



# **فقه الواقع**

**Understanding the Current Affairs  
From an Islâmic Perspective**

**By Shaikh Muhammad Nasr-Rid-Deen Al-Albaani (d.1420<sup>AH</sup>)**

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**Understanding the Current Affairs from an Islamic Perspective**

Published By:



**Al Hujjah Publication**

info@alhujjahpublication.org

**Cover Design:** usuldeign.com

**Printer:** Sanatech Printing Corp.

**Translator:** Nuhu Abdullah

**Edited by:** Al-Hujjah Publication & DTSSBC

**ISBN:** 978-0-9785009-2-4

**Recommended Sites:**

<http://www.alhujjahpublication.org>

<http://www.dtssbc.com>

# Contents

A Précised Biography.....	3
Introduction .....	15
Fiqh Al-Waaqi.....	17
The Conditions of the Muslims .....	19
Knowing the Truth with Refutation.....	20
The Issue of the Fiqh of the .....	21
Current Affairs.....	21
The Importance of Knowing the Current Affairs .....	23
From Among the Fiqh that must be Acquired.....	24
We want a Methodology not just a Mere Speech.....	26
The Division on Fiqh Al-Waaqi .....	27
Perfection is Impossible in our Right therefore it is a must to work together and help One Another .....	28
Being Ignorant of the Current Affairs.....	30
Emphasizing on the Issue of the Necessity of Working Together .....	31

Transgressing In Necessities .....	33
Between the Scholars and the Rulers.....	35
The Reason for the Humiliation of the Muslims .....	37
Some of the Errors of some Du'aat .....	38
Filtration and Cultivation.....	39
The Correct Islâm.....	41
How can the Help of Allâh Come? .....	43
Exaggeration in what they call.....	47
Fiqh Al-Waaqi.....	47
The Condition of the Du'aat regarding what they call Fiqh Al- Waaqi .....	48
The True Moderate Statement in this Subject Matter Fiqh Al- Waaqi .....	49
The Obligation of Showing Love and Allegiance .....	51
The Risk of Accusing the Scholars .....	53
What is the Solution? .....	54
The Risk of Current Political Issues.....	56

# A Précised Biography Of the Prominent Shaikh Muhammad Nasr-rid-Deen Al-Albaani



He is the Prominent Scholar Al-Albaani, one of the outstanding Muslim scholars of the present era. He is also considered as one of the great scholars of hadith who has a distinctive knowledge regarding the issue of Jarh-wat-Ta'deel, and an exceptional knowledge in the science of hadith. The scholars of hadith commented on Shaikh Albaani that: He has brought back the era of Ibn Hajar Al-Asqalaani and Hâfidz Ibn Katheer, and other than them from among the scholars of Jarh wat-Ta'deel.

His Birth and Upbringing: Shaikh Nasr-rid-Deen Al-Albaani was born in the year 1333<sup>A.H.</sup> which is equivalent to the year 1914<sup>A.D.</sup> in the city of Shkoder the capital town of Albaania before it is changed to Tirana. He is from a poor family but religious and knowledgeable. The people referred to his father in matters of religion and he used to teach them and guide them to the right path. Shaikh Albaani migrated to Damascus Syria with the companionship of his dad to reside there permanently after the deviation of Ahmad Zaaghou the King of Albaania who changed the policy of his country from the Islâm to the western secularism.

His Education: He completed his basic education from a charitable school in Damascus with distinction. Due to his dad's opposition of the secular education, he decided to home-school his son by adopting his own academic curriculum. He taught him the recitation of the Holy Qur'ân with the rules of recitation, and the grammar of the Arabic language, morphology, and fiqh according to the school of thought of Hanafi. Shaikh Albaani memorized the whole Qur'ân in the hands of his father with the recitation of Hafis Ibn Aasim. Likewise he studied "Maraaqi al-Falaah" a fiqh book on the Hanafi school of thought and some other books of the Arabic grammar and eloquence. And this was during the time he used to attend the classes of Bahjat Al-Baytaar. He learnt how to fix and repair watches from his dad, until he became one of the famous watch repairers in the city. This was the source of his income. This skill has allowed him to have a flexible time to study, read and make research. And his migration to Syria has enabled him to understand the Arabic language and to seek knowledge of the religion from its original source.

His Studying of Hadith: He has shown a great concern in seeking the knowledge of hadith. Despite the struggling of his dad to convince him to stick to the Hanafi school of thought and his warning of Albaani from learning the knowledge of hadith, Shaikh Albaani however continued to seek the knowledge of hadith and its sciences. He started to seek the knowledge of hadith at the age of twenty. He was influenced and motivated by the researched articles of Al-Manar magazine that were written by Shaikh Muhammad Rasheed Ridaa – may Allâh have mercy on him. The first hadith project done by Shaikh Albaani was rewriting and commenting on the book that is written by Hâfidz Iraqi on

the title **“That which Suffices from Carrying Books”** – in the emanation of the narrations that are mentioned in Ihyaa” this project has indeed opened a door of good for our Shaikh. It is due to this project that the knowledge of hadith became his biggest concern until he became famous with that in Damascus and the people loved him so much so the administration of Az-Zaahiriyyah Library in Damascus gave him a special room in the library in order for him to carry out his beneficial knowledgeable researches along with giving him the keys to the library and the authority to come in it whenever he wants.

He started authoring books in the second decade of his life. And the first book he authored was on the subject matter of knowing the proofs and having the understanding of comparative jurisprudence. The first book he authored in this subject matter is **“Warning the one who Prostrates from Taking the Grave as his Prostration Place”** and this book has been published several times.

Also, from among his first writings is the book on the emanation of the prophetic traditions, and the title of the book that he wrote in that subject matter is **“A Beautiful Flowering Meadow in the Arrangement and the Emanation of the compilation of Tabaraanee”** this book still exists in its original writing. The love and concern that the Shaikh showed towards the prophetic tradition has a great impact in his life. It made him cling to the way of the Salaf. Also, his perusal of the books of Shaikh al-Islâm Ibn Taymiyyah and his student Ibn Qayyim and some of the great scholars of the Salafi school made him stand firm and strong upon this methodology.

