

The Knowledge of

CURRENT AFFAIRS



by

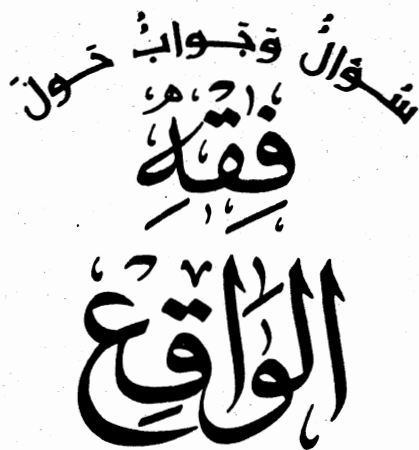
Shaikh Muhammad Naasir ud-Deen al-Albaanee

Introduced by

'Alee Hasan ' Alee 'Abdul-Hameed

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Introduced by

'Alee Hasan 'Alee 'Abdul-Hameed

Translated by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH
THE MERCIFUL THE COMPASSIONATE**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All praise is for Allaah, we praise Him, seek His aid and His forgiveness. We seek refuge with Allaah from the evil of ourselves and from our evil actions. He whom Allaah guides, then none can misguide him and he whom Allaah misguides, then none can guide him. I bear witness that none has the right to be worshipped but Allaah alone, having no partners and I bear witness that Muhammad (ﷺ) is His slave and His Messenger.

To proceed: From the most important principles of knowledge, action and development (*tarbiyah*) is the saying of our Lord, the One free from all defects:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Do not pursue that of which you have no knowledge. Indeed every act of hearing, seeing and feeling will be inquired into.¹

This *aayah* explains the correct fundamental *Sharee'ah* principle for the Muslim, as regards what he hears, sees or believes and that all of this, with its consequences, is to be established upon knowledge and nothing else. The meaning of the *aayah* is: Do not pursue that of which you have no knowledge, so that you do not follow with your sayings, actions or heart, that about which you have no knowledge. So He forbade us to believe anything which is not knowledge, or to do anything not based upon knowledge, or to speak except based upon knowledge. So we do not embrace with our hearts all that we hear and see. Rather, we must examine it and think, so if we find it to be based upon proof, we believe

1. Sooratul-Israa' (17):36

it. If not, we leave it alone amongst the doubts and surmises, or the thoughts which are of no worth.¹

In summary, the noble *aayah* orders that you do not say to the people, or about them, that which you do not know about them and so falsely accuse them and bear false witness against them.²

How beautiful is the saying of the exemplary Imaam Bakr ibn Abdillaah al-Muzanee - *rahimahullaah* - "Beware of speech which if you are correct in it, you will not be rewarded and if you are wrong, you are committing a sin. It is harbouring bad thoughts about your brother."³

How important it is for the Muslims today, whilst they are preparing themselves for a very great affair, to consider these noble words and to put them into effect in their minds and hearts, both what is demanded by them and what they negate, in knowledge and action. So that they are not merely words which they call out, nor slogans which they repeat without carefully implementing them and without fulfilling their rights and obligations!

In pursuance of this important Qur'aanic principle and knowledge of the state of affairs (*Fiqh ul-Waaqi'*) in which the Muslims in general and the callers (*du'aat*) in particular live, we have to mention real occurrences which we have experienced and live with, which will clearly show the great distance between the Qur'aanic order and the peoples' implementation, so that we may avoid this ourselves and warn our brothers and those who have rights upon us away from this.

1. *Usool ul-Hidaayah* (p.97) of Ibn Baadees, with my footnotes.

2. *Tafseer ut-Tabaree* (15/87).

3. Reported by Ibn Sa'd in *at-Tabaqaat* (7/210) and Abu Nu'aim in *al-Hilyah* (2/226).

We very often hear from the callers or the youth, those who say and often repeat these words: Knowledge, harbouring good thoughts, acting with care, brotherhood, submitting to the truth, avoiding bigotry, allegiance with the Believers, taking advice, accepting proofs ... However, at the first real test, you come to know the true state of such claims and you see that these concepts are turned upside down and the scales are altered:

So knowledge becomes ignorance.

Harbouring good thoughts turns into accusations.

Acting with care turns to rashness.

Brotherhood turns to its opposite.

Submitting to the truth turns to rejection.

Avoidance of bigotry turns into fanaticism.

Allegiance with the Believers turns to enmity.

Listening to advice turns to refusal.

Accepting proof turns into blind-following.

How can that be when they have filled the world and pre-occupied the people?! How can that be when they claim to desire good and to follow it and softness in sayings and actions?! How perfect and free from defects is Allaah! All of that occurs without mentioning any proof, nor any evidence made clear or broadcast. So the one who looks at the state of affairs of the Muslims today, or since a thousand days, will see that many of them are very far from their claims and totally deviated from what they maintain! Thus it is appropriate and in accordance with this treatise and its subject matter, that we mention some examples from this bitter state of affairs and they are too many to be counted and are too wide to be encompassed. So we see a youth, for example, or a group of youths, with whom a student of knowledge (*taalib ul-'Ilm*) debates¹ about a matter requiring reflection or concerning *Da'wah*. If this discussion is in agreement with what they have been instructed in, corresponds with what they have

1. Verbally or in written form.

jointly experienced and is in accordance with particular views which they have been accustomed to, then in their view, the one discussing with them is a respectable, sincere and beloved brother. But if your saying conflicts with their views, or some aspects of their thinking, then they attack you with evil words and shoot charges at you with a single bow, such as would be sufficient to cause the fall of a band of strong men! Indeed you see them spreading (their charges and accusations), without any verification!

A further example of the state of affairs (*waaqi'*) is that some of these or other callers, have become in the minds of the zealous and the people of violent emotions, a sign pointing to the truth, a proof merely by their words of what is correct and this, without a doubt, is a great deviation. In the minds of some, they are the ones to be taken as an example and the models to be followed and those whose sayings are to be accepted.

They say, either directly or by their actions: We give the *du'aat* their due worth, they are the ones to be followed!! So do not come near to them and beware of seeking to refute or criticise them!

This is astonishing, since is there any human being above criticism or refutation, except for the Prophets? May Allaah's prayers and peace be upon them.

If some of them were to change, due to their bitter state of affairs, the word 'their due worth' to the word 'veneration', then this word would be a more appropriate description and in greater agreement with their condition. Since, simply refuting any one from amongst them, even if it is with gentle words containing no severity, is to them, a certified crime and a futile action not prescribed! So the slightest indication, even by the subtlest wording is taken by them to be a clear assault and a vile action. These corrupt actions, which spring from stagnated party-spirit are accompanied by wave upon wave of accusations of the innocent, warnings

against the sincere and even cutting off from the pious!

