

**دائرة تكنولوجيا المعلومات  
والاتصالات  
في دولة الخلافة الراشدة**

**Department of Information  
and Communication  
Technology**

**in the Khilafah Rashidah  
(Rightly Guided Caliphate)**

**Hizb ut Tahrir  
1447 AH - 2026 CE**



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Hizb ut Tahrir  
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This book is the fruit of the efforts of some brothers in gathering, verifying, and compiling its information, and in perfecting its subject matter, and so on. They left us only to review, scrutinize, amend, and delete some paragraphs until it became a shining example of goodness, as is evident throughout its pages. Although it is small in size, it is of great value, Allah willing. In conclusion, I extend my deepest gratitude and highest praise to these brothers. I ask Allah ﷻ to grant the fullest reward to all the brothers who exerted such good effort in this book. Allah ﷻ has spoken the truth,

﴿وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤١﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤٢﴾﴾

**“And that his effort will soon be seen, then he will be recompensed with the fullest recompense.”** [TMQ Surah An-Najm 40-41].

We ask You, O Allah, to benefit us with what You have taught us, to teach us what will benefit us, and to increase us in knowledge. Praise be to Allah, Lord of the Worlds.

**Ameer of Hizb ut Tahrir,  
Ata bin Khalil Abu al-Rashtah**

18th of Ramadan 1447 AH  
Corresponding to 07 March 2026 CE

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## **Introduction to This Book**

The Islamic Ummah did not reach the pinnacles of glory in its bygone eras through technological advancements, nor through the strength of its military industries, nor through its sophisticated administrative organization. None of these factors, and others, were the true reason for the Muslims' dominance and control over the world. Instead, the true source of all this was the great Deen of Islam, the foundation of its lofty intellectual leadership and the firm intellectual ground upon which the Islamic nation was built and its revival established. Those manifestations of civilization, brilliance, and distinction were a natural consequence of this sound renaissance.

The moment the Islamic Ummah abandoned Islam as its foundation, its entity, embodied in the Islamic Khilafah (Caliphate), was lost. Its parts fragmented, its prestige and dignity vanished, and it fell behind other nations and peoples in every respect. It lagged behind, almost to the very end, after having been the leader of the world and the master of the entire world. Therefore, when we examine the issue of information and communication technology in the Khilafah (Caliphate), and other research related to the administrative structure and scientific development of the future state, Allah willing, we do not examine

it as a prerequisite for revival, nor as an essential element without which the Khilafah cannot exist. Rather, we examine it as an integral part of the Khilafah's work in looking after the affairs of the Ummah and as a tool it will need in all aspects of life, including leading the world.

This sector, the information and communication technology sector, was established, nurtured, and its foundations and structures were firmly established by the kafir (disbelieving) West, based on its viewpoint. It was made a weapon of colonialism to plunder resources, extend influence, manipulate minds, cultivate agents, corrupt all aspects of life, and impose its lifestyle, behavior, and morals. Its impact has been more devastating and destructive than that of military weapons.

Given the Khilafah's need for the information and communications technology sector in all its branches, which have permeated every aspect of life, it was imperative to establish a comprehensive policy within the Khilafah rooted in Islamic Aqeedah (doctrine), and to rebuild this sector from its very foundations, ensuring it is based on the Islamic viewpoint.

This does not mean we will reinvent the wheel, as the saying goes, but instead that we will acquire the fundamentals of its production and manufacture

it according to specifications that align with our needs and guarantee our independence and influence, thus preventing our enemies from gaining a foothold through which to infiltrate the Ummah or the state, Allah willing. Let no one imagine that the disbelieving West pursued its path of industrial and technological progress in isolation from the Muslim World and its scientific output, severing all ties and forging its own path, building its foundations and consolidating its power on a foundation of complete separation from the Muslim World and its achievements. The undeniable truth is that the disbelieving West appropriated the works, writings, and inventions of Muslim scholars, obliterating their identity and attributing them to its own people, erasing any connection to the Muslim World. It then presented these achievements to its own people as its own creation, the product of its own labor and research.

Conversely, Muslim scholars attributed every statement to its originator and every research to its author, correcting what was right and clarifying what was wrong. They built upon the work of their predecessors because their research stemmed from their shared Deen as Muslims, thus truly upholding the integrity of knowledge. The Islamic Ummah will, by the permission of Allah ﷻ, return to its former glory as a haven for knowledge and scholars,

a center of beneficial sciences, and the focus of the world's attention. It will restore knowledge to its rightful place of benefiting all humanity, purifying it from the filth of corrupt capitalism, stripping it of the stench of liberalism, and freeing it from the deviations of the wicked and the whispers of devils. The world will then be illuminated by the light of divine Revelation after its vision was obscured by the darkness of ignorance, disbelief, and oppression.

Believing in the return of the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood, and in accordance with the glad tidings of our noble Messenger ﷺ, and in preparation for the great day of victory, Hizb ut Tahrir has published a number of books and publications that clarify the structure of the Khilafah and its state institutions. This is so that the Khilafah, with its institutions and departments, may be understood and comprehensible to the Ummah before it is established before them soon, Allah willing. The Hizb then published the book "The Ruling System in Islam," followed by "The Institutions of the Khilafah State in Ruling and Administration," which clarified the structure of the governing apparatus and its evidence, as well as the structure and foundations of the administrative apparatus. They also published "Funds in the

Khilafah State,” “Education Methodology in the Khilafah State,” and “Healthcare Policy in the Khilafah State.” Prior to all of this, they published “The Draft Constitution of the Khilafah State,” among many other publications. These publications provide Muslims in general, and those working to establish the Khilafah in particular, with a clear and detailed picture of what the coming Khilafah State, Allah willing, should be. This is because the Khilafah State is a distinct entity in ruling governance and administration, unlike any existing entity in the world today, and bears no relation to them. Its pillars and foundations are built upon and its rulings are established based on Islamic law derived from the Noble Quran and Prophetic Sunnah, and what they indicate through the Ijmaa’a us-Sahaba (Unanimous Consensus of the Companions) and Qiyas (Shariah analogy) based on Illah (Shariah reason). Every aspect of it is built upon the Islamic Aqeedah, firmly established and pure from the defilement of disbelief, its rulings, and its ideas.

Today, with technological advancements reaching advanced levels and information technology (IT) becoming an integral part of daily life, an indispensable tool in government institutions and transactions, and in regulating domestic and

foreign relations, and an effective instrument in both peace and war, and a lethal weapon in military conflicts as well as in intellectual and political struggles, it has become imperative for us to clarify the Khilafah's policy regarding communications and information technology, and to provide a general overview of how information and communication technology will be managed in the Khilafah.

Therefore, this publication is a continuation of previous publications by Hizb ut Tahrir, intended to assist sincere doers of good deeds, on their path to establishing the Khilafah and to aid all Muslims in shaping the image of the coming Khilafah, by the permission of Allah ﷻ.

## **Foreword**

The tremendous advancements in information systems (IT), computing, communication systems, and networks (CNS) that the world has witnessed today have permeated even the smallest details of people's lives. Vital civilian and military facilities have become inextricably dependent on this digital technology. It is called "digital" because it relies on the digits zero and one in its structure, the fundamental values for building electronic information.

This technology has been developed over many years to accommodate this enormous volume of data and information, as well as the high speed of data processing, and the immense capacity for analyzing and extracting information from it.

Its impact extends far beyond simply storing and retrieving data. Factories are now managed using this technology, and the control of production, machinery, its capacity, and output is all managed through digital technology. Power plants, nuclear power plants, and thermal power stations are all controlled, along with their generators, by electronic systems and computer programs.

Similarly, communication systems, how people interact with one another and with the world around them, how government agencies communicate with one another, and how military personnel and their various branches communicate, are all controlled, regulated, and encrypted through information and communication technologies. This technology has been developed to allow for the remote control and management of these facilities, from a location that may be within the same country or from another country.

This technology has also impacted the military sector. Drones are now remotely controlled and their flight paths are managed, and missiles are guided, launched, and detonated remotely. Weapons of all types are now subject to this technology.

It is essential to consider communications and information technology from two perspectives: First, the development and manufacturing of this technology. Second, the state's policy regarding the regulation, use, and management of this technology. Information and communications technology must be regulated in accordance with the state's policies to protect the lives and privacy of its citizens and to safeguard the state itself. Therefore, the development of this technology must be based on the foundations of the military industry, and a specific policy must

be established for the management and oversight of communications and information technology, both domestically and internationally, based on the state's overall policy. When discussing manufacturing, it is essential to understand the hardware upon which software is based, which is fundamentally the integrated circuit or electronic chip. Following this, it is crucial to understand the operating systems of this hardware and how devices and components communicate with each other via private, local, and global networks and communications. This includes controlling communication technologies, managing networks, and regulating their operation.

The inevitable link between information and communication technologies and vital state facilities, people's lives, and governance has led major powers to establish specialized armies to deal with this technology, thus giving rise to the concept of cyber warfare.

For the Islamic State, cyber warfare is part of the Jihad to spread Islam, open lands, protect the state's entity and interests, safeguard the interests of its citizens both domestically and abroad, and utilize this technology to facilitate military operations and expand the scope of Jihad in the Path of Allah ﷻ, to exalt His Word, spread truth, and guide humanity to the Deen of Islam.

## **Information and Communications Technology (ICT) Department**

Given the integration of information and communication technology (ICT) into all state institutions and departments, and its interconnectedness with them, and considering the vast scope of the ICT field, it is essential to treat it as a unified whole. Leaving it fragmented and disconnected will lead to significant vulnerabilities and openings for enemies to infiltrate the interests of the state and its institutions. This could weaken or paralyze state institutions, or disrupt the interests and daily lives of the citizens. Therefore, it is necessary to establish a specialized department dedicated to technical affairs: the Information and Communications Technology Department. This department must report directly to the Khilafah and be managed by a qualified director, overseen by a Mu'aawin (assistant to the Khaleefah). While the Mu'aawin's role is one of representation and general oversight, in terms of specific tasks, they can be assigned particular responsibilities, as the Prophet Muhammad ﷺ appointed Abu Bakr (ra) to lead the Hajj and Umar (ra) to oversee the collection of Zakat (Shariah charity), both of whom were his Mu'aawins. The department must also have liaison offices in other

government institutions and departments to coordinate operations, provide necessary technical support as quickly as possible, and ensure tasks are completed effectively.

The department must also have liaison offices in other government institutions and departments to organize work, provide the necessary technical support, and ensure tasks are completed efficiently. State institutions and departments require systems and software to facilitate their work, streamline processes, expedite completion, retrieve information, and generate daily, periodic, analytical, and statistical reports. The Khilafah, the center of government, necessitates computerized systems to manage its information: This includes the system for recording incoming and outgoing correspondence to and from the Khaleefah (Caliph), known as the Khaleefah's Diwan. This system facilitates access to incoming letters, the Khaleefah's replies, and outgoing letters and allows for tracking the implementation of these messages by the relevant Assistant of Execution (Mu'aawin ut-tanfeeD), whether the letters are directed to state institutions, the people, or foreign entities.

The state budget, its chapters and allocations, and the detailed breakdown of its revenues and

expenditures; the instructions, circulars, rulings, laws, and decisions issued by the Khaleefah or his Delegated Assistants (Mu'aawinoon ut-tafweeDh); schedules of visits, delegations, receptions, travel, and movement; decisions regarding the appointment or dismissal of wulaah (governors), army commanders, and brigade commanders; the appointment and investiture of Delegated Assistants and the follow-up on their reports and the Khaleefah's directives; the appointment of judges, department heads, and others; treaties; declarations of Jihad, war, and peace; complaints, proposals, judicial rulings, and other matters—all require information systems and computerized programs to manage and control all this information and data.

