

<https://doi.org/10.36719/2706-6185/44/241-248>

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Manifestations of Administrative Corruption in Egypt

Abstract

Administrative corruption is a global phenomenon with deep-rooted, widespread dimensions that involve various factors which are often difficult to distinguish. The degree of its prevalence differs from one society to another. Recently, the issue of corruption has attracted the attention of researchers in various fields such as economics, law, political science, and sociology. It has also been defined by some international organizations, making it a phenomenon present in almost every society or political system. Egypt suffers from the widespread epidemic of administrative corruption, with its manifestations affecting investment by weakening it, as well as contributing to the spread of bureaucracy, which has dire consequences for economic growth within the country. In response, Egypt has hastened to align with global trends in combating corruption at both international and regional levels, amending its legal systems to comply with its international commitments, establishing an anti-corruption authority, and ratifying a range of laws and regulations aimed at fighting and preventing corruption. However, the phenomenon of corruption, coupled with the lack of transparency, integrity, and accountability in public institutions and bodies, has become a cause for concern. This is reflected in the continuous decline in Egypt's ranking in international corruption perception indexes. In fact, the manifestations of administrative corruption are diverse and interconnected, often with the spread of one form facilitating the spread of others. Here, we shed light on the manifestations of administrative corruption and examine Egypt's experience with it, aiming to highlight the forms of administrative corruption and the efforts of the Egyptian legislator and the Islamic system to address them.

Keywords: *administrative corruption, manifestations, Egyptian legislator, bureaucracy, administrative employee*

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Misirdə inzibati korrupsiyanın təzahürləri

Xülasə

İnzibati korrupsiya çox vaxt ayırd etmək çətin olan müxtəlif amilləri əhatə edən dərin köklərə malik, geniş yayılmış ölçülərə malik qlobal fenomendir. Onun yayılma dərəcəsi bir cəmiyyətdən digərinə fərqlidir. Son zamanlar korrupsiya məsələsi iqtisadiyyat, hüquq, politologiya, sosiologiya kimi müxtəlif sahələr üzrə tədqiqatçıların diqqətini cəlb edir. Bu, bəzi beynəlxalq təşkilatlar tərəfindən də müəyyən edilmişdir və bu, demək olar ki, hər bir cəmiyyətdə və ya siyasi sistemdə mövcud olan bir fenomenə çevrilmişdir. Misir inzibati korrupsiyanın geniş yayılmış epidemiyasından əziyyət çəkir, onun təzahürləri investisiyaları zəiflədərək təsir göstərir, habelə ölkə daxilində iqtisadi artım üçün dəhşətli nəticələrə səbəb olan bürokratiyanın yayılmasına kömək edir. Buna cavab olaraq Misir həm beynəlxalq, həm də regional səviyyədə korrupsiya ilə mübarizədə qlobal tendensiyalara uyğunlaşmağa tələsdi, beynəlxalq öhdəliklərinə uyğun olaraq hüquqi sistemlərinə düzəlişlər etdi, antikorrupsiya orqanı yaratdı və korrupsiya ilə mübarizə və onun qarşısının alınmasına yönəlmiş bir sıra qanun və qaydaları ratifikasiya etdi.

Bununla belə, dövlət qurumlarında və orqanlarında şəffaflığın, dürüstlüyün və hesabatlılığın olmaması ilə birləşən korrupsiya fenomeni narahatlıq doğurur. Bu, Misirin beynəlxalq korrupsiya qavrayışı indekslərində reytinginin davamlı olaraq aşağı düşməsində özünü göstərir. Əslində, inzibati korrupsiyanın təzahürləri müxtəlifdir və bir-biri ilə bağlıdır, çox vaxt bir formanın yayılması digərlərinin yayılmasını asanlaşdırır. Burada biz inzibati korrupsiyanın təzahürlərinə işıq salaraq və Misirin bununla bağlı təcrübəsini araşdıraraq, inzibati korrupsiyanın formalarını və Misir qanunvericisinin və İslam sisteminin onları aradan qaldırmaq üçün göstərdiyi səyləri işıqlandırmaq məqsədi daşıyıyıq.