This is a small part of one angle of the gloomy state of affairs (*waaqi'*) which a number of innocent, emotional youth, who love the *Deen* of Allaah, the Most Perfect the Most High, are living in without realising. So they must come to realise this and what it contrasts with and come to understand it and its reality, in order to correct their souls and rectify their actions - so that their mutual relationship will be upon the truth and for the truth!

These negative-traits have spread amongst them and developed, through lack of knowledge and through looking in a single direction! These beloved and faithful brothers are ignorant of the fact, or pretend to be ignorant, that refutation does not mean reducing a person's status or insulting him, nor should it be accompanied by hatred or severe distress and trouble, neither from the one refuting when he refutes nor of the refuted as a result of him being refuted!

Then whoever argues or debates or wishes to uncover
something objectionable, will not be honoured,
They attack him about his *Deen* and take,
his honour as a target for arrows and swords.¹

So the reality of this firm and scholarly method in refutation and accepting and responding to it, is founded upon two principles:

Firstly: It is obligatory upon the Muslim that he must always have perpetual readiness to forgive mistakes and correct them. This is not brought about except in an atmosphere of contentment and happiness through constructive criticism, avoiding unrestricted acceptance of

1. *al-Badr ut-Taali* (1/136) of ash-Shawkaanee.

sayings, actions, people and groups. Rather perpetual hastening to correct methodologies and methods, in conformity with the truth, as demanded by Allaah's *Sharee'ah* and as indicated by the texts of the Qur'aan and the *Sunnah*.¹

Secondly: Orders and prohibitions are a human necessity. So every human upon the face of the earth has to have orders and prohibitions and must be ordered and prohibited, even if he were alone he has to order and prohibit his soul with either good or evil.² So nobody is above criticism and nobody can rise above the truth.

This is the true methodology (*manhaj*) required by faith (*Eemaan*), which must cause light to diffuse amongst the brothers and the devoted and manifest illumination of their minds and hearts. But as for the hypocrites, then they unite, not upon anything consolidated, nor upon a clear *manhaj*, but upon groping around, blind-following and attachment to personalities. Such that their personalities fuse together and disappear, so that they do not order each other with good, nor forbid each other from evil, nor sincerely advise each other for Allaah.³

All of this, large or small, is something which we are not pleased with from someone near to us, nor from someone far, for any brother, nor for groups of brothers, when we are united within Islaam; not to mention, within the particular circle of the *Aqeedah* of *Ahl us-Sunnah wal-Jamaa'ah*.

Then if we were to look at ourselves, and our brothers, those refuting and those being refuted, we see that everyone who refutes, is in other matters,

1. *Min Wasaail Dafil-Ghurabah* (pp.66-67) of the brother Salmaan al-Awdah.

2. Previous reference (p.75).

3. Previous reference (p.78).

refuted. The one who is refuted there, is the same one who refutes others here! So why is one treated differently to the other? Why is this one treated in this manner, but the other is not treated likewise? Is it that the difference springs from narrow-minded partisanship which has divided the Muslims up into groups.?¹ Even if it is partisanship of personalities:

Is the orchard to be forbidden to its nightingales,
Yet lawful for birds of every other kind!

Thus, the matter of refutation and criticism is something very natural to every just person who knows the truth through its own splendour not through people. Since it is a practical demonstration of that shining principle which both we and they repeat: There is no one after the Prophet (ﷺ) except that some of his sayings are to be accepted and some rejected.²

As for what some people imagine or would have others believe that this refutation, or that criticism, is slander and backbiting³ then this doubt has been rebutted and its flimsiness uncovered by Shaikh ul-Islam Ibn Taymiyyah in *al-Fataawaa* (28/236) - *may Allaah have mercy upon him* - since he says, whilst discussing the prescription of refutation and criticism: "This affair is not in conflict with his (ﷺ) saying:

"Backbiting is mentioning about your brother that which he dislikes."

Since the Brother is the Believer and if he is sincere in his *Eemaan*, he would not dislike the truth that you speak which is loved by Allaah and His

1. *Luhoomul-'Ulemaa Masmoomah* (p.23) of the brother Naasir al-'Umar.

2. *Jaami Bayaanil-'Ilm* (2/91) of Ibn 'Abdil-Barr.

3. One of them has said: The secularists are saved from it, but not the Believers!! ... This is an idle saying! Since, the scandalous actions of modern democracy are enough to destroy the concept of the secularists! So I will not prolong this discussion!

Messenger, even if it contains a witness against himself and his family. Rather, he must establish justice and be a witness for Allaah, even if it is against himself, his parents, or near-relatives. So if he hates this truth, then that is a deficiency in his *Eemaan*, which causes deficiency in his brotherhood equivalent to the deficiency in his *Eemaan*. So hatred which he has due to deficiency in his *Eemaan* is not taken into consideration, since his hatred for that which Allaah and His Messenger love, necessitates giving precedence to the love of Allaah and His Messenger, as He, the Most High, says:

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ

But it is more fitting that they should please Allaah and His Messenger.¹

So this treatise, O beloved reader, comes in this time to bring to the attention of the people some realities that have escaped them and they have been pre-occupied with other matters and diverted by other things, to that which is of lesser importance than them! This is shown very clearly in three important principles:

Firstly: Knowledge of the reality of *Fiqh ul-Waaqi'* (knowledge of the state of affairs) and the extent of our need for it in our present situation, on the positive and negative side and how we are to use it and benefit from it.

Secondly: Explanation of the *manhaj* (methodology) which is obligatory to follow, for the scholars, the youth and the *du'aat*, which is the *manhaj* of *Tasfiyah* (correction/purification) and *Tarbiyah* (education/cultivation) and built upon knowledge of the Book and the *Sunnah* upon the *manhaj* of the *Salaf* (Pious Predecessors) of the *Ummah*. Putting into effect the

1. Sooratut-Tawbah (9):62

rulings which emanate from this. Proceeding with deliberation and care not with haste, founded upon sincere brotherhood, avoidance of narrow partisanship and deadly party-spirit!

Thirdly: The importance of refutation and criticism and that it is something allowed, indeed desired, but in the best and most correct manner. Since what is obligatory upon any Muslim who sees a matter in which one of the scholars or *du'aat* has made a mistake is to remind and to sincerely advise him,¹ without censuring the one who carries out the rebuttal, whoever he is! So whatever truth he brings is to be accepted and that which is at variance with it is to be abandoned. Since the truth is known by its clear signs not by who is speaking it! And this cannot be except by making oneself impartial for Allaah, the Majestic, the Most High, being free from desires and being careful to tread upon the correct *manhaj*.²

As for the reverse of this, then it is the practice of those weak in intellect, who seek to weigh and ascertain the truth by the men, rather than weigh the men by the truth.³

May Allaah have mercy upon Shaikh ul-Islaam Ibn Taymiyyah who said, "The Believer with the Believer is like each of a pair of hands, each washes the other. It may be that dirt cannot be removed except with a certain amount of roughness, but that brings about cleanliness and softness for which we praise that roughness."⁴

1. Words of our Shaikh al-Albaanee in this treatise.

2. *Imtihaan ul-Quloob* (p.50) of brother Naasir al-'Umar.