Shaikh Albaani held the banner of the call to Tawheed and Sunnah. He visited many Shaikhs in Damascus



and deliberated with them in matters of Tawheed and clinging on to the Sunnah, and likewise he discussed with them about innovation. It is at this point that the Shaikh confronted a severe opposition from the blind followers of the schools of thought and some of the so-called scholars of Sufism, superstition and innovation. And they used to make the common people and the riffraff hate and dislike the Shaikh. And they used to spread amongst the people that he is a deviant Wahhabi, and they warned the people against him. But fortunately, this happened during the time in which some of the well-known major scholars of Syria agreed with Albaani supported him and urged him to continue his call to Tawheed and Sunnah. Here are some of the names of those who aided him: Bahjat Al-Baytaar, Shaikh Abdul-Fattah Al-Imam, the head of the Muslim Youth Organization in Syria, Shaikh Tawfeeq Al-Bazra and other than them from among the people of virtue and knowledge. May Allâh have mercy on them all.

His Da'wah Activity: The Shaikh's *Da'wah* [call to Islâm], activity started to grow from the classes that he used to give to the students of knowledge and the professors of universities twice a week. And from among the books that he taught in his circles of knowledge is:

- “Fat’h Al-Majeed” –written by Abdul Rahman’ Ibn Hassan Ibn Muhammad Ibn Abdul Wahhab.
- “Ar-Rawdatul Nadiyyah” [The Explanation of “Durar Al-Bahiyyah”] written by Imam Shawkaani and explained by Siddiq Hassan khan.

- “Al-Baa'ith Al-Hatheeth” [In the Explanation of the Sciences of Hadith] – written by Ibn Kathir and explained by Ahmad Shakir.
- “Manhaj-ul-Islâm Fi-Hukm” authored by Muhammad Assad.
- “Fiqh As-Sunnah” by Sayyid Saabiq.

From among the *Da'wah*[call to Islâm] activities that are carried out by the Shaikh are: his journeys throughout the regions of Syria for the purpose of *Da'wah*[call to Islâm]. He used to travel away for a week then the number of the days increase as time went on. And this is in addition to his journey to the cities of the Jordanian Kingdom before his settlement in Jordan. Due to these *Da'wah* [call to Islâm] activities that are carried out by our Noble Shaikh Albaani, his enemies reported him to the government, so as a result he was imprisoned.

His Patience in his *Da'wah* and his Migration: In the early sixties, our Noble Shaikh was under the detention of the Syrian government even though they knew that he was not involved in politics.

This detention was an obstacle on his way. He was detained twice. The first detention occurred before the war in 1967 where he was detained for a month in the same prison Ibn Taymiyyah was detained. When the war begun the government decided to free all the political detainees.

When the war got worst they detained the Shaikh once again for eight months, but in a different penitentiary known as

Al-Hiskah in North East Damascus. The Shaikh however utilized this solitary period in a beneficial manner as this is the custom of the scholars where so ever they may be. He substantiated "Mukhtasar Sahih Muslim" written by Al-Hâfidz Al-Mundziri and he met with very important personalities in the penitentiary.

His Work and his Achievements: The Shaikh has put a lot of effort in spreading the knowledge and servicing the Islâmîc Ummah. From among his services is as follow:

- He used to attend the seminars of the prominent scholar Muhammad Bahjat Al-Baytaar – may Allâh have mercy on him – along with the professors of Damascus Council of Knowledge, from among them is Shaikh Eizzu Ad-Deen At-Tanouhi – may Allâh have mercy on him – and they used to read together "Al-Hamâsah" by Abi Tamâm.
- He chose to work in the University of Damascus in the faculty of Islâmîc Jurisprudence in order to carry out the responsibility of emanating the hadith in the subject matter of trade in the encyclopedia of Islâmîc Jurisprudence which the university determined to put out in the year 1955<sup>A.D.</sup>
- He was chosen to work as a member of the hadith committee that is established at a time when Egypt and Syria united to safeguard the hadith of the Prophet ﷺ, by supervising the publication of the books of Sunnah and substantiating them.

- The University of Salafiyyah in Banaras India demanded from him to be in charge of the Shaikh of hadith in their university. However, the Shaikh could not make it due to the difficulties of accompanying his families with him, and this is because of the war between India and Pakistan at the time.
- The Minister of Education Shaikh Hassan Ibn Abdullah Ali Shaikh in the Kingdom of Saudi Arabia demanded from him in the year 1388<sup>A.H.</sup> to take the position of supervising the department of Higher Islâmic Studies in the University of Mecca. But due to some certain circumstances he could not actualize that position.
- He was chosen as a member of the High Council of the Islâmic University in Al-Medina from the year 1395<sup>A.H.</sup> to 1398<sup>A.H.</sup>
- He answered the invitation of the Muslim Student Union of Spain, and he gave them a very important lecture that is printed afterwards with the title: **“The Hadith is a Proof by itself in Dogmatic affairs and Rulings.”**
- He visited Qatar and gave a lecture with the title **“The Position of Sunnah in Islâm.”**

- His Eminence Shaikh Abdul Aziz Ibn Baaz chose him to be the head of the Administration of Researching religious knowledge and verdicts, for the purpose of spreading the *Da'wah* of Tawheed and calling people to hold fast to the Book and the Sunnah and the true methodology of Islâm in Egypt, Morocco and Britain.
- He was invited to several seminars but he was only able to attend some of them and not all due to the multiplicity of his *Da'wah* [call to Islâm] activities.
- He visited Kuwait and the Emirates and gave many lectures. And he visited many European countries and met the Muslim students in the Islâmic communities in Europe and gave them beneficial lectures.
- The Shaikh has authored many books and verified more than hundred books and has translated a lot of them to various languages. Most of his books were printed. From among the best works of the Shaikh is "Irwaa'il Ghalil" in the emanation of the Adhadeeth of Manar As-Sabeel, the chains of authentic narrations its understanding and its benefits, the chains of weak and fabricated narrations and its evil effect in the Ummah, and the description of the Prophet's prayer from saying the Takbeer to Tasleem as if you can see it.