Information on wilayahs (provinces), 'imalahs (districts), towns, neighborhoods, governors (wulaah), rulers and administrators of towns or neighborhoods, inspectors, provincial complaints, and other related matters also requires computerized systems to facilitate their operation, monitoring, and data management. Information about judges of all types and jurisdictions, the role of the judiciary, courts, judicial councils, cases, contracts, agreements, judgments, litigants, witnesses, evidence, appeals, violations, enforcement of judgments, grievances, and the rulings issued therein, as well as other matters such as financial affairs like judges' salaries, court

expenses, and financial transactions, all require information and communication technology.

Similarly, the War Department, which oversees all affairs of the armed forces, including the army, equipment, weapons, supplies, and everything related to warfare and its preparation, relies on information and communication technology. Communication and information technology are fundamental components of the armed forces' infrastructure, including equipment, weapons, and warfare capabilities. Internal military communications, communications with other armies in different states, and communication between command and troop levels are all conducted via communication devices.

Weapons and equipment such as satellites, aircraft, ships, submarines, tanks, short-range and intercontinental missiles, deterrent systems, radars, and more are all now subject to information technology, and electronics have become an integral part of these weapons and equipment. Similarly, vital infrastructure in countries has become fundamentally dependent on information and communication technologies, such as power plants, nuclear power stations, water treatment plants, telecommunications facilities, and other critical infrastructure. This makes cyber warfare an action of Jihad and a function of the military department.

Furthermore, the daily use of electronic devices by people to manage their daily lives—including communication, business, education, finances, property, and personal affairs—has made protecting people’s privacy, interests, and information from tampering due to the inherent limitations of technology a crucial responsibility of the internal security department.

**This extensive and interconnected nature of the system necessitates a specialized department to oversee, regulate, and manage this sensitive area, thereby mitigating harm and fulfilling the Khaleefah’s obligation of protection. For this reason, the Department of Communications and Information Technology would be a vital department directly under the Khilafah’s administration. Hence, the Department of Communications and Information Technology would be inevitably linked to the Khaleefah’s Deen, given its direct impact on the functioning of the state and its relations... It was responsible for setting, implementing, and organizing the state’s policy in this broad sector, with its close connection to the other departments in the state, especially the War Department, the Department of Industry, the Department of Internal Security, and the Department of Foreign Affairs.**

## **An Introduction to the Key Components of Information and Communication Technology (ICT): Chips, Devices, and Electronic Equipment**

Information and communication technology (ICT) consists of two main parts: the first is the hardware, which forms the foundation of this technology, and the second is the software, which is responsible for operating the hardware and is built upon it. Hardware and equipment are built from electronic circuits, the foundation of which is the electronic chip. Electronic chips, or integrated circuits, are geometrically integrated structures of thousands or millions of electrical components that allow the flow, blocking, or storage of electrical current. These components include transistors, resistors, diodes, and capacitors, manufactured from semiconductors, silicon from sand or quartzite, and other materials such as conductors like copper, aluminum, and gold, insulators like plastic and glass, or rare materials like tungsten, tantalum, cobalt, gallium, and others. They are assembled and bonded together on a small board, which may consist of multiple layers, ultimately forming the electronic

chip. These chips are manufactured using lithography or photolithography technology. These chips come in various sizes, evolving over time from small to medium, large, very large, and extremely large, containing billions of transistors on a single chip.

The manufacturing process is complex, which has limited its development to a select group of countries, including the United States, Japan, South Korea, Taiwan, China, and some European nations.

Since these electronic chips form the cornerstone of this technology, the Khilafah will establish the necessary factories for their production and regulation. It will organize and control their manufacture based on the principles of jihad and the protection of the nation's interests, both domestically and internationally. This will ensure the state's sovereignty and independence, free from dependence on or influence by other nations.

The state will manufacture its own electronic chips and continuously develop them to guarantee its technological superiority. In doing so, it will be self-sufficient, possessing its own technology, which will support its military and civilian industries, strengthen its foundations, deter its enemies, and protect the state and its citizens. The state must not

rely on electronic chips produced by other countries, as this would give those countries control and influence over its vital infrastructure, affecting its decisions regarding war and peace, making it beholden to them, and thus granting the manufacturing countries dominance and influence over the state, controlling it wholly or partially.

Therefore, the Khilafah must undertake the manufacturing and development of electronic chips, electronic devices and equipment such as servers, computers, mobile devices, and network and communication equipment, as well as developing their operating systems, programming languages, and all necessary tools and equipment. This includes establishing factories for photolithography and electronic devices, developing programming languages, and ensuring their integration with military equipment and weapons, as well as civilian devices, equipment, and tools.

## **Operating Systems, Software, and Applications**

Operating systems are the software that runs hardware, communicates with its various components, manages them, and acts as an intermediary between the hardware and the user, or between the hardware and different software and applications. Operating systems provide the foundation that manages the operation of various types of user software, enabling the user to achieve their goals and objectives from the electronic devices they own or manage. Without operating systems or software of any kind, electronic equipment and devices become inert objects with limited functionality.

All electronic devices require operating systems and software to manage them. These systems and software vary depending on the type of device, its functions, and its intended use.

The most common operating systems are those that run on computers and smart devices such as phones and tablets. The Microsoft Windows operating system controls 98% of computers worldwide, followed by the open-source Linux operating system, Android on smart devices, and macOS, which runs on Apple devices and iPhones.

Since operating systems are the foundation and backbone of software, they are the user's gateway to controlling electronic equipment and devices. The state must build and develop its own operating systems, software, and applications to properly operate the electronic chips and equipment manufactured within its borders. It must also establish and build all the necessary infrastructure to achieve this.

Similarly, the state must develop its own information systems and data management, storage, retrieval, and analysis programs for its various agencies and departments. This is essential to ensure the safety and security of information, to protect against the control, influence, and dominance of other nations, and to prevent any misuse of information against the state.

### **Communication Technology**

This refers to the use of modern technology, including devices, equipment, and software, to communicate with others, whether via landline or mobile phones, or visual or audio media. Throughout history, humankind has developed methods of communication, from writing, drawing, and engraving to the use of television, radio, computers, and smart devices, enabling interactive communication between people across continents.

Thanks to the advancement of communication technology and the use of satellites in space and on Earth, communication across continents has become easy, accessible, and available to everyone at very high speeds, as if the communicators were in the same place, separated by only a few meters or less.

In the military sphere, radio and satellite communications have become the primary means of communication between the army's various departments and units.

This technology has been used to manage civil and military communications, playing a leading role in facilitating communication between people, both within and outside countries, for social, commercial, educational, political, military, and other purposes.

Furthermore, whoever controls communications also controls the media, which naturally influences the state. Controlling the dissemination of news of victory and defeat, negotiations and debates, troop movements and deployments, military maneuvers, the development of military industries, and other sensitive and important news—all of which must be approved before broadcast by the media department, to which the Khaleefah granted these powers, to decide what is broadcast and what is withheld—is only possible through control of communications.

Similarly, the Dawah to Islam through electronic means, such as television, radio and social media, and its presentation to non-Muslims in a powerful and persuasive manner is essential. This approach aims to stimulate their thinking, win their hearts, and encourage them to embrace Islam, understand its tenets, and ultimately convert.

For all of this, the state must own, manufacture, and develop its own communication technologies and systems. It must not be dependent on other countries that manufacture communication equipment and systems, thus controlling its own communications and media. It must be able to disseminate what it deems necessary and suppress what it chooses, thereby preventing the state from becoming a hostage to conspiracies, interference, and control by other nations.

### **Networks and the Internet**

Networks are systems for connecting electronic devices, equipment, and tools using communication technologies to control or exchange information, resources, and data. Examples include computers, smartphones, printers, cameras, industrial equipment, household appliances, electronic sensors, and more.

Networks are classified into several types based on their geographical coverage and usage. If the connected devices and equipment are personal, this is the smallest type of network and is called a personal network (PN). If it is larger, such as a group of devices within a company building, institution, government department, or residential building, it is called a local area network (LAN). If it is even larger, connecting a group of local and personal networks, it becomes a wide area network (WAN). If it is even larger, connecting several WANs, it is called a regional network (RTN). The largest of all is the network, which connects different types of networks to form the global network, the Internet. There are other classifications of networks that branch out and expand according to the nature and reasons for their use.

Networks come in various forms depending on their structure and how they exchange information and data, such as star, circular, linear, or grid networks, among others.

Network organization, connectivity mechanisms and methods, and protocols are all crucial for protecting data exchange and safeguarding it from tampering, theft, and sabotage. Therefore, it is essential to regulate these networks and establish national policies and laws for

network management, especially regional and global networks like the internet.

Controlling the exchange of data of all types—whether personal data belonging to individuals, data belonging to institutions and companies, data pertaining to government institutions or departments, internal or external media materials, or other data and information—and protecting the exchange mechanism, that is, information security, is a critical and sensitive matter for any nation.

### **Electronic Warfare**

Electronic warfare is the use of the electromagnetic spectrum to prevent its use by enemies and to ensure its efficient use by the state. It employs electronic methods and equipment to exploit the enemy's effective electromagnetic waves emitted from their various equipment, and to interfere with them to prevent or reduce their use. Simultaneously, it aims to protect the State's own effective electromagnetic waves emitted from the State's various equipment from enemy exploitation or interference.

Effective waves are critical signals containing technical information. Analysis of these signals can reveal information about the characteristics of weapons, systems, and devices. Furthermore, it can uncover

secrets and sensitive information, or even allow for the disruption of vital state facilities and systems.

Vital facilities such as power generation and distribution stations, water and communications infrastructure, and media outlets (television and radio) are the lifeblood of the state. Jamming or controlling these facilities is tantamount to the de facto collapse of the state. Therefore, the Electronic Warfare Department of the War Department, in cooperation with the Communications and Information Technology Liaison Office focuses on these matters, as they facilitate the military's mission. The administration's work is divided into five sections:

- Protecting the state and its facilities from warring disbelievers.
- Infiltrating the systems of disbelieving states.
- Gathering their information, including but not limited to: plans, locations, objectives, technology, and all information necessary to defeat disbelieving states.
- Planting virus programs to control and infiltrate the vital infrastructure of disbelieving states.
- Attacking and disrupting non-Muslims electronically and facilitating the Muslim armies' control over them.

## **Elements of Electronic Warfare**

**Electronic Surveillance:** Electronic surveillance involves eavesdropping on and monitoring all electromagnetic waves emitted by hostile entities and nations, analyzing them, and utilizing this information to determine the enemy's capabilities, infer their intentions, and track their movements.

**Electronic Jamming:** Electronic jamming targets the detection, warning, reconnaissance, guidance, and communication systems of hostile entities and nations, directly impacting these systems. This hinders the enemy's efforts, disrupts their plans, weakens their hostile actions, or even stops them altogether.

**Electronic Protection:** Protection is a reciprocal process aimed at preventing hostile entities and nations from conducting electronic surveillance and jamming against us. It ensures the safe use of various systems, equipment, and devices, and denies the enemy the opportunity to exploit our electromagnetic waves, or to jam and affect our combat capabilities, offensive or defensive systems, or various weapons systems. The success of these three operations achieves the goal of electronic warfare, which is to control the domain of

electromagnetic fields, because most electronic warfare procedures and operations use this field, or other different fields, whether they are emissions through the air, which are electromagnetic waves, or transmission lines and cables, which are electrical waves, or through water, which are sound waves, or through optical fibers, which are light pulses.

