and accept his decision of driving them out of their homes.

In the battle of 'Uhud, Quraish came back to avenge the blood of their victims in Badr. They came in myriads to eradicate him and his followers. So, the Prophet ﷺ and his followers went out to meet, but didn't start fighting.

In the battle of Hamra'ul-Asad, after the battle of 'Uhud, Abu-Sufiyan determined to liquidate the Muslims. So, the Prophet ﷺ called upon the Muslims to go out to meet them and restricted his followers to those who were with him in

^Y - Narrated by Al-Bukhari, Book of Al-Manaqib.

'Uhud. They went with him although the wounds of some of them were still bleeding. Abu-Sufiyan and those with him feared that the Prophet ﷺ may have mobilized a new army to them, so, they preferred to run away in order that they may not lose the victory they won in 'Uhud. The Prophet ﷺ and his followers stayed there for three days safe and secure. In this respect. Allah has revealed: "Those who responded to Allah and Messenger after suffering defeat, who do good and remain conscious of Allah, will have a great reward. Those whose faith only increased when people said to them, 'People have gathered against you, so fear them' and who replied, 'Allah is enough for us: He is the best protector. So, they returned with grace and bounty from Allah; no harm befell them. They pursued Allah's good pleasure, Allah's favor is great indeed" (٣:١٧٢-١٧٤).

In the battle of Banun-Nadeer, the Jews broke their treaty with the Muslims and tried to kill the Prophet ﷺ.

In the battle of Dawmatul-Jandal, the infidels' tribes were preparing to raid the Muslims' caravans in Madinah, then attack Madinah.

In the battle of Banil-Mustaliq, their tribes were preparing for attacking Madinah, so the Prophet ﷺ went out to deter them.

In the battle of the Trench (Khandaq), all the disbelievers' tribes massed to besiege Madinah, so Muslims had to fight for defending themselves, home, land, and honor.

Allah has depicted this incident in the Qur'an by saying: "You who believe, remember Allah's goodness to you when mighty armies massed against you: We sent violent winds and invisible forces against them. Allah sees all that you do. They massed against you from above and below; your eyes rolled (with fear), your hearts rose into your throats, and you thought (ill) thoughts of Allah. There the believers were sorely tested and deeply shaken; the hypocrites and the sick at heart said: 'Allah and his Messenger promised us nothing but delusions!' Some of them said, 'People of Yathrib, you will not be able to withstand (the attack), so go back!' Some of them asked the Prophet's permission to leave, saying, 'Our houses are exposed', even though they were not – they just wanted to run away" (٣٣:٨-١٣).

Then Allah depicted the true believers by saying: "When the believers saw the joint forces, they said, 'This is what Allah and his Messenger promised us: the promise of Allah and his Messenger is true', and this only served to increase their faith and submission to Allah* There are men among the believers who honored their pledge to Allah: some of them have fulfilled it by death, and some are still waiting. They have not changed in the least* (Such trials are ordained) so that Allah may reward the truthful for their honesty and punish the hypocrites, If He so wills, or He may relent towards them, for Allah is forgiving and merciful. Allah sent back the disbelievers along with their

rage – they gained no benefit - and spared the believers from fighting. He is strong and mighty" (۳۳:۲۲-۲۵).

Bani-Lihyan were the immediate reason of the battle of Bani-Lihyan, as they betrayed ten of the Prophet's ﷺ followers, and exposed them to be killed and martyred.

A group of the Bedouins of Najd, of Bani-Fazarah attacked some of the Prophet's ﷺ camels and followers, killed their guard, kidnapped the guardian's wife together with the, and fled towards Najd. They had to be deterred and punished.

All the people of Khaibar massed against the Muslims, and instigate Bani-Quraidhah to betray them, then, they started to prompt the hypocrites, the tribes of Ghatafan, and the neighboring Bedouins against the Muslims, and they themselves were preparing for the fight. So, the situation prompted the Muslims to deter them.

Then came the battle of Mu'atah which was a revenge for the murder of the noble follower of the Prophet ﷺ Al-Harith ibn 'Umair Al-Azdi, whom the Prophet ﷺ sent with a message to the King of Busra, in Sham (may Allah be pleased with him). Shurahbil ibn 'Amr, the King's deputy in this area tied up his hands, then killed him. Killing envoys was – and still – the most heinous crime. This incident grieved the prophet ﷺ, and made him mobilize an army and sent it to them.

Before the conquest of Makkah, Quraish broke their treaty with the Prophet ﷺ, and helped their allies of Bani-Bakr to kill Khuza'a; the Prophet's allies. So, they lurked and killed them near a water-spring called Watir near Makkah. 'Amr ibn Salim Al-Khuza'iy came to the Prophet ﷺ asking for help, with a long poem.

**O! my Lord, I am asking Muhammad's help
To reinforce our inherited treaty
You were young, and we were old
Then we embraced Islam and supported you
So, lead us, for Allah's sake, to victory.
And call the people to join us
Among them Allah's Messenger has joined
His face reflects when he is wronged
In a troop like the sea, when it runs fast
As Quraish have broken your sworn treaty
And sent people to ambuscade us
And thought I will not ask you for help
Although they are weaker and less in number
They made us spend the night by the lake
And killed us as we were kneeling and prostrating.**

The Prophet ﷺ responded to him. In a while, a cloud passed by and the Prophet said: This cloud is a glad tiding of the victory of Bani-Ka'ab.

However, when the victorious Prophet entered Makkah, he announced a public amnesty to all the inhabitants of Makkah, and said his famous saying: "O folk of Makkah! What do you think I am doing to you?" they said: "A noble brother and a son of a noble brother" He said ﷺ: "Go, you are free". This public amnesty entailed saving a lot of souls.

The battle of Hunain; Aggression was commenced by the tribes of Huwazin and Thaqif, when Malik ibn 'Awf mobilized an army and headed towards Makkah, a matter that compelled the Muslims to face and repel it.

The battle of Tabuk was launched as an attempt by the Muslims to repel the Roman aggression, who strived to eliminate them. They saw the Muslims as a danger threatening them, so, they started to attack their frontiers, and prepare to assault them. The Prophet ﷺ had to call on his followers to prepare themselves to go out, despite the fact that they were facing very hard times, but they could not wait until the Romans storm their city; the Muslim army forced the Romans army to run away and withdraw without fighting. The Prophet ﷺ did not like to chase them to save the blood of both armies, and was content with this end.

Tracing the battles and expeditions led by the Prophet ﷺ shows that they were restricted to deterring aggression and repelling assaults and conspiracies against him and his followers.

Among the most noble manners Islam has originated in the philosophy of war is the prohibition of killing civilians or non-fighters. He ﷺ used to advise his followers saying: "Go ahead in the name of Allah, and the manners of Allah's Messenger, do not kill an elderly person, a child, young person, or a woman and do not cheat in the battle gains". In another narration: "And do not cheat in the battle gains, deceive, mutilate, or kill a newly-born child".

Abu-Bakr (may Allah be pleased with him) advised one of his leaders: "I advise you of ten: Do not kill a woman, young boy, or elderly people, cut fruitful trees, demolish inhabited places, slaughter a goat or a camel except for food, burn palm trees or drawn it, cheat in the battle gains, nor act cowardly".

