

Building the Hizbi Personality

In the name of Allah, the Beneficent, the Merciful

It is well known that in carrying the da'wah, it is mandatory to build the da'wah carrier in a distinguished and specific fashion whereby the shab becomes a Hizbi personality. This will make him continuously elevate himself and carry the da'wah at the highest level in order to accomplish the objective the Hizb was formed to achieve, purely for the pleasure of Allah (swt).

Since the Hizbi personality is designed to build carriers and callers of Islam who live by Islam, lead and get lead by Islam, it was natural for the personality to be Islamic first and then to structure it in a specific Hizbi fashion. Building the Islamic personality is achieved by building the mentality and the nafsiyyah based on the Islamic Aqeedah. Building the Islamic Hizbi personality however is achieved by building it on a specific and well defined understanding of the Islamic Aqeedah. The Islamic personality is developed by strengthening the nafsiyyah through the increase of nawafil and continuous realization of the relationship with Allah (swt) and strengthening and developing the mentality through increasing the acquisition of Islamic culture. Strengthening and developing the Hizbi personality however is achieved notably through that which develops the Islamic personality but also through establishing specific points for every shab in such a way that makes his personality a Hizbi one. The importance of building a Hizbi personality is due to the rule of the shab in the Hizb and the realization of the goal of building this personality.

As for the shab's role in the Hizb, it requires this type of personality. This is due to the fact that the Hizb is both intellectual and emotional and the shab is part of this bloc and thus, he does not live according to his individuality. It is important to build several issues in each Muslim in order to become an Islamic personality that lives with others as a part of the group where it does not isolate itself from it or demolish itself for the sake of the community. Since the shab carries the da'wah as part of a specific party, then it is mandatory to build the Hizbi personality in a specific way that would enable the shab to carry the da'wah as a part of the party without separatist individuality or demolishing the shab's personality. The building process must be one that would enable the shab to carry the da'wah as part of the Hizb, and at the same time enable him to elevate himself. Such elevation would be building the shab and a moving power to the Hizb, since it progresses and gets affected by the strength of the shabab and their level of elevation.

As for the goal of building this personality, it is made clear by what the Hizb stated in the Takatul al-Hizbi book. The book stated that it is difficult to establish an effective Hizbi bloc in the society in the Muslim lands. This difficulty arises due to the dual personality of the Muslims who live in this society which result from several factors that were mentioned by the book. Therefore, it is a must to build specific personalities to carry the da'wah and launch it first. Then the harmonization process in the society starts. Therefore, building these personalities is essential in the process of change and reviving the Ummah due to our correct understanding to the meaning of Nahdah.

It is expected from the person with an Islamic personality to be a worshipper, thinker, possessing leadership quality, humble, strong when needed and soft when needed. He must possess the attribute of a soldier and a leader at the same time. He comprehends the meaning of life and the meaning of abiding by the Hukm Shari. He stops at Allah's (swt) limits, protecting them. A statesman whether he is in the ruling position or not. It is natural that these attributes are carried by the da'wah carrier. In addition to these qualities, he must possess other attributes which are required for carrying the da'wah. Without these attributes, the shab will not be able to carry the da'wah in the long run, even if he carries out some task of the da'wah in the short run, he will soon crumble and fall.

One of the most important qualities that the shab must possess is the pure sincerity. Meaning the type of sincerity that is not polluted with anything. In other words, the shab must carry the da'wah to achieve the Hizb's goal for the pleasure of Allah (swt) exclusively. Mixing an external goal with the intention in Ibadat corrupts the Ibadah, unless the goal is demanded by the Legislation to fulfill that action. In Jihad, for example, actions are carried out to achieve a specific goal, such as defending the land or confronting an enemy. The companion who performed jihad in Badr, Uhud,

and Khandaq, only performed it to make the word of Allah supreme. The actions that companion performed were to achieve a momentary goal, namely confronting Quraish, protecting al-Medina, or opening a way in the enemy's defense line. These goals which the Legislator demanded Ibadah for, are to be performed and must not skip our minds. As for Riyaa' (showing off), Sum'ah (), reputation, _____, it is not permitted to be imagined in acts of worship as in carrying the da'wah.

It is essential for the shab to continuously keep in mind the goal the Hizb was established for, as well as the goal of every da'wah action which will enable him to perform the action which will accomplish the goal. Therefore, it is mandatory to keep the individualistic goals away from the da'wah where he is not to mix anything, even himself, with the objective for which he carried the da'wah, namely getting close to Allah (swt) and achieving His pleasure. So, the shab distributes a leaflet or contacts people, not to receive recognition or decoration from the Hizb, but because these actions are obligations from Allah (swt) to be performed in this fashion. It is true that the Hizb is aware about the situation of every shab but this in order to realize the level of the shab to build and advance the da'wah. This is different from than for shab to state his achievements. The pure sincerity is an absolute must. It is built by the shab, the Mushrif, and the Masool. The shab observes himself and strengthens his relationship with Allah. The Mushrif, in the halaqah, builds, cultures and elevates the shab. The Masool lives among the shabab, vigilant of their situation, sensitive to their troubles and progresses with the da'wah toward the goal for which the da'wah was established.