### **Electronic Warfare Activities**

Before discussing electronic warfare activities, it is essential to understand the electromagnetic spectrum to grasp its nature. The electromagnetic spectrum encompasses the entire range of electromagnetic radiation at all frequencies. It consists of various waves, including, but not limited to the “wireless” such as radio waves, microwaves, terahertz waves, infrared waves, and others.

These waves are used in wireless transmission, such as guiding drones, ships and submarines, missiles, spacecraft, and satellites, as well as in communications, radar, radio, television, and other applications.

The wavelengths of radio waves used for these purposes vary. Radio waves have the longest wavelengths, while radar, television, and spacecraft waves have the shortest.

The ability of radio waves to penetrate the atmosphere increases with their frequency. Therefore, short high-frequency waves are used to penetrate outer space, such as television and radar waves. Very short, high-frequency radio waves can be used to communicate with satellites and spacecraft. And as it came in the words of Allah ﷻ Who said,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ﴾

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah ﷻ and your enemy and others besides them whom you do not know but whom Allah ﷻ knows. And whatever you spend in the cause of Allah ﷻ will be fully repaid to you, and you will not be wronged.” [TMQ Surah Al-Anfal 60]. And from the category of (ما لا يتم الواجب إلا به فهو واجب) “that without which an obligation cannot be fulfilled is itself obligatory,” the War Department will manage electronic warfare and allocate an army for this purpose, which can be called the Electronic Army. This army works with the Communications and Information Technology Department, which coordinates and works with the rest of the departments in the state, to preserve the security and independence of the state, and to facilitate the spread of the Dawah to the world through Dawah and Jihad.

## **Information and Communications Technology Policy**

The Information and Communications Technology Department is responsible for formulating the general policy for communications and information technology, developing strategic plans, and action plans, for the department, and implementing and monitoring these plans across the country, in coordination with other relevant departments.

The department is also responsible for developing strategic plans to establish and develop the electronics industry and to develop and expand the software sector at all levels, for both the private sector and the government, including its institutions, departments, and agencies.

Furthermore, the department is tasked with digitizing the operations of the government across its various institutions, departments, and agencies to facilitate faster and more efficient public services and provide rapid communication services that enable convenient and high-quality access to information. The department will also work to provide the necessary technology to all sectors and promote its use in ways that serve the best interests of the country.

## **Information and Communications Technology Policy Principles**

The principles outlined in this book for information and communications technology policy in the Caliphate are the foundation for establishing an information and communications technology management system in the future Islamic Khilafah, by the Permission of Allah ﷻ.

The information and communications technology policy of the Khilafah is based on general principles derived from Islamic legal sources (Shari' evidence). From these principles stem a set of specific provisions that regulate activities related to information and communications technology within the Khilafah. These principles include:

### **First Principle – Information Technology Industry why is this in**

“The information and communications technology industry must be based on and an integral part of military policy. The Information and Communications Technology Department and the Industry Department are responsible for manufacturing electronics and software, including programming languages, operating systems, systems, applications, chips, devices,

equipment, and everything necessary for the state's self-sufficiency in information and communications technology tools.”

Allah ﷻ said,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know but whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.” [TMQ Surah Al-Anfal: 60].

In this noble verse, Allah ﷻ clarifies that the Islamic state must prepare all the power it can muster to achieve two objectives: deterring and intimidating the overt enemy, and deterring and intimidating the covert enemy.

Although the wording of the verse, mentioning (ما) “whatever” is general, encompassing all forms of power, it specifies the power required by Shariah Law as that which is capable of intimidation of enemies, not merely any kind of power.

Information technology has become the lifeblood and foundation of true power in our time. Without it, aircraft, missiles, tanks, and warships become mere scrap metal, worthless, and may even become a danger to their possessors. A tiny, almost invisible device can control the launch and guidance of the largest and most lethal missiles, and a small piece of software that infiltrates a nation's systems can destroy its economic and military infrastructure, expose its most secrets, and demolish its internal defenses. Such technology and its branches fall under the description of power that is religiously required to possess and acquire. This is required in two aspects: the offensive aspect, through which the enemy is deterred, and the defensive aspect, through which the state protects itself from enemy attacks and safeguards its institutions and structure from infiltration by all means.

As for the state's self-sufficiency and independence from other countries' industries in the information and communications technology sector, this is because this sector and its tools are linked to the state's power and its vital sectors. Reliance on other countries' industries gives them influence and leverage over the state's power and makes it dependent on relations with those countries. Allah ﷻ says,

﴿وَلَنْ نَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

“And never will Allah grant the disbelievers a way of authority over the believers.” [TMQ Surah An-Nisa: 141]. This is a statement that carries the force of a firm prohibition against disbelievers having any power or influence over Muslims, and this includes matters related to vital industries.

### **Second Principle – Technology and its Subjection to Islamic Rulings**

“Everything related to information and communication technology, including programs, applications, tools, equipment, services, and their use in terms of content, must be subject to Islamic law, and anything that contradicts Shariah rulings must be excluded.” Why?

Information and communication technology, although it is a science that is not specific to any one nation, this is related to its being a tool or means of implementation. As for the content that may result from the use of this technology, it is closely related to culture and is part of it, except for what is related to pure sciences. Therefore, what applies to the distinction between pure sciences that are not specific to any one nation and the specific culture

that should only be taken from Islam applies to the emerging content and the ways of use. Al-Diya' al-Maqdisi narrated in Al-Ahadith al-Mukhtarah on the authority of Khalid bin 'Urfata, who said, ""I was sitting with Umar, may Allah have mercy on him, when a man from Abd al-Qays, whose residence was in As-Sousse (السُّوس), was brought to him. Umar said to him: Are you so-and-so, son of so-and-so, the Abdi? He said, "Yes." He said, "And you are the one who stayed in As-Sousse?" He said, "Yes." So, Umar struck him with a cane he had with him, and he said, "What is wrong with me, O Commander of the Believers?" Umar said, "Sit down." So, he sat down, and he recited to him,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا  
عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا  
إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿

"In the name of Allah, the Most Gracious, the Most Merciful. Alif, Lam, Ra. These are verses of the clear Book. Indeed, We have sent it down as an Arabic Qur'an so that you may understand. We relate to you the best of stories through what We have revealed to you." [TMQ Surah Surah Yusuf 1-3]. So he recited it to him three times and struck him three times. The man said to him, "What is wrong with me, O Commander

of the Believers?” He said: “Are you the one who copied the Book of Daniyal?” He said, “Command me with your order and I will follow it. He said, “Go and erase it with boiling water and white wool, then do not read it, nor teach it to anyone. If I hear that you have read it or that you have read it to anyone, I will punish you severely.” Then Umar (ra) said to him, “Sit down.” So he sat down in front of him. Umar (ra) said, I went and copied a book from the People of the Book, then I brought it in a leather pouch. The Messenger of Allah ﷺ said, «مَا هَذَا فِي يَدِكَ يَا عُمَرُ؟» **“What is this in your hand, O Umar?”** Umar (ra) said, “I said: O Messenger of Allah, I have copied a book so that we may increase our knowledge with it.” So the Messenger of Allah ﷺ became angry until his cheeks turned red. Then the Azhan call to Salah was made, and the Ansar said, “Your Prophet ﷺ has been angered. To arms! To arms!” So they came until they surrounded the minbar (pulpit) of the Messenger of Allah ﷺ. He ﷺ said, «يَا أَيُّهَا النَّاسُ إِنِّي أُوتِيتُ جَوَامِعَ الْكَلِمِ وَخَوَاتِيمَهُ، وَاخْتَصَرَ لِي، اخْتِصَارًا، وَلَقَدْ أَتَيْتُكُمْ بِهَا بَيِّنًا نَقِيًّا، فَلَا تَتَهَوَّكُوا، وَلَا يَغُرَّنْكُمْ الْمُتَهَوِّكُونَ» **“O people, I have been given concise and comprehensive speech. And it was made concise for me, and I have brought it to you clear and pure, so do not be misled, and do not let the misled deceive you.”** Umar said, “So I stood up and said, “I am content

with Allah as my Lord, with Islam as my Deen, and with you as my Messenger.” Then the Messenger of Allah ﷺ descended.” Therefore, any applications, software, equipment, or tools developed or used by the state or its citizens must have content that conforms to the Shariah rulings of Islam, and the use of any type of information technology with content that contradicts the Shariah rulings of Islam is strictly prohibited.

### **The Third Principle – Working in Cybersecurity**

“Working in the field of cybersecurity in all its forms is considered part of the Shariah of guarding the frontiers (ar-Ribat) in the Path of Allah and is subject to its Shariah rulings.”

Those who dedicate themselves to this noble work are subject to the Shariah rulings of guarding the frontiers (ar-Ribat) in the Path of Allah ﷻ, because everyone who is stationed at one of the frontiers of Islam to uphold the Deen and repel the evil of the disbelievers from the Muslims is considered to be in a state of guarding the frontiers. It is stated in “The Islamic Personality Volume Two”: “And residing in any place where an enemy attack is expected is considered guarding the frontiers.”

Those who are responsible for protecting information security in the Islamic state, building systems to prevent infiltration, and repelling enemy attacks, whether on military or civilian sites, are considered to be in a state of guarding the frontiers, and they will have their reward and virtue, by the Permission of Allah ﷻ.

The virtue of guarding the frontiers in the Path of Allah ﷻ is immense, and the work of those who guard the frontiers is a noble deed for which they deserved what was narrated by Bukhari and Muslim in their Sahih from the hadith of Sahl ibn Sa'd (ra). The Prophet ﷺ said, «رَبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا» **“A day spent guarding the frontier in the cause of Allah is better than this world and all that it contains.”** Muslim also narrated in his Sahih, on the authority of Salman (ra), that the Prophet ﷺ said, «رَبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَفْعَلُهُ، وَأَجْرِي عَلَيْهِ رِزْقُهُ وَأَمِنَ الْقَتْلَ» **“A day and a night spent guarding the frontier is better than fasting and praying for a month. If he dies, his good deeds will continue to be recorded for him, his sustenance will continue to be provided for him, and he will be safe from the trials of the grave.”**

The Information Technology Department in any government agency is responsible for implementing

and maintaining security controls, conducting ongoing risk assessments, and adhering to the security standards and regulations adopted by the Information and Communications Technology Department.

### **The Fourth Principle – Information Technology and Enemy Monitoring**

“Employing information technology to monitor the enemy, penetrate their systems and infrastructure, uncover their plans, and weaken their forces, and employing information technology, including artificial intelligence, to monitor and expose hypocrites, agents, and spies, is a religious (Shari’) obligation.”

