

Knowledge of the Current Affairs (Fiqh ul-Waaqi)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

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. I ask Allaah to make this brief treatise of benefit to its 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.

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:

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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.

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 recognized 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.

¹ [Saheeh – related by Aboo Daawood (4297), ar-Rooyanee in al-Musnad (2/ 134/25), Ibn Asaakir in Taareekh Dimashq (2/ 97/ 8) from Thawbaan – radiiallaahu ’anhu. It was authenticated in as-Saheehah (958) of Shaykh al-Albaanee.]

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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 Fiqh² 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 the Language), Fiqh us-Sunan ul-Kawniyyah (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!

² Fiqh: Understanding. The Prophet (ﷺ) said. as is related by al-Bukhaaree (1/25) and at-Tahaawee in Mushkil ul-Aathar (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)

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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 led 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 muftees, 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.

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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.³

³ [Sooratul-Maa'idah (5):2]

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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.

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 – إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ – إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالصَّبْرِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا

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.'⁴

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 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 colonialisation

⁴ [Sooratul-'Asr (103) :1-3]

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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 colonialisation 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. 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.⁵

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

⁵ [Sooratush-Shoora (42):48]

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would lock horns over is that the primary reason for the degradation which has 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, raqaaiq (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 (Israa'eeleeyaat) 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:

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وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Rather, be you Rabbaani'yyeen,⁶ because you teach the Book and you study it.⁷

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

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

If you help Allaah then Allaah will help you and establish your feet firmly.⁸

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.”⁹

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

⁶ 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)

⁷ [Soorah Aal-'Imraan (3):79]

⁸ [Soorah Muhammad (47) : 7]

⁹ [Saheeh – related by Aboo Daawood (3426), ad-Dawlaabee. in al-Kunaa (2/65), al-Baihaqee in as-Sunan ul-Kubraa (5 / 31 6) and others, from Ibn 'Umar – radiiallaahu 'anhu. It was authenticated by al-Albaanee in as-Saheehah (11).]

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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 انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتَلْتُمْ إِلَى الْأَرْضِ ۚ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ
الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

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.¹⁰

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.¹¹

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ 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.¹²

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.”

¹⁰ [Sooratut-Tawbah (9):38]

¹¹ [Soorah Aal-’Imraan (3):19]

¹² [Sooratul-Maa’idah (5):3]

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Going Beyond Bounds in Fiqh ul-Waaqi'

As regards those du'aat today who concentrate heavily on Fiqh ul- Waaqi' and over inflate 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 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):

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Know that none has the right to be worshipped except Allaah.¹³

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 going beyond bounds in raising the importance of something, which in reality, is no more than Fa'rd 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.¹⁴

¹³ [Soorah Muhammad (47):19]

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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 tarbi'yah (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):

“The example of the Believers in their mutual love and mercy is like a single body.”¹⁵

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.

¹⁴ [Sooratul-Baqarah (2):143]

¹⁵ Saheeh – related by Muslim (8/20), Ahmad (4/70) and at-Tiyaalasee (790). from an- Numaan ibn Basheer radiiallaalm 'anhu. 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.”

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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 بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بَاتِّبِي هِيَ أَحْسَنُ

Invite to the way of your Lord with wisdom and beautiful preaching and argue with them in ways that are best.¹⁶

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. 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 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.¹⁷

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

¹⁶ [Sooratun-Nahl (16):125]

¹⁷ See ad-Durrul-Manthoor (4/99) of as-Suyootee.

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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.

Knowledge of Current Affairs (Fiqh al Waaki) – by Imam al-Albaanee

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