The Prophet ﷺ has strongly emphasized the prohibition of killing children. Once he was told that some children have been found killed, he stood up shouting at his soldiers: "How come that some of you have stepped out of limits to kill children? Do not kill children, do not kill children".

He also forbade killing peaceful people, especially women. Once a woman was found killed, and the Prophet ﷺ saw that she was too feeble to fight, he strongly condemned it and said: "Who killed this woman? She

does not seem to be able to fight". All these incidents stress the fact that fighting was not for religion, but it was for deterring aggression and repelling assault. Allah says: "If Allah did not repel some people by means of others, many monasteries, churches, synagogues, and mosques, where Allah's name is much invoked, would have been destroyed. Allah is sure to help those who help his cause – Allah is strong and mighty" (۲۲:۴۰).

So, fighting in Islam is restricted to deterring aggression without overstepping the limits, Allah Almighty says: "Fight in Allah's cause against those who fight you, but do not overstep the limits – Allah does not love those who overstep the limits" (۲:۱۹۰), He also says: "So, if anyone commits aggression against you, attack him as he attacked you, but be mindful of Allah, and know that he is with those who are mindful of Him" (۲:۱۹۴).

Islam has ordained some manners and deportments in the way war captives may be treated, a matter that reflects the concept of war in Islam. Allah has depicted in the Qur'an how Muslims treat their captives in the verses: "They give food to the poor, the orphan, and the captive, though they love it themselves, saying: "We feed you for the sake of Allah alone, we seek neither recompense nor thanks from you. We fear the Day of our Lord – a woefully and grim Day. So, Allah will save them from the woes of that Day, give them radiance and gladness, and rewarded them, for their steadfastness, with a Garden and silk (robes). They will sit on couches, feeling neither scorching heat nor

biting cold, with shady (branches) spread above them and clusters of fruit hanging close at hands" (ص٦: ٨-١٤).

Our Prophet ﷺ called on his followers to be kind with captives, as he said: "I commend you to be kind with captives", and advised his followers on the Day of Badr to honor the captives, so, they gave priority to the captives in food.

We have another example in the story of Thumamah ibn Athal when he was captured and tied to a post in the mosque, the prophet went to him and asked him: "What do you have to tell me Thumamah? He said: "Good news Muhammad, if you kill me, you kill a man with blood, and if you set me free, you set a thankful man free, if you need money you can ask whatever you want. On the next day, the Prophet ﷺ went to him and asked him: "What do you have to tell me Thumamah? He replied: "What I have already told you, if you set me free, you set a thankful man free" So the Prophet ﷺ came to him the next day, and Thumamah gave the same answer. The Prophet ﷺ ordered his followers to set him free. The man headed to a water stream nearby the mosque, washed himself up, then came back to the mosque and said: "I witness that there is no god but Allah, and Muhammad is the Messenger of Allah, O Muhammad! Your face was the most abominable face on earth to me, now your face is the most beloved face to me, your religion was the most abominable religion to me, now your religion is the most beloved religion to me, your town was the most abominable town to me, now your

town is the most beloved town to me, your horsemen captured me while I was heading to make 'Umrah, so what do you order me to do? The Prophet ﷺ gave him glad tidings, and ordered him to go to make 'Umrah. When he arrived at Makkah, a man asked him: Have you converted? He said: No, but I believed in Muhammad ﷺ, I swear to Allah, not even a grain of wheat will come to you from Yamamah without the Prophet's ﷺ permission.

This way of treating war captives was depicted by the poet Al-Firazdaq by saying:

We kill not war captives, but release them

If ransoms were a heavy burdened for them

But, if we were forced to fight, we do not hesitate to defend our lands, and sacrifice our souls for them. Our token for this is: It is one of the two best things: victory or martyrdom; Allah Almighty addressed the Muslims in the battle of Badr saying: "Remember how Allah promised you that one of the two enemy groups would fall to you: you wanted the unarmed group to be yours, but it was Allah's wish to establish the truth according to His Word and to finish off the disbelievers" (٨:٧), i.e., the aggressors of the disbelievers, who drove you out of your homes for no reason except that you believed in Allah and His Messenger. Allah says: "If you are suffering hardship, so are they, but you hope the receive something from Allah for which they cannot hope. Allah is all knowing and Wise" (٤:١٠٤), and says: "If you have suffered a blow, they

too have suffered one like it. We deal out such days among people in turn, for Allah to find out who truly believes, for him to choose martyrs from among you – Allah does not love evildoers" (٢: ١٤٠), and says: "Allah helped you at Badr when you were very weak. Be mindful of Allah so that you may be grateful. Remember when you said to the believers, 'Will you be satisfied if your Lord reinforces you by sending down three thousand angels? Well, if you are steadfast and mindful of Allah, your Lord will reinforce you with five thousand swooping angels if the enemy should suddenly attack you!' and Allah arranged it so as a message of hope for you to put your hearts at rest – help comes only from Allah, the Mighty, the Wise" (٣: ١٢٣-١٢٦), and says: "But if they incline towards peace, you (Prophet) must also incline towards it, and put your trust in Allah: He is the All Hearing, the All Knowing. If they intend to deceive you, Allah is enough for you: it was He who strengthened you with his help and with the believers, and brought their hearts together. Even if you had given away everything in the earth you could not have done this, but Allah brought them together: Allah is Mighty, and Wise" (٨: ٦١-٦٣).

I wrote stressing the fact that we are a people of peace as long as war was not imposed upon us, but if happened, then we are its men:

Whoever seeks peace, we ally with him,

But if he sought war, then we are its men,

We never transgress, nor accept aggression,

Nobility is the meaning we know for it,

One of two things we'll get, nothing more,

Victory is victory, or martyrdom will prevail.

One of the Roman leaders provoked the Arab poet Abu-Firas Al-Hamdani when he said to him: "You Arabs, are a people of words, you know nothing about war" Abu-Firas answered him with full dignity with some eloquent, compelling verses of poetry that made him feel ashamed, although Abu-Firas was a captive in their prisons and under their hands.

Do you claim you double-chinned that we -

The lions of war – do not know about war

We met before this war

Ans we were lions, and you were a dog

Have we defeated you by pens or swords?

And which we drove to you: Books or lions?

We are quite sure that the martyr's rank is the highest ever in Allah's order, as martyrs will join the prophets, and those whom Allah has blessed. Allah Almighty says: "Whoever obeys Allah and the Messenger will be among those He has blessed: the prophets, the truthful, martyrs, and the righteous – what excellent companions these are. That is Allah's favor. No one knows better than Him" (٤:٦٩-٧٠), and says: "Allah has purchased the persons and possessions of the believers in return for the Garden

– they fight in Allah's way: they kill and are killed – this is a true promise given by Him in the Torah, the Gospel, and the Qur'an. Who could be more faithful to his promise than Allah? So be happy with the bargain you have made: that is the supreme triumph (٩:١١١), and says: "Do not say that those who are killed in Allah's cause are dead: they are alive though you do not realize it" (٢:١٥٤), and says: "Do not think of those who have been killed in Allah's way as dead. They are alive with their Lord, well provided for. Happy with what Allah has given them of His favor; rejoicing that for those they have left behind who have yet to join them there is no fear nor will they grieve" (٣:١٦٩-١٧٠).

