



## The General Guardianship and Its Impact on Achieving National Belonging The Supreme Imamate as a Model

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### Abstract

This research addresses an important issue that is being strongly debated, which is the matter of national belonging in all its forms and the impact of the rulings related to the Supreme Imamate in enhancing, solidifying, and empowering national belonging. The research is titled: "The General Guardianship and Its Impact on Achieving National Belonging The Supreme Imamate as a Model."

The researcher divided this study into an introduction and two main sections:

- The introduction includes the research objectives, reasons for choosing the topic, research methodology, and plan.
- The first section discusses the concept of general guardianship and the Supreme Imamate.
- The second section addresses the rulings of the Supreme Imamate that contribute to achieving national belonging.

The research highlights the rulings related to the authority of the Supreme Imam and their impact on achieving national belonging. The researcher utilized an inductive analytical approach to explain the relationship between the rulings of the Supreme Imam's authority and the achievement of national belonging.

The researcher reached several conclusions, the most important of which are:

- The means in Sharia are closely connected to the objectives of the Lawgiver.
- Media plays a significant role in confronting intellectual extremism.
- The Supreme Imamate and general guardianship have a major impact on achieving, deepening, solidifying, and enhancing national belonging.

**Keywords:** General Guardianship, Supreme Imamate, National Belonging.

**Received:** 20 March 2024 **Revised:** 17 May 2024 **Accepted:** 22 June 2024

**Acknowledgement:**The authors extend their appreciation to the Deanship of Research and Graduate Studies at King Khalid University, KSA, for funding this work through Small Research Group under grant number. (RGP.1/255/45)

## **Introduction**

All praise is due to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evil within ourselves. Whomsoever Allah guides, none can misguide, and whomsoever He misguides, none can guide. I bear witness that there is no deity but Allah, alone without partner, and I bear witness that Muhammad is His servant and Messenger (peace be upon him). As for what follows:

It is a well-established principle in Islamic law that the Wise Lawgiver has legislated rulings for purposes and objectives intended to be achieved through these rulings. For indeed, He did not legislate His laws in vain, nor did He impose obligations on His servants without purpose—exalted is He above that. One of the primary goals is to preserve society and individuals from the spread of extremism and deviation, which have dire consequences on the stability of society. Thus, Islamic Sharia has paid great attention to this aspect and has outlined the correct path for shaping the thinking of the members of the Islamic nation. There is no reform for the Ummah, indeed for the entire world, except by following this method. As Allah, the Most High, says :- :[But whoever turns away from My remembrance, for him is a confined life, and We will raise him on the Day of Resurrection blind] ] Surah Ta-Ha.[.124

I have chosen to title this research: "The General Guardianship and Its Impact on Achieving National Belonging—The Supreme Imamate as a Model," as it aptly reflects the focus of the study. In this research, I will shed light—God willing—on the impact of the Supreme Imamate in achieving national belonging among members of society and attempt to analyze this relationship appropriately.

### **1. Research Problem:**

The core problem of this research is to answer several questions:

- **First:** What is the relationship between the Supreme Imamate and achieving national belonging?
- **Second:** What is the impact of the Supreme Imamate on the individual and society?

### **2. Research Objectives:**

- **First:** To explain the relationship between the Supreme Imamate and achieving national belonging.
- **Second:** To clarify the rulings of the Supreme Imamate that influence the achievement of national belonging.

### **3. Importance of the Research:**

The importance of this research lies in several aspects:

- **First:** Its relevance to a significant topic, namely, national belonging.
- **Second:** Demonstrating the impact of the Supreme Imamate in achieving national belonging.

### **4. Research Methodology:**

In this research, I followed the inductive-analytical method. I first examined the rulings of the Supreme Imamate and then analyzed their impact on achieving national belonging.

### **5. Research Structure:**

This research is divided into an introduction, two main sections, and a conclusion.

- **Introduction:** Includes the background, objectives, significance, problem, methodology, and structure of the research.
- **First Section:** The concept of general guardianship and the Supreme Imamate.

- **First Topic:** Explanation of the nature of general guardianship.
- **Second Topic:** Explanation of the nature of the Supreme Imamate.
- **Second Section:** The rulings of the Supreme Imamate that achieve national belonging.
  - **First Topic:** The obligation of pledging allegiance to an Imam.
  - **Second Topic:** The obligation of unity under one Imam.
  - **Third Topic:** The obligation to obey the ruler.
  - **Fourth Topic:** The necessity of adhering to the Muslim community.
  - **Fifth Topic:** Political stability.
- **Conclusion:** Presents the key findings of the research.
- **References:** A list of sources and references.