- He was chosen to receive the Award of the year 1419<sup>A.H.</sup> Corresponding to year 1999<sup>A.D.</sup> by the committee for selecting the Malik Faisal International Award for Islâmic Studies. And the title of the book that made him qualified for this award is: **“The Knowledgeable Endeavor that Safeguards the Hadith of the Prophet ﷺ, through Verification, Emanation and Studying”** this award was giving to him as an honor for his precious endeavor in servicing the hadith of the Prophet.

### What did the scholars say about him?

The Prominent, Shaikh Abdul-Aziz Ibn Baaz— may Allâh have mercy on him said: “I haven’t seen any one under the surface of the sky who knows the hadith of the Prophet ﷺ, more than the Noble Shaikh Muhammad Nasr-rid-Deen Al-Albaani.” And when he was asked regarding the hadith that says that Allâh the Almighty sends after every hundred years a man who will rectify the affair of the *Ummah* [Islâmic nation], who then is the rectifier of this generation? The Shaikh replied: “I think Shaikh Albaani is the Reviver of this era. And Allâh knows best.”

Shaikh Saalih Al-Uthaymeen— may Allâh have mercy on him said: “What I know about the Shaikh within my short meetings with him is that: He is very eager on implementing the Sunnah of the Prophet ﷺ, and fighting against innovations, whether it is an innovation in the creed or acts of worship. And I also noticed from reading his books that he has a brimming knowledge of the prophetic narrations and well acquainted with the chains of narrations and the texts of the hadith. Allâh the Almighty has made his

books beneficial to a lot of people pertaining to the correct knowledge that they receive from his books and having clarity with the methodology of the pious predecessors and the book has also built their aspiration towards seeking the knowledge of hadith. And this indeed is a great benefit for the Muslims and praise is to Allâh. How outstanding is his knowledge ability of verifying and scrutinizing the prophetic narrations!”

The Eminent Scholar the Interpreter of the Qur’ân Muhammad Al–Ameen Ash–Shinqiti: Shaikh Abdul–Aziz–may Allâh have mercy on him said: “Verily Muhammad Ameen Ash–Shinqiti honored Albaani so much so, when he sees Albaani passing by the Haram while he is teaching in the Haram, he would pulse and stand up and greeted the Shaikh out of respect.

Shaikh Muqbil– may Allâh have mercy on him said: “What I believe regarding my Lord in the matter of Shaikh Albaani is that: the statement of the Prophet ﷺ, in this hadith:

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ سَنَةٍ مَنْ يُجَدِّدُ لَهَا  
دِينَهَا

*Allâh the Almighty will raise for this nation after every “  
”century someone who will revive its religion*

This statement is applied on Shaikh Muhammad Nasr–rid–Deen Al–Albaani – may Allâh have mercy on him.”

His Last Recommendation Notice: I recommend my wife, my children, my friends and all those who love me to

supplicate for me after my death that Allâh the Almighty forgive my sins for me and put me in His Mercy, and that they should not grieve over my death by raising their voice with crying.

Second: They should haste to bury me and not to inform all my families, accept those who will carry out the responsibility of preparing my dead body. I want Izat Khidr Abu Abdullah my neighbor and my sincere friend to wash my body.

Third: I want to be buried at the closest place possible in order to make it easy upon the people and I want to be buried in an old graveyard that will not be dug up. Also, whoever is in the city in which I died should not inform those who are outside the city whether they are my children or my love ones, until after my burial in order to avoid delay in my burial, due to emotions while asking to meet my Lord in a state of having all my sins forgiving.

I also recommend that everything in my library should be giving to the Islâmic University in Al-Medina Al-Munawwarah. That is because of the good memories that I have with them during my days of teaching in the university and calling to the Book and the Sunnah according to the methodology of our pious predecessors, hoping that Allâh the Almighty will allow those who read them to benefit from them and make me benefit from them with their sincerity and supplications.

“Oh! Allâh help me to be thankful for the bounties you bestowed on me and on my parents and to do righteous deeds that will please you and to rectify the affair of my family, verily I repent to you and I am from among the Muslims.”



Written on, 27<sup>th</sup> Jumaada–Awwal 1410<sup>A.H.</sup>

His Death: Shaikh Albaani died in the morning of Saturday on the 22<sup>nd</sup> of Jumaada Ath–'Thani 1420<sup>A.H.</sup> Equivalent to October 2<sup>nd</sup> 1999<sup>A.D.</sup> and was buried after Isha prayer.

His Burial was hastened due to two reasons:

1. As a fulfillment of his will as he demanded
2. The day he died and the day after were very hot days, so due to that, his burial was hastened in order to avoid any inconvenience towards those who escorted the Shaikh's funeral.

Despite, the fact that his death was informed only to some few people from his family members in order to help towards his burial and the short period between his burial and his death, there were thousands of people who attended his funeral.

# Introduction



All praise is due to Allâh Lord of the worlds, and may the peace and blessings of Allâh be upon the leader of the messengers, his family members and his companions.

And to proceed:

This is a letter which I have compiled as an answer to a question which was raised to me regarding what they call "*Fiqh Al-Waaqi*" [current juristic affairs], its rule and the need of the Muslims to it, along with clarifying its correct form according to the Islâmic law.

And the origin of this letter is an answer to a question that was raised to the Shaikh in one of his circles of knowledge that is attended by some Muslim youths who were eager to acquire sound knowledge that is based on the Book and the Sunnah according to the methodology of the pious predecessors the best generation of the *Ummah* [Islâmic nation].