Açar sözlər: inzibati korrupsiya, təzahürlər, Misir qanunvericiliyi, bürokratiya, inzibati işçi

Introduction

Countries and peoples face significant challenges, with administrative corruption being one of the foremost. This is due to its multiple forms, various types, and diverse manifestations, as well as its destructive effects. Administrative corruption is no longer just a local issue but a phenomenon that transcends national borders and affects all societies and economies, prompting countries to cooperate in preventing it. It has become a global, deeply rooted phenomenon that stifles economic development, contributes to unemployment, lowers the quality of services, and negatively impacts management, especially in light of the rapid developments occurring in the world. This corruption has delayed progress and caused the methods of administrative corruption to evolve. Therefore, the world, including the Arab Republic of Egypt, is striving to curb this dangerous corruption (Ibn Taymiyyah, 2008).

Research

The key question posed here is: What are the manifestations of administrative corruption in Egypt? And what is the stance of the Egyptian legislator?

This research aims to:

- Identify the manifestations of administrative corruption,
- Highlight the stance of the Egyptian legislator on administrative corruption,
- Highlight the stance of the Islamic system regarding this corruption,
- Provide a comprehensive study covering all aspects of legal texts and shedding light on positions regarding the manifestations of administrative corruption in Egypt.

As for the adopted methodology, the descriptive-analytical approach was used, relying on describing and analyzing the study topic from various perspectives (Ibn Manzur, 1993).

1. First Axis: Organizational Deviations 1.1 Definition of Organizational Deviations

Deviations, in the linguistic sense, refer to a tendency or departure from something. It is said to "deviate" from something, which means to turn away or bend. The term is used in the Quran: "They distort the words from their places" (Quran, Al-Ma'idah 5:41).

2. Organization in Language: The root letters "n" (ن), "z" (ظ), and "m" (م) in Arabic denote the idea of arranging or assembling things. The verb "نظم" (nazzama) means to organize, arrange, or put in order. When we say "نظمه" (nazamah), it refers to organizing or structuring something in a systematic way.

3. Organization in Terminology: In a technical sense, "organization" refers to the framework through which the efforts of a group of individuals are arranged and coordinated to achieve specific goals (Al-Fayrouzabadi, 2005).

Thus, the term "organizational deviations" in its technical sense refers to violations or infractions committed by an employee during the performance of their duties, which are primarily related to their work (Ibn Faris).

2. Manifestations of Organizational Deviations and the Stance of the Legal Legislator and the Islamic System:

1.2. First Manifestation: Failure to Comply with Orders and Instructions of Superiors

This refers to the failure of subordinates to comply with orders issued by the administrative authority, which can take the form of instructions, memoranda, circulars, or administrative decisions

related to the performance of their duties within the bounds of laws and regulations (Modern Administrative Concepts, 2009).

A. The Legislator's Stance on the Duty of Obedience to Superiors

The Egyptian legislator, in Article 76 of the Egyptian Civil Service Law, states that "An employee must execute any orders issued to them with precision and integrity, within the limits of the laws and regulations." This is because obedience to superiors is the cornerstone of any administrative system. The success of an organization depends on how orders are received and executed. Failure to comply with orders results in the failure of the administrative authority to accomplish its tasks, disrupting the administrative system and hindering public service (Ahmed bin Abdulrahman al-Shimimri).

Proper organizational principles require that subordinates receive orders from one authority to avoid confusion and conflicting instructions. Public administration scholars advise against bypassing direct superiors when issuing orders. This means that higher-level authorities should issue orders to lower-level employees through their immediate supervisors to avoid conflicts and misunderstandings (Kanaan, 2007).

This is based on the idea that the direct superior is responsible for the work, with greater experience and a deeper understanding of the tasks, as organizational systems typically follow a hierarchical structure (Uthaymeen, 2005).

Conditions for Executing Orders: There are several conditions that must be met for an order to be executed properly, including...

- The order must be legal.
- The superior must be authorized to issue the order.
- The subordinate must be authorized to execute the order.
- There must be a functional relationship between the superior and the subordinate.

Therefore, it is the duty of the employee to execute the orders and instructions of their superiors in accordance with the administrative hierarchy, to treat their superiors and subordinates with respect, to apply the principle of participation, build team spirit in the workplace, and display honesty and courage in expressing opinions, identifying problems, and reporting them. Moreover, they must ensure the accuracy of the information and avoid character assassination (The secret in medical professions, 1994).