It is certain that martyrdom in Allah's way is a divine favor which Allah confers on His best beloved bondmen after the Prophets and the truthful. Many Hadiths have been narrated in the purified Sunnah on the virtues of martyrdom, among them:

*- Anas ibn Malik narrated that the Prophet ﷺ said: "No one would wish to come back to this world even if he were given the whole world and whatever is in it after entering Paradise, except the martyr who would like to come back to this world and get killed ten times, for what he entertains of honor"^٢.

*- Jabir ibn Abdullah said: "The Prophet ﷺ met me and said to me: "O! Jabir, why are you sad?" I said: "O Messenger

^٢ - Narrated by Al-Bukhari in the Book of Jihad.

of Allah! My father was martyred and left me children and debt" He said: "Shall I give you the glad tidings of what Allah Has met your father with? I said: "Yes please" He said: "Allah Has never talked to anyone except from behind a screen, but He revived your father and talked to him without any screens; He said to him: "My servant, ask, you will be given" he said: "O my Lord! Send me back to be killed again in your way" The Lord said: "I have already decreed that none will be send back to it again", then this verse was revealed "Do not think of those who have been killed in Allah's way as dead. They are alive with their Lord, well provided for" (۳:۱۶۹).

*- It was narrated by Abu-Hurairah that the Prophet ﷺ said: "By Him in Whose hands my life is, whosoever is wounded in Allah's cause – and Allah knows well who gets wounded in His cause – will come to the Day of Resurrection with his wound having the color of blood but the smell of musk".

*- Al-Miqdam ibn Ma'dicarib related to the Prophet ﷺ that he said: "Allah Has six merits for the martyr: He will be forgiven in the first forgiven group, will be shown his place in the Paradise, will be protected from the torture of the tomb, will be secured of the big fear, he will be crowned with the crown of respect; one piece of its jewelry is more precious than this world and whatever is in it, will be married to seventy two of the Paradise maids, and will be given the right to intercede for seventy of his relatives". We also unequivocally believe that no soul will

die before it has consumed its full age and providence, as Allah says: "When their time comes, they cannot delay it for a moment, nor can they bring it forward" (١٦:٦١٠), and says: "No soul may die except with Allah's permission at a predestined time. If anyone strives for the rewards of this world, We will give him some of them. If anyone strives for the rewards of the Hereafter, We will give them some of them: We will reward the grateful. Many prophets have fought, with large bands of godly men alongside them who, in the face of their sufferings for Allah's cause, didn't lose heart or weaken or surrender: Allah loves those who are steadfast. All they said was, 'Our Lord, forgive us our sins and our excesses. Make our feet firm, and give us help against the disbelievers, and so Allah gave them both the rewards of this world and the excellent rewards of the Hereafter: Allah loves those who do good" (٣:١٤٥-١٤٨).

Finally, we assert that if humans spent for the sake of peace, building, welfare, development, care for the weak and needy, and the forgotten people, one tenth of what they spend on wars and arms, and if those selfish people abandoned their selfishness, the world would have completely been reformed, and the whole world would have lived in peace and security. But if they cannot fully do this, so, let them bear in mind that some is better than none. Every mindful peace-loving person who believes in humanity, should line up with the side of peace and construction, not in the side of fighting and destruction.

Anything that calls for peace and inhabiting the globe conforms with sound religious teachings, and anything that calls for fighting and destruction contradicts with all Divine religions, morals, human values, and international declarations. This urges us all to work together for establishing and consolidating all meanings of peace, and to align together in the face of war mongers for the sake of the happiness of mankind, and for securing their security and safety.

Second Chapter

The Philosophy of Peace

At the beginning, the linguistic analysis of the morphological structure of the two words "Islam" and "Salam" (peace) shows that they belong to the same root. The Arab linguist Ibn Jinni expounded in his book "Al-Khasa'is" on this point and concluded that the common meaning of the words derived from this root is related to "peace and peaceful co-living".

Hence, Islam is the religion of peace, and our Prophet ﷺ is the Prophet of peace. The greeting of Muslims in this world and in the Hereafter, is 'peace', and the Paradise is the abode of peace. Allah Almighty says about His believer bondmen: "They shall have the Home of peace with their Lord, and He will take care of them as a reward for their deeds" (٦:١٢٧), and says: "Their prayers in it (Paradise) will be 'Glory be to You, Allah' their greeting, 'Peace'" (١٠:١٠). The angels will also greet them with peace, saying: "The angels will go in to them from every gate, 'Peace be with you, because you have remained

steadfast. What an excellent reward is this home of yours" (١٣:٢٣-٢٤), and says: "Those who were mindful of their Lord, will be led in throngs to the Garden. When they arrive, they will find its gates wide open, and its keepers will say to them, 'Peace be upon you. You have been good. Come in: you are here to stay', and they will say, 'Praise be to Allah who has kept His promise to us and given us this land as our own. Now we may live wherever we please in the Garden'. How excellent is the reward of those who labor!" (٣٩:٧٣-٧٤), and says: "There to remain with their Lord's permission: their greeting there is 'Peace" (١٤:٢٣), and says: "There they will be met with greetings and peace" (٢٥: ٧٥), and says: "When they will meet Him they will be greeted with 'Peace', - and He has prepared a generous reward for them" (٣٣:٤٤).

Our Lord – Almighty- named Himself with 'Peace' as He said: "He is Allah, there is no god other but Him, the Controller, the Holy One, Source of Peace, Granter of Security, Guardian over all, the Almighty, the Compeller, the Truly Great: Allah is above anything they consider to be His partner" (٥٩:٢٣). Allah Almighty invites us to the abode of peace by saying: "Allah invites (everyone) to the Home of Peace and guides whoever He will to a straight path" (١٠:٢٥). Moreover, the Night of Glory which is better than a thousand months, and the best endowment Allah has conferred on Muslims is a night of Peace; Allah says: "We sent it down on the Night of Glory. What will explain to you what that Night of Glory is? The Night of Glory is

better than a thousand months; on that night the angels and the Spirit (the Angel Gabriel) descend again and again with their Lord's permission on every task. Peace it is until the rising of the dawn" (٩٧). Note that Allah said 'Peace it is' and did not say 'It is Peace' to make the word 'Peace' be the pivot around which the movement of life and universe revolves.

Allah Almighty has forbidden us to mistrust those who greet us, so, He said: "And do not say to someone who offers you a greeting of peace 'You are not a believer' out of desire for the chance gains of this life – Allah has plenty of gains for you. You yourself were in the same position (once), but Allah was gracious to you, so be careful: Allah is fully aware of what you do" (٤:٩٤).

