

Sharh At-Takattul Al-Hizbi Sheikh Al-Hawarey

When the calamities descend upon the Ummah that are followed up by occurrences in which Zhulm (oppression) dominates and the affairs of the people are handed to those who are not qualified to undertake them, the people begin to grumble and complain. This discontent transfers to becoming a general sensation and feeling of being oppressed. This sensation becomes embodied within some of the people which then drives them into activity and to move to repel the oppression, get rid of Fasaad (corruption), raise the status of their society and Ummah and to revive with her to reach the level that they wish for her to attain. It is only natural that these people will then resort to structuring (forming a group) so as to establish the capable strength required to bring change according to their estimation and for them to join upon a goal or an idea that they would gather round comprising of their goals and the path that they will proceed in accordance to.

Due to what our Islamic world suffers from in terms of decline and backwardness and what it endures in terms of oppression and abuse we see that many movements have come one after another that aim at stopping its decline, elevating its status and to revive with it to the highest elevation that befits it. However all of these movements for more than 100 years have failed to achieve what they strove for and the evidence for their failure is the reality of the Islamic world today. It has continued in its decline until it has reached the very bottom or near to that and we have not gained anything from these movements except for this unbridled and ardent desire to work for change. So we are able to say that the good that these movements left for us is the general feeling of the desire to make change and even if they have taken the Ummah to the brink of despair. However the one who examines the Ummah finds that it still has within it the noble qualities that allow it to accept a way out from what it suffers from, as long as it senses that there does exist a way to free themselves or that there is a reliable trustworthy leadership that it can follow or be led by.

The one who examines these Harakaat (movements) and has followed these attempts will find that they were not individualistic actions but were rather structures (Takattulat) or organisations that were structured upon a specific thought for the purpose of achieving a specific goal or objective. Despite this they failed.

The reasons for the failure of the movements and the previous attempts:

To become aware of the reasons or causes for failure it is necessary to study these movements from two angles:

- 1) The first angle is that of the Fikrah (thought) and objective that for its sake the gathering took place. Was this Fikrah (thought/idea) correct or incorrect?
- 2) As for the second angle then it is the angle of structuring. We do not mean here by the structural angle that which occurs inside the structure in terms of structuring (administration) but rather we mean the bases that any structure is established upon regardless of the thought that it has adopted or the path that it proceeds in accordance to.

So the structure any structure is established upon four bases which are:

- 1) The idea that comprises the aim and which the people are gathered upon.
- 2) The method that this structure proceeds along in the way to achieving its aim.
- 3) The people who are responsible for this structure in terms of the extent of their Imaan in its Fikrah (thought/idea) and Tareeqah (method).
- 4) How the affiliation of the people into the Takattul (structure) is completed.

Any flaw in any basis from amongst these bases will inevitably to the failure in arriving to the achievement of the aim which the Takattul (structure) is working to achieve. And by scrutinising all of these movements that have arisen within the last century we find that all of them have failed from the structural perspective due negligence in regards to these bases.

This where:

- They were established upon a Fikrah 'Aammah (general idea) that was not defined. Indeed it was Ghaamidah (obscure/vague) or Shibhu Ghaamidah (semi-obscure) in addition they were lacking in Tabalwur (crystallization), An-Naqaa' (purity) and As-Safaa' (clarity).
- They did not know a Tareeqah (method) to implement their idea (Fikrah) rather their idea proceeded by improvised and twisted means. This is in addition to it being surrounded by obscurity and ambiguity.
- They relied upon people in whom the correct awareness had not been completed and the correct will was not focused within them. They were rather people possessing desire and zeal alone.
- Those people who undertook the burdens of the movements did not possess the correct bond between them. It was no more than a structure that was represented in forms of actions and a number of titles.

We will now examine in the following section each of these bases in some detail:

1) They were established upon a Fikrah 'Aammah (general idea) that was not defined. Indeed it was Ghaamidah (obscure/vague) or Shibhu Ghaamidah (semi-obscure) in addition they were lacking in Tabalwur (crystallization), An-Naqaa' (purity) and As-Safaa' (clarity).

Yes it is necessary that every Takattul be based upon a Fikrah (idea/thought) and it can either be a Fikrah 'Aammah (general idea) or a Fikrah Kulliyah (comprehensive idea/thought). The general idea is the type that can be used as a basis for thought in many matters that come together in a single basis. As for the comprehensive idea, it can be used as a basis for everything. This is in relation to distinguishing between the general and comprehensive thoughts. Therefore the thoughts of nationalism, regionalism and patriotism are only general thoughts that do not encompass all aspects or areas of life. However the Fikrah Mabda'iyah (ideological thought) is a comprehensive idea that covers all aspects of life.