## **Section One: The Concept of General Guardianship and the Supreme Imamate**

### **First Topic: The Concept of General Guardianship**

General guardianship is derived from the authority of the caliph and those beneath him, including governors and judges.

Several conditions must be met for someone to hold general guardianship:

Islam  
Freedom  
Maturity  
Reason  
Masculinity  
Knowledge

Justice (with comprehensive conditions) Competence

Knowledge refers to the understanding that leads to legitimate action in public affairs. Justice here denotes integrity in conduct and avoidance of sins. Competence implies the ability to implement legal penalties, awareness of warfare, and the capability to lead people toward such actions. It also entails having healthy senses—such as hearing, sight, and speech—enabling the individual to effectively engage in discernible matters. This means having a clear mind, free from any impairments affecting judgment and reasoning, as well as having sound limbs, free from any deficiencies that would prevent swift action and responsiveness. Additionally, the individual should be characterized by courage and valor to protect the community, wage jihad against enemies, possess sound judgment for governing the subjects, manage public interests, oversee matters of warfare and governance, and enforce legal penalties without being swayed by compassion.

.(<sup>(1)</sup>

It is a legitimate authority that enables its holder to manage the affairs of those under their care through guidance, support, and actions that serve their interests. The people have an obligation to obey and submit to their authority, adhere to their community, and respect the prohibition against rebelling against them. <sup>(2)</sup> . .

### **Second Topic: The Concept of the Supreme Imamate**

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(1)The Kuwaiti Encyclopedia of Jurisprudence 6/190

(2)Ghamz Uyun al-Basair fi Sharh al-Ashbah wa al-Naza'ir (1/455

First: Linguistic Definition: The term "Imam" is a source derived from the verb) to lead). It signifies someone who leads or advances others. An Imam is anyone who is followed, whether a leader or another figure. The Imam is the one responsible for managing matters in a manner that brings about reform.<sup>(1)</sup> .

Second: Terminological Definition: Al-Mawardi defined it as a position established to succeed the prophethood in safeguarding the religion and governing worldly affairs. Al-Juwayni defined the Imamate as complete leadership and general authority that pertains to both the elite and the masses in matters of religion and worldly affairs<sup>(2)</sup> . .

Its mission is to protect the community, care for the subjects, establish the call to faith through argument and the sword, prevent harm and injustice, provide redress for the oppressed against the oppressors, reclaim rights from those who refuse to fulfill them, and ensure that these rights are given to their rightful owners.

Thus, the Imam is the one who leads the community with complete authority and general leadership, through which the interests of both the elite and the masses are connected in matters of religion and worldly affairs. His responsibilities include caring for the subjects, establishing the call to faith through argument and the sword, preventing harm and injustice, providing redress for the oppressed against the oppressors, reclaiming rights from those who refuse to fulfill them, and ensuring that these rights are given to their rightful owners.<sup>(3)</sup> . .

**Second Topic: The Rules of the Supreme Imamate that Achieve National Belonging**  
**First Topic: The Ruling on Appointing the Authority and Its Impact on Achieving National Belonging.**

First: The Ruling on Appointing the Authority: The Muslim community has unanimously agreed on the necessity of the Imamate and that the community is obligated to submit to a just Imam. The consensus among these scholars does not imply acceptance of their doctrinal beliefs; rather, it serves to illustrate that the issue of Imamate is universally acknowledged by all, even by those whose beliefs we fundamentally question. No rational thinker has disagreed with the necessity of the Imamate, including those whose minds have deviated from the correct path..<sup>(4)</sup>

Ibn Hazm said: "All the Sunnis, all the Murji'ah, all the Shia, and all the Khawarij agreed on the necessity of the Imamate and that it is obligatory for the community to submit to a just Imam who enforces the rulings of Allah among them and governs them according to the laws of the Sharia <sup>(5)</sup> " .

Second: The Impact of Appointing the Authority on Achieving National Belonging. The foundation of the existence and establishment of nations is that they must have leadership, represented by the authority (Wali al-Amr), who looks after their interests.<sup>(6)</sup> His presence is the fundamental pillar in building nations and states, as his appointment is essential for preserving the five

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(1)Taj al-Arus min Jawahir al-Qamus 31/245

(2)Al-Ahkam al-Sultaniyyah by al-Mawardi p. 15 - Dar al-Hadith edition - Cairo.