In Islam, the need of peace to mankind stems from the fact that it is a religion that equals between all people in rights and duties, and accepts the different other, because Allah has created the people different from each other, He said: "If your Lord had pleased, He would have made all people a single community, but they continue to have their differences – except those on whom your Lord has mercy – for He created them to be this way" (١١٨:١١٨-١١٩), and said: "O People! We created you all from a single man and a single woman, and made you into races and tribes so that you should get to know one other. In Allah's eyes, the most honored of you are the one most mindful of Him: Allah is all knowing, all aware" (٤٩:١٣). That is, to get to know one another, to cooperate, and to complete one

another, not to fight and shed the blood of one another. Allah asserted that blood shedding is a punishment He inflicts on mankind when He gets angry with them, so He says: "Say, 'He has power to send punishment on you from above or from under your very feet, or to divide you into discordant fractions, and make some taste the violence of others'. See how We explain Our revelation in various ways, so that they may understand" (٦:٦٥), and says: "Had your Lord willed, all the people on earth would have believed. So, can you compel people to believe?" (١٠:٩٩), and says: "There is no compulsion in religion: true guidance has become distinct from error" (٢:٢٥٦), and says addressing our Prophet ﷺ: "(Prophet) are you going to worry yourself to death because they will not believe?" (٢٦:٣), and says: "But (Prophet) are you going to worry yourself to death over them if they do not believe in this message?" (١٨:٦), and says: "Your only duty is to deliver the message" (٤٢:٤٨), and says: "You (Prophet) cannot guide everyone you love to the truth; it is Allah who guides whoever He will: He knows best those who will follow guidance" (٢٨:٥٦).

Moreover, we can reflect on what happened between the Prophet ﷺ and Usama ibn Zaid when Usama killed a man with his arrow after the man had said the Shahadah, and the Prophet ﷺ asked him: "O Usama! Have you killed him after he had said 'There is no god but Allah'? Usama said: "O Messenger of Allah, he said it only to evade killing".

Usama says that the Prophet kept repeating the question until I wished I have not become a Muslim before that day.

In another narration the Prophet ﷺ said to him: "Have you opened his heart to know why he said it? At-Tabarani also narrated that the Prophet ﷺ said: "Have you opened his heart to know his intention? This reflects how Islam has taken every measure to keep the blood not to shed it.

The philosophy of peace is the corner stone of the Islamic thought, as Allah says: "You who believe, enter wholeheartedly into submission to Allah, and do not follow the Satan's footsteps, for he is your sworn enemy" (2:208).

So, according to the meaning of this verse, whoever walks in the way of human safety is considered as following Allah's orders to the believers, and whoever walks in the way of discord, disunity, explosion, and blood-shedding for no reason, is a follower of the Satan's footsteps, who is our sworn enemy.

Our Prophet's way of life was to forgive whoever wronged him, give whoever deprived him, and well-treat whoever ill-treated him. The way he used to deal with non-Muslims is mirrored by the "Madinah document" which established the principles of human peaceful co-living in its noblest picture.

This document is considered the best, throughout the history of mankind, in its field. We, in the current cultural and political atmosphere, which is jammed with conflicts

and attempts of creating political blocks, are in dire need to return to that great heritage, and that noble application of human rights in the field of co-living and in equal citizenship, in order that we may restore the spirit of tolerance which prevailed in our history, and lay the bases for co-living on national and humanistic noble grounds.

This document has laid the solid bases of co-living, as envisaged by Islam, for any community regardless of their religions and beliefs. It stipulates that the Jews of Bani-'Awf, Bani-An-Najjar. Bani-Al-Harith, Bani-Sa'idah, Bani-Jusham, Bani-Alaws, and Bani-Tha'lababh together with the Muslims constitute one nation; the Jews have their religion, and the Muslims have their religion, and that they must fight together against whoever fights against the signers of this document. They must exchange advises, goodness rather than hostility, no one is to be burdened by his ally, wronged people must be supported, Jews must contribute to the cost of fighting in case of war, the neighbor is like oneself; neither harmed nor inflecting harm on others, they must collaborate against any attack on Madinah, whoever leaves Madinah is safe, whoever stays in it is safe, except those who transgress or commit a sin, Allah Almighty and Muhammad, his Messenger, are the protectors of those who are dutiful and mindful of Him.

No human values, civilizational ethics, morals of co-living, are comparable to those values and morals practiced by the Prophet ﷺ.

Don't you see that the Prophet ﷺ said in this document: 'The Jews have their own religion' before he had said: "The Muslims have their own religion'? This shows the highest degree of tolerance and equity.

Our religion has taught us to be fair with the other, especially when we argue with them, as we must do it in the most courteous way, as Allah said: "Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in the most courteous way" (١٧:٢٥), and said: "Argue only in the best way with the People of the Book" (٢٩:٤٦), and said on the tongue of his Prophet: "And one party of us must be rightly guided and the other clearly astray" (٣٤:٢٤), despite the inambiguous fact that it is clearly known who is rightly guided and who is astray. Scholars of 'Rhetorics' call this phenomenon 'equity'.

Parallel to this is what Hassan ibn Thabit said replying Abu-Sufian ibn Al-Harith when he satirized the Prophet ﷺ before he adopted Islam:

You satirized Muhammad, and I reply on his behalf

From Allah alone, I only seek reward.

Do you satirize him while you are not comparable to him?

**The worst of you (Au-Sufiyan), is to be sacrificed for the
best of you (Muhammad ﷺ)**

My father and his father and my honor

Are shields for Muhammad's honor against you.

It was not the Madinah document alone that showed how keen the Prophet was on keeping human rights and respecting man's honor and choice, but it was reflected once more in one of his messages to the people of Najran: "For Najran and its surroundings, the neighborhood of Allah, and the protection of Prophet Muhammad ﷺ (are guaranteed) to their selves, religion, land, wealth, absent, present, folks, and churches. Their status must be sustained, their rights and religion must be kept intact, no monk of theirs may be changed, a monastic be expelled of his monastery, nor anything under their control can be accessed, be it small or big"

When the delegation of Najran arrived at the Prophet's ﷺ , and it was time for their prayers, the Prophet ﷺ allowed them to pray in his mosque, some people wanted to prevent them, but the Prophet ﷺ ordered them to leave them, so they took the direction of the East, and performed their prayers.

And when the delegation of Abyssinia came to the Prophet ﷺ, he received them, and honored them himself, and said about them: "They honored our friends, and I would love to reward them".

On the same track, the Orthodox Caliphs followed suit. 'Umar (RA) followed the Prophet ﷺ when he guaranteed for the people of Illia' (the Christian inhabitants of Jerusalem) the safety of themselves, wealth, churches, belief, and that their churches will not be inhabited by others,

demolished, nor be diminished in wealth belongings, or crosses, nor anyone of them will be harmed, and whoever wants to keep his religion, Muslims must neither betray him nor turn against him.

This 'Umairian pact, i.e., the pact signed by the just Caliph 'Umar ibn Al-Khattab, with the people of Ilia' is a snow-white page of religious tolerance, and a shiny page in the history of human civilization in general.

All this attests to the uniqueness and equity of Islam in dealing with non-Muslim; it never compels anyone to embrace Islam, Allah Almighty says: "There is no compulsion in religion: true guidance has become distinct from error" (٢:٢٥٦), and says: "I am commanded to bring justice between you, Allah is our Lord and your Lord, to us our deeds and to you yours, so let there be no argument between us and you, Allah will gather us together, and to Him we shall return" (٤٢:١٥), and says: "If you do judge between them, judge justly: Allah loves the just" (٥:٤٢).

Our great Arab poet Ahmad Shawky says on ascertaining the principle of tolerance and peaceful co-living:

Have you ever noticed that we and the Copts are but one
nation, who live peacefully on one land?