3. *Luhoom ul-'Ulemaa Masmoomah* (p.24).

4. *Majmoo' ul-Fataawaa* (28/53).

There is something I have to say here at this point connected with an incident that has occurred in the field of *Da'wah* to Allaah. In the last few months I have written two treatises¹ concerning *Fiqh ud-Da'wah* (knowledge of *Da'wah* and how it is to be carried out).² The first of them was about the foundation of *Fiqh ul-Waaqi'* and explaining some important matters connected to it. The second compares some present-day methodologies of *Da'wah* with the methodology of the *Salaf*, its reality and its profound concepts. Yet there are some in the east and the west, who have made far fetched claims, neither being rational, nor correct! I do not wish to merely defend myself, nor what I wrote, nor mention the positive aspects of my treatises. However, it will suffice here by saying:

By Allaah! What I wrote has proven difficult for some to accept and they have taken it very seriously. But I did not write except to alert and warn: To alert those whom we love for Allaah about what I fear for them, as regards repeating grave mistakes which others were led into and people before them had fallen into and in which they had drowned as everyone knows has happened to them. Since O believers! The fortunate one is he who can take warning from that which befalls others!³ A warning about a gradual and deceptive enticement towards destruction which we are being led towards without realising and which cannot be escaped from by writing a personal letter or giving individual advice or having a telephone conversation. So that we taste its bitterness and severity without knowing.

1. About two months after writing this introduction, whilst performing *Hajj* in the year 1412H, I heard a number of youth mention that I had retracted from these two treatises which I had written! This is very strange and has no basis in truth at all!

2. They are two general treatises, not directed at any group or individual in particular. So whosoever thinks other than that is incorrect!

3. Reported by Muslim (no. 2645) as the saying of Ibn Mas'ood.

So let this be an excuse for me from those who think that it was harsh or severe, since the matter is grave ... and the danger great! If I do not find those who will excuse me and that I find this must be, if Allaah wills, then my Lord knows what is in my soul and He knows the secrets of my heart.

أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٥﴾

Does not Allaah know what is in the hearts of His creation.¹

So I repeat here what I wrote elsewhere² so that it may be understood with great clarity, not that it should be allowed to pass by without consideration and application. As an extra point, I must emphasise here, that all those whom we have spoken about, or alluded to, they are our brothers those whom we love. They have rights upon us and we upon them. So there should be no constriction of the hearts, nor rashness in the minds and the heart is open to sincere advice, the ear awaits counsel and it is Allaah who grants guidance to what is correct.

Thus, if some refuse except to speak and insist in shooting arrows of accusations, then I console myself and those in similar situations with the saying of old:

Work righteously for your own soul and do not be concerned
with the appearance of gossip amongst the people.

For the uniting of all the peoples' hearts is not to be expected.
Since there will always be one who praises you and one who speaks
against you.

1. Sooratul- 'Ankaboot (29):10

2. *Ruyatun Waaqi' iyyah fil-Manaahijid-Daawiyyah* (p.98).

As for those who await their opportunity, who fish in murky waters, putting the truth in other than its place and misusing it, such as the secularists and the sly tails of the rulers, then they are not worthy of concern, nor attention due to their base intentions and filthy aims! Their plotting and their slyness should not cause us to abandon the principle of advising one another with the truth and to have patience, within the framework of true brotherhood and unpolluted *Aqeedah*, even if it is sometimes accompanied, because of an important reason, by a degree of harshness or sharpness! But it occurs between the brothers of a single *Aqeedah* as sharpness of the beloved and harshness of the attached.¹

All praise is due to Allaah, that in following the principle of frank criticism we do not blindly favour anyone above another, since we believe that they are all our brothers and we love them for the sake of Allaah in proportion to their actions and their sincerity to this *Deen* and their understanding. When we criticise a course taken by any of them, then this does not mean that we have grouped together against him, or given preferential treatment to others over him, or hate him and Allaah's refuge is sought. Rather, we do it because this is the brother's right upon us, when we see him in need of being sincerely advised and corrected and if it were not that we wished goodness, correctness and success for him, then we would not have advised him. Allaah, the Mighty and Majestic, bears witness and He alone is the Knower of what the hearts contain!² Difference in opinion must not become a source of obstinacy nor anger.³

By Allaah! The smallest of our brothers, the *du'aat*, or the students of knowledge, not to mention our Shaikhs from the scholars (*'Ulamaa*),

1. *Ruyatun Waaqi' iyyah fil-Manaahijid-Daawiiyyah* (p.28).

2. *Da'wah ilat-Tafkeeril- Manhajee* (p.9) of ar-Ruhailee.

3. *Aadaabul-Khilaaf* (p.7) of Shaikh Saalih ibn Humaid.

despite any disagreements or differences there may be amongst them are indeed more precious to us than the whole world of these rash and careless ones and what it contains!!

فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ

For the scum disappears like foam cast out, whilst that which is for the good of mankind remains on the earth.¹

Now to the treatise of our Shaikh, so that we may drink from his vast knowledge and benefit from his depth of experience and gain from his strength of perception and it is Allaah whose aid we seek.

Abul-Haarith al-Halabee al-Atharee
1st of Dhul-Qadah 1412H.

1. Sooratur-Ra'd (13):17

Author's Introduction

All praise is for Allaah, Lord of the worlds and may His praises and peace be upon the noblest of Messengers and upon his family and all his Companions.

To proceed: I have included in this treatise the answer to a question asked about that which has been named *Fiqh ul-Waaqi'*, its ruling, how great is the Muslims' need for it and an explanation of its correct form in the *Sharee'ah*. The basis for this treatise was an unprepared answer in a sitting from the sittings of knowledge, in which there were, all praise is for Allaah, a number of Muslim youth keen to seek correct knowledge, drawn from the Book and the *Sunnah*, upon the *manhaj* of the *Salaf us-Saalih* (the Pious Predecessors), the best of this *Ummah*.

One of these brothers, may Allaah reward him with good, transcribed my words from cassette-tape and presented it to me. I corrected it, added to it and revised it for publication, such that its benefit would be more universal and of greater worth, if Allaah wills. Our noble brother 'Alee ibn Hasan, may Allaah grant him those actions pleasing to Him, prepared it for publication and printing,¹ then wrote it out by hand, precisely checking the text, and wrote an introduction for it, so may Allaah reward him with good. I ask Allaah to make this brief treatise of benefit to it's reader and to make it of use to those who seek it. *Indeed He is the One who hears and responds.*

Muhammad Naasir ud-Deen al-Albaanee
Ammaan, 29th of Shawwaal 1412H.