However, one of the students carried the responsibility of transcribing the tape – may Allâh reward him – and then showed it to me, so I amended it, added more to it and filtered it in a manner that is suitable to be published so that the benefits will reach the whole Muslims Insha Allâh

I ask Allâh to benefit with this short letter its reader and its seeker; He is the All Hearer the One Who answers His slave.

Written by: Muhammad Nasr- Rid-Deen Al-Albaani

Oman, Jordan 29<sup>th</sup> Shawwal 1412<sup>A.H.</sup>

## Fiqh Al-Waaqi



Indeed all the praises and thanks are due to Allâh, we praise Him, we seek His aid, ask His forgiveness and we seek refuge with Allâh from the evil of ourselves and from the evil of our shortcoming. Verily, whosoever Allâh the Almighty has guided none can lead him astray, and whomsoever Allâh the Almighty has left to go astray none can bring him back to the path. And I further bear witness that there is no deity that has the right to be worshiped but Allâh Alone without a partner, and I further bear witness that Muhammad is His slave and His messenger.

And as for that which follows:

The Prophet ﷺ, said:

“يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا - فَقَالَ قَائِلٌ أَوْ مِنْ قَلَّةٍ نَحْنُ يَوْمَئِذٍ يَا رَسُولَ اللَّهِ؟ قَالَ: “بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنْ كَثْرَةُ كَعْتَاءِ السَّيْلِ وَ لَيَنْزِعَنَّ اللَّهُ مِنْ قُلُوبِ أَعْدَائِكُمُ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ فِي قُلُوبِكُمُ الْوَهْنَ” فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ! وَمَا الْوَهْنُ يَا رَسُولَ اللَّهِ؟ قَالَ: “حُبُّ الدُّنْيَا وَكَرَاهِيَّةُ الْمَوْتِ”

*"Nations will soon gathered against you and devour you just us the eaters gathered around the banquet and devour it"*  
someone said: O Messenger of Allâh is it because of our minority on those days? The Prophet ﷺ, said: no. you on that they are big in number but you are like the scum of the flood, and Allâh will withdraw the dignity that you have from the hearts of your enemies and will cast humility in your hearts" they said: What is the humility that Allâh will cast in our hearts? He said the love for this world and the hatred for death."<sup>2</sup>

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<sup>2</sup> Authentic hadith "Saheehah" 958 by Albani

# The Conditions of the Muslims



This Prophetic narration is clear with its strong manifestations regarding the great turmoil that hit the Muslims and separated their word, weakened their determinations and turned them to become sects. Some of this turmoil affected the hearts of many *Du'aat* [callers], and students of knowledge which resulted to them dividing themselves into groups hating one another, speaking against one another and criticizing one another and so on.

# Knowing the Truth with Refutation



These refutations and criticisms will neither harm these nor those both the refuters and the ones that are refuted. That is because the truth is known by the just people and not the opinionated ones, the truth is known by its light and evidences and not by its narrators. But the problem with these folk or those [individuals] is that they speak without knowledge and they ramble randomly not knowing what they are talking about and they spread lies about the Slaves of Allâh without the right to do so.

# The Issue of the Fiqh of the Current Affairs



Many issues were raised up during this chaotic period regarding the Islâmic jurisprudence, methodology and *Da'wah* [calling to Islâm], and it happened that we have already had the answers to those issues that are based on sound knowledge and this is with the Help of Allâh, His bounties and His glories.

From among the issues that were raised during this chaotic period was what some people call "*Fiqh Al-Waaqi*" having the understanding of the current affairs.

I don't disagree with this new name which they have invented for this knowledge which is "*Fiqh Al-Waaqi*" that is because most scholars stated that whoever carries the responsibility of guiding the *Ummah* [Islâmic nation], and solving their problems must be aware and well acquainted of their situations. From among the common phrase amongst the scholars is that: "**Making judgment on something is based on how that thing is viewed**" and this cannot be actualized except with having an encompassing understanding of that issue which you want to analyze. This is from the principles of making verdicts in particular and principles of knowledge in general.

The term "*Fiqh Al-Waaqi*" means: analyzing the issues that concern the Muslims affairs, likewise the plot of their enemies against them in order to warn them and to



make them well prepared to stand against these plots in a practical manner not just mere speech, <sup>3</sup> likewise busying oneself with the news of the disbelievers and their chronicles and analyzing their mentality and their plot in order to find a solution for it.

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<sup>3</sup> The Sheikh in another occasion has described the speech that cannot be put in to practice or actualized as vain conversation and effort wasting in one of his sittings with Doctor Nasir Al-Umr.

## The Importance of Knowing the Current Affairs



Having the knowledge of the current affair in order to know the correct Islâmic rule regarding it is a very important obligation that must be carried out by some of the brilliant students of knowledge, just like any other field of Islâmic knowledge, social, finance, military, or any knowledge that will benefit the *Ummah* [Islâmic nation], and bring it closer to the stairs of its honor, dignity and leadership, especially if this knowledge develops and continue to improve with the improvement of time and the places.

## From Among the *Fiqh* that must be Acquired



What must be addressed here is that: the *Fiqh* [understanding of Islâmic affairs], that is required from the Muslims is not just restricted to the four schools of thought; also it is not the *Fiqh* [understanding of Islâmic affairs], which some of the youths that are on the field of *Da'wah* [Islâmic call], call to.

This is because the juristic issues that are *Fard* [obligatory] upon the Muslims both the *Fard Kifayah* [collective ones] and the *Fard Ayn* [individual ones], are bigger and more extent than the aforementioned *Fiqh* [understanding of the four schools of thoughts]. From among the *Fiqh* [understanding of Islâmic affairs] that must be acquired is: "Having understanding of the Book [Qur'ân]," "Having knowledge of the Sunnah," "Having understanding of the language [Arabic]," "Having the knowledge of the human being and the universe," and "Having the knowledge of differences of opinion" and the likes. These types of *Fiqh* [understanding of Islâmic affairs]; are no less important than the aforementioned *Fiqh* [jurisprudence] and those are the four schools of thought or the *Fiqh* [of the current affairs], which is the subject matter of this book.

