

# ISLAMIC LAW'S STABILITY DURING THE COVID-19 PANDEMIC; EGYPTIAN CASE STUDIES

**KURNIATI**

Sharia and Law Faculty, Universities Islam Negeri Alauddin Makassar.  
Email: kurniati@uin-alauddin.ac.id

**ABDUL HALIM BAHRI**

Al-Azhar University, Cairo, Egypt.  
Email: halimbahridarwis.hb@gmail.com

## Abstract

The Covid-19 pandemic has had a profound effect on Egypt's evolving religious reality. The purpose of this essay is to provide a summary of Islamic law's stability in Egypt during the pandemic. This study takes a socio cultural perspective by collecting data from observations made in Cairo, Egypt. The study's findings indicated that all segments of Egyptian Muslims were unified in their opposition to the Covid-19 epidemic, including the government, religious leaders (in this case, Dar al-Ifta'), and civil society organizations. However, Muslims in Egypt at the time were generally fearful of foreigners in public spaces, and even among them there were those who publicly expressed their opposition and blamed outsiders of being responsible for the introduction of Covid 19. On the other hand, the Egyptian people have been hit by an economic crisis as a result of the sector's stagnation, which is one of their primary sources of revenue. It is hoped that Muslims in Egypt will be patient and prudent in their response to the COVID-19 problem and will work cooperatively to assist and support the Egyptian government's program and to implement the fatwa given by the Ulema of the Dar al-Ifta' institution

**Keywords:** Islamic Law; Pandemic; Covid-19; Dār al-Ifta'

## 1. Introduction

In Egypt, the Covid-19 phenomenon has had a profound effect on Muslims' religious lives.[1]Moslems are upset by their religious activities in carrying out their worship routines and muamalah,[2]such as wearing masks during prayers,[3]praying at a distance,[4]leasing zakat, infaq, and alms (ZIS) online,[5]Eliminating Eid and Adha prayers in 2020,[6]performing sacrifice rites with different provisions than previously[7]and many more alterations to religious routines as a result of Covid-19. Indeed, Islamic law is a divinely revealed message that is transcending in its ontological essence. While Islamic law has a sociological component, it is also a product of civilization, culture, and social reality in the lives of Muslims. (2009).[8]

Islamic law does not simply become a universal theory in social reality; it adapts to the social world, which is influenced by situations and conditions and is tied to spatial and temporal dynamics.[9]his argument establishes that Islamic law is composed of divine doctrine and universal social precepts that are always responsive to changes in space and time.

Islamic law was revealed for the sake of the common good (li taḥqīq al-maṣālih al-‘āmmah).[10]as stated in the QS al-Anbiya'/21: 107, one of the objectives of sending the Messenger of Allah was to help humanity on earth;

### **Meaning**

And We did not send you (O Muhammad) but to be a compassion to the worlds.[11]

As a result of this understanding, fiqh, which is the formulation of Islamic law, serves as a source for Muslims to shape personal and behavioral patterns based on aqidah, sharia, and morals as described in social life, which is driven by leaders in realizing a social life of people who have identity, justice, equality, and partnership.

The field of fiqh is split into several subfields, including worship, muamalah, material, politics, jinayat, international, and family.[12] Fiqh controls the manner in which humans relate to God (worship) and to other creatures (muamalah). However, while dealing with Indonesia's numerous legal systems, such as western law and customary law, fiqh signals are disregarded. Another impediment is the prevalence of sentiments that have a priori tendency among some people toward fiqh that is considered outmoded.[13]

Within specific parameters, jurisprudence is exoteric, black-and-white, and tends to be formalistic. The fiqh manifestation can be interpreted as insufficiently anticipatory in its response to the challenges of geography and time inherent in human culture's cosmopolitanism. Community consensus on the relationship between fiqh and sharia. The consequence is that fiqh is viewed as a formulation of legal thought concerning the mukallaf's behavior that is derived (istinbath) from comprehensive religious reasoning that are impervious to change. Indeed, a more extreme notion holds that changing fiqh entails changing the Shari'a; Islamic law is capable of altering the traditions that endure in the soul, the intellect is petrified, the attitude toward life is stagnant and ancient, the values are bound, and the habits are constraining. Islamic law developed in order to liberate individuals, societies, and nations from shackles, connections, and confinement to a dynamic, moving, and evolved state.[14]

According to Ibn Qayyim, changes in the law are contingent on time, space, conditions, intentions, and traditions. Thus, change in reality is able to preserve Muslims' stability and solidity, thereby grounding Islamic law's precepts in the predominance of Islamic community life. Islamic law has a critical role in achieving stability and change in the nation's and state's society. Indeed, certain Islamic law has been enshrined in legislation in a country.