1. After the treatise was type-set along with its introduction and corrected, I presented it to our Shaikh and he approved of it and agreed to it - may Allaah reward him with good. ('Alee)

The Knowledge of Current Affairs

All praise is for Allaah. We praise Him, seek His aid, seek His forgiveness and we seek Allaah's refuge from the evil of ourselves and from our evil actions. Whosoever Allaah guides, then none can misguide him and whosoever Allaah misguides, then none can guide him. I bear witness that none has the right to be worshipped but Allaah alone, having no partners and I bear witness that Muhammad (ﷺ) is His slave and Messenger.

To proceed:

The Messenger of Allaah (ﷺ) said, *"The nations are about to call each other and set upon you just as the diners sets upon food."* It was said, *Will it be because of our small number that day.* He said, *"Rather, on that day you will be many, but you will be like foam, like the foam on the river and Allaah will remove the fear of you from the hearts of your enemies and will throw weakness (wahn) into your hearts."* Someone said, *O Messenger of Allaah, what is wahn?* He said, *"Love of the world and hatred for death."*¹

The State of Affairs of the Muslims

This noble prophetic *hadeeth* has manifested, with the strongest expression and clearest image, the very great trial (*fitnah*) that has come upon the Muslims, which has destroyed their unity, weakened their resolve and split their ranks. Part of this trial has struck at the root of the hearts of a great number of *du'aat* and students of knowledge so that they have become divided, regretfully, between themselves. Some of them speaking ill of others and the others criticising the remainder and refuting them.

1. *Saheeh* - related by Abu Daawood (4297), ar-Rooyanee in *al-Musnad* (2/134/25), Ibn Asaakir in *Taareekh Dimashq* (2/97/8) from Thawbaan - *radiallaahu 'anh*. It was authenticated in *as-Saheehah* (958) of Shaikh al-Albaanee.

Recognising the Truth through Refutation

These rebuttals on their own, or these criticisms alone, will harm neither the one refuting, nor the one refuted. Since, with the people of Justice, the truth is recognised by its light and its proofs. This is not so with the people of blind-sectarianism and deviation. But what will harm them is speech without knowledge, talking without restraint and speaking untruthfully about the servants of Allaah!

The Matter of *Fiqh ul-Waaqi'*

During this trial, various questions have sprung-up concerning *fiqh*, *manhaj* and *da'wah* and we were able to answer them at that time with answers backed by knowledge and all praise is for Allaah, the Most Perfect.

Amongst the questions brought about by this trial, about which there had been much talk is that which some have decided to start calling *Fiqh ul-Waaqi'*. I do not argue concerning the form of this knowledge for which they have newly invented this name which is *Fiqh ul-Waaqi'*, since many of the scholars have previously written that those who should take on the responsibility of guiding the *Ummah* and providing answers to their problems (that they) should be aware of and know their state of affairs. Therefore, from amongst those sayings well-known is: Passing judgement about a matter comes after comprehending it. This does not come about except by knowing the situation surrounding the matter under discussion. This is a basic principle of giving religious verdicts (*fataawaa*) in particular and from the principles of knowledge in general.

So *Fiqh ul-Waaqi'*, is to find out those things which are of importance to the Muslims from their affairs, or the plans of their enemies, in order to warn them and uplift them practically. It is not speculative talk nor preoccupying

oneself with news and reports about the unbelievers nor drowning oneself in analysing them and their thoughts!!

The Importance of Knowing the State of Affairs

So knowing the situation in order to arrive by it at the *Sharee'ah* ruling is an important obligation from the obligations which have to be carried out by a discerning section of the specialist Muslim students of knowledge. Just like any branch of *Sharee'ah* knowledge, or social, economic or military affairs or any knowledge which benefits the *Ummah* of Islaam and brings it closer to the roads leading to a return of its strength, splendour and supremacy; especially when these branches of knowledge develop with the change of time and place.

Some Categories of *Fiqh* which are Obligatory

It must be mentioned here, that the category of *Fiqh*² required from the Muslims as a whole is not just the *Fiqh* of the schools of thought, which they know and are instructed in, nor this *Fiqh* which some of the young *du'aat* have become aware of and started to call the attention of others towards. Since the categories of *Fiqh* which are obligatory upon the Muslims to master, even if they are only of the level of being obligatory upon some (*Fard Kifaayah*) are greater than all of this, and more widespread. So from this, for example, is *Fiqh ul-Kitaab* (understanding the Book), *Fiqh us-Sunnah* (understanding the *Sunnah*), *Fiqh ul-Lughah* (understanding

1. Speculative talk (*al-Kalaam un-Nadhariyyah*) does not lead (the people) to practical action nor into the realms of their actual situation. Our Shaikh has described it in a sitting with Naasir al-'Umar as: Idle talk and wasted efforts and has been recorded from those sittings. ('Alee)

2. *Fiqh*: Understanding. The Prophet (ﷺ) said, as is related by al-Bukhaaree (1/25) and at-Tahaawee in *Mushkil ul-Aathaar* (2/278): "When Allaah intends excellence for someone, He gives them the understanding (*Fiqh*) of the Deen. Indeed I am the distributor and Allaah is the giver." (Publisher's Note)

the Language), *Fiqh us-Sunan ul-Kawuniyyah* (understanding the ways in which the creation operates), *Fiqh ul-Khilaaf* (understanding the differences between the scholars) and their like.

These categories of *Fiqh*, in general, are of no lesser importance than the two types of *Fiqh* previously indicated, whether the *Fiqh* that is well-known or *Fiqh ul-Waaqi'* which we are at the moment trying to clarify here.

Despite all of this, we do not find anyone who calls the attention of the people to these categories of *Fiqh*! Particularly *Fiqh ul-Kitaab was-Sunnah*, which is the head of these categories and is their foundation. This *Fiqh*, which if someone were to say that it is obligatory upon every individual (*Fard 'Ayn*), then he would not be far wrong, due to the dire need of the Muslims for it and how necessary it is for them. Yet, in spite of this, we do not hear those who speak constantly about it, laying down its methodology, nor occupying the youth with it, nor training and cultivating them upon it!

What We Need is the *Manhaj*, not Mere Talk

Indeed, there are many, all praise is for Allaah, who speak about the Book and the *Sunnah* today and point to them. However, the obligation that we require is not in merely writing a small work here and giving a lecture there, but rather what we need is that the Book and the *Sunnah* are made the general framework for every small or large matter and that their *manhaj* is made the undergarment and overgarment of *Da'wah* - its beginning and its end and that the thinking of those youths and others who are giving *Da'wah* should be lead in accordance with this great *manhaj*, upon which is the only means for the well-being of the *Ummah*. So there has to be scholars in every branch of *Fiqh* that has preceded, particularly *Fiqh* of the Book and the *Sunnah*, with clear criteria and principles.