As for the first aspect, it is part of the acts of Jihad and fighting in the path of Allah and falls under the general Shariah texts that command fighting the disbelievers and repelling their plots. The Prophet ﷺ used to send out scouts and gather intelligence on the disbelievers. Muslim narrated on the authority of Yazid ibn Sharik, who said: We were with Hudhayfah when a man said, “If I had met the Messenger of Allah ﷺ, I would have fought alongside him and done my utmost.” Hudhayfah said, “You would have done that?!” We saw ourselves with the Messenger of Allah ﷺ on the

night of the Battle of the Trench, and a strong wind and cold seized us. The Messenger of Allah ﷺ said, «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِيَ يَوْمَ الْقِيَامَةِ؟» **“Is there no man who will bring me news of the people, may Allah make him my companion on the Day of Resurrection?”** We remained silent, and none of us answered him. Then he ﷺ said, «أَلَا رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِيَ يَوْمَ الْقِيَامَةِ؟» **“Is there no man who will bring us news of the people, may Allah make him my companion on the Day of Resurrection?”** We remained silent, and none of us answered him. Then he ﷺ said, «أَلَا رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ جَعَلَهُ اللَّهُ مَعِيَ يَوْمَ الْقِيَامَةِ؟» **“Is there no man who will bring us news of the people, may Allah make him my companion on the Day of Resurrection?”** We remained silent, and none of us answered him. He ﷺ said, «فُتْمٌ يَا حُدَيْفَةُ، فَأْتِنَا بِخَبَرِ الْقَوْمِ» **“Get up, O Hudhayfah, and bring us news of the people.”** Since he ﷺ called me by name, I had no choice but to get up. He ﷺ said, «ادْهَبْ فَأْتِنِي بِخَبَرِ الْقَوْمِ، وَلَا تَدْعُرْهُمْ عَلَيَّ» **“Go and bring me news of the people, but do not alarm them about me.”** When I turned away from him, I felt as if I were walking easily in a secured bathhouse until I reached them. I saw Abu Sufyan burning his back with fire, so I placed an arrow in the center of the bow. I wanted to throw a stone at him, but then I remembered the words of the Messenger of Allah ﷺ, «وَلَا تَدْعُرْهُمْ عَلَيَّ» **“Do not alarm**

**them about me.”** If I had thrown a stone, I would have hit him. So, I returned, walking stealthily, like a dove. When I came to him and told him about the people, and after I had finished, I felt relieved. The Messenger of Allah ﷺ then dressed me in the extra cloak he used to wear for Salah. I remained asleep until morning. When morning came, he said, « **فَمَ يَا** » «**تَوَمَّانُ**» “**Get up, O sleepy one.**” The Prophet ﷺ promised that whoever brings him news of the disbelievers will be his companion in Paradise. An act whose reward is to be a Companion (ra) of the Prophet ﷺ in Paradise is a great deed.

Bringing news of the disbelievers encompasses every means by which one can learn their private affairs and secrets, and what they are planning of evil and harm against the Muslims, whether through direct surveillance or by hacking into their systems and data.

Allah ﷻ said, ﴿ **وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ** ﴾ “**And lie in wait for them at every place of ambush**” [TMQ Surah At-Tawbah:5]. In At-Tahrir wa At-Tanwir, it states, (وَالْقُعُودُ مَجَازٌ فِي الثَّبَاتِ فِي الْمَكَانِ، وَالْمَلَازِمَةُ لَهُ؛ لِأَنَّ الْقُعُودَ ثُبُوتٌ شَدِيدٌ وَطَوِيلٌ. فَمَعْنَى الْقُعُودِ فِي الْآيَةِ الْمُرَابِطَةُ فِي مَظَانٍ تَطْرُقُ الْعَدُوَّ الْمُشْرِكِينَ إِلَى بِلَادِ الْإِسْلَامِ، وَفِي مَظَانٍ وَجُودِ جَيْشِ الْعَدُوِّ وَعَدْيِهِ. وَالْمَرْصَدُ مَكَانُ الرَّصْدِ. وَالرَّصْدُ: الْمُرَاقَبَةُ وَتَتَّبَعُ النَّظْرَ. وَ"كُلَّ" )

“The word ‘sitting’ is a metaphor (مَجَازٌ majaaaz) for remaining steadfast in a place and adhering to it, because sitting implies a firm and prolonged state of being. Therefore, the meaning of ‘sitting’ in the verse is to be stationed at the places where the enemy, the polytheists, are likely to approach the lands of Islam, and at the places where the enemy army and its equipment are likely to be found. A place of ambush is a place of observation. Observation is the act of watching and observing. The word ‘every’ is used in...” The use of information technology for monitoring, tracking, and observing enemy movements is general, as evidenced by the verse, ﴿كُلُّ مَرَصِدٍ﴾ “Every place of ambush.” This evidences the use of information technology for monitoring, tracking, and observing all enemy movements.

As for the second aspect, the verse ﴿وَأَعِدُّوا﴾ “And prepare” [TMQ Surah Al-Anfal:60] classifies enemies into two categories: an apparent, known enemy, and a hidden enemy,

﴿وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾

“and others besides them whom you do not know, but Allah knows them.” [TMQ Surah Al-Anfal:60].

The mention of not knowing them, evidences the need to exert every effort to learn about them and understand their intentions. They are expected to lie dormant, when Muslims possess significant strength, and to act when they perceive weakness or negligence in the Muslims. The fact that they remain hidden does not preclude the ability to uncover and identify them. Allah ﷻ says,

﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ نُخْرِجَ اللَّهُ أَضْغَانَهُمْ ﴿٢٩﴾ وَلَوْ  
 دَشَاءَ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۗ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ  
 أَعْمَلَكُمْ ﴿٣٠﴾﴾

“Or do those in whose hearts is a disease think that Allah will not expose their malice? (29) And if We willed, We could show them to you, and you would recognize them. By their appearance. And you will surely recognize them by the tone of their speech. And Allah knows your deeds.” [TMQ Surah Muhammad: 29-30]. In this verse, Allah ﷻ clarifies the possibility of identifying and distinguishing hypocrites by their distinctive characteristics, and through their words and speech. The tone of speech refers to speech that is alluded to in a way that is not apparent, so that the intended recipient understands it without others understanding it, by using innuendo, allusion, or specific terms agreed upon between two people, as a

glossary of technical terms. The poet Al-Qattal al-Kilabi said, “And I have revealed to you so that you may understand... and I have spoken in a way that is not doubtful.” Allah ﷻ’s guidance to His Prophet ﷺ that he would recognize them by the tone of their speech evidence the importance of monitoring the actions of those who are suspicious, observing their movements, monitoring their communications, analyzing and deciphering them, in order to gain the ability to distinguish and identify them.

This monitoring of the disbelieving enemy and his allies is not considered the prohibited spying, nor is conveying their news considered the prohibited backbiting. Al-Bukhari narrated in his Sahih on the authority of Abu Ishaq, who said, I heard Zayd ibn Arqam say, “We went out with the Prophet ﷺ on a journey in which the people were afflicted with hardship. Abdullah ibn Ubay said to his companions, ‘Do not spend on those who are with the Messenger of Allah until they disperse from around him.’ He said, ‘If we return to Medina, the more honorable will surely expel the more despicable from it.’ So, I went to the Prophet ﷺ and informed him, and he sent to Abdullah ibn Ubay and asked him, and he swore an oath that he had not done so. They said, ‘Zayd lied to the Messenger of Allah ﷺ.’ This greatly distressed

me, until Allah ﷻ revealed His confirmation of my statement in the verse,

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾

“When the hypocrites come to you...” [TMQ Surah Al-Munafiqoon: 1].” The Prophet ﷺ then called them to ask forgiveness for them. They lowered their heads. The Prophet ﷺ did not rebuke him for relaying their words.

Likewise, what Ibn Abi Hatim narrated in his interpretation on the authority of Ka’b bin Malik, may Allah be pleased with him, who said: “When the Qur’an was revealed in which there was mention of the hypocrites and what the Messenger of Allah ﷺ said. Al-Julus said, ‘By Allah, if this man is truthful, then we are worse than donkeys.’ He said, Then, ‘Umayr bin Sa’d (ra) heard it and said, ‘By Allah, Julus, you are the dearest of people to me, the one who has the best influence in my eyes, or the one I would most hate to see anything happen to him that he dislikes. You have said something that, if I were to mention it, would disgrace you, and if I were to remain silent about it, it would destroy me. And one of these two options is worse for me than the other.’ So, he went to the Messenger of Allah ﷺ and told him what Julus had said. Julus swore by Allah ﷻ that

he had not said it, and that Umayr had lied about him. Then Allah revealed,

﴿مُخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ﴾

**“They swear by Allah that they did not say it, while they have indeed uttered a word of disbelief and disbelieved afterward.”** [TMQ Surah At-Tawbah: 74]. The Prophet ﷺ did not rebuke ‘Umayr (ra) for his actions. Instead, the Noble Quran was revealed confirming what he had reported.

Al-Bukhari and Muslim narrated on the authority of Abdullah bin Umar (ra) who said, “The Prophet ﷺ went with Ubayy bin Ka’b to the palm grove where Ibn Sayyad lived. When they entered the grove, the Prophet ﷺ began to hide behind the palm trunks, trying to overhear something from Ibn Sayyad before seeing him. Ibn Sayyad was lying on his bed in a blanket with a symbol on it. Ibn Sayyad’s mother saw the Prophet ﷺ hiding behind the palm trunks. She said to Ibn Sayyad, “O Saf (his name)”—which was his name. Ibn Sayyad became angry, so the Prophet ﷺ said, «لو تَرَكْتُهُ بَيْنَ» **“If she had left him alone, he would have revealed himself.”** The Prophet ﷺ deliberately hid to observe Ibn Sayyad secretly, to hear from him what would reveal his true nature and clarify his situation. This also applies to anyone suspected of

wrongdoing, whose loyalty could not be trusted, or who had connections with those at war. All of this must be done with judicial authorization and under his supervision.

### **Fifth Principle – Inventions and Specialized Devices**

“Every expert in information and communication technology, whether employed by the state or working independently, who develops an invention, program, or any other unprecedented work related to information security, military policy, heavy industry, or similar fields, must not publish it until it has been presented to the relevant state authority. This authority will either authorize the expert to use it or determine that the state has exclusive rights to it, in which case the state will provide fair compensation.”

The Shariah evidence for this is the saying of Allah ﷻ Who said,

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ  
وَإِلَىٰ أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ  
وَرَحْمَتُهُ لَآتَبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ۝﴾

**“When there comes to them a matter of security or fear, they spread it abroad. But if they had referred it to the Messenger or to those in authority among them, those who can derive correct knowledge from it would have known about it. And were it not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.”** [TMQ Surah An-Nisa’a: 83]. This is in the sense of prohibiting the dissemination of any matter with this characteristic. The Arabic word “matter (أمر)” is not limited to news only, but includes news and other matters. Anything related to the security of Muslims or their fears must not be disseminated or spread before it is referred to the relevant state authorities for examination and verification. Its effect, and then it permits him to publish or dispose of it according to the circumstances, or it decides to prohibit it and place it under the state’s jurisdiction.