I will add to this by stating that it is not defined. So the structures that were formed include those that have been established upon the basis of Islaam (The glory of the Muslims), some have been established on the basis of nationalism (Might of the Arabs and Arab dignity) and some on a patriotic regional basis (Syrian etc...) amongst other ideas. These are all general ideas but they are undefined.

Therefore 'The glory of the Muslims', 'Islamic might', 'Return to Allah', 'Islamic education', Islamic brotherhood', 'Islamic revival', 'Arab revival', 'Independence', 'Arab unity' and 'The eternal message' amongst other ideas and slogans, do not have a defined (or specified) meaning.

So in relation to the following statements for example:

'Returning the glory of the Muslims'	=	Ghaamidah (vague).
'The honour/might ('Izzah) of the Muslims'	=	Ghaamidah (vague).
'Returning to Allah'	=	Shibhu Ghaamidah (semi-vague).
'Islamic Tarbiyah (education/raising)'	=	Shibhu Ghaamidah (semi-vague).
'Islamic brotherhood'	=	Shibhu Ghaamidah, Ghaamidah.
'Islamic revival'	=	Ghaamidah (vague).
'Arab revival'	=	Ghaamidah (vague).
'Independence'	=	Ghaamidah (vague).
'Arab Unity'	=	Shibhu Ghaamidah (semi-vague).
'Islamic Unity'	=	Shibhu Ghaamidah (semi-vague).

Therefore Ghumood (vagueness/obscurity) is not having knowledge of the aim/objective or the way to attain it. As for Shibhu Ghaamid (semi-vague) then its meaning is well-known but its features have not been made clear like the statements 'Returning to Allah' and 'Islamic Tarbiyah'.

As for the loss of the Tabalwur (crystallization) then the meaning of crystallization is transforming from a liquid state to a solid one like the crystallizing of salt from water. What is intended here in regards to lack of crystallization is an expression of the feelings and emotions of those affected by this and that the ideas were not embodied in them and indeed they were incapable of identifying and specifying its features if they had desired to explain the idea to the people. Therefore they relied upon slogans and stirring the emotions alone and this can be seen to be the reality of most of the movements that are currently present.

As for the loss of the Naqaa' (purity), then in regards to the Islamic movements, they did not comprehend or perceive clearly what had been entered into Islaam in terms of western ideas. An example of this are the principles that were brought in related to the formation of the Shar'iah rulings that were taken from the Roman and French jurisprudence (Fiqh). There are a great number of western principles that are studied upon the basis that they are Islamic principles and bases. This is like the principle: 'The custom rules (i.e. dominates)' or 'The origin in contracts are the intentions and meanings' and 'That which does not contradict Islaam is from Islam' amongst others. So An-Naqaa' (purity) means distancing the foreign bodies from the fundamental thought so that it remains sound in its origins and branches. As for non-Islamic movements like nationalistic and patriotic movements, they have not truly comprehended the danger and seriousness of what they have carried of western thoughts. Indeed they have believed in (some of) these thoughts and have dedicated themselves to them like the ideas of Democracy and Freedom amongst others for example. This is in addition to attempting to explain and interpret Islaam in accordance to what suits and fits with these thoughts and then they claim that they are Islamic.

As for the Safaa' (clarity) then this means the clarity of vision. And what is intended here in terms of clarity of vision means comprehending the linkage between the thought and the origin that it has emanated from or built upon. So in respect to Muslims and the carriers of the Da'wah the Safaa' (clarity) of the thought means that every Hukm Shar'iy (ruling) that they call for is tied to the evidence that it has emanated from and that every thought that is called for is built upon the fundamental thought which is the Aqueedah (belief) of the Ummah. This was not fulfilled within these movements and they were unable to distinguish between Shuraa and democracy as a result. Indeed they were unable to differentiate between Shuraa being a Hukm Shar'iy that the human resorts to in order to arrive at a correct view irrespective of this human being a ruler or not a ruler. This is because Shuraa is a Mandoob (recommended) Hukm Shar'iy and it is a style to arrive at what is most probable to be correct whether this is a matter of ruling or other than a matter of ruling. Despite this it is still possible to hear those who are callers to Islaam stating that the system of ruling in Islaam is the system of Shuraa and following from this it is true democracy.

