

President of Malawi awards Al-Issa Order of the Republic

President of Kenya receives MWL Secretary General

MWL launches series of initiatives for African youth

Al-Issa delivers Friday sermon in Tanzania



MWL IN AFRICA

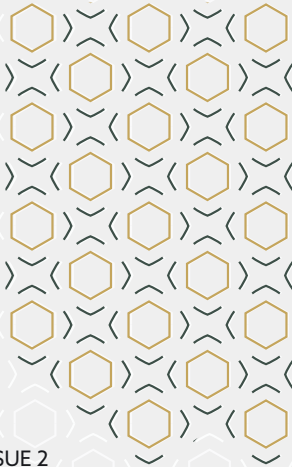
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MUSLIM WORLD LEAGUE



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"All of the people are the children of Adam, and Adam was created from dust."

Prophet Muhammad
Sunan al-Tirmidhī 3955



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَدِلْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾
سُورَةُ النَّازِعَاتِ

In the name of Allah, most Gracious and most Merciful

Invite 'all' to the Way of your Lord with wisdom
and kind advice, and only debate with them in the best manner.
Surely your Lord 'alone' knows best who has strayed
from His Way and who is 'rightly' guided.

Surah Nahel - vers.125

Empowering a continent:

MWL's Africa mission delivers health, education, and solidarity

The recent Africa tour of His Excellency Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, Secretary General of the Muslim World League (MWL) and Chairman of the Organization of Muslim Scholars, marked a significant chapter in fostering engagement and solidarity with communities across the continent.

His visit stood not only as a gesture of fraternity but also as a strategic and compassionate effort to uplift societies through sustainable development, education, and interfaith cooperation.

The tour commenced in Kenya, a nation celebrated for its vibrant ethnic mosaic and religious diversity, where Islam stands as the second-largest faith tradition. Predominantly centered along the coastal belt, the Muslim community has long played a formative role in shaping Kenya's socio-cultural and spiritual landscape. The MWL's longstanding presence in Kenya has already touched the lives of over 1.7 million people through multifaceted initiatives – ranging from healthcare, education and disaster relief to urban development, and spiritual outreach.

A defining moment of the Kenyan leg was His Excellency's delivery of the Friday sermon, followed by his distinguished role as Guest of Honour at the United Nations' Africa Youth Forum 2024.

Healthcare remains one of the key focus areas of the Muslim World League. Little wonder then that the signing of a cooperation agreement between the MWL and the Hepatitis Fund during His Excellency's visit marked a meaningful step toward

providing preventive measures, treatment, and essential care to those affected by the disease.

In Tanzania, the momentum continued with a historic celebration of the MWL's impact, hosted at the national stadium in Dar es Salaam, and drawing an audience of over 60,000 from across the African continent. The event exuded a sense of togetherness and shared purpose. The presence of His Eminence Sheikh Dr. Abu Bakr bin Zubair, Grand Mufti of Tanzania and Chairman of the Supreme Council for Islamic Affairs, lent further gravitas, underscoring the high regard in which the MWL's leadership is held.

The tour culminated in Malawi, a landlocked yet spiritually rich nation in southeastern Africa. Here, the MWL unveiled a gamut of developmental and intellectual programs targeting youth empowerment and social upliftment. At the heart of these efforts were initiatives dedicated to orphan care, aimed at nurturing potential and restoring hope, alongside expansive educational programs designed to equip young minds with the tools to shape their futures.

It is heartening to witness the MWL's impactful engagement across these three nations -- each with its unique challenges and aspirations. The success of these initiatives reaffirms the importance of global partnerships in driving meaningful change. With continued support and vision, the MWL is poised to extend its reach to many more nations in need, forging a path toward dignity, opportunity, and holistic development for Africa's next generation. ■

VISIT TO AFRICA



President of Malawi
awards Al-Issa the
“Order of the Republic”



MWL Secretary General Dr. Muhammad bin Abdulkarim Al-Issa and President of Malawi, Mr. Lazarus McCarthy Chakwera, pose for a picture at the presidential palace, where Dr. Al-Issa was granted the Order of the Republic in recognition of his care for orphans.

By
MWL



The Muslim World League has held a ceremony in Malawi to honor 6,000 of its sponsored orphans in the presence of His Excellency President Lazarus McCarthy Chakwera and His Excellency Sheikh Dr. Muhammad bin Abdulkarim

Al-Issa, the MWL's Secretary General and Chairman of the Organization of Muslim Scholars.

The ceremony followed President Chakwera's reception of Dr. Al-Issa at the Presidential Palace in the capital city of Lilong-



Al-Issa visits orphans sponsored by the MWL in Malawi.

gwe. Dr. Al-Issa, who was leading the MWL delegation on a tour to southern Africa, launched various programs and initiatives and met with leaders from diverse national groups, including key figures from the Islamic community.

During the official ceremony, President Chakwera awarded Dr. Al-Issa the “Order of the Republic” in recognition of his dedication to caring for orphans.

His Excellency Dr. Al-Issa commended the harmonious coexistence among Malawi’s diverse religious and ethnic groups, emphasizing the MWL’s commitment to fostering brotherhood and cooperation between nations.

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Dr. Al-Issa commended the harmonious coexistence among Malawi’s diverse religious and ethnic groups, emphasizing the MWL’s commitment to fostering brotherhood and cooperation between nations, particularly through charitable endeavors

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President Chakwera praised the MWL’s projects and initiatives, highlighting Malawi’s pride in its

strong friendship and close partnership with the MWL. He noted that the organization has consis-



Dr. Al-Issa and Mr. Chakwera during the ceremony honoring the MWL-sponsored orphans in Malawi.

tently provided aid impartially and been a vital first responder to Malawi's requests for assistance during crises.

The ceremony honoring the MWL-sponsored orphans featured a documentary showcasing the organization's projects in Malawi, followed by the presentation of the orphans and the exchange of souvenirs. The event garnered extensive coverage from local and international media and was attended by senior officials, ambassadors, and humanitarian workers. ■



Dr. Al-Issa is received in Malawi by President Lazarus McCarthy Chakwera and First Lady Monica Chakwera.



Dr. Al-Issa at the launch of the MWL's water project in Malawi.

MWL launches largest water project in Malawi

By
MWL



The Muslim World League (MWL) has inaugurated one of its largest water projects in Africa, the largest in Malawi, in the presence of its Secretary General, His Excellency Dr. Muhammad bin Abdulkarim Al-Issa. The inauguration was attended by Her Excellency the First Lady of Malawi, Monica Chakwera, Her Excellen-

cy the Minister of Water, Mrs. Abida Mia, as well as several government officials and representatives from humanitarian organizations.

Dr. Al-Issa emphasized that this significant project reflects the core values of Islam, which emphasize serving humanity without discrimination. He quoted the noble Prophet

“

The project serves six areas and utilizes solar energy to ensure sustainability. It includes storage units and pumps, benefiting thousands of people who have long struggled with a lack of access to a reliable source of clean water

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Dr. Al-Issa switches on the taps of the MWL's largest potable water project in Malawi at its inauguration.

Muhammad, may Allah's peace and blessings be upon him, who said: "There is a reward for serving any living being."