(3)Ghiyath al-Umam fi al-Tiyath al-Zulm by Imam al-Haramayn Abu al-Ma'ali Abd al-Malik ibn Abd Allah ibn Yusuf al-Juwayni p. 22

Investigator: Abd al-Azim al-Deeb - Imam al-Haramayn Library edition - Second edition - 1401 AH

(5)Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal by Ibn Hazm al-Dhahiri 4/72 - Al-Khanji Library edition - Cairo.

(6)Al-Bidayah wa al-Nihayah by Ibn Kathir 6/332 - Dar Ihya' al-Turath al-Arabi edition - 1st edition - 1408 AH - 1988 AD .

necessities. For this reason, the Companions were keen to pledge allegiance to Abu Bakr (may Allah be pleased with him) as the Caliph on the very day of the Prophet's (peace be upon him) death.<sup>(1)</sup>

Moreover, with the presence of a leader (Wali al-Amr), the establishment of scientific institutions is realized, institutions that spread the correct understanding, rectify misconceptions, guide the youth, and instill values and ethics in their hearts. This ensures the security of nations, with national belonging at the forefront.

Additionally, under the care of the supreme leader (Imam al-Azam), scholars can fulfill their role in society without hindrance. It is well known that when both aspects are achieved, morals and values are preserved, including: loyalty to the nation, working for its benefit, caring for its safety, and safeguarding its interests.

.<sup>(2)</sup>

### **The Obligation of Uniting Under One Leader**

Unifying leadership, represented by the Wali al-Amr (guardian), and rallying around him ensures the unity of the nation's voice and the coherence of its thoughts. This is because the nation proceeds from a unified methodology. This principle is established by authentic religious texts, such as the saying of the Prophet (peace be upon him): "If someone comes to you while you are united under one man, intending to break your unity or divide your group, then kill him"<sup>(3)</sup>

«And the Prophet (peace be upon him) said: "There will be disruptive events, and whoever seeks to divide the affairs of this united nation, strike him with the sword, whoever he may be."»<sup>(4)</sup>

These texts emphasize the necessity of unity and staying with the group by having a single leadership. Whoever attempts to break this unity must be dealt with, as the hadith states: "whoever tries to divide the nation should be struck down, no matter who they are." This unity under one leader has a significant impact on fostering national loyalty. When the community remains united, it creates a sense of security among its members, encouraging mutual support, cooperation, and self-correction. It also revives national spirit and loyalty, which only thrive when there is unified alignment around a single leader, who consolidates the community and unifies the word.

Moreover, under this unified leadership, scholars, educational institutions, and religious bodies can effectively spread values and ethics, with national loyalty being at the forefront.

### **Obligation to Obey the Ruler**

#### **First: The Ruling on Obeying the Ruler**

Listening to and obeying the ruler in what is good is one of the fundamental religious duties, to the extent that scholars have included it among the tenets of faith. Numerous texts have emphasized the necessity of obedience to rulers. The reason for this, as explained by Imam Al-Nawawi, is to ensure the unity of the Muslim community, as discord leads to the corruption of their religious and worldly affairs. Allah the Almighty says:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you" [An-Nisa: 59].<sup>(5)</sup>

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(1): Al-Ahkam al-Sultaniyyah by Al-Mawardi p. 15 - Dar al-Hadith edition - Cairo.

(2) Al-Ahkam al-Sultaniyyah p. 15.15

(3) Narrated by Muslim. Sahih Muslim / Book of the Emirate / Chapter of the Ruling on the One Who Divides the Matter of the Muslims While They Are Together 3/1480 - No.: (1852)

(4) Narrated by Muslim. Sahih Muslim / Book of the Emirate / Chapter of the Ruling on the One Who Divides the Matter of the Muslims While They Are Together 3/1479 - No.: (185)

(5) Al-Siyasah al-Shar'iyyah by Sheikh al-Islam Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Taymiyyah al-Harrani al-Hanbali p. 6 - Ministry of Islamic Affairs, Endowments, Call and Guidance edition - Kingdom of Saudi Arabia - 1st edition - 1418 AH

Many hadiths emphasize the obligation to obey those in authority. Among them is the narration by Abu Hurairah (may Allah be pleased with him) from the Prophet (peace and blessings be upon him), who said :

"Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah. Whoever obeys my appointed leader has obeyed me, and whoever disobeys my appointed leader has disobeyed me ".