We revere the teaching of Christ for their sake,

And they revere Islam for our sake

Religion is meant for God alone,

**If He willed, He would have unified all nations
These are your properties and these are ours
In front of each other, witnessing days passing by
These are your homes, and these are ours
Embracing each other in love and peace
These are your tombs, and these are ours
Neighboring each other, full of skulls and bones
For the sake of the dead, and the reverence of their right
Live in reverence and honor, for the sake of
neighborhood.**

**The Christian poet Mahboub Al-Khoury, on the other
hand, says in his immigration land, Mexico:**

**The asked: Do you like Arabs? I said: I do,
For the sake of neighborhood and blood relations.**

**They said: They were mean to you, I said:
My people are honorable, even if they deprived me.**

**They said: How about religion? I said: Something passing
by,**

with which will pass all aversion and discord.

Muhammad is the hero of all mankind,

He, for all the Arabs, is the leader.

Makram Ebeid pasha used to say: "We are Muslims by homeland, and Christians by religion, O Lord of the Muslims and Christians! Make us Muslims for You, and patrons for the homeland; make us Christians for You, and Muslims for the homeland". This is the tolerance we seek and strive for seeing it a common culture, and a living reality for us all.

Real peace requires man to be in peace with himself, friends, neighbors, plants, animals, and concrete things. Hasn't our Prophet ﷺ said: "A Muslim is the one who doesn't harm others with his tongue or hand, and the believer is the one others entrust for their blood and money". In the narration related to Abdullah ibn 'Amr ibn Al-'ass (RA): A man asked the Prophet ﷺ: Which Muslim is better? He answered: "Whoever doesn't harm others with his tongue or hand". The Prophet ﷺ also said: "By Allah, he does not believe, by Allah, he does not believe, by Allah, he does not believe" They said: "Who is that, O Messenger of Allah? He said: "The one whose neighbors do not feel safe of his evil". When the Prophet ﷺ was asked about a woman who used to fast the day, pray all the night, give charity, but she also used to harm her neighbors. The Prophet ﷺ said: "She is in Hell".

He was ﷺ a real mercy for the world, who laid the bases of the world peace. Once he entered an Ansari's farm and saw a camel there. Once the camel has seen the Prophet ﷺ, its eyes became full of tears, so, the Prophet ﷺ

approached it and wiped its tears and it calmed down. The Prophet ﷺ said: "Who is the owner of this camel? A young boy came to him and said: It's mine O Messenger of Allah, the Prophet ﷺ said: "Why are you not mindful of Allah in this animal which Allah has given you? It complained to me that you do not feed it and burden it".

Ibn Mas'oud (RA) narrated that he was on a journey with the Prophet ﷺ, and they saw a little swallow with two of her young kids, we took her young kids, and it came flapping its wings, the Prophet ﷺ saw it and said: "Who grieved this swallow? Give her back her young kids.

Hasn't the Prophet ﷺ told us that a woman was thrown into hell because of a cat which she had imprisoned till it died? 'Abdullah ibn 'Umar (RA) narrated that the Prophet ﷺ said: " A woman was punished because of a cat which she had imprisoned till it died, for she neither gave it food nor water, nor set it free to eat of the vermin of the earth".

On the other hand, Allah has admitted a man into Paradise because he gave water to a very thirsty dog; Abu-Hurairah narrated that the Prophet ﷺ said: "A man saw a dog eating mud from the severity of thirst. So, the man took a shoe and kept on procuring water for the dog till it quenched its thirst. So, Allah approved of his deed, and made him to enter Paradise".

This is peace that Islam knows; peace with oneself, with the other, with the society, with animals, and with the whole universe. This strengthens our feeling that our

religion is the religion of peace, and that the philosophy of peace is the most deep-rooted philosophy in Islam.

*** * * * ***

Chapter Three

The Philosophy of Governance

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

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

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

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

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

Those who make of the issue of Califate a cover for trading by religion and playing with the emotions of the lay people, quote some texts that do not support their claims, but they try to manipulate them in a distorted way to serve their purposes. They also make it a fundamental token that distinguishes between faith and infidelity. We reply to them by quoting what the grand Imam of Al-Azhar

has asserted in the speech he delivered at the conference of "Al-Azhar in the face of terrorism and radicalism": "Authentic scholars are unanimous that, in the 'Ash'ari doctrine, Caliphate is a branch not an origin of the Islamic Sharia", which considers it a branch not a principle. His eminence quoted the book of "Sharh Al-Mawaqif" (*the explanation of stances*), which is a main reference in the "Ash'ari" doctrine, wherein the author said about Caliphate: "It is not a principle of our religion or creed, but one of the branches". His eminence commented saying: "How has this issue become a crucial element for those young men that distinguishes belief from infidelity, and led to blood-shedding, destruction, and defaming this upright religion, whereas it is nothing but a branch in the view of *Ahlus-Sunnati wal-Jama'a*?"

When the Prophet ﷺ talked about Faith, Islam, and Sincerity, he has not made Caliphate a pillar of faith or Islam. 'Umar ibn Al-Khattab (RA) said: "While we were sitting with the Messenger of Allah ﷺ, there appeared before us a man whose clothes were exceedingly white, and his hair was exceedingly black; no sign of journeying was seen on him and none of us knew him. He walked up and sat down by the Prophet ﷺ, resting his knees against his, and placing the palm of his hands on his thighs. He said: O Muhammad, tell me about Islam. Allah's Messenger ﷺ said: Islam is to testify that there is no god but Allah, and Muhammad ﷺ is the Messenger of Allah, to perform the prayers, to pay the Zakat, to fast in Ramadan,

and to make the pilgrim to the House if you are able to do so. He said: You have spoken rightly, and we were amazed at him asking him and saying that he has spoken rightly. He said: Then tell me about Iman (faith). He ρ said: It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof. He said: You have spoken rightly. He said: Then tell me about Ihsan (sincerity). He ρ said: It is to worship Allah as though you are seeing Him, and while you see him not, yet truly He sees you. He said: Then tell me about the Hour. He ρ said: The one questioned about it knows no better than the questioner. He said: Then tell me about its signs. He ρ said: That the slave-girl will give birth to her mistress, and that you will see the barefooted, the naked, and destitute herdsmen comparing in constructing lofty buildings. Then he took himself off and I stayed for a while, the Prophet ρ said: O 'Umar, do you know who the questioner was? I said: Allah and His Messenger know best. He ρ said: It was Gabriel, who came to you to teach you your religion.

However, the hadiths that mention the Caliphate and pledging loyalty to the ruler, can be understood in general as necessitating the establishment of a just mindful regime led by a president and institutions that work on achieving justice between people, and securing the interests of the people and state, making us, for this purpose, consult the expertise and specialists in different walks of life. No problem should be aroused after that

regarding the labels or the names given to such regimes if the ends and the goals that Islam urges its followers to achieve have materialized.

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

Allah Almighty has not restricted knowledge to a certain people rather than another, nor to a generation rather than another. To the contrary, notable scholars assert that there is nothing more dangerous than inflexibility, abstruseness, and imposing some Fatwas that were suitable for a certain time, on current time. We ascertain that Fatwas are liable to change from time to time, and in certain cases they must be changed for the sake of the good of the people, a matter that requires close cooperation between religious and parliamentary institutions to bravely and objectively handle the inflexible reality, without entailing any negative effects on the principles of religion.