Her Excellency, the First Lady of Malawi, praised the MWL for its efforts in completing this project, which addresses the water crisis affecting thousands of people in the surrounding areas. She highlighted that the project provides a much-needed, safe, and sustainable source of clean water, alleviating the severe water scarcity and pollution that have led to serious health issues and deaths, particularly among children.

The project serves six areas and utilizes solar energy to ensure sustainability. It includes storage units and

pumps, benefiting thousands of people who have long struggled with a

lack of access to a reliable source of clean water. ■



Residents who attended the water project inauguration.



By
MWL



In conjunction with International Youth Day

MWL Launches a Series of Initiatives for African Youth

The Muslim World League (MWL) celebrated this year's International Youth Day in Lilongwe, the Malawian capital. The Secretary General, Dr. Muhammad bin Abdulkarim Al-Issa, celebrated with the young beneficiaries of the MWL's orphanages and launched a series of developmental and intel-

lectual initiatives for African youth.

At the forefront of the initiatives were programs focused on the care and empowerment of orphans, as well as educational initiatives. These included the first competition for female Quran memorizers in Tanzania, which instilled the moral teachings of the Quran in the mem-

orizers and attracted the participation of more than 50,000 people. Other initiatives included the African Youth Parliament, which convened on August 17 at the Kenyan Parliament, and the African Youth Forum 2024, hosted at the United Nations headquarters in Nairobi, Kenya, on August 15. ■



The Anti-Blindness Program

in South Africa

A significant advancement for the MWL's project aimed at preventing blindness across Africa

Beginning in

Nairobi, the capital city of Kenya

In partnership with

Lions SightFirst Eye Hospital

The program targets

Hundreds of cataract patients

It performs

Over 400 operations

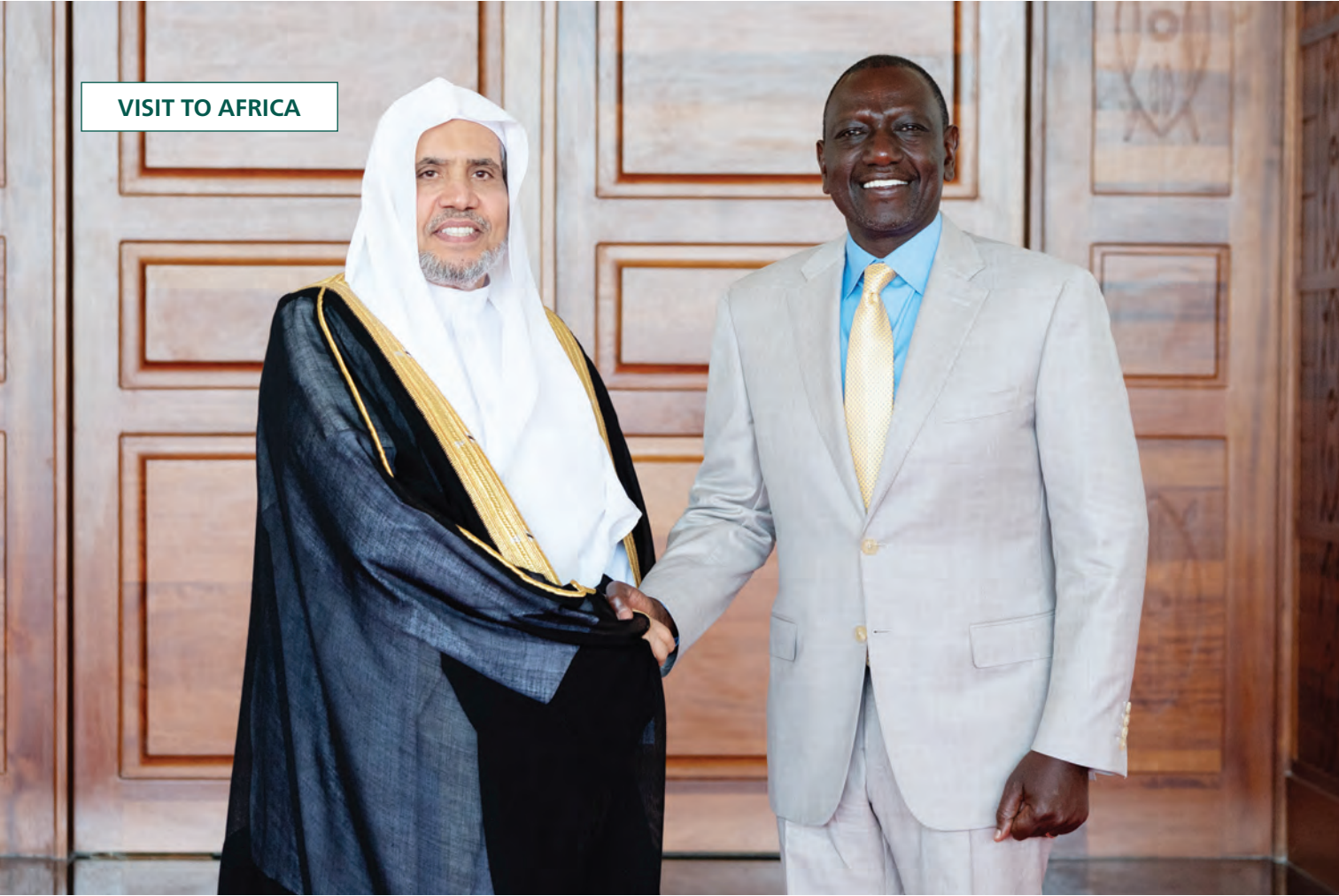
The Program includes:

▼
Patient screening procedures

▼
Cataract surgery

▼
Providing necessary medicines and medical supplies to the targeted population





MWL Secretary General Dr. Muhammad bin Abdulkarim Al-Issa meets with President of the Republic of Kenya, Mr. William Ruto, at the Presidential Palace.

President of Kenya receives the Secretary General

By MWL



His Excellency the President of the Republic of Kenya, Mr. William Ruto, has received the Secretary General of the Muslim World League and

Chairman of the Organization of Muslim Scholars, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, at the Presidential Palace in the capital, Nairobi.



Dr. Al-Issa meets with the Prime Cabinet Secretary of Kenya, Mr. Musalia Mudavadi, at the government's headquarters in Nairobi.

They discussed several topics of mutual interest, particularly those related to the MWL's efforts to promote moderation, stability, and development in the Republic of Kenya, specifically, and in Africa.

In addition, the Prime Minister of Kenya, Mr. Musalia Mudavadi, received Dr. Al-Issa at the government headquarters, where they discussed areas of bilateral cooperation on topics of mutual interest. ■



Minister of Kenya, Mr. Musalia Mudavadi, received Dr. Al-Issa at the government headquarters,



In the presence of tens of thousands of Muslims Dr. Al-Issa delivers Friday sermon in Nairobi

By
MWL



His Excellency Dr. Muhammad Al-Issa delivered the Friday sermon in Nairobi, Kenya, during which he highlighted the values of Islam and the conduct expected of Muslims, reviewed religious texts and principles related

to coexistence and national unity, and discussed how to achieve harmony between diverse religious and national identities within multicultural societies.