This hadith highlights the significance of obedience to rulers, as it is directly linked to obedience to the Prophet and, ultimately, to Allah<sup>(1)</sup> .

It has been reported from the leading scholars that the necessity of adhering to the obedience of those in authority is essential, and that salvation lies in obeying them and following their directives. They emphasized that the stability of life, the establishment of morals, values, and high ideals, are achieved through adherence to obedience in lawful matters. One of the most important outcomes of obeying those in authority is the strengthening of national loyalty and patriotism.

In this context, compliance with the leadership fosters unity, ensures the preservation of social order, and enhances a sense of belonging to the nation.<sup>(2)</sup>

#### Requirement of the Muslim Community

##### First: The Ruling on Adhering to the Community

It is an established principle that adhering to the community is obligatory, and it is prohibited to separate from them or oppose the leaders. Revolting against the imams and breaking away from the community is considered a deviation from the Sunnah. It is a well-known necessity in religion that remaining united with the community and obeying the appointed leaders of the Muslims is mandatory<sup>(3)</sup> .

The gathering upon the truth and adherence to the community that holds onto it, along with not separating from them, are among the objectives of Islamic law, as well as its virtues and merits. This unity is a distinguishing characteristic of the Ahl al-Sunnah (People of the Sunnah) as opposed to other sects influenced by desires. Therefore, one of their legal titles is that they are referred to as "Ahl al-Sunnah wa al-Jama'ah" (People of the Sunnah and the Community)<sup>(4)</sup>

The texts from the Holy Quran and the purified Sunnah emphasize this established principle. Among these is the statement of Allah, the Exalted:

"And whoever opposes the Messenger after guidance has become clear to him and follows other than the believers' way - We will give him what he has taken and drive him into Hell, and wretched is the destination

Additionally, there is also the saying of Allah, the Exalted:

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you should believe in Allah and the Last Day. That is the best [way] and best in result."

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(1) Narrated by Al-Bukhari and Muslim. Sahih Al-Bukhari/Jihad and Expeditions/B Fighting from behind the Imam and seeking protection through him 4/50-No.: (2957), Sahih Muslim, Emirate/B The Obligation of Obeying the Emirs in All Matters Except for Disobedience, 3/1466 No.: (1835

(2) A Brief Rule on the Obligation of Obeying Allah, His Messenger, and the Rulers by Taqi al-Din Ibn Taymiyyah al-Hanbali al-Dimashqi, p. 48- Researcher: Abd al-Razzaq bin Abd al-Muhsin al-Badr- Publisher: Guidance and Counseling Department of the National Guard, Kingdom of Saudi Arabia- Second Edition- Year 1417 AH, Requirements for Preserving Blessings and Stability, p. 17 and beyond.

(3) Collection of Fatwas of Sheikh al-Islam Ibn Taymiyyah 28/128- Edited by: Abd al-Rahim Muhammad Qasim- Ed. King Fahd Complex for the Printing of the Holy Qur'an, Enjoining Good and Forbidding Evil by Sheikh Al-Islam Ibn Taymiyyah, p. 12

(4) Adherence to the Muslim Community – As-Sakinah Newspaper. <https://www.assakina.com/taseel/4913.html>

Ibn al-Arabi said: "It is correct, in my view, that they are the leaders and scholars altogether. As for the leaders, it is because the origin of authority is from them, and the judgment is theirs. As for the scholars, it is because asking them is an obligation upon the people, their answers are necessary, and complying with their fatwas is obligatory<sup>(1)</sup> " " .

"Stick to the group and beware of division, for the devil is with the one and is farther away from two. Whoever seeks the abundance of Paradise should adhere to the group." <sup>(2)</sup> And his (Prophet's) saying: "The hand of God is with the group." <sup>(3)</sup> .And similar sayings emphasize the necessity of staying with the group and caution against isolation and division.