The second quality that the Hizbi personality must have is the domination of the Hizbi aspect over the individualistic aspect. The Hizb is but a bloc whose individuals believe in a specific idea which they seek to establish in the society. For the shab to be part of the Hizb, he must adopt the idea adopted by the party. This means that he must forsake some of the individualistic aspects in order for him to be part of the Hizb. In the case where the shab is a Mujtahid Mutlaq, he is to abandon his opinion in a specific issue for the opinion of the Hizb, for carrying the da'wah is an obligation which cannot be achieved without adoption, and "that which the obligation cannot be achieved without is an obligation."

Similarly, the shab might be harmed in his wealth and his person, verbally or with an action. Harm might be from some of the shabab themselves. If the individual aspect dominates the Hizbi aspect, it becomes difficult to continue the da'wah. However, if the Hizbi aspect is the dominant one, the shab will forsake these individualistic aspects for the sake of the idea which he lives for.

The third point is the Hizbi discipline and the understanding of working with a party. The shab does not live alone and it is not allowed for every shab to act as he sees fit. The Hizbi channel for communication must be observed. The shab may not go beyond limits set in his work. To explain this, a simple example is given: when the shab is invited to attend a meeting, he may not take it upon himself to call others, even if he knew they were from the Hizb and even if they all shared the same house, unless he was asked to do so. Ijtihaad in such a case is wrong, for it does not belong there.

The fourth point is obedience with full awareness and its importance. Even though we believe this is second nature for the shabab, it should be pointed out that obedience is not restricted to the intellectual or shari matters. Raterh, it extends to the administrative procedures once adopted by the Hizb.

The fifth point, the shab must understand that our case. It is not to be an academic club or a charitable association. Our goal is not education, even though culturing is one of our functions. Nor is it our goal to enter a person into Islam, even though carrying the da'wah to mankind and entering the masses in the Deen of Allah is part of our work. Nor is our work to rush for the rescue of the needy. In other words, the carrier of da'wah might teach, cause one or more people to embrace Islam, or donate to a Masjid, but the difference between performing these issues individually,

sometimes, and the Hizb changing to a school or the Halaqah becoming an academic club. Our cause is to revive the Ummah and to build the state. In other words, to rebuild the Ummah and on the society's thought, sentiments, and to prevent it from decline.

The sixth point is political awareness. Political awareness goes beyond news analysis to a much further level, namely viewing the events from a particular point of view. Political awareness is what protects the Hizb from being contained, from getting alliances and from dishonesty in giving the idea. The shab does not merely give the idea, but gives it in a particular fashion where it cannot be benefited from an opportunist or any other side. For example, if attacking Fahd means to benefit Saddam, the Shab should not give the analysis this way. Rather, the shab would give his opinion in such a manner that would only benefit the Hizb and consequently the Ummah.

In addition to these issues, there are other qualities which must be present, such as the qualities of a statesmen, naturally living with the Ummah as a da'wah carrier, keeping away from the class danger or elitism and the ideological danger, caring for the ideology, and not to turn to benefit, or becoming pragmatic.

As for the method to build this Hizbi personality, the Hizb has specified the mechanism to achieve it, namely the Halaqa. If the Halaqa is given as specified by the Hizb, if the mushrif lives among the shabaab as the Hizb explained, and if the masool lives among the shabaab as the Hizb demanded, the net result of all of this, in addition to following up (which is part of what the Hizb demands from the masool) is the building of this Hizbi personality. If the shab performs his duties and before all he continues his relationship with Allah (swt) and what it requires in terms of actions, such as reciting the Qur'an and making an effort to continuously doing it and continue his reading, and keeping up with the news, the Hizbi personality will be built.

The above is general and requires some details. Giving the Halaqa, for example, by the mushrif must be given in a way that addresses the intellect and the emotions together, not the intellect alone. So, if the Aqeedah is based on Fitrah and the mind together, and on the method of the honorable Qur'an in building the Aqeedah is to address the Fitrah and relying on the Aql together, then it is not allowed to neglect the sentiments, the Fitrah, and emotions in the address in the Halaqa.

Also, the mushrif is not to merely explain the book. Rather, he must focus on carrying the da'wah. So, if he explains an idea, he must discuss how to carry this idea to the people or the impact of this idea on the carrying of the da'wah. The mushrif follows up with the shab, accompanies him in some of his visits or activities in a natural way.

The masool keeps up with the shabab through the mushrif. He communicates his ideas to the shab through the mushrif. He treats the shabab through the mushrif. In other words, the Halaqa and its role must be observed. This contributes in building the Hizbi aspect and the bond as well as making the shab realize the meaning of work and order without limiting himself to the academic aspect.

In addition, the masool with the mushrif must keep up with the Hizbi and studying shab in such a way that makes the Hizbi understand the meaning of being a Hizbi, and the daris comprehend the meaning of studying with the Hizb, and eager to become Hizbi. Such following up makes both of them eager for elevation, and makes them carriers of da'wah in the true sense. The shab will be an example of building, initiating, elevating and creative. He will live the idea where it will dominate his thought and sentiments.

Building the Hizbi personality is a great responsibility. Taking it lightly is a fault that must be treated immediately and decisively, for without which the shab will not be a carrier of da'wah.