Despite the importance of having knowledge of these forms of jurisprudence, we don't really see anyone addressing about them or calling the people to them, especially... "Having the understanding of the Book and the Sunnah..." this is the peak of all these juristic field of knowledge. And if someone was to say that it is obligatory upon every Muslim, he will not be far from propriety due to the great need of the Muslims to this knowledge in their lives, but even with all that, we do not hear anyone addressing this issue and laying out its principle and methodology and nurturing the youth upon it and busying them with it.

## We want a Methodology not just a Mere Speech



Yes, there are many people this day – walhamdulillah- who give talks on the Book and Sunnah and guide the people to stick to the Sunnah, but the task that we want from them is not just writing a book here and giving lectures there; rather what we want; is to make the Qur'ân and the Sunnah the general pivot for every minor or major affair of the Muslims, and also the method of the Qur'ân and Sunnah must be the slogan of the *Da'wah*[call to Islâm] from the beginning to the end, and also the mentality of the youth who are on the field of *Da'wah* must be consolidated according to this great methodology which the rectification of the *Ummah* [Islâmic nation], and its success are based on.

Therefore, it is a must on us to have scholars in each field of the Islâmic jurisprudence that are previously mentioned, especially having the knowledge and the understanding of the Book and the Sunnah with clear precision and clarified principles.

## The Division on Fiqh Al-Waaqi



We heard and noticed that most of our youth are on the horns of dilemma regarding this form of knowledge that was previously mentioned with the term "*Fiqh Al-Waaqi*." So as a result; they are divided into two sects, which is very unfortunate because they are divided into a sect that has exaggerated in their understanding of the term and another sect that has remised in their understanding of that term.

Thereupon, you will hear some people who exaggerate in this knowledge and raised it to a point that is above its correct point; that is because they require from every religious scholar to have the knowledge of what they call "*Fiqh Al-Waaqi*" and the remissive group also deluded their listeners to think that those who are aware of what is going on in the Muslim world are the real scholars of the religion who have the understanding of the Book and the Sunnah according to the methodology of the pious predecessors.

This is not a must as it is plain and clear.

Perfection is Impossible in our Right  
therefore it is a must to work together and  
help One Another



We don't believe there is someone who is perfect to the point of knowing everything in all fields of knowledge which we have previously mentioned.

Therefore, what is obligatory upon those who step their feet in the field of *Da'wah* [Islâmic propagation] and yielded themselves to serve this *Ummah* [Islâmic nation], by analyzing the affair of the *Ummah* and the obstacles on its path, to work together with the scholars who have the understanding of the Book and Sunnah according to the methodology of the pious predecessors of the *Ummah*.

These ones *Du'aat* [callers], will present their analysis of the issue and what they think about it and the others *Ulamaah* [scholars], will clarify to them the rule of Allâh the Glorified regarding the issue based on correct evidences and illuminating proofs. But as for them *Du'aat* [callers], placing themselves at the position of scholars, giving verdicts to the people just because they know the current affairs and the situations of the Muslims, is not appropriate; because this will make the common people take their statement as an evidence and reject the verdicts of the scholars with their statement and render in vain the *Ijtihad* [Islâmic deduction] of the scholars and their rulings on issues.

## The Error of a Scholar will not be a Reason for his Downfall



It is very important to explain this matter here, that is because a scholar may erred in his verdict regarding a specific issue from among the current issues, and this is something that occurred and may continue to happen, but the question is: will that be the reason for his downfall and does that justify for those who disagreed with him in that subject matter, to describe that scholar with disrespecting terms that is not befitting with his honor? Like what some of them said for instance: "O, he is just a scholar of the religious affair but he is not the type of scholar that is aware of the current issues!"

This type of categorization is not appropriate; it opposes the Islâmic law and facts. It is as if they are expecting from the scholars of the Book and Sunnah to be specialized in all fields of knowledge including economics, social, political, military, and to know how to use the modern weapons and the likes of these fields! And I don't think there is a reasonable thinking creature who thinks that there is a scholar who is well equipped in all the aforementioned fields of sciences no matter how knowledgeable he is!



## Being Ignorant of the Current Affairs



Likewise, we heard some people saying: “It is not our concern to know the current affairs” If this statement is made, then it is not appropriate as well, rather; there must be for every field of knowledge some people who will specialize in that field and master it, in order for them to work together and help one another sincerely for the Sake of Allâh without any *Hizbiyyah* [partisanship], involving or opinionatedness. By doing this we will be able to accomplish the needs of the *Ummah* [Islâmic nation], and establish the things which every Muslim is looking forward to see i.e. having a strong Islâmic society that establishes the Law of Allâh on His earth.

Therefore, all the aforementioned sciences are collective duty upon some group of the Muslim scholars. It is not of any kind of obligations for a single person to compile all these sciences in him besides the fact of it being impossible.

For example, it is not permissible for a doctor to perform certain surgeries in some occasions without consulting a scholar who knows the Book of Allâh the Glorified and the Sunnah of His Messenger ﷺ, according to the understanding of the pious predecessors, this is because it is very hard, if not impossible to have a medical doctor who is firmly grounded in his field and the field of the Book and the Sunnah with a solid understanding along with knowing its rulings.

## Emphasizing on the Issue of the Necessity of Working Together



Thereupon, we must work together implementing the statement of the Lord of the worlds in His [Allâh], Glorious Book:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ  
وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۗ ﴾<sup>4</sup>

**“Help you one another in Al-Birr and At-Taqwa [virtue, righteousness and piety]; but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.”**

By applying this verse and this policy there will be a great accomplishment for the *Ummah* [Islâmic nation]. This issue is among the issues that are intuitively understood.