As for non-Muslims from amongst those whom do not have a defined idea then the work with them is greater and harder because they have taken the western ideas just as they are without regard for whether these ideas are suitable for their nation and society or not suitable and they remain upon this state whether it relates to their fundamental thoughts or their styles.

2) They did not know a Tareeqah (method) to implement their idea (Fikrah) rather their idea proceeded by improvised and twisted means. This is in addition to it being surrounded by obscurity (Ghumood) and ambiguity (Ibhaam).

The subject of the Tareeqah (method) remains unclear in terms of understanding in respect to all of the movements until this day. Indeed they are virtually incapable of differentiating or distinguishing between the Fikrah (thought) and the Tareeqah (method) and between the Usloob (style) and the Waseelah (means). They envision any action from amongst actions to be the method and more precisely they do not distinguish between the Tareeqah (method) before achieving the goal and the Tareeqah after arriving to it and the manner of implementing the Fikrah (thought).

We have oft repeated that the ideology (Al-Mabda') is the thought and the method (Fikrah wa Tareeqah). The Fikrah is the Aqueedah, its solutions (Mu'aalajaat) and carrying the Da'wah whilst the Tareeqah relates to protecting/preserving the Aqueedah and how to implement the solutions and how to carry the Da'wah. This relates to the ideology and it consisting of the thought and the method however our study and discussion here is related to the manner of how to make this ideology reach life and thereafter establishing its implementation.

Our because our discussion here revolves around the structures and their failure from the structural aspect and it does not revolve around their failure in regards to implementing their Fikrah (idea/thought) then the subject of Tareeqah here relates to the way that the Takattul should proceed in accordance to. This requires examining the Makki stage of the life of the Messenger of Allah (saw) in relation to the Islamic structures (groups) and the Ahkaam (legal rulings) that the Messenger of Allah (saw) established in addition to gaining awareness about the difference between that which is a Hukm (ruling) and that which is a Waseelah (means) or Usloob (style) to implement another ruling.

So openness in the conveyance is a Hukm Shari'iy (Legislative ruling) whilst the Messenger (saw) standing upon As-Safaa and calling the people until they had gathered is an Usloob (style) and the use of his voice in the call was a Waseelah (means). So the conveyance of the Shar'iy rule or warning about the colonialist plans represents a Shari'iy rule, the means is a publication and the style is wide challenging distribution.

So the Hukm Shari'iy is: The required action that is performed as it is (on its own merit (as an obligation)).

The Waseelah (means) is: It is the tool that is used (utilized) like a publication (leaflet), radio or microphone. This would be determined or defined by the age and circumstance.

The Usloob (style): It is the manner that is employed (utilised) to deliver the means and this is determined or defined by the nature of the work/action.

Therefore the subject or issue that has been mentioned in this paragraph does not relate to the Tareeqah in terms of the Fikrah and Tareeqah of the ideology (Mabda'). But rather it refers to the Tareeqah (methodology) that the Messenger of Allah (saw) followed to bring the ideology to the life. This can be summarised as follows:

- A Takattul that is established upon an ideology with its Fikrah and Tareeqah (thought and method).
- It has an Ameer.
- This Takattul works to:
 - 1) Produce people who believe in it.
 - 2) Produce an Ummah or people that accept it.
 - 3) Produce or find a power (force) that is capable of placing this ideology in the position where it can be implemented in life.

In addition there are a collection of rules that are related to the achievement of this objective:

- 1) Like committing to the intellectual Da'wah alone and distancing from using the material means
- 2) Obeying and implementing what this Takattul has obliged and what it has adopted in terms of thoughts.
- 3) Implement the decisions that it has taken.

Based upon this, these Takattulaat (structures) including those which are Islamic and those which are not, did not possess a vision (grasp) for the method that they should proceed in accordance with. What they performed of actions were reactions to what was occurring in the society (improvised actions without preceding understanding or planning in addition to imitating that which happens in the world like strikes, protests and the raising of slogans).

As for them being twisted (flexible) then this happens as a result of entering into bargaining and compromising with the rulers and people in positions of responsibility, or by joining with other

Takattulaat (structures) or being drawn into joining the work of a front, organisation, association or something similar. If however these structures viewed that they did in fact have a specific method then this method was vague (Ghaamid) and not clear. So when they call for 'Islamic Unity' or 'Arab Unity' their method to achieve this is vague and they are incapable of how to reach this objective even if they are attempting to find it. As for the obscurity (Ibhaam) then this is reflected in the complete ignorance of this manner.