## **2. Research methodologies**

The purpose of this essay is to provide a summary of Islamic law's stability in Egypt during the pandemic. This study takes a socio cultural perspective by collecting data from observations made in Cairo, Egypt. The primary data source was the Islamic community in Cairo, Egypt. While secondary data was gathered from a variety of ancient sources,

Including fiqh books and suggestions, it was complemented by current manuscripts from

Reliable and recognized journals. They were then supplied with robust analytical tools

Founded on normative reasons.

### **3. Discussions**

#### **3.1 The Fundamental Characteristics of Stability and Change**

Stability is described etymologically as the attribute of immutability or a peaceful condition. In that meaning, stability entails not falling or moving in a dangerous manner, as well as allowing anything to remain still. The reference refers to something that is enduring and ongoing.[15] This is also reinforced by the Arabic definitions of stability, namely *istiqrār* and *ṣabāt*(continuous and permanent). Thus, stability entails the presence of an overall sense of security in all spheres of human life. This sense of security is the polar opposite of dread and worry. A sense of security is tranquillity and tranquility without fear of the continual emergence of instability and chaos. This suggests that a loss of tranquillity is indicative of a lack of stability.

Stability encompasses not only financial requirements, but also the psychological and spiritual components experienced by individuals and society as a whole. Stability is achieved when the sources of instability are eradicated. Regulations are required in this setting to ensure that stability is sustainable. Law enforcement officials' good will and intentions must always be maintained within the context of upholding the rule of law, or in other words, upholding the rule of law.

Human life is not linear, smooth, or always stable. Throughout human life, disagreements, crimes, injustice, prejudice, social inequity, and race conflicts are the hues of the reality they live in. These issues evolve and change with the times.[16] Additionally, humans recognize that peace and tranquillity in life cannot be obtained without self-awareness to alter and improve conduct, as well as community support to restore them. By definition, this fundamental element will be accomplished if the community establishes control mechanisms and social supervision, whether through written or unwritten norms, institutions, the imposition of sanctions, and other kinds of communal agreement. In actuality, social control aspects will change, evolve, or revolutionize in response to societal developments.

Community agreements or social contracts are confirmed through written stipulations that provide legal clarity. The transition from an unwritten to a written rule is the process through which a normative concept is officially loaded into the rule of law. Legality will be backed up by community-representative organizations. The inclusion of written requirements to society is critical for establishing synchronization as a necessary component of preserving and maintaining the harmony of human life. The social order that has existed thus far can be harmonious if positive law is present. The existence of positive law in society serves as a juridical confirmation of the other components that combine to form a legal system. Legal structures (in the form of legal institutions), legal substance (statutory rules), and legal culture or legal culture are all components of the legal system.[17]These three components contribute

to the smooth operation of a society's legal system. Indeed, the legal system's existence in society has evolved and revolutionized as a result of modernisation or globalization.

The demands for social change have an effect on the continued existence of the legal system. Sunatullah's changes to the law occur naturally and through natural selection. If the legislation does not alter, numerous barriers will arise, both directly related to the public's sense of justice and to law enforcement concerns. The demands made against the law to restore its existence in the public sphere will have varying consequences for the law changes that will be implemented. In this framework, the law may evolve while preserving societal stability.

### **3.2 Renewal of Fiqh as a Process of Actualization of Islamic Teachings**

Throughout Islamic history, four types of Islamic legal thought products have been documented: fiqh books, ulema's fatwas, religious court decisions, and legislation in Islamic countries.[18] Legal thought produces distinct products. As a result, it requires further attention. Ulama or mufti fatwas are casuistic in nature, as they are responses or responses to the fatwa requester's questions (mustaftī). Fatwas do not have binding authority in the sense that the person requesting the fatwa is not obligated to follow the legal outcome of the fatwa, but the fatwa is dynamic in nature since it adapts to new developments in society. Although the fatwa product is not necessarily dynamic, its responsive nature is.