For verily, the Muslim will hardly think that there will be a scholar who is firmly grounded in the field of Islâmic knowledge and also be a professional medical doctor and along with that, have the knowledge of what they meant by *Fiqh Al-Waaqi* [understanding of Islâmic affairs].

Because the more you busy yourself in one field the less you busy yourself in the other, and the more effort you

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<sup>4</sup> Al-Maidah: 2

put in this field the less you put into the other, and like this is the reality.

The only way we can attain perfection in this matter is when all of them work together each and every one of them applying the knowledge that he knows in his field with the others. This is the only way we can accomplish the goals of the Islâmic law for every Muslim, and this is the only way they can be safe from a plain lost, as it is stated by our Lord,

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾ <sup>5</sup>﴾

“By Al-'Asr [the time]. Verily, man is in loss, Except those who believe [in Islâmic Monotheism] and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds [Al-Ma'ruf] which Allâh has ordained, and abstain from all kinds of sins and evil deeds [Al-Munkar which Allâh has forbidden], and recommend one another to patience [for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd].”

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<sup>5</sup> Al-'Asr: 1-3

## Transgressing In Necessities



What we have noticed so far is that, the ungovernable emotions that lack limitations have various negative effects, from among the negative effects is: transgressing in necessities. That is because the duties that must be applied are of two kinds: The *Fard Kifiyah* [collective duties] and the *Fard Ayn* [individual duties]. The individual duties are the ones that are *Fard* [obligatory] upon every Muslim. The collective duties are the ones which if carried out by some group of people in the society then the rest will not be sinning for not carrying it out.

Therefore, it is not permissible for us to equalize these two obligations in their rule. Supposing that we say: It is obligatory upon the students of knowledge to understand what they meant by *Fiqh Al-Waaqi* which means knowing the Islâmic point of view regarding all affairs in every field of knowledge. We must not apply this statement on our major scholars let alone the students of knowledge.

Likewise, it is not permissible for the students of knowledge to reject the importance and the necessity of having understanding of the current affairs; that is because it will not be possible for us to free ourselves from the colonization of the disbelievers in the lands of the Muslims, except by knowing their plots in order for us to be cautious of them and warn the people from them; so that their colonization of the Muslim lands will not continue to happen.

However, knowing their plots will not have a major effect in this matter except with the training of the Muslim youth upon correct creed and methodology that is established upon filtering Islâm from the superstitions of the innovators, and cultivating the youth upon pure and clean Islâm as brought to us by our Messenger ﷺ, and as it is revealed to him by Allâh the Most High.

## Between the Scholars and the Rulers



What must be clarified here is that: It is not in the hands of those zealous pulpit speakers or those so called theoretic jurist to entitle the *Ummah* [Islâmic nation], with what is obligatory on them, whether the collective duties or the individual ones; rather it is in the hands of the rulers, those in whose hands is the affair of the *Ummah*[Islâmic nation], likewise it is not in the hands of those fanatic youths or those emotional *Du'aat* [callers], who do not have control of anything.

What is upon the pulpit speakers and the scholars is to nurture the Muslims upon accepting the judgment of Islâm and submitting to it. And then call the rulers in a good manner with the best procedure, and advise them to seek the assistance of the scholars and the jurists in their fields of knowledge upon its varieties; the Fiqh of the Book [Qur'ân] and the Sunnah, the Fiqh of the language [Arabic], the Fiqh of the universe and other than that from among the things that are very important and necessary, implementing one of the great Islâmic concepts which is the concept of *Shooraa* [discussion]. It is then that the affairs will become accurate and the believers will be happy with the victory of Allâh:

﴿ فَإِنَّ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ إِنَّ عَلَيْكَ إِلَّا

الْبَلَّغُ ۗ ﴾<sup>6</sup>

“But if they turn away [O Muhammad ﷺ] from the Islâmic Monotheism, which you have brought to them]. We have not sent you [O Muhammad ﷺ] as a Hafîz [watcher, protector] over them [i.e. to take care of their deeds and to recompense them]. Your duty is to convey [the Message].”

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<sup>6</sup> Ash-Shura: 48

# The Reason for the Humiliation of the Muslims



This very important issue that is neglected by most people must be clarified here. Thereupon I say: The continuing humiliation of the Muslims in the hands of the disbelievers including the Jews is not due to the unawareness of many scholars pertaining to "*Fiqh Al-Waaqi*," or due to not knowing the plots of the disbelievers and their evil plans against the Muslims!



## Some of the Errors of some Du'aat



For this reason I think showing more concern with the current affairs in a manner that makes it becomes like the methodology of the *Du'aat* [callers] and the youth upon which they cultivate and are cultivated, making them to think that it is the way to salvation is indeed a grave error and a plain mistake. All the jurists agreed on the fact that the reason for the humiliation of the Muslims is based on two things:

**First:** The ignorance of the Muslims of the Islâm that is revealed by Allâh in the heart of our Prophet ﷺ.

**Second:** Most Muslims who know the teachings of Islâm do not implement the knowledge that they know.

## Filtration and Cultivation



Therefore, the key to attaining the honor of Islâm is based on implementing the beneficial knowledge that we know and carrying out righteous deeds in our lives. This matter is a great matter, and it will not be possible for the Muslims to accomplish it except by applying the methodology of **filtration and cultivation** and these are two vital obligations that are very important. There are some things that I intended from these two obligations. Here are the things that I intend from the first obligation which is filtration:

- ✓ Filtering the Islâmic creed from its nullifiers for example polytheism, rejection of the names and attributes of Allâh and interpreting them and the rejection of authentic Prophetic narrations that relate to the creed and the likes of these.
- ✓ Filtering the Islâmic jurisprudence from wrong opinions that disagree with the Book and the Sunnah, likewise we must free the intellects from blind imitation and from the darkness of opinionatedness.
- ✓ Filtering the books of *Tafsir*, *Fiqh*, tenderizing speeches and their likes from weak and fabricated hadith likewise the narrations of the people of the

book. These are the things I intended from the first obligation which is filtration.