Partitioning of the People through *Fiqh ul-Waaqi'*

We have heard and noticed that many Muslim youth have become trapped in a predicament about this branch of knowledge which they have called *Fiqh ul-Waaqi'* and have regretfully partitioned into two groups at variance with each other. Some have gone beyond the bounds in this matter and others have fallen short of the mark! Since you will see and hear from those who over-inflate the importance of *Fiqh ul-Waaqi'* and place it in a very high position, above its correct place amongst the branches of knowledge, that they want every scholar of the *Sharee'ah* to be a scholar of what they call *Fiqh ul-Waaqi'*! Just as the reverse also occurs from them. Those who listen to them and are instructed by them are made to think that everyone who is aware of the state of affairs (*waaqi'*) of the Islaamic world is (also) a scholar of the Book and the *Sunnah* and is upon the *manhaj* of the *Salaf us-Saalih*. This does not automatically follow, as is clear.

Completeness is Something Very Rare

We do not expect to find a human being who is complete in every sense of the word, i.e., that we find one (person) who is a scholar of all these branches of knowledge that we have indicated and spoken about. Therefore, it is obligatory that all those who have spent their time and effort in coming to know the state of affairs of the Islaamic *Ummah* and the plots against it should work and co-operate with the scholars of the Book and the *Sunnah*, upon the *manhaj* of the *Salaf* of this *Ummah*. So they should put forward their views and ideas and the scholars should explain Allaah's ruling, Most perfect is He, based upon the authentic proof and clear evidence.

As for the one who speaks about *Fiqh ul-Waaqi'*; in the minds of those who hear him, he becomes one of the scholars and *muftes*, for no other reason

than that he speaks about this *Fiqh* which we have indicated. This is something not in any way supported by truth. Then his words are taken as a stepping stone to reject the religious verdicts given by the scholars and to invalidate their *ijtihaad* and rulings which they have clarified.

The Mistake of a Scholar Does Not Mean that He is to be Renounced

It is important to mention here that a scholar may make a mistake in passing judgement about a particular matter from these questions relating to the state of affairs, this has happened and will happen. Does this mean that the scholar is to be renounced and that those who disagree with him should describe him with improper words which it is not permissible to use for him? For example and it has been said: He is a scholar of the *Sharee'ah* and he is not a scholar of the current affairs! This is a statement which conflicts both with the *Sharee'ah* and the true state of affairs!

According to this saying of theirs, it is as if they make it obligatory for the scholars of the Book and the *Sunnah* to also be fully aware of economics, social-affairs, politics, military affairs, use of modern weapons-systems and other matters also! I do not think that there is a sensible human who imagines all of these branches of knowledge and disciplines combined in the heart of a single man, however great a scholar or however complete!

The Mistake of Being Ignorant of the State of Affairs

We have also heard people saying: It is not important for us to know the state of affairs. This is also an error. Rather justice demands that it be said: There must be for every branch of knowledge those who know about it and specialise in it and that they all work together as required by Islaam as sincere brothers, not due to partisanship, nor sectarianism - in order to realise that which is of benefit to the Islaamic *Ummah* and to establish the Islaamic society that every Muslim aspires to, such that Allaah's *Sharee'ah*

is applied upon His earth. Each of these branches of knowledge are obligatory upon some of the scholars of the Muslims and it is not obligatory at all that a single person gathers all of them, not to mention the impossibility of that actually occurring!

For example: In some cases, it is not permissible for a surgeon to carry out a particular operation until he has obtained the view of a scholar of the Book of Allaah, the Most Perfect and the *Sunnah* of Allaah's Messenger (ﷺ), upon the *manhaj* of the *Salafus-Saalih*. Since it is difficult, if we do say impossible, to find a proficient surgeon who also has good knowledge of the Book and the *Sunnah*, their *Fiqh* and the rulings derived from them.

The Obligation of Co-operation

Therefore, there has to be co-operation, acting upon the saying of the Lord of the worlds in His noble Book:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Help you one another in righteousness and piety and do not help one another in sin and transgression.¹

Through this, the good that is hoped for, for the Islaamic *Ummah* may be attained. This matter is something obvious, since a Muslim cannot think of a scholar having great knowledge of the Book and the *Sunnah* and then further that he is a skilled surgeon. Then on top of that, he is fully aware of what they call today *Fiqh ul-Waaqi'*. Since, when he occupies himself with one branch of knowledge, that will reduce his time spent on other branches of knowledge. Thus, if he gives greater importance to a certain field then he will naturally be detracted from other fields and so on.

1. Sooratul-Maa'idah (5):2

Completeness will not come about except by all of them working together, each of them in his special field. By this means and this means alone, what the *Sharee'ah* wishes, for all the Muslims, can be achieved and they can be saved from clear ruin. The Lord of the worlds says:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ خَسِيرٌ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

By Time! Verily man is in loss. Except those who believe and do righteous deeds and help one another to the truth and help one another to patience.¹

Going Beyond Bounds Regarding that which is Essential

Yet what we have noticed and still notice, is that the wild and fervent emotions which know no bounds have a number of negative results. From them is going beyond bounds in that which is essential. Since that which is obligatory and essential is of two types:

Firstly: That which is obligatory upon every Muslim (*Fard 'Ayn*).

Secondly: That which, if carried out by some, then it is not required from the rest (*Fard Kifaaee*).

It is not permissible to treat the *Fard Kifaaee* like the *Fard 'Ayn* and to make them equal. Even if we were to say, for the sake of argument, that it were obligatory upon the up and coming students of knowledge to know *Fiqh ul-Waaqi'*. How could that be? Since we are not even able to apply this unrestricted statement to the major scholars of the Muslims, not to mention making it obligatory upon the students of knowledge to know the state of affairs, along with the necessary *Fiqh* demanded by this

1. Sooratul-'Asr (103):1-3

knowledge, so that each case can be given its fitting ruling.

***Fiqh ul-Waaqi'* is not to be Rejected**

Likewise, since this is the case, it is not permissible for any of the students of knowledge to reject the necessity of this *Fiqh ul-Waaqi'*. Since it is not possible to obtain that which was lost and is hoped for by all the Muslims, which is freeing ourselves from the colonialization of the Muslim lands by the unbelievers, or at the very least, some of them, except by knowing their mutual plots and agreements, in order to beware and warn, so that their colonialization and enslavement of the Islaamic world ceases to continue. A large part of this goal cannot be attained except by educating and cultivating the Muslim youth correctly in *Aqeedah*, knowledge and *manhaj*, built upon the purification (*tasfiyah*) of Islaam from all the accretions that have been added to it and upon the principle of cultivation and education (*tarbiyah*) upon this pure Islaam, just as Allaah sent it down upon the heart of His Messenger (ﷺ).