B. The Islamic System's Stance on the Duty of Obedience to Superiors: The Islamic system preceded the civil service system and other laws in mandating obedience to superiors and the execution of lawful orders. The need for obedience is foundational, as demonstrated by the Islamic texts of the Quran, the Hadith, and consensus (Yaqout, 2004):

• **From the Quran:** Allah says: "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day. That is better and more favorable in outcome" (Quran, An-Nisa 4, p. 59).

The implication of this verse is that Allah commands His followers to obey Him and His Messenger in all matters, and that obedience to the Prophet is also obedience to Allah. Additionally, Allah commands obedience to leaders when their commands align with the truth and benefit the Muslims, as obeying rightful leaders is seen as obedience to Allah and His Messenger (Badawi).

Allah also says: "So fear Allah as much as you are able, and listen and obey, and spend in the way of your own good. And whoever is protected from the stinginess of his soul – it is those who are successful" (Quran, At-Taghabun 64, p. 16).

This verse highlights that believers are instructed to listen and obey, especially when the commands are in accordance with what is beneficial and just (al-Manshawi).

• **From the Hadith:** Abu Huraira (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said: "You must listen and obey in times of difficulty and ease, in hardship and in ease, and even if someone is preferred over you" (Al-Shawkani, 1993).

This clearly indicates the obligation of obedience to the leadership under all circumstances, whether it is convenient or difficult, provided the leadership is in alignment with just and righteous principles (Mutlaq Al-Dhunaibat, 2003).

Hadith of Ibn Umar (may Allah be pleased with him): It was narrated from Ibn Umar that the Prophet (peace be upon him) said: "It is obligatory for a Muslim to listen and obey, whether he likes or dislikes, as long as he is not commanded to sin. If he is commanded to sin, there is no listening or obeying" (Al-Shadhili, 2001).

The implication from the Hadith:

The Prophet (peace be upon him) clarified that obedience to him is obedience to Allah, and obedience to the leader is also obedience to the Prophet. This shows that obeying the leader is obligatory, as their obedience is linked to the obedience to Allah and His Messenger. Every leader is in reality an agent of the Prophet, and this holds true even if centuries have passed, for the Prophet is the leader of all leaders (Hamoud, 1988).

Consensus (Ijma'): The Muslim Ummah has unanimously agreed that obedience to the ruler is obligatory, as long as they do not command disobedience to Allah. If a ruler commands disobedience to Allah, there is no obedience to the creation in disobedience to the Creator. Al-Fakhr al-Razi said, "The Ummah is in agreement that obedience to leaders is only required in matters that are established as right through evidence, which is none other than the Quran and the Sunnah" (Al-Shabani, 1977).

From the Sayings of the Companions: When Umar ibn Abd al-Aziz assumed the caliphate, he said: "O people, whoever obeys Allah, his obedience is obligatory, and whoever disobeys Allah, there is no obedience to him. Obey me as long as I obey Allah; if I disobey Allah, there is no obedience to me from you" (Al-Atoum).

From this, it is clear that obedience to superiors is both a religious duty and a professional commitment in matters that are in accordance with the law and regulations. Those who oppose them, whether by committing prohibited actions or neglecting mandatory duties, deserve punishment. This is a well-established principle (Abu Yunus, 1999). If the punishment is not explicitly defined by religious law, the ruler is allowed to impose disciplinary measures based on what is deemed most beneficial for the people. Likewise, anyone who conceals an obligation that must be disclosed or fails to perform duties is also subject to punishment for neglecting the required actions (Ayoub, 2001).

2. The Second Manifestation of Organizational Deviations:

A. Creating Employment Secrets:

• **The meaning of "secret" in the language:**

A secret refers to something that is concealed or hidden, as opposed to being announced. The plural of secret is "secrets." It is used in the verse: "Indeed, He knows the secret and what is even more hidden" (Quran, 72, p. 7). A secret is something shared with someone privately, whereas the "more hidden" aspect refers to what a person thinks about or keeps to themselves without revealing it to others (Mustafa, 1982).