But as for the second obligation which is cultivation, I intend by that the cultivation of the coming generation upon this filtered Islâm with a correct Islâmic cultivation from their earliest youth without them being influenced by the western cultivation.

There is no doubt that accomplishing this goal requires a tremendous effort with a sincere co-operation amongst the Muslims in general; those who are concern about the establishment of a triumph Islâmic society, each and every one co-operating in his field and his specialty.

# The Correct Islâm



Thereupon, it is a must upon the true scholars who are well acquainted with the correct teachings of Islâm to call the Muslims to this correct Islâm and enlighten them upon it and then cultivate them upon that, as Allâh the Almighty said:

﴿وَلٰكِنْ كُوْنُوْا رَبَّنٰيِّعِيْنَ بِمَا كُنْتُمْ تَعْلَمُوْنَ اَلْكِتٰبَ وَبِمَا كُنْتُمْ

تَدْرُسُوْنَ ﴿<sup>7</sup>

“Be you Rabbaniyun [learned men of religion who practice what they know and also preach others], because you are teaching the Book, and you are studying it.”

This is the only solution as it is mentioned in various texts of the Qur’ân and Sunnah as Allâh the Almighty said:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ تَنْصُرُوْا اللّٰهَ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ

﴿<sup>8</sup>

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<sup>7</sup> Al-i-Imran: 79

<sup>8</sup> Muhammad: 7

**“O you who believe! If you help [in the cause of] Allâh, He will help you, and make your foothold firm.”**

And there are much more...

## How can the Help of Allâh Come?



The agreed upon meaning of the aforementioned verse amongst the Muslim scholars is that: **“If you help Allâh”** means: If you implement His commands, then He [Allâh] will help you against your enemies. And from among the most important texts that confirms this meaning is the statement of the Prophet ﷺ, that describes the sickness and the cure in the following:

إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ، وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ، وَرَضِيتُمْ بِالزَّرْعِ  
وَتَرَكْتُمُ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ ذَلَالًا لَا يَنْزِعُهُ عَنْكُمْ حَتَّى  
تَرْجِعُوا إِلَى دِينِكُمْ

*“If you deal with profit, and chase after the worldly glitter,  
and incline into the life of this world and abandon jihad,  
Allâh the Almighty will impose humiliation on you that will  
remain on you until you return back to your religion.”<sup>9</sup>*

Therefore, the reason for this humiliation that befell the Muslims is not due to their ignorance of what they call *Fiqh AlWaaqi* [Islâmic current affairs], I say this while acknowledging that every beneficial knowledge is obligatory

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<sup>9</sup> Chains of authentic narrations 11 by Shaikh Albaani

according to the need of the *Ummah* [Islâmic nation] to that knowledge.

But the reason for this humiliation as it is stated in this authentic narration is due to their lack of implementing the teachings of Islâm according to the Book and the Sunnah and inclining to this worldly life, as Allâh the Almighty also stated:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ

اللَّهِ أَتَأْقَلْتُمْ إِلَى الْأَرْضِ ءَأَرْضَيْتُمْ بِالْحَيَوٰةِ الدُّنْيَا مِنْ

الْآخِرَةِ ءَفَمَا مَتَعَ الْحَيَوٰةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿١٠﴾

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh [i.e. Jihâd] you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.”

As well as the statement of the Prophet ﷺ:

سَلَطَ اللَّهُ عَلَيْكُمْ ذَلَالًا لَا يَنْزِعُهُ عَنْكُمْ حَتَّى تَرْجِعُوا إِلَيَّ

دِينِكُمْ

“Allâh the Almighty will impose humiliation on you that will remain on you until you return back to your religion.”

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<sup>10</sup> At-Tauba: 38

There is a clear indication in this statement that: the religion that must be returned back to is the one which Allâh the Almighty mentioned in His Book in various verses, like His statement the Most High:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ ﴾<sup>11</sup>

“Truly, the religion with Allâh is Islâm.”

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ

لَكُمْ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ

﴿ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۗ ﴾<sup>12</sup>

“This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin [such can eat these above-mentioned meats], then surely, Allâh is Oft-Forgiving, Most Merciful.”

Also, the famous commentary of Imam Mâlik on this verse clarified the intent meaning of the verse. As he Mâlik said: “Whatever was not considered as part of the religion on that day will not be considered as part of it today and the latter

<sup>11</sup> Al-i-'Imran: 19

<sup>12</sup> Al-Maidah: 3



generation of this Ummah will not be successful except with what the former generation is.

## Exaggeration in what they call Fiqh Al-Waaqi



But as for those *Du'aat* [callers], who speak relentlessly about Fiqh Al-Waaqi, accentuate its matter and intensify its issue. They exaggerate in this issue to the point that they make it seem to the people that it is obligatory upon every scholar; rather upon every student of knowledge to be well acquainted with this issue. Despite, the fact that most of these *Du'aat* [callers], know very well that, this religion that is chosen for us by our Lord has suffered some distortions from long time ago, even in the aspects of its creed.

You will come across many Muslims who bear witness that there is no deity that has the right to be worshipped but Allâh and they carry out some of the pillars of the religion as a matter of fact they perform the supererogatory acts of worship by standing in the night in prayers and giving charity and the likes of that, but unfortunately they have deviated from the true meaning of the statement of Allâh:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنُوبِكَ ﴾<sup>13</sup>

“So know [O Muhammad ﷺ] that, Lâ Ilâha ill-Allâh [none has the right to be worshipped but Allâh], and ask forgiveness for your sin.”