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

- ١- There is no contradiction between mental and textual justification, i.e., there is no contradiction between discerning mind and authentic text. And it is enough in this respect to point to some verses that call upon contemplation, pondering, deliberating, and thinking; as Allah's saying: "Only the wise can grasp them" (٢٩:٤٣), and saying: "There is a lesson in the stories of such people" (١٢:١١١), and saying: "Say 'Travel throughout the earth and see what fate befell those who rejected the truth", and saying: "Have the (disbelievers) not travelled through the land and seen the end of those who went before them? For those who are mindful of Allah the home in the Hereafter is better. Do you (people) not use our reason?" (١٢:١٠٩), and saying: "Have these people (of Makkah) not travelled through the land with hearts to understand and ears to hear? It is not people's eyes that are blind, but their hearts within their breasts" (٢٢:٤٦), and saying: "Have you (Prophet) not seen how Allah sends water down from the sky and that We produce with it fruits and varied colors; that there are in the mountains layers of white and red of various hues, and jet black; that there are various colors of human beings, wild animals, and livestock too? It is those of His servants who have knowledge who stand in true awe of Allah" (٣٥:٢٧).

When Allah's saying: "There truly are signs in the creation of the heavens and earth, and in the alternation of night and day for those with understanding" (۳:۱۹۰), was revealed, the Prophet ﷺ said: "Woe to whoever reads it without pondering on it".

However, there is no contradiction between Islam and science. Islam is the religion of science, and its followers are ordered to "read"; the first Qur'anic verse sent down was: "Read in the name of your Lord who created. He created man from a clinging form. Read! Your Lord is the Most Bountiful One, who taught by the pen, who taught man what he didn't know" (۹۶:۱-۵), and said: "Say: How can those who know be equal to those who do not know?" (۳۹:۹), and says: "If you do not know, then ask people who know" (۲۲:۷).

Islam call upon us to pursue all means that lead to acquiring knowledge, and stick to them. It forbids us from wandering in the darkness of ignorance and backwardness. Our Prophet ﷺ had made the ransom of the war literate captives is that: each of them had to teach ten Muslim young men how to read and write; an indication of how much he cared for acquiring knowledge and promoting its status.

- ۲- Likewise, there is no contradiction between religion and state. Rational regime is the safety valve of rational religiosity, and the relationship between religion and state is not a relationship of enmity, and will never be if we adopted a rational way of a sound, and moderate

religiosity, that strongly contributes to building and stabilizing a democratic modern state based on deep rooted, national, and complete grounds. That is, a rational state cannot collide with the human instinct that seeks rational sound faith.

However, we must clearly distinguish between religiosity and extremism. Rational religiosity is a strong motive to tolerance, mercy, truthfulness, good manners, and peaceful co-living with oneself and the other, and that is what we all support. But extremism and terrorism that call for corruption, demolition, destruction, and blood shedding, is an incurable illness to which we all should be always on the watch, and face it with whatever power we have until we eliminate and uproot it.

We must, in this unchallenging equation, differentiate between religion, which is the truth, and terrorist pervert thought, which is the utter falsehood, taking into consideration that the conflict between truth and falsehood is endlessly continuing until Allah inherits the globe and whatever is on it. We certainly believe that victory will line up with the truth sooner or later, as Allah says: "No! We hurl the truth against falsehood, and truth obliterates it – see how falsehood vanishes away! Woe to you (people) for the way you describe Allah" (٢١:١٨).

The similitude of truth and falsehood is like a good word, which is true, and a bad word, which is false. Allah says: "Do you not see how Allah makes

comparison? A good word is like a good tree whose root is firm and whose branches are high in the sky, yielding constant fruit by its Lord's leave – Allah makes such comparison for people so that they may reflect, but an evil word is like a rotten tree, uprooted from the surface of the earth, with no power to endure" (٢١:٢٤-٢٦).

Victory, we believe, is destined for the truth and its followers, as Allah Almighty says: "Our word has already been given to Our servants the Messengers: it is they who will be helped, and the ones who support Our cause will be the winners" (١٧:١٧١-١٧٣), and says: "If you help Allah, He will help you and make you stand firm" (٤٧:٧), and says: "We make it Our duty to help the believers" (٣٠:٤٧).

Our case is fair, a case of religion and a case of a homeland. So, whatever calls to building, inhabitation, work, production, making people happy, and securing their safety is the real religion and the real humanity, whereas whatever calls to corruption, destruction, and killing is in fact a call to what contradicts religion and all other noble values and the right human instinct.

Religion and state do not contradict one another; they, together, establish the principles of equal citizenship in rights and duties, working together for the good of our country and the whole human beings, wishing good for others as we wish it for ourselves. Religions are mercy, religions are tolerance, religions are humanity, and religions are unrestricted contribution.

Religion and state require us all to care for each other, not to have among us a hungry, bereaved, clothless, homeless, nor a needy person.

Religion and state urge us to work and produce, to be distinct and competent. They do not accept unemployment, indolence, terrorism, negligence, corruption, destruction, demolition, instigating instability, discord, agency. And treachery.

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

However, we stress the necessity of respecting the constitution of the state and its laws, boosting the law, prohibiting establishing authorities parallel to the state's authority, whatever the source of those authorities might be. There must be only one banner under which other banners should convene. Having a banner for each group or organization is an utter threat to both religion and state.

- ۳- The most important factor that distinguishes rational regime in Islam is justice. Justice in case of contentment and anger, with the friend and the enemy, as Allah says: "Allah commands justice, doing good, and generosity, and He forbids what is shameful, blameworthy, and oppressive. He teaches you so that**

you may take heed" (١٦: ٩٠), and says: "Allah commands you to return things entrusted to you to their rightful owners, and if you judge between people, to do so with justice. Allah's instructions to you are excellent, for He hears and sees everything" (٤:٥٨), and says: "You who believe uphold justice and bear witness to Allah, even if it is against yourselves, your parents, or your close relatives. Whatever the person is rich or poor, Allah can best take care of both. Refrain from following your own desire, so that you can act justly – if you distort or neglect justice, Allah is fully aware of what you do" (٤:١٣٥), and says: "You who believe, be steadfast in your devotion to Allah and bear witness impartially: do not let hatred of others lead you away from justice, but adhere to justice, for that is closer to awareness of Allah. Be mindful of Allah: Allah is well aware of all that you do" (٥:٩). Our Prophet ﷺ says: " Allah will give shade to seven (kinds of) people on a day when there will be no shade but His: a just ruler, a youth who grew up worshipping Allah, a man whose heart is attached to the mosques, two persons who love each another for the sake of Allah, they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth (for an illicit intercourse), but he said: I am mindful of Allah, a man who gave a charity so secretly that his left hand does not know what his right hand has given, and a man who mentioned Allah in seclusion and his eyes flooded with tears" (narrated by Al-Bukhari), and says: " The

most beloved by Allah, and the nearest to Him on the Day of Resurrection is a just ruler, and the most detested and disliked by Allah is an unjust ruler" (narrated by Ahmad) and says: " Three (kinds of) people Allah does not reject their supplications: a just ruler, a fasting person until he breaks his fast, and a wronged person; Allah elevates his supplication over the clouds and opens the Heaven's gates for it, and the Lord says: With my omnipotence and majesty I will help you even after a time" (narrated by Ibn Majah), and says: "Anyone takes the responsibility of ten people will come on the Day of Resurrection with his hands shackled to his neck, so, his good deeds will free him, or his bad deeds will annihilate him; its beginning (authority) is blameworthy, middle is regret, and shame in the end ", and says: "Just people are on minarets of light, on Allah's right hand; they are those who were just to their subjects, relatives, and whomever they ruled" (narrated by Muslim).

