

Factors of Muslims' Weakness - The Difficulties Which Prevent The Return of Islam to Practice

The strength of the Islamic notion operative in practice is sufficient for the resumption of Islamic life if this notion is planted in Muslims' hearts, if it penetrates into their spirits, and if it is embodied in their life so that we can view a live Islam acting in life. But before that can be actualized great actions must be done and huge efforts must be spent, because mere desire, pessimism, enthusiasm and hope do not realize the application of Islam in practice.

Therefore, the most important duty of Muslims is to correctly estimate the tremendous obstacles which stand in the way of Islam so as to eliminate them. The carriership which awaits them is heavy. Thinkers, in particular those of Dawah should, in their turn, know that the responsibility should be strict and faithful to the principles of religion whenever they pose any opinion so that 'word and deed' be consciously, willingly, firmly and boldly. Those who follow this way must know that they are chiseling their way in hewstone but their pickaxes are sharp, huge and capable of breaking up rocks; that they are treating a delicate matter but their kindness is able to treat it well, that they are facing big events but they will overcome them by Allah's help. Those who follow this way do not give it up because it is the way which the Prophet (saaws) moved along. When Muslims follow it correctly they will undoubtedly achieve victory, provided that following the example of the Prophet (saaws) be exact and pursuing his steps be strict so that the followers will not stumble, because any error in analogy, or any deviation from the way, causes failure. Following are some of the most important difficulties which the followers of the Prophet (saaws) are exposed to at the present time:

1) The presence of non-Islamic ideas and their invasion to the Muslim world. That is, the Muslim world passed through a phase of disruption, decadence and decline during which it was characterized by shallow thought, little knowledge and feeble mentality. Under this condition it was invaded by notions opposed to Islamic thought and based on a misunderstanding of life. These notions found a fertile ground, devoid of any resistance, so they took root. Thus Muslim minds diverged into different paths. The educated class in Muslims should be demanded to act for the resumption of Islamic life by comprehending Islam itself. This presupposes the display of the falsity of non-Islamic notions and the dangers they bring to us. Dawah should take its political course, and it is necessary to educate the community with an Islamic culture which brings the political side of Islam out.

2) The presence of imperialist programs and methods of education in schools and universities. This leads to the graduation of officials who take over the government affairs and occupy different positions in the various fields of life: administration, legislation, education, etc. These officials have a special imperialist mentality which is anti-Islamic. To conquer this danger, these programs and methods of education should be uncovered to these officials, to employees and if that is done, the Dawah will find its way to all people and true faith shall prevail.

3) Educational programs make all graduates set out in a direction antagonistic to Islam. I don't mean with respect to scientific and industrial programs because these are universal. I rather mean with regard to the cultural program which has an impact on man's behavior in life. Culture includes history, literature, philosophy, and legislation. This is because history is an overall realistic interpretation of life; literature its sentimental representation; philosophy the original thought upon which its viewpoint is based, legislation the practical treatment of its problems, and the instrument which organizes the relationship between individuals and groups. Out of these all—history, literature, philosophy and legislation, imperialists formed the Muslim mentality in a special way. This mentality made some Muslims feel the unnecessary of Islam's presence in their lives and in that of their nations, and made some others reveal hostility to Islam and deny its capacity to manipulate the problems of life. For this reason, this mentality should be changed, and that can be done by providing young men with an intensive collective education based on Islamic ideas and legal rulings.

4) The presence of a general glorification for some cultural studies such as sociology, psychology, and pedagogy people consider these subjects science, and the truths which they brought forward,

objective and indisputable. Furthermore, these subjects are taught in our schools as sciences, and we apply them in different matters of life. For this reason, people quote psychologists, sociologists and educators much more than they quote the Quran and the Sunnah. Therefore, wrong ideas and faulty points of view exist among us.

In reality, these subjects are cultural affairs, not sciences because they are not obtained via observation, experimentation and deduction; and their application on people cannot be considered experimentation but repeated observation on different individuals in different situations and circumstances, obviously, these subjects employed observation and deduction, but they do not use laboratory experiments in the strict sense of the word. For this cause these subjects are akin to culture rather than to science proper. Moreover, they are hypothetical, untrustworthy subjects which may be correct or incorrect because they rest on erroneous foundations and on individual observation. Hence, their findings are transferred from individual to family and from family to the group and society, on the account that the society is composed of individuals. For this cause, societies are considered separate and what fits one society does not suit the other. In fact, society is composed of men, ideas, feelings and rules, and the ideas and solutions which suit man in one place suit him in every place and turn various societies into one society.

For this, we must show that these subjects are cultural affairs, not sciences, that they are presumptive facts, not absolute truths. So they should not control our life but Islam should.

5- The fact that the society in the Islamic world is leading a non-Islamic life and is living according to a way of life that is contrary to Islam. That is because the regimes, forms and rules of life upon which the society relies, the psychological trends which Muslims follow, the mentality which steers their thought, all these are based on concepts about life opposed to Islamic concepts. If these foundations are not altered and these misconcepts are not corrected, it is difficult, to change the people's life in society.

6- The gap between Muslims and Islamic rule especially in government and finance policy, makes Muslims' imagination of Islamic life vague and that of infidels quite reversed, particularly because Muslims lived for some time controlled by governors who used to misapply Islam upon them, and for a century ruled by a regime which opposed Islam. For this reason, people have to rise from this evil life which they lead and imagine the type of life which they should live, and which they should transform their present way of life to. They should, in fact, know that this transformation towards Islamic life must be complete, not fragmented, and that the application of Islam must be comprehensive, not gradual so that Muslims are brought close to their former way of life when Islam was in its golden age.

7- The presence of a public opinion which relies on patriotism, nationalism and socialism, and the emergence of political movements founded on patriotic, nationalistic and socialist grounds. This can be explained thus: As the West seized and controlled Muslim countries; it applied the capitalist system upon them. This stirred the feeling of self-defense which activated and agitated the patriotic feeling of defense for their home land and the desire to make the rule of their lands their own. So political movements developed in the name of patriotism to drive the enemy out of their countries, and in the name of nationalism to make the citizens rule themselves by themselves. Then it was clear to the people that the capitalist system is corrupt and unfit, so a propaganda for socialism spread among them and political blocks were formed in the name of socialism to patch capitalism. But these movements had only an arbitrary idea about a system of life, so they were driven away from Islam as a universal principle and from sound political strife, which is based on principles. This is one in a series of books presented so that readers can look more deeply at Islam and search more honestly for its truth.

Islam is a belief in one God. It is a complete way of life which treats spiritual as well as mundane matters.

This book proves that the Islamic community in its civilization, refinement, culture and science remained as the uppermost community in the world and the greatest and most able state under the sun for a period of twelve centuries. This proves the success of its leadership and Islam in applying its system and doctrine.

If Islam success was unrivaled in world history, if it has made out of Muslims the strongest federation in the world we ask ourselves why Western society made rapid strides, while society in the Muslim world seemed to stagnate as we see it today???

The End

The last article in series from the book Factors of Muslims' Weakness. The book in its complete form is available through The Islamic Da'awah Center

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