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<sup>13</sup> Muhammad: 19

## The Condition of the Du'aat regarding what they call Fiqh Al- Waaqi



We know that most of these *Du'aat* [callers], agree with us regarding the reasons for this dispraised situation which the Muslims are facing today, and that is because of their lack of having the correct understanding of this religion [Al-Islâm], regarding the collective duties and the individual ones. The greatest obligation upon every individual is: correcting the creed, worship and mannerism.

Where are those who carry out these individual duties and not the collective ones, because the individual duties come before the collective ones?

Therefore, busying oneself with calling the people to carry out the collective duties "*Fiqh Al- Waaqi*" while neglecting the individual duties "understanding the teachings of the Book and the Sunnah" which is more important is indeed being remissive and negligent of the obligations that are compulsory upon every Muslim individual in the *Ummah* [Islâmic nation], and being extreme on things that are in reality collective duties!.

# The True Moderate Statement in this Subject Matter Fiqh Al- Waaqi



So the issue is as Allâh the Almighty stated:

﴿ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ ﴾<sup>14</sup>

“Thus We have made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet Muhammad [peace be upon him] and his Sunnah [legal ways]] a just [and the best] nation, that you be witnesses over mankind and the Messenger [Muhammad ﷺ] be a witness over you.  
“

Therefore, if we look at this term “Fiqh Al- Waaqi” from its correct Islâmic definition we will see that it is obligatory upon us to be acquainted with it, but this obligation is a collective obligation. If there is a group from the scholars who carry out the responsibility of acquiring this knowledge then the obligation will be lifted off the rest of the scholars moreover the students of knowledge and the common people.

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<sup>14</sup> Al-Baqarah: 143

There upon we must adopt moderation in calling the Muslims to knowing the “knowledge of the current affairs” and not have them indulged in political affairs and the analysis of the western thinkers; rather we should always focus on filtering out the religion of Islâm from the superstitions that are connected to it and then focus on cultivating the Muslims in a group and individually upon this filtered Islâm and connect the Muslims to the antique methodology of this call, the Book and the Sunnah according to the understanding of the pious predecessors of the *Ummah* [Islâmic nation].

# The Obligation of Showing Love and Allegiance



Also, from among the things that are obligatory upon the scholars regardless of the variety of their specialties likewise the rest of the *Ummah* [Islâmic nation], is the implementation of the statement of the Prophet ﷺ:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّيهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ إِذَا  
اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمِي

*“The likeness of the believers in their love and sympathy towards one another is like the example of a single body, when an organ complains an ailment, the rest of the organs share with it in pains and fever.”* <sup>15</sup>

Furthermore, the real meaning of this beautiful Prophetic example cannot be actualized except with the co-operation of the scholars with the people in the community, by educating them, teaching them and calling them to implement the true teachings of Islâm.

Thereupon, the scholars of the Book and Sunnah must co-operate with those who are aware of the current affairs in its correct and practical form not a mere theory.

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<sup>15</sup> As-Saheehah 1083

These ones will fortify those with their knowledge and understanding and they will also inform them the position of Islâm regarding the issue in order for them to be cautious of it.

## The Risk of Accusing the Scholars



But as for accusing some of the scholars or the student of knowledge of being ignorant of the current affairs, likewise accusing them of what is not worthy of mentioning, this indeed is a grave mistake and a plain error, this is not permissible and it must be stopped because it is from among the things that arouse anger and hatred which is forbidden in the Prophetic narrations; rather it commanded us with the opposite and that is loving one another, getting along with one another and helping one another.



## What is the Solution?



What is obligatory upon every Muslim towards any scholar or *Daa'iyah* [caller], who fell into an error, is to remind him and advise him in a good manner. And if the error is restricted then he should only address the issue in which he erred in without popularizing the issue and also this is the best way to the propriety. And if the error is plain and known to the people, then there is nothing wrong to address that error and clarify the mistake openly while abiding the statement of Allāh:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْ لَهُمْ <sup>ط</sup>

بِالَّتِي هِيَ أَحْسَنُ ۗ ﴿١٦﴾

“Invite [mankind, O Muhammad ﷺ] to the Way of your Lord [i.e. Islām] with wisdom [i.e. with the Divine Revelation and the Qur'ân] and fair preaching, and argue with them in a way that is better.”

What is very important to be clarified here is that: the intent criticism in the aforementioned is not the one that is based on the emotions of the youth without any knowledge or evidence, no; rather the criticism that is based on evidence, clarity and proofs. The criticism that is done in the manner of kindness and gentleness is found only within the sincere

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<sup>16</sup> An-Nahl: 125

scholars and the sincere students of knowledge who share the same call and the same knowledge upon one word that is based on the Book and the Sunnah according to the methodology of the pious predecessors. But if the one that is refuted is from the deviants, then in this case he will be dealt with in a specific manner and a particular method according to the level of his deviations and according to how far he is from the truth.

## The Risk of Current Political Issues



Finally, it is a must to inform the Muslims with a very important thing in this subject matter, so I say: Our acceptance of “*Fiqh Al-Waaqi*” according to the Islâmic legislation must not push us to engage ourselves in to the oppressing political affairs of the present era, being deceived by the words of the politicians repeating what they say and indulging ourselves in their ways. Rather; what is obligatory upon us is to go according to the Islâmic politic, and that is “Taking care of the affairs of the *Ummah* [Islâmic nation.]”

And this nurturing cannot be accomplished except in the light of Qur’ân and Sunnah and the methodology of the pious predecessors and it must be in the hands of the owners of affair from the pious scholars who implement their knowledge and just leaders because Allâh the Almighty repels with the leaders what He does not repel with the Qur’ân.

But as for those western politics that open their doors and deceive its followers; they have no religion neither they nor those who follow their ways. They are drowned in their seas and are affected with its turmoil and are overwhelmed with its flame, so it will be, because they have busied themselves with the branches instead of the roots and the principles.

And may Allâh have mercy on the one who said: **“Whoever hastens in acquiring something before its time will penalized its deprivation.”**

Success is with Allâh, and Praise be to Allâh Lord of the worlds.