Stability and change are not mutually exclusive, but come from ongoing decisions between reason and revelation, unity and diversity, and idealism and reality. There is only one Islamic law that does not allow for modification philosophically. Islamic law from the time dimension must be stable, static, and must not change. As a result, the fiqh books have become immobile and impervious to change.

For ages, the fiqh was frozen (jumud). In the nineteenth century, voices were raised to amend the current fiqh. Following unpleasant experiences with Western civilisation, several Islamic countries began revising their fiqh by enacting and modifying laws and regulations, particularly in family law (al-ahwāl al-syakhsīyah). Tunisia, Egypt, Syria, and Iraq were all affected. Saudi Arabia, too, has begun to supplement the Hanbali fiqh laws, which are frequently excessively literal.

The stagnation of fiqh thought in the Islamic world is the result of a mistake in selecting collaborators. Fiqh is viewed as an indication of Islamic law's universal unity rather than as a manifestation of its particular diversity. Fiqh expresses law as ideals rather than as a response to or reflection of a concrete world. Jurisprudence, too, prefers stability to change. As a result, fiqh philosophy has remained stagnant in the Islamic world thus far.

There are various reasons for the traditional fiqh items' stagnant trend. To begin, fiqh is synonymous with sharia. Second, there is the premise of fiqh's holiness. Thirdly, conservative hegemony. Modernizing Islamic doctrines, particularly in the subject of fiqh, requires reversing the choices. Muslims must regard fiqh as a prevailing product of reason, not revelation, and as such, it may be altered, amended, or even discarded at any time.

Jurisprudence must be viewed as a subset of a geographical and temporal particularism. Jurisprudence must be built from realistic court jurisprudence. Jurisprudence must be viewed as a continuous series of modifications without regard for its legitimacy, as fiqh is concerned with just branches of religion. However, in order to choose the best choices, various factors must be met; at the very least, three conditions must be met, namely: To begin, the Muslim population has a high degree of education and openness. Second, Muslims have the confidence to make unexpected selections from these options. Thirdly, to comprehend the sociocultural and political conditions that contributed to the development of a certain product of fiqh thought in order to comprehend the product's uniqueness. Thus, if parts of a different particularism are discovered in another location or time period, the result of legal thought must be altered. Thus, Islamic law's dynamic nature can be preserved and improved.

### **3.3 The Role of Jurisprudence in Achieving Reality's Stability and Change**

Change is a necessary component of the human condition. Changes in society can manifest itself in a variety of ways, including changes in social order, culture, socioeconomics, and others. Language changes every ninety years, according to linguists and semanticists. According to etymology, the term "change" connotes a change in society, either directly or indirectly. That statement is noteworthy since the Prophet Muhammad reportedly stated that someone will be in charge of upgrading religious understanding every hundred years. As stated in a hadith:

#### **Meaning;**

Every hundred years, Allah will send reformers to this people to update their religious teachings.

If the theory is expanded further, it suggests that Muslims have undergone fifteen changes since the Prophet Muhammad died. Each century should have a mujaddid or mujtahid capable of resolving the difficulties of his day. This means that while the ijihad of prior scholars must be consistent with their period and circumstances, it is not always consistent with the situations of today's Muslims. As a result, Ibn al-Qayyim stated:

“Changes in fatwas occur as a result of changes in time, geography, and tradition”.[19]

This guideline implies that the state of a society has an effect on a mufti's fatwa. This does not entail, however, that the law will alter immediately, regardless of the norms contained in the Qur'an, sunnah, ijma', and qiyas.

Islamic law, as codified in the Qur'an and sunnah, never expires and remains complete for study and development over time. Islamic law did not develop in a cultureless society. Islamic law is a heavenly notion that teaches the truth and serves as a guide for all elements of life and human life. Both sources contain teachings that are highly dynamic and adaptable, ensuring their ability to accommodate all types of problems and problems that arise as a result of society's development and advancement in all fields, as well as their continued relevance throughout the ages in a variety of conditions and social environments.

Islamic law is never stagnant, but is always evolving and adaptable to any era or location. Islamic law is capable of confronting and responding to any new developments and events. Islamic law is still relevant and not outdated. In other words, Islamic law is adaptable to social development at all times.