• **The meaning of "secret" in terminology:**

It is that which a person usually seeks to conceal. The Islamic Fiqh Academy defines it as something that one person communicates to another in confidence, or something kept hidden either before or after the event. It includes things that are customarily kept confidential, according to societal norms, as well as a person's private matters or flaws that they do not wish others to know about (al-Tamari, 1982).

• **The meaning of "disclosure" in the language:**

Disclosure is the act of spreading or making something known. Thus, disclosing a secret refers to deliberately revealing something entrusted to someone in confidence, except in situations where Islamic law permits or requires such disclosure (Abd al-Tawwab, 2007).

B. The Legal Perspective on Disclosing Employment Secrets:

The Egyptian legislator, in Article 77 of Law No. 47 of 1978, specifies prohibitions concerning the disclosure of employment secrets. According to this law, an employee is prohibited from (Al-Tabari, M. bin J. bin Y. bin, 2000):

• Making any statement or disclosure regarding their official duties through the press or any other means unless explicitly authorized to do so in writing by the competent authority.

- Disclosing matters they become aware of through their duties if they are inherently secret or are classified as confidential by official instructions. This confidentiality obligation continues even after the employee leaves service.

The Egyptian Supreme Administrative Court defines a secret as something that relates to a person or matter and must remain concealed from everyone except those legally entrusted with it. Disclosing a secret is considered revealing information that was entrusted to a person as part of their professional duty, without permission, unless legally justified (Al-Qurashi al-Dimashqi, A. I. bin O. bin, 1999).

For a violation to occur, it suffices for the secret to be disclosed in any form, whether by oral communication, writing, or even subtle reference. Disclosure is considered a criminal offense even if only one person, who is closely connected to the individual, is informed. The act of disclosing a secret is intentional and cannot be committed through negligence or mistake, no matter how serious the error may be (al-Atoum). For the offense to be established, the general intent, characterized by knowledge and management, must be present. This principal issue highlights that the motivation behind the disclosure (even if noble) is irrelevant to the crime's occurrence (General Authority for the Care of Printing and Publishing the Quran and Sunnah, 2014).

C. The Islamic Perspective on Professional Negligence:

The Islamic system has outlined the obligation for employees to perform their duties to the best of their ability, without negligence or delay. Negligence contradicts the duty placed on them to be diligent in all tasks, particularly during difficult circumstances, and to maintain time management, carrying out their work with honesty and discipline (Kanaan, 2007).

Thus, the Islamic system rejects any form of professional negligence. Adherence to work responsibilities is viewed as fulfilling contractual obligations and commitments. The right to be compensated with wages is linked to the duty to perform the work. Proper performance is not simply completing the task, but achieving it to a satisfactory level using the best available resources and capabilities (Al-Bukhari).

Duty of Employees in Islam Regarding Their Professional Integrity:

Islam stresses the importance of adhering to the terms and responsibilities of work assigned to an employee. The relationship between the state and its employees is a contractual one, where the contract must be fulfilled. As Allah said: "*O you who have believed, fulfill [all] contracts*" (Quran, 5, p. 1), and "*And fulfill the covenant. Indeed, the covenant will be asked about*" (Quran, 17, p. 34).

Islam instills in the individual (and thus in the employee) the value of excellence in both the quantity and quality of their work. An employee should be a constructive member contributing to the establishment of a competent society, as Islam advocates. This is why Islamic texts emphasize the employee's obligation to perfect the work entrusted to them and perform it in the best possible way. Allah directed Prophet David (peace be upon him) with the following guidance: "*Make full coats of mail and calculate [the links] well, and work righteousness. Indeed, I am, of what you do, Seeing.*" (Quran, 34, p. 11). This teaches the principle of skillful and precise execution of tasks (Muslim).

2. Second Topic: Behavioral Deviations

First - Concept of Behavioral Deviations:

1. Behavior in Language:

The root of the word "behavior" in Arabic (س-ل-ك) signifies something that moves or progresses, such as walking along a road. To "speak" or "conduct oneself" also involves an element of direction or control. The word "sulūk" (سلوك) comes from this root and is associated with a path or course, as well as to engage in something. In this context, it is the general conduct or behavior of an individual (Al-Nawawi, 1972).