His Excellency emphasized that Islam is a religion of mercy that upholds virtues and



Worshippers fill the outer courtyard of one of Kenya's largest mosques during Dr. Al-Issa's Friday sermon in Nairobi.

moral values and promotes benevolence towards all creatures. He stressed that Islamic law guides all Muslims towards the purification and refinement of the soul.

He also emphasized that Islamic civilization is fundamentally a moral civilization, both in its approach and objectives, noting that it has presented humanity with exemplary models of human perfection.

Dr. Al-Issa arrived in Nairobi earlier in August as part of a tour of southern Africa, during which the MWL is launching several initiatives and programs. ■





Al-Issa inspects an MWL development project in Kenya and meets with beneficiaries and staff.

Al-Issa inspects several projects MWL launches healthcare programs in Kenya

By
MWL



In the presence of officials from the Kenyan Ministry of Health and humanitarian organizations operating in Africa, His Excellency, MWL Secretary General Dr. Muhammad Al-Issa inaugurated the “Combating Blindness” program in Africa, which the MWL is implementing

in partnership with the Lions SightFirst Eye Hospital.

The program includes performing surgeries for hundreds of cataract patients, in addition to screening patients and providing those in need with the necessary medications and medical supplies.

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The program includes performing surgeries for hundreds of cataract patients, in addition to providing them with the necessary medications and medical supplies

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Dr. Al-Issa later inspected the slum development project overseen by the MWL in Kenya, in collaboration with several international partners. This event took place in the presence of government officials, leaders of international organizations, and representatives from civil society. During the visit, His Excellency announced that the MWL will cover the expenses of the required percentage of solar energy needs.

Furthermore, the Republic of Kenya hosted the signing of a cooperation agreement between the MWL and the Hepatitis Fund to provide preventive measures, treatment, and necessary care for those affected by the disease, which threatens the lives of hundreds of millions worldwide. ■



Al-Issa meets with the beneficiaries of an MWL educational project.



MWL Secretary General Dr. Al-Issa speaks at the Africa Youth Forum, where he is the Guest of Honor. He stressed that it is essential to translate the positive outcomes of the event into effective plans and programs with tangible impact.

MWL guest of honor at Africa Youth Forum and Youth Parliament in Kenya

By
MWL



The United Nations headquarters in Nairobi, Kenya, hosted the Secretary-General of the Muslim World League, Dr. Muhammad bin Abdulkarim Al-Issa, as a guest of honor at the Africa Youth Forum 2024. The forum aims to pro-

vide young people with a platform to discuss their issues with prominent religious, political, and civil leaders.

The event was attended by leaders and influential personalities from across Africa, as well as representatives of international



organizations and youth organizations. Notable attendees included the Permanent Representative of the International Federation of the Red Cross and Red Crescent Societies to the African Union, the African Union Youth Ambassador, the African Youth Ambassador for Peace in East Africa, and the Secretary-General of the Kenyan Red Cross Society. The forum featured discussions on several important topics, including topics related to youth's contribution to dialogue, peacebuilding, policymaking, and sustainable development in their countries and around the world.

In his speech, Dr. Al-Issa addressed several key issues concerning the present and future of youth, emphasizing the vital role that young



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Notable attendees included the Permanent Representative of the International Federation of the Red Cross and Red Crescent Societies to the African Union, the African Union Youth Ambassador, the African Youth Ambassador for Peace in East Africa, and the Secretary-General of the Kenyan Red Cross Society
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people play in shaping the future of their nations and peoples. He specifically highlighted their significance in their respective countries.

He emphasized that investing in youth is an investment in both the present and the future, and that this investment requires plans and



programs, with the most important being the efficiency of education and training.

His Excellency called for efforts to identify the barriers preventing youth from receiving quality education, emphasizing the collective responsibility to find solutions, pointing out that the most significant obstacles to education include war, poverty, ineffective planning,

and familial problems.

He also addressed several topics related to the role of youth in interfaith and intercultural dialogue, the influence of extremist, violent, and terrorist ideologies on young people, and the central role of youth in charitable work.

Dr. Al-Issa concluded his speech by pointing out that it is not enough to merely exchange opinions and

move on from the dialogue and discussion; rather, it is essential to translate the positive outcomes into effective plans and programs with tangible impact. He stressed that addressing this issue requires a concerted effort, as the responsibility is a collective one.

Meanwhile, the Youth Parliament of the Republic of Kenya hosted His Excellency in a general parliamentary session at the historic Kenyan Parliament building, which was established 70 years ago. The session was attended by members of the Kenyan Parliament, led by the Speaker of the Parliament, Mr. Moses Wetang'ula.

In his speech, His Excellency highlighted the importance of considering the interests of the youth when formulating future policies. He addressed the challenges related to providing quality education for the youth to achieve sustainable economic and social development. He then listened to the members' contributions and answered their questions. ■



MEMORANDUM OF UNDERSTANDING

Between the Muslim World League
and the Supreme Council of Kenya
Muslims

Building a Productive Cooperation



Contributes to
protecting
society from
deviant ideas



Establishes a
path of
moderation
and balance



Supports the
values of
peaceful
coexistence



Introduces the
values,
tolerance, and
guidance of
Islam

Key Focus Areas:

Disseminating

And activating the Charter
of Makkah and conducting
training on its initiatives.

Enhancing

Islamic and national
awareness.

Promoting

The Arabic language and
culture and advancing
their dissemination.

Strengthening

The relations between
Muslims in Africa and the
Islamic world.





Al-Issa honors the winners of the Elite Competition of the Ten Recitations

By
MWL



Nairobi, Kenya's capital, hosted the largest Quranic celebration in Africa, organized by the Muslim World League under the title "The Global Elite Competition of the Ten Recitations." The Secretary General of the MWL, Dr. Muhammad

bin Abdulkarim Al-Issa, attended the event, in the presence of numerous Quran memorizers certified in the ten recitations from around the world, and prominent African scholars.

Dr. Al-Issa honored the winners of the com-

petition, considered the first of its kind globally, where memorizers competed in reciting the Quran according to both the minor and major ten recitations.

The competition’s objective was to promote the ten Quranic recitations, with participants competing in two branches: the major ten recitations and the minor ten recitations.

The Secretary General emphasized that the MWL takes pride in serving the Quran and Sunnah. Through the competition, the MWL achieves several goals, including raising awareness of the Quranic recitations and encouraging memorizers to study the science of recitations, fostering a spirit of healthy competition among them, motivating and honoring them, and ensuring their well-being. Additionally, the MWL aims to cultivate a generation of



Al-Issa shakes the hands of the winners of the MWL’s Elite Competition of the Ten Recitations, which was organized in the Kenyan capital of Nairobi.

Quran memorizers who are well-versed and distinguished, and em-

body the ethics and guidance of the Holy Quran. ■





Crowds fill the national stadium as Al-Issa delivers a speech during the ceremony to award the winners of the International Holy Quran Award for Girls in Dar es Salaam, Tanzania.

