

Question:

We say in the book Al-Takattul Hizb on page 4 (page 1 in English version) at the bottom of the page: "Those in charge of the Islamic movements called for Islam in a general and undefined manner..."

Our questions here are:

1- What is the meaning of calling for Islam in a general and undefined manner? What are some examples of this?

2- What are the evidences indicating that it is impermissible for Islamic movements to call to Islam in a general and undefined manner?

Answer:

Performing the Da'wa in a general manner means that it is not crystallized or defined, and does not prevent things external to it from entering it. Its doors are open, and any external thoughts are free to enter under the excuse of "not contradicting it", or that they contain "benefit," or other similar excuses.

He who is without a crystallized thought (Fikrah), clear concepts, and defined goals for their Da'wa will not realize that Democracy is a system of Kufr, and will not realize that Socialism is not from Islam, and will not realize that legislating in parliament is a crime. He will not understand what is permissible to take from other nations, such as science and industry, or what is impermissible to take from them, such as their Hadhara (civilization) and concepts about life. He will not understand all this, despite the fact that he prays Salat and fasts, due to his calling for Islam in an undefined manner. This is what had befallen the Ummah towards the final days of the Islamic State, where it was clear to see that the scholars of the time were unable to differentiate between what was permissible to take from the West of science, technology and industry, and what was impermissible to take of Hadhara and concepts about life.

A prime example of such people is those who carried the idea of harmonizing between Islam and the West in culture and science, and in Hadhara and Madaniyya. These people were dubbed the "scholars of the revival," or the "scholars of reformation," or the "scholars of modernity." It was from these scholars that the model of an undefined Islam arose, opening the doors to interpreting Islam any which way, allowing thoughts external to it to enter it. The Shar'iee principles, rather than acting as guiding limits for understanding the Islamic texts - inhibiting people from transgressing its boundaries, became the very key that opened these doors for them. Islam, to these people, became open to interpretations that the texts did not permit, in order to be compatible with the status quo and popular opinion.

For this purpose, they invented new broad principles that had no evidences from the Islamic texts to support them. Examples of such broad principles are, "the changing of the Ahkam due to time and place is acceptable," and "common practice is the arbitrator," and "whatever the Muslims perceive as Hasan (good) is Hasan (good) with Allah," and they applied many tafaseer (interpretations) of the Islamic texts with the intention of nullifying them, such as "Jihad is defensive only," and "polygamy is only permissible under certain circumstances."

This is in reference to calling for Islam in a "general" manner.

As for calling to Islam in an "undefined" manner, if you ask the one who calls to Islam without the details of its solutions who says, for example, "Islam is the solution," or "Islam achieves the success in both this life and the afterlife," or "Islam is the best system," etc, if you asked him about the solutions Islam offers for all aspects of life, he will become silent, and if you asked him about the details of the Islamic State that implements its solutions, he will become quiet, and if you asked him about how we should go about removing the current systems in exchange for the system of Islam, he will stutter and vaguely look around the room, ...this is assuming he does not run away from you.

And as for the evidences that indicate the impermissibility of calling to Islam in a general and undefined manner, they are found in great numbers in the Book of Allah وتعالى سبحانه and the Sunnah of His Messenger صلى الله عليه.

Just as Allah وتعالى سبحانه revealed the verses:

الإِسْلَامُ اللهُ عِنْدَ الدِّينِ إِنَّ

"The Deen, with Allah, is Islam" [Al-Imran, 3:19],

and

مَنْهُ يُقْبَلُ فَلَئِنْ دِينًا إِسْلَامًا غَيْرَ بَيَّنَّعَ وَمَنْ

"Whoever seeks a Deen other than Islam, it will never be accepted from him" [Al-Imran, 3:85]

He وتعالى سبحانه also revealed the verses regarding ruling, economics, marital relations, not taking the Kuffar as helpers/protectors, stoning the fornicator, and cutting the hand of the thief.

Allah وتعالى سبحانه also showed us that the systems of Islam are unique and are not to be mixed with other systems, saying:

الطَّيِّبِ مِنَ الْخَبِيثِ يَمِيزَ حَتَّى

"...until He distinguishes the Khabeeth (evil) from the Tayyib (good)" [Al-Imran, 3:179],

and

يَعْلَمُونَ لَا الَّذِينَ أَهْوَاءَ تَتَّبِعُ وَلَا فَاتَّبِعْهَا الْأَمْرَ مِنْ شَرِيعَةٍ عَلَى جَعَلْنَاكَ نَمَّ

"Then We have put you (o Muhammad) on a (clear) way of (Our) commandment. So follow it, and do not follow desires who know not" [Al-Jaathiya, 45:18],

and

وَمِنْهَاجًا شِرْعَةً مِنْكُمْ جَعَلْنَا لِكُلِّ

"To each (nation), we have prescribed a Shir'atann (laws) and Minhaaja (clear methods)" [Al-

Maida, 5:48],

as well as many others from the Book of Allah وتعالى سبحانه and the Sunnah of His Messenger