2. Behavior in Terminology:

Behavior refers to the actions, conduct, or demeanor of an individual. It involves the series of actions performed by a person in response to specific circumstances to achieve a goal.

3. Behavioral Deviations in Terminology:

Behavioral deviations refer to the misconduct or violations committed by an employee, particularly related to their personal behavior and demeanor in the workplace.

Second - Manifestations of Behavioral Deviations:

First Manifestation: Failure to Maintain the Dignity of the Job:

A. The Legal Perspective on Maintaining the Dignity of the Job:

Employees must maintain proper conduct both during working hours and outside of work, ensuring that their behavior aligns with the tasks entrusted to them. This means that employees are subject to rules of decorum, ethics, and respect at all times. The Egyptian legislator, in Article 76, Clause 3 of Law No. 47 of 1978, specifies that an employee should uphold the dignity of their position according to societal norms. It also mandates that an employee must behave respectfully and in accordance with their duties (Al-Razi, 2000).

Employees have obligations even outside the scope of their official work, particularly with regard to ethical conduct. This includes avoiding any actions that might tarnish the honor or dignity of their position, even if they are not on duty or outside the country. If an employee behaves in a manner that damages the reputation or dignity of their office, they can be held accountable, both professionally and personally, for such violations (Ibn al-Jawzi, 1979).

B. The Islamic Perspective on Maintaining the Dignity of the Job:

The Islamic system preceded contemporary administrative regulations in stressing the importance of preserving the dignity of one's job. This duty is considered one of the essential foundations of any role or responsibility. Islam has emphasized this value as it ensures the fulfillment of other duties, including obedience, trustworthiness, performing work diligently, and mastering the craft at hand (Ibn Manzur).

Islamic principles advocate for maintaining the dignity of the role, as doing so ensures the proper performance of responsibilities and safeguards the integrity of the employee's service to the community and the state. It is understood that maintaining the dignity of one's job is a reflection of one's ethical character and adherence to the societal values prescribed by Islam (al-Shayhamri).

This duty is not only a requirement that must be fulfilled by the employee to occupy the position, but it is also continuous until the employee leaves the job. A key aspect of this duty is that the employee must avoid any actions that could cast doubt or suspicion on their integrity (Qalaji, 1988).

The second aspect: Misuse of Power

A. The Legislator's Stance on Misuse of Power

Protecting the government administration from deviation and corruption requires guarding against the danger of an employee exploiting the influence and authority of their position to achieve personal interests, serve political or partisan goals, take revenge on others due to personal grudges, or manipulate the systems to benefit themselves or others. The exploitation of power by an employee undermines the public's trust in the employee's integrity and honesty, leading to the deterioration of job security, and the violation of the dignity, reputation, and honor of the profession. This is stipulated by the legislator in Article 76, paragraph 2 of the Civil Service Law No. 47 of 1978, which states:

"The employee must treat the public well and complete their transactions in a timely manner. Misuse of power means that the employee seeks to achieve a goal that is different from the one specified by law for the activities falling within their jurisdiction." Misuse of power occurs in cases where the legislator grants the employee some freedom in exercising their authority, allowing them to decide within the limits of the public interest what they believe best serves this purpose (Abdel Latif).

Conclusion

Through this study, we concluded that administrative corruption is a phenomenon present in Egypt and worldwide, and it is increasing steadily. The introduction of the international convention to combat corruption will help reduce and fight it, as administrative corruption has become a serious threat to all countries. Its causes are diverse, including political, economic, and social factors, with both small and large corruption taking different forms. Key findings include:

- Administrative corruption is a serious phenomenon that threatens Egypt and the world.
- Administrative corruption weakens investment and contributes to the spread of bureaucracy.
- The absence of political administration in Egypt will increase the level of administrative corruption.

Recommendations

- Tightening oversight and accountability before Parliament and the Shura Council.
- Monitoring the performance of state institutions by the State Audit Bureau.
- Conducting investigations throughout Egypt to uncover and publicly expose corrupt individuals.
- Awareness campaigns in secondary schools and universities about the dangers and risks of corruption.

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Received: 05.10.2024

Revised: 21.11.2024

Accepted: 03.01.2025

Published: 28.02.2025