Between the Scholars and the Rulers

From those matters which need to be mentioned here is that the ones who have the ability to bring the *Ummah* to carry out that which is obligatory upon it, whether upon all or some of them, are not those passionate speakers, nor the academic scholars, rather they are the rulers (*hukkaam*) who have the power of giving orders and having them implemented and to enact and to dissolve, nor are they the enthusiastic youth, nor emotional *du'aat* who carry no weight, nor authority with them!!

So the speakers, the scholars and the callers must educate and train the Muslims to accept the law of Islaam and to submit to it and also to call the rulers with that which is best, to that which is right. To use the scholars properly with their various levels and types of knowledge: *Fiqh* of the

Book and the *Sunnah*, *Fiqh* of the Language, *Fiqh* of the ways in which the creation operates, *Fiqh* of the state of affairs and likewise for all important matters.¹ Putting into effect the great Islaamic principle of *Shoora* (carrying out the affairs through consultation), then on that day will the affairs be straightened out and the Believers rejoice at the victory from Allaah:

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

But if they turn away, then We have not sent you as a protector over them.²

The Reason Behind the Degradation of the Muslims

A very important matter must be explained here, about which many are unaware. The reason why the Muslims continue to be downtrodden and enslaved by the unbelievers, even by the Jews of some Islaamic lands, is not that many of the people of knowledge are ignorant about the state of affairs, not knowing the plots and the plans of the Unbelievers, as some think!

From the Mistake of Some *Du'aat*

Therefore, I hold that giving extra and undue importance to *Fiqh ul-Waaqi'*, such that it becomes a total program for the *du'aat* and the youth, upon which they are educated and educate others, thinking that it is the way to salvation, is an evident error and a clear mistake! The matter about which no two scholars differ and about which no two goats would lock horns over is that the primary reason for the degradation which has

1. Since they (the scholars) are for the Muslims, groups and individuals, lights and signposts on the way, who are there to guide them. So they follow them and tread their path. ('Alee)

2. Sooratush-Shoora (42):48

settled upon the Muslims is:

Firstly: The ignorance of the Muslims of the Islaam which Allaah sent down upon the heart of the Prophet (ﷺ).

Secondly: That many of the Muslims who know about the Islaamic rulings for some of their affairs do not put them into practice, but neglect them and allow them to fall into disuse.

Tasfiyah and Tarbiyah

Therefore, the key to a return of the glory of Islaam is: Implementation of beneficial knowledge ('*Ilm un-Naafi'*) and establishing righteous action ('*Amal us-Saalih*) and this is a very great affair which the Muslims cannot reach, except through the *manhaj* of *tasfiyah* and *tarbiyah*. These are two very great obligations. By the first of these the following is intended:

Firstly: Purifying the Islaamic '*Aqeedah* from that which is alien to it, such as *shirk* (associating partners along with Allaah in those things that are specific to Him), *ta'teel* (denial of Allaah's attributes), *ta'weel* (twisting the meanings of Allaah's attributes) and refusing authentic *ahaadeeth* because they are connected to '*Aqeedah*, and their like.

Secondly: Purifying the Islaamic *Fiqh* from the erroneous judgements made, which are contrary to the Book and the *Sunnah*, freeing the minds from the bonds of blind-following and the darkness of sectarianism.

Thirdly: Purifying the books of *tafseer*, *fiqh*, *raqaa'iq* (matters concerning the heart) and other than that, from *ahaadeeth* that are weak (*da'eef*), fabricated (*maudoo'*) and unsupported narrations of the people of the Book (*Israaeleeyaat*) and reprehensible matters (*munkaraat*).

As regards the second obligation: Then by it I mean cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving them a correct Islaamic education from the beginning, without any influence of the infidel western education.

There is no doubt, that bringing these two obligations about requires huge efforts and sincere co-operation between all of the Muslims organisations and individuals, from all of those who are truly concerned with establishing the desired Islaamic society, each one working in his own field and speciality.

Correct Islaam

Therefore, the scholars who know the rulings from the correct Islaam must take pains to call the Muslims to this correct Islaam and bring them to understand it, then to cultivate them upon it, just as Allaah says:

وَلَكِنْ كُونُوا رَبَّانِيَكَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾

Rather, be you *Rabbaaniyyeen*,¹ because you teach the Book and you study it.²

This is the only solution, which comes in the Book and the *Sunnah*, as is in His saying:

1. *Rabbaanee* (plural: *Rabbaaniyyeen*) is the scholar who acts upon his knowledge and has insight into the condition of the people, so that he raises them upon the primary matters of knowledge before that which is more detailed.

In his *Jaami' us-Saheeh* (1/192 - with *Fath*), al-Bukhaaree - *rahimahullaah* - says: Ibn 'Abbaas said: "Be *Rabbaaniyyeen*, wise-ones and scholars." It is said: The *Rabbaanee* is one who teaches people simple knowledge before the more difficult one. (Publisher's note)

2. Soorah Aal-'Imraan (3):79

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

If you help Allaah then Allaah will help you and establish your feet firmly.¹

How Will Allaah's Help Come?

All praise is for Allaah. From those things about which there is total agreement between the Muslims is that:

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

If you help Allaah then Allaah will help you.

This means if you carry out what He has ordered you to do, then Allaah will grant you victory over your enemies.

From the most important texts that support this meaning and which totally fits the state of affairs in which we are presently living, in that the disease and the cure are both mentioned together is his (ﷺ) saying:

*"When you indulge in eenah transactions and take hold of the tails of cows and become satisfied with cultivation and abandon Jihaad, then Allaah will cover you with humiliation, which He will not remove from you, until you return to your Deen."*²

1. Soorah Muhammad (47) : 7.

2. Saheeh - related by Abu Daawood (3426), ad-Dawlaabee in *al-Kunaa* (2/65), al-Baihaqee in *as-Sunan ul-Kubraa* (5/316) and others, from Ibn 'Umar - *radiallaahu 'anhu*. It was authenticated by al-Albaanee in *as-Saheehah* (11).

The Reason for the Sickness of the Muslims

Therefore, the sickness of the Muslims today is not because of their ignorance of any particular branch of knowledge. Although, I agree that every branch of knowledge which is of benefit to the Muslims is obligatory in proportion to this. But the reason for the degradation which has come upon the Muslims is not their ignorance of this knowledge known today as *Fiqh ul-Waaqi'*. Rather, the reason, as occurs in the authentic *hadeeth*, is their neglecting action in accordance with the rulings of the *Deen*, from the Book and the *Sunnah*.