The dynamics of Islamic law are supported by the methodology it employs, specifically the concepts behind fiqh proposals, such as *ijmak*, *kias*, *istihsan*, *al-malaat al-mursalah*, and others, all of which are included in *ijtihad*.

Between the time of the formation and compilation of fiqh books and the present day, a great deal of time has passed. This presupposes the existence of distinct contexts and circumstances. Numerous societal concerns at the period might be resolved legally and then codified in fiqh literature as practical legal references. Thus, it is appropriate to conduct a review of Islamic law in fiqh books by referring to the original sources, the Qur'an and sunnah, which share the same problem relation, and by conducting studies that are not only textual, but also contextual, in order to ensure that the resulting Islamic law can be implemented. Practically speaking, in conformity with the circumstances and requirements of contemporary society.

Islamic law is adaptable and elastic (*murūnah*), meaning that it does not apply universally and that it is subject to change in response to changing circumstances and conditions. While Islamic law contains eternal natural values and is founded on sound principles, it also contains fundamental values and instrumental values inherent in the legal reasoning process, which is essentially a transformation of Islamic legal values in abstracto (abstract form) to values in concreto (concrete form) (real form). This process of transformation is frequently referred to as operationalizing or actualizing Islamic law in people's lives. There was conflict during the process of actualization between Islamic law and the cultural contexts and surroundings that surrounded it.

The concept of Islamic law is founded on something that already exists and then undergoes qualitative transformation as a result of human interaction.[20] In that perspective, one could argue that while the reasoning process of Islamic law is considered autonomous, its interaction with the culture of society has an effect on it. When Islamic law interacts with social life, people are constantly confronted with internal and external difficulties. As a result, Islamic legal theory is always adaptable to the society's culture.

According to Islamic law,[21] which is tied to social dynamics, there is a closed area that does not permit change or dynamics, especially definite laws (*qaṭ'ī*). This is what maintains the people's unity of mind and action. While the open space encompasses ambiguous or relative laws (*ẓannī*), both in terms of their source (*qaṭ'ī al-subūt*) and designation (*qaṭ'ī al-dilālah*), which constitutes the majority of fiqh. That is the domain of *ijtihad*, which is responsible for directing fiqh, or Islamic legal thinking, toward dynamism, development, and renewal.

**The following reasons contribute to Islamic law's elasticity:**

1. Allah as a law maker does not pre-determine everything; even Allah permits the presence of a broad area unrelated to the text. The objective is to provide His creatures with flexibility, convenience, and grace.
2. The majority of books contain broad principles and universal laws that exclude specific specifics and portions, except in circumstances that are constant throughout time and space, such as concerns of worship, marriage, divorce, and inheritance. Additionally, Islamic law is sufficient to enshrine it universally.
3. Texts relating to partial laws are a type of miracle in that they are capable of expanding numerous understandings and interpretations, both rigorously and loosely; either by referring to the text's literal language or to its substance and meaning. It is uncommon to find books that do not generate disagreements among scholars when it comes to evaluating their meanings and investigating their rules. All of this stems from the nature of language and the numerous functions it performs.
4. When it comes to the determination or abolition of Islamic law, it is possible to employ a variety of different methods, which causes mujtahids to disagree on their acceptance and determination of their use's boundaries. Thus, the metaphorical (qiyas), istihsān, tradition ('urf), and istiṣhāb functions as a proof for something that is not contained in the text.
5. The notion of predicting various emergencies, various impediments, and various conditions that is eliminated or mitigated by repealing or amending the law. It is intended to aid or assist people due to their inherent frailty when confronted with a variety of pressing emergencies and stressful situations.

**3.4 Islamic Law's Challenges during Egypt's Covid-19 Pandemic**

The COVID-19 epidemic has had a huge impact on different places of the world,[9] especially the land of the Prophets of Egypt, in terms of worship and muamalah. Concerning worship, the Egyptian people felt the impact acutely because the administration of the Land of a Thousand Towers implemented a policy of closing 100 percent of mosques during that time period, both for daily prayers and Friday prayers, as well as Eid al-Fitr and Eid al-Adha. Thus, people conduct their whole worship activities at home, rather than surreptitiously establishing gathering venues, as is the case in Indonesia.