Even though what he produced and achieved is his right and falls within his private property, its connection to the security of the community (الجماعة jamaa’ah), and the potential harm to the state if he is allowed to dispose of it, gives the state the right to take possession of it. This is supported by the well-known hadith narrated by Abu Sa’id al-Khudri (ra), who said, the Messenger of Allah ﷺ said, «لا ضَرَرَ ولا ضِرَارَ» **“There must be neither harming nor reciprocating harm.”**

However, that is conditional on paying its price, either by bargaining with him over the price until he is satisfied or by a fair appraisal. Al-Azraqi narrated in Akhbar Makkah on the authority of Ibn Jurayj, who said, “The Sacred Masjid (المسجد الحرام) did not have surrounding walls. Instead, houses surrounded it from every side, except that there were doors between the houses through which people entered from all sides. So, it became cramped for the people, so Umar ibn al-Khattab (ra) bought houses and demolished them, and he demolished the houses of those who were close to the Sacred Masjid. Some of them refused to take the price and declined to sell, so the money was placed in the Kaaba’s treasury until they took it later. Then a low wall was built around it, and Umar (ra) said to them, **(إِنَّمَا نَزَلْتُمْ عَلَى الْكَعْبَةِ فَهَوَ)** **“You have descended upon the Kaaba, so this is its courtyard, and the Kaaba did not descend upon you.”** Then the people increased during the time of Uthman ibn Affan (ra) so he expanded the Masjid and bought from some people who sold, and others refused to sell, so the houses were demolished regardless of them, and they shouted at him, so he called them, and said, **(إِنَّمَا جَرَأَكُمْ عَلَيَّ حِلْمِي عَنكُمْ، فَقَدْ فَعَلَ بِكُمْ عُمَرُ هَذَا فَلَمْ يَصِحْ بِهِ أَحَدٌ فَأَخْتَدَيْتُ عَلَى مِثَالِهِ فَصَيَحْتُمْ بِي)** **“What emboldened you against me was my forbearance towards you, for Umar did this to you**

**and no one shouted at him, so I followed his example and you shouted at me.”** Then Uthman (ra) ordered them to be imprisoned until Abdullah bin Khalid bin Asid spoke to him about them, so he let them go.” This is Shariah evidence that it is permissible for the state to take what must be established by Shariah for the interest of the community from what is privately owned, at its price or its fair valuation.

### **Sixth Principle – Data Centers**

“All data centers, information servers, software, and operating systems must be located within the borders of the state and under its authority. No software may operate unless its servers are located within the borders of the state, under its authority, and subject to the necessary licenses.”

This is because the information that can be collected from people’s use of the internet, applications, and software encompasses all aspects of their lives and their details. This information can be used in a way that, with a high degree of probability, harms the state, its institutions, and the lives of its citizens if it falls into the hands of enemies.

Information security is part of the security of the state and its citizens, and maintaining it is a duty of the state and one of its responsibilities. In a hadith

narrated by Ibn Umar (ra), he heard the Messenger of Allah ﷺ say, «كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ؛ فَإِذَا رَاعٍ وَهُوَ»  
«Each of you is a guardian and each of you will be asked about his charge. The ruler is a guardian and he will be asked about his charge.»  
(Narrated by Al-Bukhari and Muslim).

### **Seventh Principle – Radio Waves**

“All types of radio waves fall under the public domain and are subject to its regulations. The Information and Communications Technology Department is responsible for their regulation.”

Radio waves fall under the category of matters whose nature prevents individual ownership. They are considered public property, like roads, rivers, seas, and other resources that cannot be exclusively owned by a single individual. Therefore, the Information and Communications Technology Department is responsible for advance planning and proper coordination to prevent interference, optimize the use of available radio wave resources, and regulate the use of these waves in a way that enables every citizen to benefit from them. Their use, disposal, and the permissibility of transferring them for consideration are governed by the same Shariah rulings as other public property.

## **Eighth Principle – Protected Reservation of State-Owned Frequencies**

“The state reserves specific frequency bands for its own use and prohibits their use for any purpose other than that for which they were reserved.”

The evidence for this is the hadith of Sa`b ibn Jathama (ra), «لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ» **“There is no protected reserve except for Allah ﷻ and His Messenger ﷺ.”** This hadith clarifies that what is permissible to protect is that which belongs to Allah ﷻ and His Messenger ﷺ, and this applies to what benefits the general community (الجماعة jamaa’ah) and its interests. The state needs to fulfill the general interests of Muslims by allocating specific frequencies for its operations and communications. It also needs to allocate specific frequencies for the general communications and uses of Muslims. This necessitates allocating a specific, fixed frequency band or frequency so that no individual or entity monopolizes it.

However, it is permissible to leave some bands open for unrestricted and temporary use, acting as a public thoroughfare, so that everyone can use them without any individual or entity having exclusive, permanent rights to them. This is the case with

walkie-talkies used in large markets among employees and in open spaces.

### **Ninth Principle – Infrastructure and its Use**

“The state must establish the necessary infrastructure, such as internet and telecommunications lines, as public property, and must regulate their use, development, and modernization.”

Anything that requires permanent control over a portion of public property and is considered a public benefit shall be managed by the state and shall be considered public property, subject to its regulations. Internet and telecommunications lines necessitate reserving a portion of public property, whether through poles erected in roads or through tunnels excavated in roads. This makes them public property in addition to being a public benefit. Therefore, the state must establish them as public property and finance their maintenance from funds of the public property.

### **Tenth Principle – State Airspace and Outer Space Is Subject to its Authority**

“The use of state airspace and outer space for the passage or placement of satellites is prohibited except with its permission, and the content of these satellites,

whether transmission or reception, must be subject to the authority and authorization of the state.”

State airspace and outer space is subordinate to the land and is governed by its laws. The authority of the Islamic state encompasses the land, airspace and outer space of the Abode of Islam (دار الإسلام Dar ul-Islam). This airspace is governed like a road in that it is public property. The state regulates its use just as it regulates the use of roads and passages used by the public, without granting any individual permanent exclusive rights to any part of it, nor allowing it to be used for any purpose other than that for which it is intended.

Crossing the borders of the Khilafah requires the state’s permission and authorization. The state does not permit satellites to pass through its airspace and outer space except to the extent that it serves the interests of the Islamic state. This is because these satellites are used for monitoring, transmitting, and receiving information, and have various purposes, which may pose a threat to the state’s security and safety, what is monitored, transmitted, and received must be subject to the authorization and direct oversight of the relevant state authorities. As for satellites that occupy a fixed position in the outer space of the Islamic state, known as geostationary

satellites, those orbiting in geosynchronous orbit, this type of satellite must be public property owned and operated by the state. No other entity may be permitted to own or manage them.

If the orbits lie outside the jurisdiction of the state, the state may, if necessary, conclude bilateral agreements with the relevant state, in accordance with Shariah Law, to regulate the use of the orbits without compromising the interests of the state and in accordance with the Shariah rulings pertaining to public property.

### **Eleventh Principle – The Internet and Communication with the World**

“The Department of Information and Communication Technology is responsible for connecting the internet and communications to the world through channels it establishes and equips; and it prohibits any means of communication outside of the channels designated by the state for this purpose.”

Connecting with the world outside the borders of the state requires a specific mechanism for establishing and regulating communications with other countries. The Department of Information and Communication Technology is responsible for

arranging a specific mechanism and creating electronic portals that ensure secure communication for citizens with other countries to conduct their legitimate business. These electronic portals filter and monitor content to maintain the purity and security of society.

Open communication channels constitute a vulnerability that the enemy can exploit, posing a threat to the security of the state and society. Through these channels, the enemy can promote its deviant and perverse ideas, mobilize its agents, those with malicious intentions, and its hypocritical and subservient followers. Preventing this and preserving the purity of society, its Aqeedah, and its very existence is a Shariah obligation upon the state.

### **Twelfth Principle – Citizens’ Data and Privacy**

“All programs and applications are prohibited from accessing people's private data except with the permission of its owners and only to the extent permitted by that permission. The use of this data is prohibited except within the limits of this specific permission and with the authorization and oversight of the relevant state authorities. Notwithstanding any

permission, access to anything that reveals private matters is strictly prohibited.”

The problem of privacy breaches is one of the most significant problems with applications and software in the modern era. Many applications and programs spy on the details of people's lives and practices, accessing the cameras and microphones of their phones and devices. Everything related to them is monitored and used for various purposes. These companies exploit the device owner's permission to access the camera and microphone when downloading their programs and applications, considering it a general permission that allows them to use the device to monitor everything or some of what is emitted, according to their needs and objectives. All of this is not permissible. Rather, permission to access the microphone and camera is a special permission within the limits of what enables the owner of the device to use the program or application, such as making an audio or video call. Anything beyond that is considered forbidden spying. On the authority of Abu Barzah Al-Aslami, may Allah be pleased with him, he said: The Messenger of Allah ﷺ said, **«يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ، وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ: لَا تَغْتَابُوا الْمُسْلِمِينَ، وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ، فَإِنَّهُ مِنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ، وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ»**

**you who have believed with your tongues, but Iman has not entered your hearts: Do not backbite about Muslims, and do not follow their faults, for whoever follows their faults, Allah ﷻ will follow his faults, and whoever Allah follows his faults, He will expose him in his house.”** (Narrated by Ahmad, Abu Dawud, At-Tirmidhi, and Ibn Hibban).

As for people’s private information and what they disclose about themselves, which constitutes their secrets and personal matters, it is not permissible to divulge it to others or to transmit it, whether for compensation or not. If it is for compensation, then it is unlawful gain.

It was narrated on the authority of Uthman (ra), Ibn Mas'ud (ra), and Ibn Abbas (ra) that the Messenger of Allah ﷺ said, «إِنَّمَا الْمَجَالِسُ بِالْأَمَانَةِ» “Meetings are based on trust.” (Sahih Al-Jami’). And Al-Bukhari narrated on the authority of Ibn Abbas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said, «مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كَلْفٌ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ، وَلَنْ يَفْعَلَ. وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، أَوْ يَفْرُونَ مِنْهُ؛ صَبَّ فِي أُذُنِهِ الْإِنْتُكَ يَوْمَ الْقِيَامَةِ» “Whoever claims to have seen a dream that he did not see will be tasked with tying two barley grains together, and he will never be able to do so.” And whoever listens to the talk of people who dislike him or are running away from him, molten lead will be

**poured into his ear on the Day of Resurrection.”** Al-Tirmidhi narrated on the authority of Jabir bin Abdullah (ra) on the authority of the Prophet ﷺ who said, «إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ انْتَفَتَ فِيهِ أَمَانَةٌ» “If a man relays a saying, whilst looking around through caution, it is a trust.” Allah ﷻ said,

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْسِنَتِكُمْ وَأَنْتُمْ

تَعْلَمُونَ ﴿٢٧﴾

**“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know the consequences.”** [TMQ Surah Al-Anfal 8:27]. Muslim narrated on the authority of Abu Hurairah (ra) that the Messenger of Allah ﷺ said, «مَنْ اَطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ اِذْنِهِمْ، فَقَدْ حَلَّ لَهُمْ اَنْ يَفْقُوْا عَيْنَهُ» “Whoever looks into the house of a people without their permission, it is permissible for them to gouge out his eye.” Al-Bukhari narrated a similar hadith. These Shariah texts and others demonstrate the prohibition of divulging people’s secrets, and the prohibition of accessing their private matters and what they do not want others to know. Therefore, the actions of these programs regarding the secrets they uncover are forbidden. The relevant state agencies work to ensure that these programs do not overstep their bounds, and the protection of their information

security is considered equivalent to the protection of their own persons.

Regarding matters related to the exposure of private parts and the violation of people's honor, protecting one's private parts, preventing their exposure, and preserving one's honor are obligatory in all circumstances. Mu'awiyah ibn Haydah (ra) said, I said, “O Messenger of Allah, what parts of our bodies should we cover and what parts should we leave uncovered?” He ﷺ said, «احْفَظْ عَوْرَتَكَ إِلَّا مِنْ رَوْجَتِكَ أَوْ مِمَّا مَلَكَتْ يَمِينُكَ» **“Protect your private parts except from your wife or from those whom your right hand possesses.”** (Narrated by Abu Dawud, At-Tirmidhi, and Ibn Majah). Abu Sa'id (ra) narrated that the Prophet ﷺ said, «إِنَّ مِنْ أَسْرَ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةَ يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا» **“Among the worst of people in the sight of Allah on the Day of Resurrection is the man who goes to his wife and she goes to him, then he divulges her secret.”** (Narrated by Muslim).