MWL launches Quran memorization initiatives and honors senior reciters

By
MWL

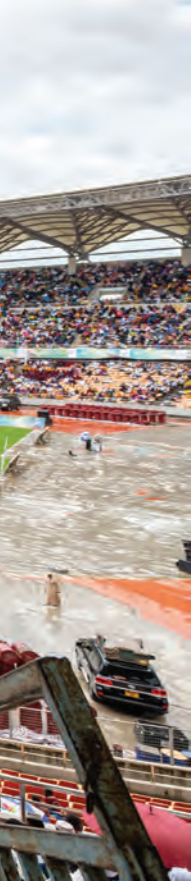


The Muslim World League (MWL) has celebrated the reciters and memorizers of the Holy Quran through historic initiatives launched in Dar es Salaam, Tanzania. The event was graced by the presence of His Excellency Dr. Muhammad bin Abdulkarim Al-Issa, Secretary General of the MWL, and Her Excellency Dr. Samia Hassan, President of the Republic of Tanzania.

This historic celebration of the MWL's ini-

tiatives, attended by over 60,000 people from across Africa, was held at Dar es Salaam's main stadium. The event included the awarding of the Tanzania International Holy Quran Award for Girls, in the presence of scholars, government officials, and parliamentarians, as well as His Eminence Sheikh Dr. Abu Bakr bin Zubair, the Tanzanian Mufti and Chairman of the Supreme Council for Islamic Affairs.

Female memorizers of the Holy Quran from



Dr. Al-Issa and President of Tanzania Samia Suluhu Hassan arrive at the venue for the awarding of the MWL's International Holy Quran Award for Girls in Tanzania. The event was attended by over 60,000 people, including religious scholars, government officials, and parliamentarians.

around the world gathered to participate in the International Quranic Competition for Girls. In addition, by advancing to the final stages via the global reciting platform, some female reciters fulfilled the oral requirements set by the MWL's Reciter Sheikhs Council, which is a key step toward obtaining the Quran recitation license.

The initiatives included a special tribute by Dr. Al-Issa to late senior reciters from the Islamic world. These reciters were selected by a committee for their outstanding contributions to the recitation of the Quran. The committee, which recognizes the significant impact of these reciters, recommended that representatives of the honored individuals be invited to the ceremony. This serves as a reminder of their achieve-

ments, solidifies their memory in the hearts of Muslims, and encourages the younger generation to emulate their dedication to memorizing and

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The event coincides with the awarding of the Tanzania International Holy Quran Award for Girls and draws an impressive gathering of 60,000 attendees from across Africa

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mastering the recitation of the Holy Quran. The ceremony was attended by the children and grandchildren of the honored reciters.■



Winners of the International Holy Quran Award for Girls. The award is organized by the MWL in Dar es Salaam, Tanzania.



Sheikh Dr. Al-Issa ascends the pulpit of one of Tanzania's largest mosques in Dar es Salaam and delivers Friday sermon before leading the prayer.

MWL Secretary General delivers Friday sermon in Tanzania

By
MWL



His Excellency the Secretary General of the Muslim World League and President of the Organization of Muslim Scholars, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, delivered the Friday sermon and led the prayers at the largest mosque in the Tanzanian city of Dar es Salaam during the MWL delegation's visit to the country in August. The event marked the beginning of his visit to the United Republic of Tanzania, which is part

of the organization delegation's tour across several African countries to carry out various events and activities.

Dr. Al-Issa spoke about the meanings of mercy, forgiveness, and tolerance in our noble religion, as well as the manners and wisdom a Muslim should demonstrate when interacting with others. He emphasized that Muslims have upheld all aspects of civilized values, which have been reflected in

their noble behavior.

He touched upon the profound wisdom contained in the texts of Islamic law, emphasizing the broad mercy in its legislative objectives, which beautifully balance idealism with realism, encompassing both worldly prosperity and success in the Hereafter. He also highlighted the importance of kindness to everyone, noting that kindness, as defined by the Prophet Muhammad, peace be upon him, is “good character”. This is an unchanging Islamic principle that remains constant irrespective of differences in religion, race, or any other factor.

Dr. Al-Issa also emphasized the “upright conduct” advocated by the Holy Quran and the noble Sunnah in calling people to Allah, winning hearts, and clarifying the true nature and virtues of Islam to the world.

He concluded the sermon with prayers for the oppressed in Gaza, asking Allah to relieve their suffering and to support all oppressed people around the world. ■



Al-Issa emphasized the upright conduct advocated by the Holy Quran and the noble Sunnah in calling people to Allah, winning hearts, and clarifying the true nature and virtues of Islam to the world.





Al-Issa explains that laws universally support world peace and societal unity, regardless of religious, ethnic, intellectual, or political diversity, during a lecture he delivered at the College of Law at Harvard University.

Al-Issa delivers a lecture at Harvard University on religion and law

**MWL
Cambridge**

At the invitation of the College of Law at Harvard University, the MWL Secretary General, Dr. Muhammad bin Abdulkarim Al-Issa, delivered a lecture on religion and law at the college

in September in the presence of faculty members and policymakers.

In his lecture, Al-Issa addressed the complexities of religious and legal interpretations,



exploring the potential conflicts between religious texts and legal statutes in countries with religious diversity, and presented strategies for navigating these challenges.

Faculty members, policymakers, and students attended the lecture titled “Law and Religion: Prospects for Peace and Confronting Societal Divisions”.

His Eminence addressed the diversity of religious and legal interpretations, highlighting the conflicts that can arise between religious texts and legal statutes in countries with religious diversity, and presented strategies for effectively managing these challenges.

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Dr. Al-Issa addressed the diversity of religious and legal interpretations, highlighting the conflicts that can arise between religious texts and legal statutes in countries with religious diversity, and presented strategies for effectively managing these challenges.

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He discussed the key foundations for maintaining community unity, particularly as diversity shifts from its typically positive state to more pronounced divisions in some societies. He provided a detailed analysis of this situation, reviewing potential solutions and their philosophical implications within various religious and legal frameworks.

He also examined various aspects of religious and legal jurisprudence, emphasizing the importance of finding common ground between

religion and law to promote societal peace and enhance unity.

His Eminence specifically reviewed and discussed the perspectives of the legal philosopher and politician Ronald Dworkin, a Harvard graduate, on issues relevant to the lecture’s themes.

He explained that laws universally support world peace and societal unity, regardless of religious, ethnic, intellectual, or political diversity. He emphasized the importance





Dr. Al-Issa and Professor Martha Minow of the College of Law take part in a discussion that followed the lecture. The discussion addressed several topics including the roles of religion and law in promoting community unity and addressing division.

of preserving human dignity and preventing discrimination and division, noting that these principles closely align with religious principles. Thus, there is no conflict between religion and law on this crucial matter of global peace and unity. He highlighted that the texts of Islamic law celebrate human values and virtues, regardless of their origin.

During the discussion that followed the lecture, which was moderated by the esteemed Professor Martha Minow from the College of Law, Dr. Al-Issa elaborated on the roles of religion and law in promoting community unity and addressing division. He reviewed the challenges and threats faced, along with the proposed ideas for

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The lecture highlighted the MWL’s experience with the Charter of Makkah and the Charter of Building Bridges between Islamic Schools of Thought and Sects

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overcoming them.