His (ﷺ) saying: "*When you indulge in eenah transactions*" is an indication of a type of usurious transaction, seeking a means around the *Sharee'ah*. His (ﷺ) saying: "*and take hold of the tails of cows*" is an indication of giving importance to worldly matters and pre-occupying oneself with them and not giving importance to the *Sharee'ah* and its rulings. Likewise is his (ﷺ) saying: "*and become satisfied with cultivation*" and his (ﷺ) saying: "*and abandon Jihaad*" is a result of desiring this world. He, the Most High, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ تَأْتُوا فِي سَبِيلِ اللَّهِ أَنفَأَقْتُمْ
إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ
الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٢٨﴾

O you who believe! What is the matter with you, that when you are asked to go forth in the path of Allaah you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this world in comparison to the Hereafter.¹

1. Sooratut-Tawbah (9):38

His (ﷺ) saying: "Allaah will cover you with humiliation, which He will not remove from you, until you return to your *Deen*" contains a clear indication that the *Deen* which it is obligatory to return to is that which Allaah, the Mighty and Majestic, mentions in a number of verses, such as His saying:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed the *Deen* with Allaah is Islaam.¹

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day have I perfected your *Deen* for you, completed My favours upon you and have chosen for you Islaam as *Deen*.²

Imaam Maalik's famous comment about this *aayah* clearly explains what is meant, when he - *rahimahullaah* - said: "What was not on that day considered *Deen*, is not *Deen* today. So the latter part of this *Ummah* will not be set right except by that which set right its first part."

Going Beyond Bounds in *Fiqh ul-Waaqi'*

As regards those *du'aat* today who concentrate heavily on *Fiqh ul-Waaqi'* and overinflate its importance and give it a higher position than is due. They go into excesses in this understanding and giving others the understanding, perhaps unintentionally, that it is obligatory upon every scholar, indeed every student of knowledge to have knowledge of this *Fiqh*!

Whereas, many of those *du'aat* know fully that this *Deen* with which our

1. Soorah Aal-'Imraan (3):19

2. Sooratul-Maa'idah (5):3

Lord, the Mighty and Majestic, is pleased for us, has been greatly misunderstood within the Muslim *Ummah* for a long time, even with regards to *Aqeedah*, to the extent that we find many people indeed who say *Laa ilaaha illallaah* and carry out the pillars and even carry out optional worship, such as standing in prayer during the night, giving charity and their like, but they deviate from the sayings of Allaah, the Most High. (such as):

فَاعْلَمُوا أَنَّمَا إِلَهُ الْإِلَهِ

Know that none has the right to be worshipped except Allaah.¹

The State of the *Du'aat* with regards to *Fiqh ul-Waaqi'*

We know that many of these *du'aat* agree with us fundamentally in recognising the reason for the evil situation in which the Muslims live. That is their being far from the correct understanding of Islaam that is obligatory upon every individual to have, not just obligatory upon some only. So what is obligatory is to correct the beliefs, correct the worship and correct the manners.

Where in this *Ummah* are those who are seeking to establish this obligation which is an obligation upon all (*Fard 'Ayn*) and not just upon some (*Fard Kifaaee*)?? Since the *Fard Kifaaee* should come after the *Fard Ayn*, as has been established and not before! Therefore, being pre-occupied with and giving undue importance in calling the elite of the Muslim *Ummah*, to take care of a *Fard Kifaaee*, which is *Fiqh ul-Waaqi'* and giving less importance to the *Fiqh* which is *Fard 'Ayn* upon every Muslim, which is *Fiqh* of the Book and *Sunnah*, as I have indicated, is an excess and a neglect of that which is obligatory upon every individual of the Muslim *Ummah*. It is

1. Soorah Muhammad (47):19

going beyond bounds in raising the importance of something, which in reality, is no more than *Fard Kifaayah*!

The True and Just Saying about *Fiqh ul-Waaqi'*

So the matter is as Allaah, the Most High, says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus have We made you a justly-balanced *Ummah*.¹

So *Fiqh ul-Waaqi'* with its correct *Sharee'ah* meaning is obligatory without doubt, but it is obligatory upon some, not all. If some of the scholars attain it, then it is not obligatory upon the rest of the scholars, not to mention the students of knowledge or the common Muslims!

Therefore, it is essential to keep matters in due proportion when calling the Muslims to awareness of *Fiqh ul-Waaqi'* and not to drown them with political news and analysis of western thinkers. Rather, what is obligatory always, is to concentrate on the *tasfiyah* (purification) of Islaam from corruption, then the *tarbiyah* (cultivation) of the Muslims, groups and individuals, upon this pure Islaam; connecting them to the pure and correct *manhaj* (methodology) of *Da'wah*: The Book and the *Sunnah* with the understanding of the *Salaf* of this *Ummah*.

The Obligation of Mutual Love and Ties of Relationship

From that which is also obligatory upon the scholars, with their various specialities, not to mention the rest of the *Ummah*, is that they should comply with the saying of their Messenger (ﷺ):

1. Sooratul-Baqarah (2):143

*"The example of the Believers in their mutual love and mercy is like a single body."*¹

This great prophetic simile, with its beautiful meaning, will not be realised except by the scholars working in co-operation with the individuals of the society, teaching and learning, calling and acting.

Therefore, those who know the *Fiqh* of the *Sharee'ah* with its evidences and rulings, should co-operate with those who know *Fiqh ul-Waaqi'* in its correct and practical form, not merely as a discussion. So one supports the other with what they have of knowledge and understanding and one alerts the other to what is clear to them so that they can be aware and warn. From this sincere co-operation between the scholars and the *Du'aat*, with their different areas of expertise, it will be possible to fulfil the hope of every sincere Muslim.

The Danger of Accusing the Scholars

As regards accusing some of the scholars or students of knowledge and labelling them as being ignorant of *Fiqh ul-Waaqi'* and accusing them with such things as one would feel shame to mention, then this is a mistake and an error. It is not permissible for this to continue, since it is from hatred and many *ahaadeeth* prohibit the Muslims having hatred for each other, rather the opposite has been ordered, that is, to have mutual love, to come together and to co-operate.

1. *Saheeh* - related by Muslim (8/20), Ahmad (4/70) and at-Tiyaalasee (790), from an-Numaan ibn Basheer *radiallaahu 'anh*u. The full text of the *hadeeth* being:

"The example of the Believers in their mutual love and mercy is like a single body. When one part of it feels pain then the whole of the body suffers in sleeplessness and fever."

How Can We Cure the Mistakes

Any Muslim who sees a matter about which a scholar or caller has made a mistake, then it is obligatory upon him to remind and advise them. If the mistake was in a particular place, then it should be called to their attention there and then in the best way without broadcasting or publicising it; in order to bring about what is more befitting.