This concept was also emphasized by the early scholars. For example, Al-Awza'i, may Allah have mercy on him, said: "Five things were upheld by the companions of the Prophet (peace be upon him): adherence to the group, following the Sunnah, frequenting the mosque, reciting the Qur'an, and striving in the cause of Allah<sup>(4)</sup>

worldly affairs of people except for unity and cooperation, and there is nothing that corrupts them except division and disagreement. Indeed, the community is strength and protection, while division leads to failure and destruction. The hearts of the servants will not be rectified, nor will security prevail in the land, except through three qualities mentioned by the Prophet (peace be upon him): 'Three qualities will never cause a Muslim's heart to be deceived: sincerity of action for Allah, advising the leaders, and adhering to the community, for their supplication surrounds them from all sides'".

This passage emphasizes the importance of unity and collaboration within the Muslim community, underscoring the significance of sincerity, support for leadership, and the necessity of maintaining a united front to ensure the well-being of society.<sup>(5)</sup> " .These three qualities, as Ibn Taymiyyah stated, encompass the foundations of religion and its principles. They encompass the rights that belong to Allah and to His servants, and they regulate the interests of both this world and the Hereafter.

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(1) Ahkam Al-Quran by Judge Muhammad bin Abdullah Abu Bakr bin Al-Arabi Al-Maliki 1/574 - Commented on by: Muhammad Abdul Qadir Atta - Published by Dar Al-Kutub Al-Ilmiyyah, Beirut - Lebanon - Third Edition, 1424 AH - 2003 AD.

(2) Narrated by Al-Tirmidhi / Chapters of Trials / B What Came in Adherence to the Community 4/35 - No.: (2165), and Al-Tirmidhi said: A good, authentic, strange hadith, and Al-Albani said: Authentic. Sahih al-Jami` by al-Albani 1/499 – No.: (2547

(3) Narrated by al-Tirmidhi / Chapters on Trials / Chapter on What Came in the Adherence to the Jama`ah 4/36 – No.: (2166), and al-Tirmidhi said: A good and strange hadith, and al-Albani said: Authentic. Sahih al-Jami` by al-Albani 1/677 – No.: (3618

(4) Hilyat al-Awliya` wa-Tabaqat al-Asfiya` 6/142.

(5) Narrated by Imam Ahmad, and authenticated by al-Albani. Musnad al-Imam Ahmad / Musnad al-Ansar / Hadith of Zayd ibn Thabit 35/467 – No.: (21590), Silsilat al-Ahadith al-Sahihah by al-Albani 1/761 – No.: (405) – Edition by Maktabat al-Ma`arif for Publishing and Distribution. Riyadh – First Edition – Year 1415 AH 1995 AD.

(6) Al-Istiqamah by Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Taymiyyah al-Harrani al-Hanbali 2/215 - Investigation: Dr. Muhammad Rashad Salem - Imam Muhammad ibn Saud University - Medina - First Edition - Year 1403 AH.

Those who reflect on this statement and observe the reality of Muslims around the world will clearly identify the points of failure and discern the path forward. The mercy of Allah be upon Imam Muhammad ibn Abd al-Wahhab, who said: "No disruption in the religion and affairs of people has occurred except due to the neglect of these three: sincerity in action, advising the rulers according to the legitimate guidelines, and adhering to the community of Muslims, or some of them." It is indeed astonishing for someone to underestimate the consequences of opposing the Muslims and their leaders, claiming to seek reform and the rectification of their affairs. When has breaking the pledge of allegiance and deviating from the community of Muslims ever been considered a form of reform or jihad.<sup>(1)</sup>

#### Secondly: The Impact of Adhering to the Muslim Community on Achieving National Belonging

It is established in Islamic law that the Muslim community is infallible from making mistakes; hence, the command to adhere to the community is expressed in a form that indicates obligation, as in the saying of the Prophet Muhammad (peace be upon him): "You must adhere to the community." This means that one should stay with the community because it is generally safe from errors, whether they are practical or intellectual.

One of the greatest mistakes is the emotional and psychological apathy towards appreciating the value of homelands, which we refer to as national belonging. Thus, adhering to the community is a preventive measure against this apathy, in line with the general meaning of the Prophet's (peace be upon him) statement, which indicates that the entire community is infallible. The implication of this infallibility is that no harmful elements can infiltrate it, the most severe of which is a weak sense of belonging. Adhering to the community prevents this weakness and promotes true national belonging, which leads to the realization of security in all its forms, including mental and intellectual security.

This broad understanding of the Prophet's (peace be upon him) saying, "You must adhere to the community," indicates that the community serves as a safe haven and a strong, robust barrier protecting individuals within society.