He outlined the essential rules and conditions for achieving an effective and fruitful dialogue, distinguishing it from past discussions that have often been overlooked, resulting in wasted effort, time, and missed opportunities.

The discussion also addressed his-

torical and contemporary conflicts, as well as the role of religion in these contexts, alongside the legal responsibilities that accompany them.

His Eminence highlighted the MWL’s experience with the Charter of Makkah and the Charter of Building Bridges between Islamic Schools of Thought and Sects. ■

وَتَيْقُتُمُ كِتَابُ الْمَكْتَبَةِ

صَدَرَتْ عَنْ أَلْفٍ وَمِائَتَيْنِ وَنَبِيفٍ
مِنْ كِبَارِ مُفْتِيٍّ وَعُلَمَاءِ الْأُمَّةِ الْإِسْلَامِيَّةِ
عَنْ مُؤْتَمَرِهِمُ التَّارِيخِيِّ الْمُنْعَقِدِ بِجَوَارِ الْكَعْبَةِ الْمُشْرِفَةِ
تَحْتَ مَظَلَّةِ رَابِطَةِ الْعَالَمِ الْإِسْلَامِيِّ
خِلَالَ الْفَتْرَةِ ٢٢ - ٢٤ مِنْ شَهْرِ رَمَضَانَ الْمُبَارَكِ لِعَامِ ١٤٤٠ هـ
الْمُوَافِقِ ٢٧ - ٢٩ مِنْ شَهْرِ مَآيُو لِعَامِ ٢٠١٩ م



President of the Union of African Muslim Scholars: What unites this Ummah is greater, stronger, and more powerful than what divides it

By
Tawfiq
Nasrallah

Dr. Saeed Burhan Abdullah, President of the Union of African Muslim Scholars, is a prominent scholar and academic figure in the Islamic world. He holds a PhD in the principles of Islamic jurisprudence from the Islamic University of Madinah. Throughout his distinguished career, he has held several academic and leadership positions in the Comoros, including Advisor to the Pres-

ident, Secretary-General of the National Committee for Education, Culture, and Sciences, acting Secretary-General of the Fatwa Committee, and dean of the Imam Al-Shafi'i College, which he founded. He has contributed to the promotion of inter-Islamic dialogue, particularly through his participation in the MWL conference: Building Bridges Between Islamic Schools of Thought and Sects.



Secretary General of the MWL speaks during the launch of the Council of African Ulema in 2022.

How was your experience as a young student at the Islamic University of Madinah at a young age?

I joined the Islamic University of Madinah at a young age, thanks to Allah, as my late parents, who were committed to raising us with strong religious values, wanted one of their sons to become a scholar in Islamic sciences. When they learned, through the scholar Abu Bakr Abdullah Jamal Al-Layl, the current Grand Mufti, that there was an Islamic university in Madinah, they worked with a relative studying there to secure a scholarship for me.

The main reason I chose to specialize in Usul al-Fiqh (principles

of jurisprudence) was my high school teacher, Sheikh Ubaidullah Al-Jabiri, who first introduced me to the subject and made me love it. Later, at the College of Sharia, my passion for it deepened as I progressed through the academic levels.

You've been President of the Union of African Muslim Scholars since its establishment in 2011. What was the main challenge you have faced, and how do you see the role of scholars today?

Yes, I've held this position since the Union was founded in 2011. As you know, the Union is a continental organization that includes over 600 members across 47 sub-Saharan African countries. The first chal-

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The Ummah's need for scholars is greater than its need for food, water, and medicine.

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lenge we faced was reaching those scholars. At the founding stage, we had only 127 members. Reaching 600 members required immense effort—but praise be to Allah, our numbers continue to grow.



Al-Issa and senior Muslim scholars at the Global Conference for Building Bridges between Islamic Schools of Thought, which was organized in Makkah in Ramadan 2024.

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*The Union
 includes more
 than 600 members
 across 47 sub-Sa-
 haran African
 countries.*
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The role of scholars in the Ummah is vital. They are the ones who show people the straightest and most successful paths in both worldly and spiritual matters. Just as the Quran guides to what is most upright, the people can only recognize that guidance through scholars. Truly, the Ummah's need for them exceeds its need for food, water, and medicine.

You have participated in the Muslim World League's international conference: Building Bridges Between Islamic Schools of Thought and Sects. What do you think of such meetings and their outcomes?

These conferences are important, and their importance lies in returning the Ummah to its original state of unity. We are one Ummah, worshipping one God, following one Prophet and one book, and praying to the same Qibla. What unites us is far stronger than what divides

us. Differences in interpretation and juristic reasoning are not causes of division, but rather a form of richness that should be positively embraced.

One of the most significant outcomes of the conference, in my view, was simply the gathering itself. I commend the MWL for bringing together scholars from various schools of thought around one table for an open, brotherly dialogue. Through presentations and discussions, the participants agreed that differing opinions should not lead to division. Our righteous predecessors differed on many issues but remained united.

What is your vision for promoting dialogue between Islamic schools of thought and sects?

Promoting dialogue among Islamic sects and among those involved in Islamic dawah is essential. Many disagreements stem from mis-

understandings or differences in terminology. I believe the best approach is to entrust the dialogue to well-grounded scholars who have a deep understanding of Islamic texts, objectives, and implications. The process should not be left open to everyone, especially not to those who are half-educated, as they have misled many today.

And what role does education play in preserving Islamic identity in Africa and the Comoros?

This continent underwent a prolonged period of colonization that employed every method to erase its distinct identity. What resisted this and preserved what remained of the Islamic identity was Islamic education—through Quranic schools, study circles, and private religious schools led by devoted scholars throughout the region.

You have served as Secretary General of the Dar al-Ifta (Fatwa



House) in the Comoros. What is the importance of such institutions in Muslim communities?

The mufti (head of the fatwa house) is responsible for clarifying to people the rulings of Allah in matters of worship, transactions, and all aspects of life. Muslims, both as individuals and communities, constantly need guidance on what is lawful and unlawful. Therefore, every Muslim country or community has some form of fatwa institution. Fatwas play a crucial role in maintaining societal cohesion. People reflect what they are taught. If a society is blessed with balanced, well-grounded muftis, it will be stable, coherent, and firmly rooted in the faith. The opposite is also true—extremism or laxity in fatwas leads to imbalance.

What is the danger of extremist ideologies and issuing fatwas without knowledge, particularly

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Differences in viewpoints and juristic reasoning should be seen as enriching, not divisive.
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regarding national interests and international relations? What causes these phenomena, and what role do scholars play in combating extremism and promoting the jurisprudence of priorities?

Issuing fatwas in Islam is based on three fundamental principles. First is a deep and precise understanding of religious texts, principles, and objectives. Second is a thor-

ough grasp of the context in which the fatwa is being given, including all surrounding circumstances and the potential consequences—whether beneficial or harmful. Third is the ability to apply the legal ruling to the real-world context, taking into account time, place, and appropriateness.