Regarding matters related to the exposure of private parts and the violation of people's honor, it is obligatory to protect private parts, prevent their exposure, and preserve honor in all circumstances. Allah ﷻ said,

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾﴾

“Indeed, those who love that immorality should be spread among the believers will have a painful punishment in this world and the Hereafter. And Allah knows, while you do not know.” [TMQ Surah An-Nur:19]. Therefore, anything that promotes, encourages, or assists in spreading immorality, or that weakens its condemnation or contributes to its presence in society, must be absolutely prohibited. On the authority of Abu Hurairah (ra), he said: I heard the Messenger of Allah ﷺ say, «كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ عَلَيْهِ، فَيَقُولُ: يَا فُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ وَكُنْتُ سَتْرَهُ لِرَبِّهِ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ» “All of my Ummah will be forgiven except those who openly commit sins. And among the forms of open sinning is that a man commits a sin at night, then wakes up in the morning, and Allah has concealed it for him, and he says: ‘O so-and-so, I did such-and-such last night,’ while his Lord had concealed it for him during the night, and he wakes up revealing what Allah had concealed for him.”

### **Thirteenth Principle – State Data and its Confidentiality**

“All state databases are considered state secrets. Accessing, using, transferring, or copying this data is strictly prohibited for anyone other than those authorized and within the limits of their authorization. Any use or action outside the scope of what is authorized under specific instructions, as well as unauthorized access to or use of systems and programs, the dissemination or distribution of malicious software, or attempts at hacking, constitutes an act of treason and will be punished accordingly.”

Data and information that the state makes available to employees for their official use, as required for the performance of their duties. Regardless of its type and details, and regardless of the sensitivity and danger of this information, it is among the trusts that must be preserved according to what the employees have been entrusted with. Disclosing this information or disposing of it in a manner contrary to what is authorized is considered a breach of trust. Allah ﷻ said,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ

تَعْلَمُونَ ﴿٤٧﴾

**“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know the consequences.”** [TMQ Surah Al-Anfal: 27], and He ﷺ said,

﴿وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾

**“And those who are faithful to their trusts and their covenants.”** [TMQ Surah Al-Mu'minin: 8]. Transferring information may be considered an act of espionage, such as transferring it to the disbelievers. On the authority of Ali (ra), he said, the Messenger of Allah ﷺ sent me, Al-Zubayr, and Al-Miqdad, and said, «انْطَلِفُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ؛ فَإِنَّ بِهَا طَعِينَةً» «Go until you come to the garden of Khakh, for there is a woman there with a letter, so take it from her.” He said, ‘So we set off, our horses galloping, until we reached the garden. There we found the woman.’ We said to her, ‘Give me the letter.’ She said, ‘I have no letter.’ We said, ‘You must give me the letter, or we will strip you naked.’ He said, ‘So she took it out from her hair, and we brought it to the Messenger of Allah ﷺ.’ It was written from Hatib ibn Abi Balta'ah to some people in Mecca who were polytheists, informing them of some matter of the Messenger of Allah ﷺ. So, the Messenger of Allah ﷺ said, «يا خَاطِبُ، مَا هَذَا؟!» **“O Hatib, what is this?!”** He said, “O Messenger of

Allah, do not be hasty with me; I was a man attached to the Quraysh—he says, I was an ally, not one of them—and those of the Muhajireen with you had relatives who would protect their families and possessions. So, since I lacked such lineage among them, I wanted to gain their favor so they would protect my relatives. I did not do this out of apostasy from my religion, nor out of contentment with disbelief after Islam.” The Messenger of Allah ﷺ said, «أَمَا إِنَّهُ قَدْ صَدَقَكُمْ» “He has indeed told you the truth.” Umar said, “O Messenger of Allah, let me strike the neck of this hypocrite. He ﷺ said, «إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَيَّ مِنْ شَهِدٍ بَدْرًا، فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ؛ بَدْرًا، فَقَدْ غَفَرْتُ لَكُمْ» “He witnessed Badr, and what do you know? Perhaps Allah looked upon those who witnessed Badr and said, ‘Do as you please, for I have forgiven you.’” Then Allah ﷻ revealed the chapter,

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوْكُمْ اَوْلِيَاۗءَ تَلْقَوْنَ اِلَيْهِمْ بِالْمُودَةِ وَقَدْ كَفَرُوْا بِمَا جَاءَكُمْ مِنَ الْحَقِّ مُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُوْمِنُوْا بِاللّٰهِ رَبِّكُمْ اِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا فِىْ سَبِيْلِىْ وَاَبِيْعَاۗءَ مَرْضَاتِىْ فَيَسْرُوْنَ اِلَيْهِمْ بِالْمُودَةِ وَاَنَا اَعْلَمُ بِمَا اَخْفَيْتُمْ وَمَا اَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاۗءَ السَّبِيْلِ ﴿٦١﴾

“O you who have believed, do not take My enemies and your enemies as allies, extending to them

**affection while they have disbelieved in what has come to you of the truth, expelling the Messenger and yourselves for believing in Allah, your Lord, if you have come out striving in My cause and seeking My pleasure, secretly extending to them affection while I am most knowing of what you do.” You concealed what you revealed. And whoever among you does this has certainly strayed from the right path.” [TMQ Surah Al-Mumtahanah: 1].**

For Allah ﷻ has deemed such an act as showing affection to the disbelievers and straying from the path of Allah.

This does not mean that conveying this information to Muslims is permissible. Instead, it is forbidden and constitutes a breach of trust.

Thabit narrated on the authority of Anas (ra) who said, “The Messenger of Allah ﷺ came upon me while I was playing with some boys. He greeted us and sent me on an errand. I was delayed in returning to my mother, and when I arrived, she asked, ‘What kept you?’” I said, “The Messenger of Allah ﷺ sent me on an errand.” She asked, “What was his errand?” I replied, “It is a secret.” She said, “Do not tell anyone the secret of the Messenger of Allah ﷺ.” Anas said, “O Thabit, By Allah, if I were to tell anyone, I would tell you.” (Narrated by Muslim).

## **Fourteenth Principle – Elections and Electronic Systems**

“The use of electronic programs, systems, applications, devices, and equipment is permissible in all election processes, except for the election of the Khaleefah, and this is in accordance with the procedures necessary to complete the election according to the adopted law and in a manner that fulfills its requirements.”

Using means and programs that facilitate people expressing their opinions during any election process, while ensuring the integrity and accuracy of the procedures, is permissible according to Islamic law. This is because it is a permissible means in principle, and Islamic law does not specify a particular method for obtaining people's opinions. Expressing an opinion can be done through any clear means. This is the general rule. However, with regard to choosing the Khaleefah before his appointment through the Bayah pledge of allegiance, it is imperative to completely avoid any means, method, or software that could open the door to doubt or suspicion regarding the Khilafah. The Khilafah is a sensitive position upon which the state's structure depends, and ensuring the presence of voters at the ballot boxes is obligatory. Ibn Shabah narrated in his History of Al-

Madinah, on the authority of Abdullah ibn Umar (ra), that Umar (ra) said, **وَإِذَا مِتُّ فَتَرَبَّصُوا ثَلَاثَةَ أَيَّامٍ، وَلْيُصَلِّ بِالنَّاسِ، وَصُهَيْبُ، وَلَا يَأْتِيَنَّ الْيَوْمَ الرَّابِعُ إِلَّا وَعَلَيْكُمْ أَمِيرٌ مِنْكُمْ، وَيَحْضُرُ عَبْدُ اللَّهِ بْنُ عُمَرَ مُشِيرًا، وَلَا شَيْءَ لَهُ فِي الْأَمْرِ، وَطَلْحَةُ شَرِيكُكُمْ فِي الْأَمْرِ، فَإِنْ قَدِمَ فِي الْأَيَّامِ الثَّلَاثَةِ فَأَحْضِرُوهُ أَمْرَكُمْ، وَإِنْ مَضَتْ الْأَيَّامُ الثَّلَاثَةُ قَبْلَ قُدُومِهِ فَأَقْضُوا أَمْرَكُمْ، وَمَنْ لِي بِطَلْحَةَ؟" فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: أَنَا لَكَ بِهِ، وَلَا يُخَالِفُ إِلَّا شَاءَ اللَّهُ** "When I die, wait three days. Let Suhaib lead the people in prayer. The fourth day should not come unless you have a leader from among you. Abdullah ibn Umar should be present as an advisor, but he will have no say in the matter. Talhah will be your partner in the matter. If he comes within the three days, bring him your affair, and if the three days pass before his arrival, proceed with your business. And who will bring Talha to me?" Sa'd ibn Abi Waqqas replied, "I will bring him to you, and he will not refuse, Allah willing." Umar said, "I hope he will not refuse, Allah willing." Umar (ra) asked those who had pledged Bayah allegiance not to wait for their absent leader and did not order them to send for him, evidencing that this matter could only be undertaken by someone who was present himself. This is supported by what the Prophet ﷺ did on the night of the Second Pledge of Aqaba, where it is narrated that he ﷺ **«أَمَرَهُمْ إِلَّا يُوقِظُوا نَائِمًا وَلَا يَنْتَظِرُوا غَائِبًا»**, "commanded them not to awaken anyone who was sleeping nor to wait for anyone who was absent."

Thus, the people’s election of a Khaleefah from among the two candidates whom the National Assembly had limited to must be done in person at the ballot boxes, not remotely via technology. However, the pledge of allegiance to the Khaleefah after his election can, under certain circumstances, be done in writing or through technology, after verification. It is stated in the book “Al-Ajhiza (Institutions of the Khilafah State)” – Chapter on the Method of the Pledge, (وأما كيف تكون، فإنها تكون مصافحةً، بالأيدي، وقد تكون بالكتابة. فقد حدّث عبد الله بن دينار قال: شهدت ابن عمر، حيث اجتمع الناس على عبد الملك، قال: كتب أني أقر بالسمع والطاعة لعبد الله عبد الملك أمير المؤمنين على كتاب الله وسنة رسوله ما استطعت. ويصح أن تكون البيعة بأية وسيلة من الوسائل) “As for how it is done, it can be done by shaking hands, or it can be done in writing. Abdullah ibn Dinar narrated: I witnessed Ibn Umar, when the people gathered around Abd al-Malik, saying, ‘I wrote that I acknowledge my obedience to Abdullah Abd al-Malik, Commander of the Believers, according to the Book of Allah and the Sunnah of His Messenger, to the best of my ability.’ The pledge of allegiance can be done by any means.” Therefore, the method of remote selection is not used when limiting the candidates for the Khilafah who meet the conditions of convening by the Court for the

Unjust Acts (maHkaamat ul-maDHalim), nor is the method of remote selection used when limiting the candidates for the Khilafah in the Majlis al-Ummah, nor is the method of remote selection used when electing the Khaleefah, but it can be used in the pledge of allegiance to the Khaleefah after his election as we explained above.

### **Fifteenth Principle - Remote Judicial Adjudication**

“It is permissible to conduct litigation between two disputants remotely, provided that the place where the disputants , or one of them, sits is under the authority and supervision of the judge. This place must be designated by the judiciary for this purpose, or it must be under the supervision of someone appointed by the judge for this purpose.”