The same meaning was asserted by Abu-Bakr (RA) in the first speech he gave when he took over; he said: "O people, I have been installed on you, whereas I am not the best of you. So, If I did good then help me, but if I didn't, you must rectify me. Saying the truth is a duty, and lying is treachery. The weak among you is strong until I bring back his right, and the strong is weak until I take the right from him Allah willing. Obey me as long as I have obeyed Allah and His Messenger, in case I disobeyed Allah and His Messenger you do have to

obey me". It was not enough for him to say that, but he acted accordingly.

'Umar (RA) followed the same track when he was installed as Caliph, and he repeated the same meanings in his first speech. These meanings were depicted in the message he sent to Abu-Musa Al-Ash'ariy in which he said: "Judiciary is a prescribed obligation, and a maintained practice. So, fully understand the case in hand, as it is nonsensical to say what you can't understand. Treat all people as equal in your session, in order that no one may be excessively hopeful or hopeless. The evidence must be submitted by the plaintiff, and oath should be taken by the denier. Reconciliation between Muslims is a must, except for a reconciliation that turns the forbidden into lawful, or the lawful into forbidden. Do not refrain from correcting your judgement if you realized that it was wrong, that is, right is right and nothing should nullify it. Recursion to right is much better than persistence in doing wrong. Do your best to understand what is ambiguous. Do what you feel content with, and what is nearest to the right in your view. Give a fixed time to the plaintiff to submit his evidence, otherwise you should put him to trial, for this is nearer to making things clear, and leave no doubt in the minds. Muslims are just to each other, except for that who is punished for sinning, that who has given a false witness before, or that who expects a favor from the judge. Allah knows your inner thought, and keep you from error by urging you to stick to clear

evidence. Beware of getting bored, anxious, having hard feelings towards some people, or snubbing litigants who have the right. Whoever has a good relationship with Allah, Allah will rectify his relationship with people, and whoever adorns himself with false adornments, Allah will put him to shame. Allah does not accept from His servants but that which has been done for Him alone. So, what do you think about Allah's reward, His sustenance, and treasure of mercy? Allah's peace and mercy be upon you".

Hafiz Ibrahim wrote a long poem in praise of 'Umar ibn Al-Khattab for his fairness and justice.

Cesare's envoy was dismayed when he saw 'Umar

An ordinary man between his people

He knows that the Persian kings have a big
Fence of guards and soldiers for protecting them

He saw him falling in deep sleep, so he saw

The majesty in its most supreme form

On the earth, under a tree shadow, covered with

A very old garment, about to dissolve

So, he realized how little what he used to glorify

From the Cesaris who own the whole world

So, he said a very true statement

That is narrated by successive generations

You felt safe for being just with them

So, you slept deeply with no fear

When they get hungry, you share hunger with them

Until they all have what they need

The Caliph's hunger, in whose hand all the power

**Is a clear message of nobility granted by Allah
Who is that who compares with 'Umar?
Or even tries to draw nearer to him?**

One of the governors once wrote to 'Umar ibn Abdul-'Aziz saying that the thieves became so many in the city, 'Umar replied him; "Shield your city with justice". An eloquent scholar once wrote: Justice is Allah's scale which He set for His creation, and prescribed for attaining the right. So, do not be against His scale, nor oppose Him in His authority. Seek help for attaining the right by two qualities: less greed and more piety.

Ibn Hazm used to say: The best merit Allah Has bestowed on man is ingraining justice in his soul and making him love it, and to be right.

- €- Working on strengthening the national state is a religious national requirement. Whoever works on destabilizing the bases of the state, hindering its progress, destroying its infrastructures, or terrorizing peaceful people, is a criminal in the eyes of his religion and homeland.**
- °- Authority has become an end not a means in the views of radical groups and their ideologies. The thought of these groups revolves around one meaning: to rule or to destroy, and everything is allowed for reaching this end. So, any means that can contribute to attaining their goals is a lawful means that should be followed,**

even if it led to blood shedding, terrifying peaceful people, toppling regimes, or disuniting countries or destroying them, or exposing those countries to dangers or risks. Therefore, we do not expect any good from those groups to their countries, to the contrary, they are evil and threat wherever have been. They do not believe but in themselves, and are ready to collaborate with the enemies, or with Satan himself and whoever entices them with helping them reach power and authority. They do not consider such an act a treasury, but just temporary or strategic coalitions, as long as they will help them attain the authority about which they know nothing but materializing their dreams. They cover their intentions with religious covers, and cheat the lay people. Religions are totally clear of what they do.

In order that they may attain their goals, they adopt some pretexts such as: the rulers do not apply Allah's legislations. But when you come to discuss them in this statement, you will be amazed by the fact that they know nothing about Allah's legislations. We have already expounded on this point in some other books, among them "Concepts to be put right" and "Refuting terrorist's fallacies", where we stressed the fact that committing oneself to Allah's rulings does not collide with legislating some laws and applying them for the good of the nation, as long as they do not turn the lawful into unlawful, or the unlawful into lawful, nor contradict the origins of Shariah or distort it.

The most important point of which we caution is the hatred they have against the society, and their diligence to topple the regimes in every way possible, be it direct destruction, or distortion of the facts for delaying the progress of the nation. They have their own ways, which cannot occur to anyone but these destructive groups, for attaining this aim. Some of them abandon the native product and buy the foreign product to impair the national products, which leads to impairing the state. They think that this may give them access to power. May they get lost; Allah says: "They scheme and so does Allah: He is the best of schemers" (٨:٣٠).

We also caution of the distortion campaigns launched on social media, and some other media that are penetrated by those groups. We must make sure of and investigate their allegations, in order that we may not be trapped by those groups. Allah Almighty says: "Believers, if a troublemaker brings you news, check it first, in case you wrong others unwittingly and later regret that you have done" (٤٩:٦).

- ٦- We are in an urgent need to reread our heritage accurately and scrupulously, so that we can differentiate between the unchangeable and the changeable, that which suited its time and place, and the new reading – by our specialists and scholars - that suits our age, in order that we may find some solutions to our current problems; especially in the rulings of war, peace, and governance. Some dissertations must

be directed in this direction, so that the universities can contribute to serving the society, as well as the academies and scholarly institutions.