If the mistake was made publicly and broadcasted, then there is no harm in calling the mistake to attention and explaining it openly, but as Allaah, the Most High, says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَخَدِّ لِهَذَا الْقَوْمِ الْحَسَنَ

Invite to the way of your Lord with wisdom and beautiful preaching and argue with them in ways that are best.¹

It is important to explain that the correction of an error meant here, is not the correction founded upon the emotions and feelings of the youth without any knowledge or proof. Rather, what is meant is correction based upon clear proof and sound evidence.² This correction, in this mild and wise manner, will not be achieved except between sincere scholars and well-wishing and sincere students of knowledge, who are together in their knowledge and *Da'wah* built upon the Book and the *Sunnah* and upon the *manhaj* of the *Salaf us-Saalih*.

As regards the case if the one who is to be corrected is one who knowingly deviates from this methodology, then there is for him a particular treatment and method befitting the scale of his deviation and distance from the truth

1. Sooratun-Nahl (16):125

2. Let these words be considered carefully and pondered over. ('Alee)

and correct way.

The Danger of Present-Day Politics

Finally, we must advise the Muslims of a very important matter in this regard. Our approval of *Fiqh ul-Waaqi'* with its approved form in the *Sharee'ah* or our preoccupation with it, must not lead us to opening the doors of modern politics (*siyaasah*) of the transgressors. Those fooled by the words of the rulers, willing pupils of their methods and those drowned in their ways.

Rather, what is obligatory, is to pursue the politics of the *Sharee'ah* - which is to protect and take care of the affairs of the *Ummah*. This cannot be except in the light of the Book and the *Sunnah* upon the *manhaj* of the *Salaf us-Saalih* and in the hands of the active scholars and the just rulers. Since Allaah curbs with the rulers those whom He does not curb with the *Qur'aan*.¹

But as for the western politics, which open the doors and deceives its people; it has no *Deen* with it. It flows onwards with those caught in its tide, or drowned in its sea. Its harm comes upon him and he is afflicted by its fire, since he preoccupied himself with the subsidiary (*furoo'*) and left the fundamentals (*usool*)!

May Allaah have mercy upon the one who said: Whosoever seeks to hasten something before its time is ripe, is punished by being deprived of its achievement.

Our final call is that all praise is for Allaah, Lord of the worlds.

1. See *ad-Durrul-Manthoor* (4/99) of as-Suyootee.

Our Objectives

1) A return to the sublime Qur'aan and the *Sunnah* of the Prophet (ﷺ) and to comprehend them both according to the understanding of as-Salaf us-Saalih (the Pious Predecessors), may Allaah be pleased with them all, acting upon the saying of our Lord, the Majestic:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ تُولِهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

If anyone contends with the Messenger, even after the Guidance has been plainly conveyed to him and follows a path other than that of the Believers, We shall leave him in the path he has chosen and land him in Hell. What an evil refuge!¹

and His, the One free from all imperfections, saying:

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ ۖ فَقَدْ اهْتَدَوْا

So if they believe as you believe, they are indeed on the right path.²

2) To purify everything related to the life of the Muslim from *Shirk* (associating partners with Allaah) in its various forms and to warn them against the wicked innovations (*Bid'ah*) in the Creed ('*Aqeedah*) and acts of worship ('*Ibaadah*) and false ideas introduced from outside and to cleanse the *Sunnah* of the weak and fabricated narrations which have tarnished the pure nature of Islaam and have been a cause of prevention of the progress of the Muslims, in realisation of the responsibility due to knowledge and due to the saying of the noble Messenger (ﷺ):

1. Sooratun-Nisaa (4):115

2. Sooratul-Baqarah (2):137

“This knowledge will be carried by the trustworthy ones of every generation, they will expel from it the alterations made by those going beyond bound and the false claims of the liars and the false interpretations of the ignorant.”¹

And in obedience to the order of Allaah, the Mighty and Majestic:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Help you one another in righteousness and piety but help you not one another in sin and enmity.²

3) To educate and cultivate the Muslims upon their true *Deen* and calling them to act according to its rules and to cultivate in themselves its morality and manners, which will ensure Allaah's pleasure and result in their welfare and honour, being in agreement with the Qur'aanic description of the group who are saved from ruin:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

(Join together) in the mutual teaching of Truth and of patience and constancy.³

وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

On the contrary (He would say), “Be you people of wisdom and knowledge for you have taught the Book and you have studied it earnestly.”⁴

1. Saheeh. Reported by Ibn 'Adiyy, Ibn 'Asaakir, Abu Nua'im and al-Khateeb.

2. Sooratul-Maa'idah (5):2

3. Sooratul-'Asr (103):3

4. Soorah Aal-'Imraan (3):79

4) To revive true Islaamic thought in light of the Book and the *Sunnah* and upon the way of *as-Salaf us-Saalih* of this *Ummah* and to remove the stagnated blind following of *madhhabs* (schools of thought) and blind adherence to parties, which has overcome the minds of many Muslims and distracted them from clear and pure Islaamic brotherhood, as demanded by the order of Allaah, the Majestic and Most High:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

Hold fast all together by the rope of Allaah and be not divided amongst yourselves.¹

And the saying of the Prophet (ﷺ):

"Be worshippers of Allaah and brothers!"²

5) To provide practical Islaamic solutions for the present day problems and to strive for returning to a true Islaamic way of life upon the way of the Prophet (ﷺ) and to bring about a society guided by the Revelation and for the Laws of Allaah to be applied upon the earth, beginning this process with correction (*tasfiyah*) and education and cultivation (*tarbiyah*), as Allaah, the Most High says:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

Instruct them in Scripture and Wisdom and purify them.³

Whilst remembering the saying of our Lord, the One free of all imperfections, to His Prophet (ﷺ):

1. Soorah Aal-'Imraan (3):103

2. Reported by al-Bukhaaree and Muslim.

3. Sooratul-Baqarah (2):129

فَمَا نُرِيْنَكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَوَفِّيْنَاكَ فَإِنَّا نُرْجِعُونَ ﴿٧٧﴾

Whether We show you (in this life) some part of what we promise them or We take your soul (to Our Mercy before that), (in any case) it is to Us that they shall return.¹

And realising the Sharee'ah principle: "He who seeks to hasten to bring something about before its appointed time is punished by being deprived of its achievement."

6) To cordially invite those who have not yet been blessed with the true knowledge and Guidance of Islaam which is the perfect final revealed Message of Allaah to His creation, so that they may realise the peace and contentment of this life and the eternal bliss of the Hereafter.

This is our call and we call upon all Muslims to assist us in shouldering this responsibility which will awaken and uplift them and to spread the perpetual message of Islaam to all corners of the earth, in sincere brotherhood and love, having full confidence in Allaah's aid and that He will indeed establish and grant authority to His righteous servants:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

But honour belongs to Allaah and His Messenger and to the Believers.²

1. Sooratul-Ghaafir (40):77

2. Sooratul-Munaafiqoon (63):8

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١﴾

It is He who has sent His Messenger with the Guidance and the Religion of Truth. That He makes it prevail over all religion, even though the pagans may detest (it).¹

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1. Sooratus-Saff (61) : 9