If a mufti fulfills all these conditions, the result will be balanced, merciful rulings. But if even one of these conditions is missing, the result may be harmful, leading to extremism, takfir (pronouncement that someone is an unbeliever (kafir) and no longer Muslim), or unjustified leniency.

Here, the role of genuine scholars and responsible authorities becomes essential. They must ensure that religion is not left to be interpreted by anyone without proper qualifications. Scholars must lead with knowledge and guidance. ■



The return of the Arabian Oryx

By
**Aftab
Husain Kola**

Once deemed extinct in the wild, the Arabian oryx now roams once more, unfettered and in flourishing herds, across the vast expanse of the Kingdom of Saudi Arabia. This extraordinary resurgence stands as one of the most triumphant and lauded sagas in the annals of wildlife conservation. In this narrative,

Aftab Husain Kola masterfully unveils the remarkable and tireless efforts that have breathed life anew into this noble creature, restoring it to its rightful place within the desert's boundless embrace.

Once a prominent feature of the Arabian Peninsula, Iraq, Syria, and the Mesopotamian deserts, the graceful Arabian oryx



was declared extinct in the wild in 1972. The species' decline, driven by overhunting, drought, and the destruction of its habitat due to expanding agriculture and human settlements, had decimated its population. However, thanks to the dedication of governments and conservationists, this majestic creature has been successfully reintroduced to the wild in Arabia, marking a significant conservation triumph.

The Arabian oryx, once considered the rarest antelope on the planet, had vanished from the wild by the 1970s. Yet, through tireless efforts

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Once a prominent feature of the Arabian Peninsula, Iraq, Syria, and the Mesopotamian deserts, the graceful Arabian oryx was declared extinct in the wild in 1972

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by Saudi Arabia and other GCC nations, the oryx population has made a remarkable recovery. Its resurgence is now regarded as one of the world's most celebrated conservation success stories. The explorer and writer Wilfred Thesiger, renowned for his love of Arabia, described in his 1948 travelogue *Across the Empty Quarter* how the wealth generated by the region allowed hunters to pursue oryx in greater numbers using motorized vehicles. The construction of new roads enabled hunters to reach previously inaccessible areas, and by 1972, the last known wild Arabian oryxes were recorded in Oman, only to be killed a few weeks later.

Though a latecomer to the reintroduction efforts, Saudi Arabia has nevertheless played a pivotal role in restoring the Arabian oryx to its native realm. While the Sultanate of Oman pioneered the first reintroduction programme in 1984, it is in Saudi Arabia that these noble creatures have truly flourished, thanks to a remarkable blend of international collaboration and determined stewardship. Following centuries of relentless hunting and captivity, which nearly led to the species' extinction, Saudi Arabia's

concerted efforts have borne fruit, culminating in the successful re-establishment of the oryx within protected reserves that closely mirror their original habitats. This careful reintroduction has ensured not only their survival but their seamless reintegration into the wild, marking a triumph in conservation history. The National Center for Wildlife Development has played an instrumental role in these reintroduction programs, working alongside regional experts and international partners. In 2021, the reserve implemented a breeding program that led to a remarkable 65-fold increase in the Arabian oryx population by early 2025.

A crucial part of these efforts has been the establishment of specialized breeding centers and veterinary facilities. One of the most notable success stories is the AIU-la Reserve, which not only houses the Arabian oryx but also serves as a model for wildlife conservation in the Kingdom. Additionally, in 2018, the Imam Turki bin Abdullah Royal Nature Reserve was created, aiming to preserve both a thriving natural and plant environment as well as healthy, sustainable wildlife populations. This reserve

has become an ideal location for the species to reproduce and thrive.

The success was officially acknowledged in 2011, when the International Union for the Conservation of Nature (IUCN) reclassified the Arabian oryx from “extinct in the wild” to “vulnerable” — the first time a species that was once declared extinct had improved its status by three categories on the IUCN Red List of Threatened Species. Experts now anticipate that, with continued breeding programs and reintroduction efforts across Saudi Arabia, Oman, the UAE, and the broader Gulf region, the Arabian oryx may be reclassified as “near-threatened.”

The decline of the Arabian oryx began in earnest during the 20th century. By 1950, northern populations had virtually disappeared. The first reintroduction of the species took place in 1982, when 10 oryx were released into the Arabian Oryx Sanctuary in Oman, a vast 50,000-square-kilometer desert area. This sanctuary, located in Jiddat al-Harasis, the Omani Central Desert and Coastal Hills, offered crucial vegetation and a hospitable environment for the oryx and other desert wildlife. With no wild animals left, captive breeding was the only route to save the oryx. In Saudi Arabia, this process began in 1986, when approximately 50 individuals held by the King Khaled Wildlife Research Centre were transferred to the Prince Saud al-Faisal Research Centre in Taif, south-west Saudi Arabia.

At that time, only a few hundred Arabian oryx remained in captivity, and the species was on the verge of extinction. To maximize genetic diversity, oryx were also obtained

from other private collections and zoos in Jordan, Qatar, and the USA.

By 1990, Saudi Arabia expanded its efforts with the release of oryx into the Mahazat Al-Sayd Protected Area. This sanctuary offered an ideal environment for the oryx to

establish a foothold in the Kingdom. By 1995, the efforts expanded to Uruq Bani Ma'arid in the southern part of Saudi Arabia, creating an additional sanctuary for the species. The 1989 restoration of Arabian oryx into Mahazat as-Sayd was a highly significant moment in the

A portrait of the Arabian Oryx

For centuries, the graceful Arabian oryx has been an indelible symbol of the Arabian Peninsula, embodying both the grace and the fortitude of the desert. Revered for its elegance and remarkable features, this noble creature has long been celebrated for its beauty, strength, and unwavering endurance. The Arabian oryx stands as a living emblem of life's renewal amidst the inhospitable desert, immortalized in the timeless poetry of the Al-Mu'allaqat, where it serves as both a symbol of grace and survival. It is, without question, an instantly recognizable icon of the Middle East's wild beauty.

Among the four extant species of oryx, the Arabian oryx is distinct in its size, appearance, and the remarkable adaptations that allow it to thrive in the harshest of environments. Its pristine coat of snow-white fur and striking jet-black facial markings render it an unforget-

table sight. Perhaps the most dramatic feature of this magnificent antelope are its long, backward-swept horns, curving gracefully in a silhouette that contrasts sharply with the barren, sun-scorched desert. The animal's coat, near-immaculate in its whiteness, is accentuated by brownish-black markings upon the legs and black markings upon the face, making it not only a thing of beauty but also a creature perfectly suited to its desert habitat.

Deeply ingrained in Bedouin culture, the Arabian oryx is held in the highest esteem, revered for its endurance, resilience, and unwavering loyalty. These qualities have been extolled in poetry for centuries, with illustrious poets such as Ali ibn al-Jahm of Baghdad drawing upon the oryx's image to evoke feelings of longing and devotion. In his famous work *Ayoun al-Maha* (The Eyes of the Oryx), he describes the

conservation of the species.

