

I'm not going to respond to any specific Hizb-ul-Tahrir hot-takes on my post who continue to ignore the fact that I have repeatedly stated - not just in the comments of that post but in other posts - that I do not believe that Islamic governance is unimportant, and neither was the post meant to be a critique of Hizb-ul-Tahrir. I could do that separately and directly if I really want to. I won't though, because I know some HT brothers personally, and as far as I know, they are decent folks despite their more argumentative tendencies.

The post was mainly about ensuring that khutbahs are appropriate and useful for their audience based on their immediate needs, not what the khatib believes is useful according to their personal/ideological/denominational inclinations. It seems that the vast majority of those reading the post understood that point well. If anything, there are other groups out there who are much more guilty of what I mentioned than HT.

I also made the post ambiguous and didn't identify the mosque, khatib or even the group he belonged to for a reason, because not all of the critique was meant for him, and I'm not in the business of character assassination. They however are making the object of my critique public, which is irresponsible.

What I do want to highlight however is that many of these attempted critiques are trying to quote verses or Hadith that support their position as definitive and authoritative.

The Ash'aris, Maturidis, Atharis, Ibn Taymiyyah, Salafis, Sufis, Mu'tazilah, Ibadis, Shi'a and even Ismailis and Ahmadis etc all quote verses and Hadith to justify their viewpoints. Even Islamophobes and Ex-Muslims do it. This is not a novel point I am making, our scholars noticed this from the early centuries of Islam and this is why a rationalist defense of Sunni istidlāl developed in the first place, first in fiqh and then theology.

I've not just studied, but taught Fiqh, Nahw, Sarf, Balaghah, Usul, Kalām, Hadith and Tafsir all to some level. You can't expect me to take these kinds of critique seriously. I might already be aware of these texts, but see plenty of ways to understand them in ways that disagree with how they are used. If anything these kinds of responses overall demonstrate a lack of tafaqquh.

In my travels, studies, meetings with scholars and readings I have not seen khilāfah to have the level of importance that Hizb-ul-Tahrir says it does. Last I checked, scholars are the inheritors of the Prophets, not Islamist movements. So I will never agree with them on this, as well as quite a few issues they have which I see as problematic.

But keep in mind I once even made an excuse for them in my posts for being fixated on one possible 'way' of rectifying the ummah. So they can critique and snipe me from the sidelines as much as they want. My conscience is clear.

They are my brothers, and they can perceive me as unjustly criticizing them all they want. I stand by my post however, and am confident in its assertion and main point. That community is poorly equipped in fundamentals that makes politics a much lesser priority. Even I would do a political khutbah with folks more well-grounded in their faith.

I did not start this page for this kind of discourse, so this is the last I will be mentioning of it inshaAllah.