In terms of muamalah,[22] there are a number of immediate consequences for us international students, particularly those from Southeast Asia. Egyptians were typically fearful of our presence in public areas at the time, and even among them there were those who publicly expressed their disdain and blamed us of being responsible for Covid 19's arrival into their nation. On the other hand, the Egyptian people have been hit by an economic crisis as a result of the sector's stagnation, which is one of their primary sources of revenue.

In this Covid-19 situation, the Egyptian government and the Ulama collaborate to give solutions. In this scenario, the government implemented a complete lockdown of all airports, houses of worship, schools, and universities, in addition to establishing restricted working

hours for marketplaces, supermarkets, and other public areas. As for the Ulama, DarulIfta' Egypt participated in publishing a Special Fatwa for the Pandemic Phenomenon, which was consistent with the government's policies at the time. For instance, the Fatwa permitted him to abstain from Friday prayers at the mosque due to his fear of a corona virus outbreak and the like, but permitted him to perform Friday and Eid prayers at their separate homes. Additionally, to other fat was pertaining to the epidemic.

In this regard, the author suggests remaining patient and prudent in dealing with the COVID-19 phenomenon, as well as cooperating and supporting the Egyptian government's program and implementing the fatwa issued by the Ulama of Egypt's DarulIfta institution, in order to quickly free the country from the virus's shackles. the Covid-19 epidemic and restored to pre-corona virus levels, much better than before.

#### 4. Conclusion

Legal stability in Egypt during the Covid-10 pandemic as a condition of calm in a society is a mirror of the individual's peace of mind within that community. Change is sunatullah, natural, and occurs as a result of natural selection. All segments of the Egyptian Muslim community are unified in their opposition to the Covid-19 epidemic, including the government, religious authorities (in this case, Dar al-Ifta' as the government's religious partner), and civil society. However, Muslims in Egypt at the time were generally fearful of foreigners in public spaces, and even among them there were those who publicly expressed their opposition and blamed outsiders of being responsible for the introduction of Covid 19. On the other hand, the Egyptian people have been hit by an economic crisis as a result of the sector's stagnation, which is one of their primary sources of revenue. It is desired that Muslims in Egypt will be patient and prudent in their response to the COVID-19 problem and will work cooperatively to assist and support the Egyptian government's program and to implement the fatwas given by the Ulema of the Dar al-Ifta' institution.

#### References

- [1] A. M. Piwko, "Islam and the COVID-19 Pandemic: Between Religious Practice and Health Protection," *J. Relig. Health*, vol. 60, no. 5, pp. 3291–3308, 2021, doi: <https://doi.org/10.1007/s10943-021-01346-y>.
- [2] M. Bakry, A. Syatar, I. Haq, C. Mundzir, M. Arif, and M. M. Amiruddin, "Arguing Islamophobia during COVID-19 Outbreaks: A Consideration Using Khuṣūṣ Al-Balwā," *Int. J. Criminol. Sociol.*, vol. 9, no. Desember, pp. 2757–2765, 2020, doi: 10.6000/1929-4409.2020.09.340.
- [3] T. Cardiah, A. Rahma, and A. Andiyan, "Implementation of Health Protocols at Mosques during the Covid-19 Pandemic in the city of Bukittinggi," *Rev. Int. Geogr. Educ. Online*, vol. 11, no. 5, pp. 3765–3771, 2021, doi: 10.48047/rigeo.11.05.260.
- [4] F. Nurrahmi, T. Masykar, H. Harapan, and T. Masykar, "Paradox of Protective Behaviors Among Muslim Men During the Early Stage of the COVID-19 Pandemic in Aceh, Indonesia," *Disaster Med. Public Health Prep.*, pp. 1–8, 2021, doi: <https://doi.org/10.1017/dmp.2021.110>.
- [5] P. Lubis and A. Dean Amri, "The Role of Zis Fund Distribution (Zakat, Infaq, Alms) in Emphasizing Poverty Levels That Affect the Economy During the Covid-19 Pandemic in Jambi Province," *J. Bus. Stud. Mangement Rev.*, vol. 4, no. 2, pp. 100–104, 2021, doi: 10.22437/jbsmr.v4i2.14185.