Conclusion

In the end, and after a long intellectual journey with the philosophy of war, peace, and governance which I summed up in these pages to make the 'right' clear, and put some misconceptions right. I preferred to make it compact to make it easy for the reader, and to conform to the speedy nature of the time being. I am glad to present to the honorable reader some illuminations which are included in this treatise:

- 1- Many of the deficiencies that prevail in societies and states are the output of misunderstanding the philosophy of war, peace, or governance. Likewise, many pervert groups, and the elements enlisted by them, mix between the rulings of war and those of peace, and apply the rulings of war to the cases of peace, as well as accusing the societies of neglecting the religious duties, then, labelling them as infidels, then explode them. They may achieve that by propagating a distorted image of governance, and trying to restrict it to Caliphate only, then trying to impose it on societies and states by force. They also insist on reframing the contemporary reality in inflexible frames of which Islam is completely clear; such frames are only invented by the radical views of those groups.**

- ۲- War in Islam is only a defensive war, prescribed for deterring aggression. It is restricted to this aim alone, as Allah Almighty says: "Those who have been attacked are permitted to take up arms, because they have been wronged - Allah Has the power to help them" (۲۲:۳۹), and says: "Fight in Allah's cause against those who fight you, but do not overstep the limits; Allah does not love those who overstep the limits" (۲:۱۹۰).
- ۳- Among the most noble values instated by Islam and pertaining to the philosophy of war is the prohibition of killing civilians or non-fighters, or destroying buildings; Islam is a religion of construction not destruction.
- ۴- In case we are forced to fight, we will not retreat or lag. We will offer our souls for defending our country, and say: It is one of the two best things that we will gain: victory or martyrdom.
- ۵- If humans have spent on peace, construction, development, health care, and the welfare of the weak and the needy all-over the world one tenth of what they spend on wars and arms, the reality of the whole world would have changed, and the whole world would have lived in peace and security. Every wise peace-loving person must line up with peace, construction, not with war and demolition.
- ۶- The philosophy of peace is the deep-rooted issue in the Islamic thought; Allah says: "You who believe, enter wholeheartedly into submission to Allah, and do not follow the Satan's footsteps, for he is your sworn enemy" (۲:۲۰۸). Understanding this verse shows that

whoever follows the way of peace is a follower of what Allah Has ordered the believers to do, and whoever takes the road of discord, disunity, explosion, blood-shedding for no reason, is a follower of the Satan's footsteps who is our sworn enemy.

- √- Real peace requires man to be in peace with himself, friends, neighbors, plants, animals, and the whole universe; hasn't the Prophet ρ said: A Muslim is the one of whose tongue and hands other people are safe, and the believer is the one people entrust for their blood and wealth".
- ∧- The philosophy of governance in Islam is based on caring for the peoples' interests. So, whatever secures safety and stability, and works on inhabiting the universe and achieving happiness to the people conforms with the purposes of religions, and whatever leads to injustice, corruption, demolition, or destruction has nothing to do with religions, and in clear contradiction with the noble purposes of religion.
- ∩- Islam has bot prescribed a fixed inevitable form of governance, but, instead, laid down criteria and principles to be followed. So, whenever a regime achieves Islam acknowledges it as an Islamic regime. But whenever they become defective, the governance becomes defective by the same degree they are defected.

The most important rubric for any regime is how far it has achieved of its people's interests, or, at least, ha far it has strived to do so. Any regime that endeavors for

attaining the interests of the country and the subjects, within the frame of justice, equality, controlled freedom, and far from chaos, and favoritism is a rational respectable regime.

- ١٠- There is no contradiction between text and reason. That is, there is no contradiction between the straight acknowledged text, and the rational intellectual reason. Islam is the religion of the natural disposition Allah Has instilled in mankind; wherever the interest is found, Allah's Sharia's is found, if it does not turn a lawful into unlawful, or the unlawful into lawful.
- ١١- There is no contradiction between Islam and science; to the contrary, Islam urges its adherents to read, and calla upon us to do our best to pursue all means that lead to acquiring knowledge, and stick to them. And forbids us from wandering in the darkness of ignorance and backwardness. Our prophet had made the ransom of the war literate captives is that: each of them had to tech ten Muslim young men how to read and write; an indication of how much he cared for acquiring knowledge and promoting its status.
- ١٢- Likewise, there is no contradiction between religion and state. Rational regime is the safety valve of rational religiosity, and the relationship between religion and state is not a relationship of enmity, and will never be if we adopted a rational way of a sound, and moderate religiosity, that strongly contributes to building and stabilizing a democratic modern sate based on deep rooted, national, and complete grounds. That is,

a rational state cannot collide with the human instinct that seeks rational sound faith.

However, we must clearly differentiate between religiosity and extremism. Rational religiosity is a strong motive to tolerance, mercy, truthfulness, good manners, and peaceful co-living with oneself and the other; that is what we all support. But extremism and terrorism that call for corruption, demolition, destruction, and blood shedding, is bad illness to which we all should be always on the watch, and face it with whatever power we have until we eliminate and uproot it.

١٣- The true philosophy of Islam is based on justice, that is, Allah Almighty grants victory to the just nation even if it were infidel, and deprive the unjust nation even if it were believer. An aphorism says: Stable life does continue with infidelity and justice, but does not continue with faith and injustice.

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

١٥- Authority has become an end not a means in the views of radical groups and their ideologies. The thought of these groups revolves around one meaning: to rule or to destroy, and everything is allowed for reaching this end. So, any means that can contribute to

attaining their goals is a lawful means that should be followed, even if it led to blood shedding, terrifying peaceful people, toppling regimes, or disuniting countries or destroying them, or exposing those countries to dangers or risks.

١٦- We are in an urgent need to reread our heritage accurately and scrupulously, so that we can differentiate between the unchangeable and the changeable, that which suited its time and place, and the new reading – by our specialists and scholars - that suits our age, in order that we may find some solutions to our current problems; especially in the rulings of war, peace, and governance. Some dissertations must be directed in this direction, so that the universities can contribute to serving the society, as well as the academies and scholarly institutions.

١٧- We are in an urgent need to a true collaboration that does not tolerate exclusion, where scholars, jurists, thinkers, intellectuals, and leaders of thought gather for working on renewing, developing, and correcting our intellectual, cultural, religious, scientific discourse. This must be done in a frame of cooperation not confrontation nor contradiction. Each of us must concentrate on that which he masters; I mean: for serving our religion, homeland, nation, as we gather on a common statement.

١٨- We must differentiate between the Islamic methodology which should not contradict or challenge the overall purposes of Shari'a, which all in all, calls to

justice, equality, human dignity, and respecting man on the one hand, and trading with these principles, and monopolizing understanding or applying them on the other. In the same respect, some terrorist and radical groups try to market themselves as the guards of religion, and the only people capable of applying it. So, they do not accept others to apply the religion, because their application is in-Islamic and unacceptable, even though if it were the most just, impartial and transparent, only because it does not belong to them, does not conform to their ideologies and plans, nor does it achieve their own interests. But when one of their ideologists or leaders takes over, they see him as the most competent ruler, who never errs or mistakes. His errors are seen as advantages; as they have done with their ousted president; the dictator who issued the unconstitutional declaration that tied all the tongues, and announced the president's decisions as final and irrevocable. A matter that makes him comparable to the Pharaoh who said to his people: "I show you only what I see, and I am guiding you to the right path" (٤٠:٢٩).

At the end, I would say that I have done my best in this book. If I am successful, this is only Allah's help, otherwise, I do not claim to be perfect, as perfection is due to Allah alone, and the infallibility is only due to His prophets and messengers. It is sufficient for me that I have tried and shed some light on a very important and vital issue, to which any positive contribution may clear the image and refute any misunderstanding attached to

it deliberately or out of ignorance, and help in curing many deficiencies, and refuting the theories invented by the theoreticians of those radical and pervert groups.

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

Table of Contents

No.	Topic	Page
١	Introduction	٣
٢	The first Chapter: The Philosophy of War	٦
٣	The Second Chapter: The Philosophy of Peace	٢٩
٤	The Third Chapter: The Philosophy of Governance	٤١
٥	Conclusion	٥٨
٦	Table of Contents	٦٦