The next goal was to bring the oryx back to southern Saudi Arabia. Wildlife managers selected the vast 12,000-square-kilometer Uruq Bani Ma'arid Wildlife Sanctuary, located on the western edge of the

Empty Quarter. Oryx were first introduced here in the mid-1990s, and now, an estimated 100 individuals live in this sanctuary, making it the largest truly free-roaming group in the world.

Other GCC nations have also played

a role in the revival of the Arabian oryx. The Al Masshabiya Reserve in Qatar and the Al-'Areen Wildlife Sanctuary in Bahrain have become important homes for the oryx, and both countries continue to make significant efforts to preserve the species. Today, the IUCN estimates that the population at Mahazat is around 500, making it the largest wild population of Arabian oryx in the Arabian Peninsula.

An Icon of Arabia

Over the past 35 years, the work of the National Center for Wildlife Development has enabled scientists to uncover vital information about the biology of the Arabian oryx that was previously unknown. One of their key goals is to establish a self-sustaining population of oryx in northern Saudi Arabia, specifically in the Sharaan Nature Reserve. This area, part of AlUla, a region of desert and sandstone mountains in north-west Saudi Arabia, is also being considered as a potential site for the reintroduction of other endangered species, such as the Arabian leopard. Some oryx releases have already taken place in Sharaan, with more planned for the next decade, alongside releases in other reserves across Saudi Arabia's northern region. Today, the Arabian oryx population is estimated at around 1,200 in the wild in Saudi Arabia, with an additional 6,000 to 7,000 individuals in captivity. The restoration of the Arabian oryx to the wild stands as a powerful testament to the success of international cooperation, scientific research, and dedicated conservation efforts. As this remarkable species continues to thrive, it remains a symbol of hope and success in the battle against wildlife extinction. ■



oryx's almond-shaped eyes as windows to a soul both mythical and symbolic:

"The eyes of the oryx between
Rusafa and Jisr

Spark desire from a place I
know – and a place I don't;

They restore old love to me,
even though I did not forget,

Yet they fuel my fire with more
fire."

The Arabian oryx sustains itself
primarily on grasses, though it

will also consume roots, tubers,
and the tender leaves and buds
of acacia trees. In a remarkable
adaptation to its arid environ-
ment, it derives all necessary
hydration from its diet, while
its physiological adaptations
allow it to regulate its body
temperature with unparalleled
efficiency, minimizing water
loss to an absolute minimum.
Females typically reach breed-
ing maturity at around the age
of two, and in the wild, the Ara-
bian oryx enjoys a lifespan of
approximately twelve years. ■



Ibn al Nafis: Visionary genius

By
**Dr. Fatima
Tanaeem**

The Islamic Golden Age was a remarkable period in human history, during which various branches of knowledge spread throughout the Islamic Empire. The extraordinary contributions

of Islamic scholars and scientists had a profound impact on the world. Their works were translated into European languages, transposing ideas and discoveries from the Islamic Golden Age into medieval Europe,

seeding European discovery and invention.

The notion that medieval Islamic professionals were credited only with translations and the preservation of Greco-Roman texts has been refuted with evidence of many of their ideas and discoveries circulating in Europe during that period, either directly or through indirect channels. And the “rediscovery” of many Islamic manuscripts or their translations showcased the lasting contributions of these esteemed scholars and scientists, which laid the foundations of advancement in science and technology. However, many such works have either been lost or destroyed, and only a few have survived.

One such work from the 13th century that had been withering away in a library in Germany for many centuries and was ‘rediscovered’ only at the beginning of the 20th century was written by Ibn al-Nafis - an acclaimed physician and scientist whose fame was short-lived. Through his rediscovered work, he has been credited with the discovery of Pulmonary Circulation, three centuries before Servetus (1553) and Columbo (1559). Hence, he is regarded as the father of Circulatory Physiology and is considered among the greatest physiologists of all time.

Ibn al-Nafis was an Arab-born polymath genius who lived during the 13th century AD. He was a talented physician, a rational philosopher, and a religious scholar. Although he was not as famous as his predecessor, Ibn Sina, who is also known as Avicenna (d.1037), he was well-known for his contributions to the field of medical sciences. Many Muslim biographers and

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Ibn al-Nafis wrote treatises and commentaries on multiple subjects. He made immense contributions to various fields such as politics, jurisprudence, and theology, but his extensive work in the field of medical sciences is exceptional and paved the way for future advancements in medical and surgical procedures.

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historians, including Al-Dhahabi (d.1348), al-Isnawi (d.1370), and Ibn al-Subki (d.1370) considered him the greatest physician, second only to Ibn Sina, with others considering him even greater than all his predecessors.

Ibn al-Nafis was a prolific writer whose works and discoveries trickled into Europe and were translated into Latin, and later appeared in key texts in the Renaissance period in Europe. These works were also housed in prominent European libraries, but unfortunately, they were not as popular to read as those by Ibn Sina. Thus, Ibn al-Nafis faded into oblivion, and his works remained undiscovered and unacknowledged for a long time.

It was only in 1924 that an Egyptian physician, Dr. Muhya Al Deen Altatawi, discovered Ibn al-Nafis's manuscript of 1942 titled ‘Sharh Tashreeh al-Qanun Ibn Sina’ (Commentary on Anatomy of Avicenna's Canon) in the Prus-

sian State Library in Berlin and presented his doctoral thesis on it to the medical faculty of Freiburg, Germany. Eminent medical orientalist, Max Meyerhof (d.1945), wrote a short commentary on this thesis and subsequently published German, French, and English translations of the relevant parts of Ibn al-Nafis's manuscript in 1936, thus popularising his contributions in academic circles. Later, more works of Ibn al-Nafis were “rediscovered” in the 1950s, and in 1957, Ibn al-Nafis was finally credited with the discovery of pulmonary circulation.

Life History

Ala-ad-Din Abu Al-Hasan Ali Ibn Abi Hazm Al Qarshi Al-Dimashqi, known as Ibn al-Nafis, was born in 1213 CE in or near Damascus. In his early life, he studied theology, philosophy, and literature, and at sixteen, studied medicine in Damascus at the Medical College Hospital (Bimaristan al-Noori).

In 1236 CE, he moved to Cairo,



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Ibn al-Nafis was an Arab-born polymath genius who lived during the 13th century AD. He was a talented physician, a rational philosopher, and a religious scholar

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Egypt, and worked at the Al-Naseri Hospital, and later at the Al-Mansouri Hospital, where he became Chief Physician. He was also a scholar (Alim) of the Shafi school of Jurisprudence and taught at the Al-Masruriyya Madrasah. Between 1260 and 1277, he served as the personal physician of many prominent political leaders, including Sultan Baibars. He was a gifted writer who wrote in a wide array of disciplines, including medicine and its several branches, philosophy, Islamic law, theology, astronomy, and sociology.

He died in Cairo in 1288 CE, bequeathing his library and house to the Al-Mansouri Hospital, where he worked till his death. Ibn al-Nafis was honoured by his contemporaries as a distinguished physician, intelligent philosopher, diligent investigator, and a pious man.

Contributions and Works

Ibn al-Nafis wrote treatises and commentaries on multiple subjects. He made immense contributions to various fields such as politics, jurisprudence, and theology, but his extensive work in the field of medical sciences is exceptional and paved the way for future advancements in medical and surgical procedures.