- [6] A. Halim and N. Hosen, "Changing the Religiosity of Indonesian Muslims in the New Normal Era," *Wawasan J. Ilm. Agama dan Sos. Budaya*, vol. 6, no. 1, pp. 1–12, 2021, doi: <https://doi.org/10.15575/jw.v6i1.13445>.
- [7] A. Syatar, A. R. M. Ilham, C. Mundzir, M. Arif, and M. M. Amiruddin, "Qurban Innovation Due to The Covid-19 : Experiences from Indonesia," *Eur. J. Mol. Clin. Med.*, vol. 07, no. 10, pp. 1600–1614, 2020.
- [8] I. Syaokani, "Hakikat Hukum Islam: Antara Divine Law dan Man-Made Law," *Ulumuddin*, vol. VI, no. Januari, pp. 498–505, 2010.
- [9] M. Bakry, A. Syatar, M. M. Amiruddin, and M. Ilham, "ABSORPTION OF MODERATION VALUE IN THE FATWA FLEXIBILITY; CASE ON HANDLING A COVID-19 CORPSE," *Istinbath; J. Huk. dan Ekon. Islam*, vol. 20, no. 1, pp. 119–132, 2021, [Online]. Available: <http://www.istinbath.or.id/index.php/ijhi/article/view/324>
- [10] A. Mutakin, "TEORI MAQÂSHID AL SYARÎ'AH DAN HUBUNGANNYA DENGAN METODE ISTINBATH HUKUM," *Kanun J. Ilmu Huk.*, vol. 19, no. 3, pp. 547–570, 2017, doi: 10.24042/ajsk.v17i1.1789.
- [11] Kementerian Agama RI, *Al-Qur'an dan Terjemahannya*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI, 2019. doi: 10.16309/j.cnki.issn.1007-1776.2003.03.004.
- [12] A. W. Khallaf, *'Ilm Usul al-Fiqh*. Kairo: Dar al-Hadis, 2002.
- [13] R. L. Sinaulan, "The Implementation Effort Islamic Law Norms in Activities For Overcoming Pornography and Pornoaction on Mass Media," *Int. J. Nusant. Islam*, vol. 5, no. 1, pp. 1–12, 2017, doi: <https://dx.doi.org/10.15575/ijni.v5i1.1544>.
- [14] I. Law-change-stability, "KONFLIK DAN KETEGANGAN DALAM HUKUM ISLAM Antara Stabilitas dan Perubahan," vol. 4, no. 2, pp. 264–278, 2015.
- [15] A. Yamamah, "The Existence of Al-Urf ( Social Tradition ) in Islamic Law Theory," *IOSR J. Humanit. Soc. Sci.*, vol. 21, no. 12, pp. 43–48, 2016, doi: 10.9790/0837-2112074348.
- [16] M. M. Iqbal, "Merumuskan Konsep Fiqh Islam Perspektif Indonesia," *Al-Ahkam J. Ilmu Syariah dan Huk.*, vol. 2, no. 1, pp. 1–20, 2017.
- [17] M. Julyano and A. Y. Sulistyawan, "Pemahaman Terhadap Asas Kepastian Hukum Melalui Konstruksi Penalaran Positivisme Hukum," *J. Crepido*, vol. 01, no. 1, pp. 13–22, 2019.
- [18] Sofian Al Hakim, "Analytical Framwork In Studi of Fatwas on Shariah Economics," *AHKAM*, vol. 19, no. 2, pp. 315–330, 2019, doi: <https://doi.org/10.15408/ajis.v19i2.12219>.
- [19] I. Q. al-J. M. ibn A. Bakr, *I'lām al-muwaqqi'īn 'an Rabb al-'Ālamīn*. Riyadh: Dar Ibnu Jauziyah, 2002.
- [20] A. Al-Risuni, *al-Ijtihad: al-Nash, al-Waqi, al-Mashlahah*. Damaskus: Dar al-Fikr, 2000.
- [21] M. M. Bakry, "Asas Prioritas Dalam Al-Maqashid Al-Syar'iah," *AL-Azhar Islam. Law Rev.*, vol. 1, no. 33, pp. 1–8, 2019, doi: <https://doi.org/10.37146/ailrev.v1i1.4>.
- [22] Yusuf al-Qaradhawi, *'Awamil al-Sa'ah wa al-Murunah fi al-Syari'ah al-Islamiyah*. Kuwait: Majlis al-Wathani wa al-Tsaqafah, 2002.