Moreover, societal reality demonstrates that the prevailing ideas that gain consensus are generally sound and correct. It is illogical for everyone to agree on falsehood when they are all grounded in the noble Shari'ah and the beliefs of the Ahl al-Sunnah wa al-Jama'ah. In contrast, an isolated opinion that diverges from the community's view is undoubtedly mistaken and a whisper from Satan, as the Prophet (peace be upon him) stated: "Indeed, Satan is with the one".

Thus, holding firmly to the community and not deviating from its word and agreement is one of the strong foundations for achieving national belonging.

#### Section Five: Political Stability

Political stability refers to the consistency of the governing system and the smooth transfer of power without disturbances or disputes. Power is transferred through clear channels and established mechanisms that ensure its rotation and transition without disorder or chaos. The best way to achieve a peaceful transfer of authority is through the system of allegiance (Bay'ah), which is derived from the texts of Islamic law and the actions of the Companions (may Allah be pleased with them).

The stability of governance is one of the most important elements for establishing security in all its forms. People do not feel safe for themselves, their wealth, or their honor except under a stable governance system. When there are coups, disturbances, strife, and terrorism, people cannot be assured of their lives, their property, their honor, or even their religion, faith, and worship.

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(1)The Necessity of the Muslim Community - Al-Sakina Newspaper.

<https://www.assakina.com/taseel/4913.html>

Islamic law has taken great care to ensure the stability and security of the governance system, as it is the foundation for the stability of the country and the protection of the citizens. The legislation commands obedience to those in authority in matters that do not involve disobedience to Allah and regards their obedience as complementary to the obedience of Allah and the Messenger (peace be upon him). Allah (the Exalted) says: "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you should believe in Allah and the Last Day. That is the best [way] and best in result."

Islam warns against rebellion against rulers who have not declared clear disbelief. The Prophet (peace be upon him) said: "Whoever comes to you while your affair is one, wanting to divide your unity or to weaken your group, kill him."

Regarding the relationship between political stability and the enhancement of national belonging, political stability creates an environment conducive to realizing the means of fostering national belonging. It enables educational institutions, such as universities, to fulfill their roles in disseminating knowledge and culture, which are foundational to protecting, empowering, and entrenching the value of national belonging within society.

Conversely, in situations of political instability and a shaky governance system, there is often no effective state structure in place, making it challenging to assert that institutions dedicated to education, guidance, and cultural promotion are operational. During such turmoil, those with misguided and extremist ideologies exploit the chaos, allowing every voice eager to propagate its views to emerge. Deviationist groups infiltrate the Muslim community, leading to confusion in people's thoughts and minds. In the midst of this overwhelming noise, individuals struggle to distinguish between truth and falsehood, which profoundly undermines the sense of national belonging in the hearts of the youth<sup>(1)</sup>.

## Conclusion

All praise is due to Allah, whose blessings complete all good deeds. Peace and blessings be upon the noblest of prophets and messengers, and upon his family and companions, and those who follow his guidance until the Day of Judgment.

In concluding this research, I would like to highlight the key findings I have reached:

1. **The Everlasting Nature of Islamic Law:** Islamic law possesses the elements of permanence and endurance due to its objectives and means, making it suitable for all times and places.
2. **Purposeful Legislation:** The wise legislator did not establish His rulings without purpose—exalted is He above that—but rather enacted them for specific goals and objectives intended through His laws and regulations.
3. **Realization of Interests:** All the rulings of Islamic law serve to fulfill the interests of the responsible individuals, both in this life and the Hereafter.
4. **Significance of Leadership:** The supreme leadership and public authority have a profound impact on achieving, deepening, solidifying, and enhancing national belonging.

And Allah knows best. Our final supplication is that all praise is due to Allah, the Lord of the worlds, and peace and blessings be upon our Prophet Muhammad, his family, companions, and those who follow his guidance until the Day of Judgment.

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(1)Intellectual Security: The Concept and Foundations, p. 37.

## Recommendations

Based on this study, the following recommendations can be drawn:

1. **Empower Scientific Institutions and Religious Associations:** It is essential for educational institutions and religious organizations to take an active role in promoting intellectual security.
2. **Incorporate Intellectual Security in Curricula:** Academic programs at all levels should include a curriculum aimed at protecting and enhancing intellectual security.
3. **Establish Appropriate Laws and Regulations:** There is a need to enact laws and regulations that effectively counter all forms of ideological extremism.

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