It is a Shariah requirement for adjudication between two litigants that the proceedings take place in a formal court, as narrated by Ali ibn Abi Talib (ra), who said, “The Messenger of Allah ﷺ sent me to Yemen as a judge. I said, ‘O Messenger of Allah, you are sending me while I am young and have no experience in judging?’” He ﷺ said, «إِنَّ اللَّهَ سَيَهْدِي قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ، فَإِذَا جَلَسَ بَيْنَ يَدَيْكَ الْخَصْمَانِ فَلَا تَقْضِيَنَّ حَتَّى تَسْمَعَ مِنْ «Allah الأخر كما سمعت من الأول، فإنه أحرى أن يتبين لك القضاء»

will guide your heart and strengthen your tongue. When the two disputants sit before you, do not pass judgment until you have heard from the other as you heard from the first, for then the judgment will be clearer to you.” This was narrated by Abu Dawud, and the wording is his, and also by al-Tirmidhi, Ibn Majah, Ahmad, and al-Nasa’i. Abu Dawud also narrated on the authority of Abdullah ibn al-Zubayr, who said, «قَضَى رَسُولُ اللَّهِ ﷺ أَنَّ الْخَصْمَيْنِ يَفْعَدَانِ بَيْنَ يَدَيْ الْحَكَمِ» “The Messenger of Allah ﷺ ruled that the two disputants should sit before the judge.” Thus, the judge’s presence is a condition for the validity of the judgment, and it is also a condition for the validity of hearing evidence. Therefore, it is not sufficient that the judge contacts the two disputants remotely to form a judicial sitting, because the Prophet ﷺ made sitting before the judge not just any sitting, and sitting before the judge evidencing that the two disputants are under the authority and influence of the judge. If the disputant is talking to the judge from his home or his workplace, he is not before the judge and it does not apply to him that he is before the judge, unless the place from which the two disputants or one of them are talking is prepared by the judiciary and under its direct supervision, then it applies to him that he is before the judge. However, if the location is not designated by the judiciary, then

this is permissible provided that the communication takes place under the supervision and in the presence of the person appointed by the judge. This is based on what was narrated in the two Sahihs (Bukhari and Muslim), with the wording from Muslim, on the authority of Abu Hurairah and Zayd ibn Khalid al-Juhani (ra), “A Bedouin man came to the Messenger of Allah ﷺ and said, ‘O Messenger of Allah, I adjure you by Allah to judge between us according to the Book of Allah.’ The other party, who was more knowledgeable than him, said, ‘Yes, judge between us according to the Book of Allah and grant me permission.’ The Messenger of Allah ﷺ said, «قُلْ» ‘**Speak.**’ He said, ‘My son was a servant of this man and committed adultery with his wife, and I was told that my son was to be stoned to death, so I ransomed him with one hundred sheep and a slave girl. I asked the scholars, and they told me that my son was to receive one hundred lashes and be exiled for a year, and that his wife was to be stoned to death.’ The Messenger of Allah ﷺ said, «وَالَّذِي نَفْسِي بِيَدِهِ، لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، الْوَلِيدَةَ وَالْغَنَمَ رَدًّا، وَعَلَى ابْنِكَ جَلْدٌ مِائَةٌ، وَتَعْرِيبُ عَامٍ، وَاعْذُ يَا بِيهِ» “**By Him in Whose Hand is my soul, I will judge between you according to the Book of Allah. The slave girl and the sheep are to be returned, and your son is to receive one hundred lashes and be exiled for a year. Go, O Unays, to this**

woman, if she confesses, stone her.” He said, “So he went to her the next morning, and she confessed, so the Messenger of Allah ﷺ ordered that she be stoned.” The Prophet ﷺ appointed Unays to hear the woman’s statement and to carry out his judgment concerning her. This is also the case in remote communication. Therefore, these restrictions were necessary in cases of remote litigation.

### **Sixteenth Principle - Artificial Intelligence in Judicial Work**

“Artificial intelligence may not be used to generate judicial rulings, nor may the so-called “electronic judge” be employed. The rulings and analyses of artificial intelligence programs and devices are not admissible as evidence. However, artificial intelligence may be used to assist in data analysis and to benefit from it in studying reality in ways that improve litigation and prevent crime. The judge may consult it regarding information, but it is not considered evidence.”

Judgment is the issuance of a binding ruling. It adjudicates disputes between people, prevents harm to the rights of the community, and resolves conflicts between people and those in the governing body, whether rulers or officials, caliphs or those below them.

This is the legal definition of judiciary. The legal texts concerning judiciary address those who possess the legal capacity for judgment, namely, a sane, adult Muslim. Therefore, a judge must be a human being, as only humans possess the legal capacity and responsibility to which judgments are binding and enforceable. The discourse in judgment and adjudication is directed to those legally responsible, as in, ﴿فَأَحْكُم بَيْنَهُمْ﴾ “So judge between them,” [TMQ Surah Al-Maaidah: 42],

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ﴾

“And whoever does not judge by what Allah has revealed,” [TMQ Surah Al-Maaidah: 45], and ﴿إِذَا جَلَسَ﴾ «إِذَا جَلَسَ» «إِلَيْكَ الْخَصْمَانِ» “When two disputants sit before you,” and ﴿إِذَا تَقَاضَىٰ إِلَيْكَ رَجُلَانِ﴾ “When two men bring a case before you.” All these Shariah texts address the ruler and judge as legally responsible individuals. Therefore, what is issued by artificial intelligence tools, in the case of what is called an electronic judge, cannot be considered a judicial ruling in any way.

However, using artificial intelligence tools to analyze crime facts and case data for the purpose of utilizing the results—whether to improve performance, detect crimes early, or for other

reasons—is permissible according to Shariah Law, as it falls under permissible means and styles. However, in all cases, it does not constitute testimonial evidences. As for the use of artificial intelligence in reporting, the reality of reporting is simply informing about something. Certainty is not a requirement; it can even be based on conjecture. Nor are the conditions imposed on testimony and witnesses. Reports can come from those whose testimony is accepted or those whose testimony is not. There is no specific number of witnesses required; the aim is to convince the judge. The very nature of reporting indicates that its foundation is not testimonial evidence, nor is it evidence to establish a claim. Instead, it pertains to information, not to establishing facts. Therefore, the judge can accept this information from any source he deems credible.

### **Seventeenth Principle – Electronic Documents, Electronic Authentication, and Digital Signatures**

“Electronic documents are treated as written documents in terms of their admissibility as evidence, depending on the issuing authority. Electronic signatures are treated as written signatures and are subject to the same Shariah rulings.”

Allah ﷻ says,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنُم بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بِيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُعْلِمَ هُوَ فَلْيُمْلِلْ وَلِيَّهُ بِالْعَدْلِ ؕ وَأَسْتَشْهِدُوا شَهِدَيْنِ مِنْ رِجَالِكُمْ ؕ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَآمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ؕ وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا ؕ وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ؕ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشُّهَدَةِ وَأَدَقُّ أَلَّا تَرْتَابُوا ؕ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ؕ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ ؕ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ ؕ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ؕ وَاتَّقُوا اللَّهَ ؕ وَيُعَلِّمُكُمُ اللَّهُ ؕ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥٧﴾

“O believers! When you contract a loan for a fixed period of time, commit it to writing. Let the scribe maintain justice between the parties. The scribe should not refuse to write as Allah has taught them to write. They will write what the debtor dictates, bearing Allah in mind and not defrauding the debt. If the debtor is incompetent, weak, or unable to dictate, let their guardian dictate for them with justice. Call

upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness—so if one of the women forgets the other may remind her. The witnesses must not refuse when they are summoned. You must not be against writing ‘contracts’ for a fixed period—whether the sum is small or great. This is more just ‘for you’ in the sight of Allah, and more convenient to establish evidence and remove doubts. However, if you conduct an immediate transaction among yourselves, then there is no need for you to record it, but call upon witnesses when a deal is finalized. Let no harm come to the scribe or witnesses. If you do, then you have gravely exceeded your limits. Be mindful of Allah, for Allah is the One Who teaches you. And Allah has perfect knowledge of all things.” [TMQ Surah Al-Baqarah 2:282]. Therefore, His saying, ﴿فَاَكْتُبُوهُ﴾ “So write it down,” and His saying, ﴿وَلْيَكْتُبْ﴾ “Let him write,” is a command (أمر amr) to write in an absolute sense. This includes any means of writing, whether with a pen or otherwise, and whether on paper or otherwise. Thus, electronically written texts fall under this command, because Allah ﷻ has commanded writing. As for how such texts can be used as evidence, and what means can be used to challenge their authenticity, this relates to the nature of the

document itself and the entity that issued it. This matter is discussed in the rules of evidence.

### **Eighteenth Principle – Electronic Payment and Electronic Wallets**

“The use of electronic payment methods established in accordance with Shariah Law is permissible. The State Treasury (بيت المال Bayt ul-Maal) manages electronic wallets and electronic payment methods and ensures the accuracy and conformity of these accounts with the actual financial solvency of all entities.”

Electronic payment methods may include the use of electronic cards specifically designed for this purpose, or they may be through electronic payment software via mobile phones, computers, or other devices. There are numerous electronic methods for making payments. This process has various aspects. An electronic payment account may be private, such as one issued by a company or private entity, allowing its beneficiaries to withdraw funds. Alternatively, it may be issued by a state-owned bank. This account may have overdraft facilities, meaning the other party, the seller, for example, agrees to defer payment. Overdrafts may also be guaranteed by the state treasury as a loan, by the

private entity, or based on the trader's trust in the account holder. In all cases, the management of this entire process, from account opening and card issuance to documenting financial transactions and transferring funds between accounts, is conducted without interest. All of this is done through the state bank (مصرف الدولة masrif Ad-Dawlah) and under its direct supervision to ensure compliance with Shariah rulings. Buying and selling gold and silver on credit is forbidden because the payment in this case must be hand to hand. Muslim narrated in his Sahih on the authority of Abu Sa'id al-Khudri, who said, «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشَفُّوا بَعْضَهُ عَلَى بَعْضٍ، وَلَا تَبِيعُوا شَيْئًا غَائِبًا مِنْهُ بِنَاجِزٍ إِلَّا يَدًا بِيَدٍ» “My eyes saw and my ears heard the Messenger of Allah ﷺ say: ‘Do not sell gold for gold, nor silver (wariq) for silver, except like for like, and do not give preference to one over the other, and do not sell anything absent for something present except hand to hand.’” His statement in the hadith of Abu Sa'id, «وَلَا تُشَفُّوا بَعْضَهُ عَلَى بَعْضٍ» “Do not increase one part over another part.” The word “shaff” means increase, and “wariq” means silver.

In As-Salam (السَّلْم) contracts, the full price must be paid at the time of the contract, and splitting or installment payments are not permissible. The same applies to the other Shariah rulings, where the state

bank is responsible for managing these matters and ensuring their compliance with Shariah Law.

In conclusion, the detailed Shariah rulings apply to financial transactions conducted through electronic payment, according to each transaction and its specific Shariah requirements.

### **Nineteenth Principle – Information and Communications Technology Policy with the Departments of the Khilafah**

“The Information and Communications Technology Department is responsible for providing all necessary systems, programs, and applications to the state’s departments and agencies. Obtaining these from any other source is prohibited except with the approval of the Information and Communications Technology Department. The department is also responsible for implementing software updates and system updates periodically, and addressing any emerging vulnerabilities promptly.”