The titles of around 40 of Ibn al-Nafis's works are known, and together they constitute at least 100 volumes. However, only a fraction of his work has survived, or has yet to be found, and even fewer have been printed or translated.

Medical Works

Commentary on the Anatomy of Avicenna's Canon of Medicine

This is the most famous work of Ibn al-Nafis, which was published in 1242 CE and was the first to be rediscovered. It covers, in detail,

the topics of anatomy, pathology, and physiology, and refutes Galen's long-held theories as well as rectifies Avicenna's theories.

It is considered one of the best scientific books that contains his groundbreaking views on pulmonary circulation and the heart. This book is one of the five surviving volumes of Ibn al-Nafis's 20-volume Commentary on the Anatomy of Avicenna's Canon of Medicine. The other four surviving volumes of the Commentary are A Commentary on Generalities, A Commentary on Materia Medica and Compound Drugs, A Commentary on Head-to-Toe Diseases, and A Commentary on Diseases that are not Specific to Certain Organs

The Comprehensive Book on Medicine

This is Ibn al-Nafis's most voluminous work, which he had planned



for 300 volumes but could only publish 80 volumes before he died. Even in its incomplete state, it was the largest known encyclopaedia of its time, and had eventually replaced Ibn Sina's 'The Canon Of Medicine' as a medical authority in the medieval Islamic world. However, only 28 volumes of it have so far been found.

The Epitome In Medicine

It was a handbook for medical

students and physicians that was quite popular among Arab physicians and was translated into Turkish and Hebrew as well.

The Choice Of Foodstuffs

It was a famous book consisting of several original contributions by Ibn al-Nafis on diet and nutrition.

Polished Book on Ophthalmology

This book is divided into two sections: Theory of Ophthalmology

and Simple and Compound Ophthalmic Drugs.

Ibn al-Nafis also wrote a treatise on various kinds of pollution and its impact. He also wrote several other commentaries, including "Sharh Fusul Buqrat" (Commentary on Hippocrates's Nature of Man) and "Sharh Masail Hunayn" (Commentary on Hunayn ibn Ishaq's Questions)■



Comprehensive knowledge is a must when practicing Dawah

By
Dr. Zulfa
Al-Kharrat

One of the most essential qualities a person who engages in dawah (Islamic outreach) must possess is a deep commitment to Islamic jurisprudence, accompanied by a thorough understanding of the foundational principles of Sharia and

a comprehensive knowledge of its rulings. One cannot impart what they do not possess, nor advocate for what they do not fully grasp. A person who practices dawah while lacking profound knowledge and legal insight will not be able to articulate the finer



points of the message convincingly, communicate its essence effectively, or defend it against misconceptions, which may potentially cause more harm to the cause than benefit.

The goals of dawah cannot be realized in isolation from the efforts of jurists and scholars who devoted themselves to serving its noble aims. Success in this field is inextricably linked to the level of mastery of various branches of Islamic law and an understanding of the methodologies, strategies, and tools of dawah.

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The desired outcomes of a student's pursuit of Islamic knowledge cannot be realized unless they draw from all branches of Sharia sciences, where an essential epistemological interdependence exists.

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Specialization in one branch of Islamic studies should never come at the expense of enriching that field through insights from other Islamic sciences. It is unacceptable to be content with the benefits of a single, narrowly defined specialization. The desired outcomes of a student's pursuit of Islamic knowledge cannot be realized unless they draw from all branches of Sharia sciences, where an essential epistemological interdependence exists. It is through this integrative approach of drawing upon and uniting diverse sources that a preacher, by the grace of Allah, acquires a solid and multifaceted intellectual foundation.

A sound grasp of Usul al-Fiqh, or Principles of Islamic Jurisprudence, is essential to develop one's intellectual capacity to derive legal rulings based on well-grounded proofs.

Fiqh, or Islamic jurisprudence, is among the core disciplines that students of Sharia must study deeply and with deliberation. Those who engage in dawah, in particular, are in dire need of such a comprehensive understanding. They must also

be scholars of Hadith, Tafsir, and linguistics, attuned to contemporary challenges and capable of responding to the doubts of the age. A preacher's knowledge remains incomplete without immersion in the sciences of the Quran, as outlined by classical scholars. Can a seeker of sacred knowledge be excused for falling short in their engagement with the Quranic text? This includes understanding its terms, the reasons for revelation, the distinction between Makki and Madani verses, and the prophetic calls embedded within.

Knowledge of other fields like psychology, sociology, and education also allows for a deeper understanding of human motivation and instincts. It helps formulate sound Islamic educational principles in a world increasingly at odds with the innate nature (fitrah) upon which Allah created humanity.

Seeking knowledge before leadership

When one assumes such a role, one may be asked about matters belonging to various fields of Islamic knowledge. In such situations, only prior, persistent dedication



to learning will equip them to respond knowledgeably and responsibly. Without it, the demands of leadership may overwhelm them, leaving no space for deepening their understanding.

A jurist with comprehensive legal knowledge can be entrusted with deriving rulings and safeguarding the principles that outline the boundaries of what is lawful and permissible and what is not. Since transmitting guidance on behalf of Allah requires knowledge of what is being communicated—and integrity in its transmission—then this rank of issuing a fatwa, or narrating sacred knowledge, is suitable only for those who are both knowledgeable and truthful. They must know what they convey, speak sincerely in doing so, and possess up-right conduct and character.

The wisdom of jurisprudence in religious leadership

Allah Almighty says: “He gives wisdom to whom He wills, and who-

ever has been given wisdom has certainly been given much good.” [Quran: 2:269] Scrutinizing a matter presented to a seasoned scholar, surveying the relevant textual evidence across all branches of Islamic knowledge, and selecting the most appropriate approach—these are all manifestations of a wise insight. Neither Dispensation (rukḥṭah) nor Obligation (ʿāzimah) is inherently superior to the other, for both are beloved to Allah depending on the context. Likewise, a conscientious preacher must not denounce something if that denunciation would lead to greater harm or provoke further wrongdoing. The wisdom of a preacher lies in carefully weighing benefits and harms. The preacher must assess the nature of the offense, its consequences, the condition of the person being addressed, their circumstances, and the outcomes—both positive and negative—of intervention.

Throughout Islamic history, the established legal schools (madhāhib)

have enjoyed profound respect from scholars. Their leading figures devoted tireless efforts to refining legal rulings, articulating detailed positions, interpreting complex issues, and grounding their conclusions in the Quran and Sunnah.

These schools are the product of generations of learned, pious, and intellectually gifted scholars whose sincere endeavors are not to be taken lightly. No jurist today should dismiss the richness of this tradition or undervalue its legacy through superficial critique or rash judgments. Blind fanaticism for a particular opinion—even if it is within the bounds of valid jurisprudential difference—is equally unbecoming for one endowed with genuine insight.

A consequence of wisdom—as this insight began—is that a jurist or preacher should not rush to censure a practice on which scholars have differed. ■



رَابِطَةُ الْعَالَمِ الْإِسْلَامِيِّ

MUSLIM WORLD LEAGUE



PEACE