This is explained as follows:

#### **Firstly: General Policy:**

1- The Information and Communications Technology Department must construct data centers that are meticulously maintained. All government

departments and agencies must store their data in the designated centers for the various states and the main center, in accordance with applicable laws and regulations. The department must be responsible for the overall design of the data center structure, which must ensure high and continuous service availability 24/7 without interruption or downtime. This includes concealing internal server partitions, preventing unauthorized access to systems, and monitoring and tracking attempts to access devices.

2- The Information and Communications Technology Department must protect systems and networks by implementing all necessary mechanisms, building and providing the required security applications and programs, including artificial intelligence, at the highest levels. This includes developing and implementing intrusion detection and penetration systems, applications to counter cyber threats, cybersecurity, defense and counterattack capabilities, and antivirus and similar programs.

3- The Information and Communications Technology Department must oversee the development of security devices, equipment, and software in cooperation with the Department of Industry, to create a robust barrier and strong defense against breaches or unauthorized access to

information. The department is responsible for implementing and maintaining security controls and conducting ongoing, periodic risk assessments.

4. The Information and Communications Technology Department is responsible for protecting and securing confidential and sensitive information, imposing necessary restrictions to ensure its exchange is only through secure, encrypted, and state-owned channels. It also verifies compliance with all regulations and Shariah rulings pertaining to data protection and privacy. Furthermore, it is responsible for electronically documenting state-issued data, classifying it according to its importance and sensitivity, storing it in state-owned data centers, and encrypting it to protect, secure, and prevent tampering.

5. The Information and Communications Technology Department provides secure official communication channels for government agencies and departments, including but not limited to: telecommunications, email systems, internal networks, e-services platforms, social media platforms, and others, to facilitate official communication, information exchange, and sharing. It also provides awareness programs, training, and ongoing development for its employees, enhancing their communication skills and familiarity with advanced technologies.

6- The Information and Communications Technology Department coordinates and integrates with various key sectors in the country to accelerate the acquisition, application, and mastery of artificial intelligence, ensuring the protection of the state, society, and its citizens, particularly regarding programs and applications aimed at children. It aligns all relevant state institutions, such as the military, judiciary, and other government agencies, with the advancements made by scientists, researchers, and academic, applied, and industrial sectors to effectively utilize, control, and manage this technology. The department also ensures continuous monitoring of artificial intelligence and its applications due to the potential for significant harm resulting from unintentional errors or malicious exploitation by adversaries, such as using applications to manipulate public opinion, destroy lives, or undermine social cohesion, among other matters.

**Secondly: The services provided by the Department of Information and Communication Technology to state institutions...** and the necessary administrative and financial systems that assist the Khaleefah and his assistants in performing their duties to the fullest extent. The following are the most prominent services provided by the department to a

number of institutions, the Dar Ul-Khilafah, the Ministry of War, Internal Security, the Ministry of Foreign Affairs, the Ministry of Industry, the Administrative Apparatus and some of its departments:

**1- The Dar Ul-Khilafah (دار الخلافة) House of the Caliphate):**

a- The Department of Information and Communication Technology prepares systems that integrate with the systems of other state institutions, such as systems for managing international relations (foreign affairs), systems for managing peace treaties, truces, and other agreements, army systems including its divisions, names, appointments of army commanders and staff officers, brigade commanders, and all related matters, systems for managing information on ambassadors and matters related to their acceptance, rejection, or appointment, systems for managing information on assistants and governors, their work, monitoring, and related cases and grievances, systems for managing information on judges, systems for managing information on department directors, and other systems necessary to facilitate access to information and decision-making by the Khaleefah and his assistants.

b- The Department of Information and Communication Technology prepares information, communications, applications, and electronic systems that facilitate access to, research, and inquiry about the articles of the Constitution... as well as systems and applications that facilitate the management of relations with the subjects, such as people's access to rulers and their access to people, so that they receive their requests and grievances, address them, direct letters to them directly, correspond with them, and remove injustice from them... All information that is circulated in the Dar Ul-Khilafah is subject to encryption at the highest levels and is stored in an encrypted form that is not readable except through the systems and through the permissions given to users.

## **2. The War Department:**

It is an institution of the state, and its head is called the Ameer of Jihad, not the Director of Jihad, because the Prophet (saw) used to call the army commanders, ameers (أمراء umaraa' as Arabic plural). Al-Bukhari narrated on the authority of Abdullah bin Umar (ra) who said, «أَمَرَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ مُوتَةَ زَيْدَ بْنَ حَارِثَةَ» "The Messenger of Allah (saw) appointed Zayd bin Haritha as ameer in the Battle of Mu'tah."

Regarding the relationship between the Technology Department and the War Department:

**a.** The Information and Communications Technology Department develops electronic systems, applications, devices, and equipment to facilitate and control the operations of the armed forces, including the army, equipment, weapons, supplies, and everything related to war and its preparation. The War Department may adopt systems that facilitate the work of its various administrations, including the administration of the armed forces, their equipment, deployment, and stockpiles; the organization, training, and deployment of soldiers; the administration of the police force, which is responsible for internal security and maintaining public order, as well as enforcing the rulings of judges and rulers; the administration of Islamic and military culture, which is responsible for the Staff College, developing curricula for the armed forces, and their Islamic and military culture and related matters; the administration of military industries, which is responsible for all types of military manufacturing and its needs; and the administration of suspected individuals and agents, which requires systems to manage and track files on suspected individuals and agents.

**b.** The Information and Communications Technology Department is responsible for linking

the War Department's systems with the Department of Citizenship to identify male Muslim men aged 15 and above who are eligible for military training. The timing of their call-up will be carefully considered to accommodate their school schedules. The department also maintains information and files on all those capable of bearing arms, ensuring their inclusion in the reserve forces. These files will contain their information, experience, and the types of weapons they are trained to use.

c. The Information and Communications Technology Department establishes a dedicated War Information and Communications Department within the state. This department is responsible for the needs and obligations of the War Department and operates independently of other departments, maintaining strict confidentiality. All data and communications are subject to military encryption.

### **3- Internal Security Department**

Internal security is handled by a department called the Internal Security Department, headed by the Director of Internal Security. Each state has a branch called the Internal Security Directorate, headed by the state's police chief.

a. The Information and Communications Technology Department is responsible for developing the systems, software, and applications for the Internal Security Department to assist it in providing its services and managing its operations. This includes, for example, information systems for police officers, departments, and police chiefs, including their information, experience, capabilities, salaries, and all related data.

b. The Information and Communications Technology Department develops applications designed for direct communication with the public. This enables people to submit reports, complaints, and feedback, allowing the Internal Security Department to provide services, respond to incidents more quickly, and communicate directly with the public regarding the services provided. The department also develops systems, applications, devices, and equipment to assist decision-makers in monitoring and tracking suspicious individuals and tracking their movements and activities.

#### **4- The Department of Foreign Affairs**

The Department of Information and Communication Technology undertakes the construction of the necessary systems, applications,

devices and equipment for the Department of Foreign Affairs, such as systems for managing information on agreements, truces and negotiations, information on ambassadors, consuls and missions, and other work related to managing political relations, or what the Department of Trade and Economic Relations needs in terms of administrative and financial systems to regulate relations with other countries, and what the Department of Transportation also needs in terms of information and financial systems to manage matters related to external transportation between the Khilafah and other countries, whether air, sea or land transportation, and the Department of Communications, which will undertake the management of communication with external parties and provide what it needs in terms of secure and confidential lines.

#### **5- Department of Industry**

The Information and Communications Technology Department undertakes the construction of administrative systems to manage the work and tasks of the Industry Department, whether it is the management of heavy industry, electronic and electrical industries, or the management of civil industries of various types... The department manufactures everything that the Information and

Communications Technology Department needs to meet the work requirements of the state's agencies and departments, starting from electronic chips, processors, servers, computers, smart devices, and everything related to the communications and communication infrastructure, from the smallest to its satellites, as well as everything related to military and civilian encryption devices, wired and wireless communication devices, broadcasting, receiving and distribution devices, and everything related to communications technology.

#### **6- The System of Administration and the Affairs of the People and its Annexures**

The policy for managing public services is based on simplicity, speed in completing tasks, and employee efficiency. These policies are integrated with the effective use of information technology, which facilitates service delivery to the public, helps expedite transactions, and provides analytical reports that assist managers in identifying weaknesses, delays, and any problems that may arise. These systems and analytical reports contribute to improved performance, faster completion times, business development, and enhanced service and care. We will now mention some of the services provided by the Information and Communications

Technology Department to several components of the administrative apparatus:

**a. Health Department**

The Information and Communications Technology (ICT) Department develops the administrative, financial, and operational systems necessary for managing the healthcare process. This includes maintaining records for hospitals and clinics throughout the country, as well as records for physicians, nurses, technicians, and all other healthcare staff. It also encompasses patient records, including visitation and treatment history, and healthcare work systems. These systems handle patient, visitor, and researcher access to hospitals, health centers, and treatment facilities, organize visits, document diagnoses, medical images, procedures, treatments, and all administrative, financial, and treatment-related matters.

Furthermore, this department develops the electronic systems, equipment, software, artificial intelligence systems, and all other necessary resources for managing and regulating the pharmaceutical industry in the country.

For example, information technology can be used in analyzing biological data using artificial

intelligence, which processes vast amounts of genetic and biological data. It can also be used in drug design using software that simulates interactions between chemical compounds and proteins, in research, in clinical trials, such as early detection of side effects, selection of the most suitable participants, and data analysis to improve drug designs, and in the manufacturing process, such as automated control and quality control of pharmaceuticals using sensors, electronic devices, and sensors.

#### **b- Department of Education, Curricula, and Masajid**

The Department of Information and Communication Technology (ICT) develops and implements educational systems for its various sections. These systems pertain to the educational process and curricula, such as applications for teaching numbers, letters, Arabic grammar, Quranic recitation, its rulings and interpretation, Hadith and its narrators, physics, mathematics, engineering, medicine, and pharmacy. This section must be subject to the approval and oversight of the Ministry of Education to ensure the accuracy of its cultural and scientific programs. The other section's systems relate to the management of the educational process and include educational information management

systems (EIMs). These systems and software are used to manage information for schools, universities, institutes, Quranic schools (kuttabs), centers of learning, research and development centers, laboratories, and so on.

The department also develops systems and applications that enable Muslims to follow activities, events, lessons, and scientific and practical sessions in their local mosque or mosques. This is done through a mosque application that allows users to track mosques they deem relevant and to submit comments, observations, complaints, and other feedback directly to the relevant authorities.

### **c. Department of Citizenship**

The Information and Communications Technology Department of the Citizenship and Personal Status Department adopts the necessary systems, applications, devices, and equipment to manage and control citizens' information, including lineage, births, marriage, divorce, death, residency, and all matters related to citizens' personal status. It also issues the necessary identification documents, such as citizenship ID cards, passports, and other official documents.

## **Conclusion**

The soon-to-be-established Khilafah (Caliphate), by the Permission of Allah ﷻ, will embody these policies in its systems and laws. The Islamic Ummah will return to its former glory and reclaim the position Allah ﷻ has obligated for it. It will be the undisputed leadership, a beacon of light and guidance for all humanity, establishing justice wherever it goes, supporting the oppressed and holding the oppressors accountable, protecting the pillars of Islam, curbing the excesses of disbelief and its adherents, and becoming the leader and pioneer that rescues humanity from the clutches of man-made systems and guides it to the justice, security, and light of Islam. This is not far off, by the Permission of Allah ﷻ.

Our final Dua supplication is: All praise is due to Allah ﷻ, Lord of all humanity.