3) Those responsible for these structures were people driven by zeal (enthusiasm) and a desire for change as a result of the circumstances that the land is passing through or due to the realisation of the corrupt nature of affairs. So they go out with their zeal for change without the will and awareness being focused in them.

This is because the awareness (Al-Wa'ie) of the thought and method is the Jaw Al-Imaani (atmosphere of Imaan) that makes the person possessing it in a continuous state of zeal (Hamaas) when he binds his actions with the fundamental principle that they have emanated from. The lack of awareness makes him exposed to hesitation, inaction and bargaining (compromise). As for the will (Iraadah) then this comes from the strength of the belief (Imaan) in relation to the obligation of achieving that objective. It is distinguished from the desire (Raghbah) because it is a desire that is linked to a command that is obligatory to be implemented. As for the desire that is not connected to another factor then the most that this can reach to is zeal/enthusiasm. If that zeal then diminishes then the motivation wanes along with it and he sits back from the work as a result. If we were to closely examine that which these movements have left behind we will not find in them a trace of awareness or knowledge of what they wanted.

4) The bond that joined together the individuals of these movements was not a correct bond. It was usually restricted to a mere desire attached to forming a group.

The structured groups normally searched for people that have a position of standing within the society like Doctors, Engineers, those in positions amongst others who hold a social status. Likewise the member looks for a structure to affiliate to in order to strengthen his social standing. Due to the above we find many continuously moving from one Hizb to another either to perform some actions or to be included under a number of titles.

It could be stated here that the Aqueedah is the best bond that brings the people together. These words are correct but upon the condition that the Aqueedah is the basis of the Takattul (structure). This because all of the sons (members) of these structures are Muslims and they are brought together by the Islamic Aqueedah however they have not taken the Aqueedah as the basis of their structuring (group formation). This is from one angle and from another angle the Islamic Aqueedah is the basis upon the structuring was completed within the Islamic groups and movements. However they took it as a general idea and this is not sufficient to be a bond (that binds). This in the case where this Aqueedah holds the potential for a number of Islamic rulings to be derived that lead to a plurality of understandings and differences in relation to solutions and steps of action. This is because it is only natural that many different structures would emerge from this Aqueedah. For this reason it is necessary for a single Islamic group to have a specific culture for it meaning that it is necessary to adopt rulings for its objectives and a path that it proceeds along. All will be joined and

brought together upon these rulings (Ahkaam) and it will be the bond of their joining together to achieve their objectives and unify the path that they proceed along. So it is not sufficient to state that the Aqueedah should be the bond that binds but rather it is the Aqueedah and the Hizbiy culture that is the bond that binds the members together so that the objective is unified, the work is unified and the path that is proceeded along is unified for everyone.

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This is the condition in which these Harakaat (movements) lived and by which they intended to go out and revive the Ummah upon its basis. It is an obvious matter that the one who does not have something cannot pass it on to others, so when the stores of zeal were exhausted they ended in failure and then other movements arose from their ruins and their fate was the same as those that preceded them. Had the Ummah not had what it had and had its Aqueedah not been a practical Aqueedah that leads to structuring (naturally) then all of these movements would have ended in despair which would have afflicted the Ummah and killed her spirit towards the work and forming structures to perform it. This is what (the enemies) had wanted however Al-Hamdu Lillah the blood that runs in her veins prevents her from reaching the level of despair and indifference or lack of caring. This is despite its existence amongst a large section from amongst the people.

All of this is because it was only natural for these movements to fail because they were not established upon a clear and defined idea, they were not aware of a method that would lead them soundly, they were not formed upon people possessing awareness and they were not formed upon the correct bond.

These are the main reasons that led to the failure of all the movements and attempts that were present in the Islamic world from the angle of structuring in addition to that which we have summarized in relation to these four points. As for the detail behind this then the one who is observant will find that these movements were either Islamic or Nationalistic (Qawmiyah).

So the Islamic movements (Harakat) were and still remain established upon the call (Da'wah) to Islaam in an open manner:

There are those that call the Muslim to commit to the practise of the 'Ibaadaat and for him to regulate the relationship between him and his Rabb whilst prohibiting the political work. They do not have any conception or visualisation for the Islamic society, Islamic State or other than these.

And there are those who call to Islaam with the call to return to Allah without specifying it.

And there are those who call to Islaam, the study of the Islamic Aqueedah and understanding the Aqueedah (belief).

And there are those who call to Islaam with the call of reforming the individual so as to reach from that the reformation of the society.

And there are those who believe that the way of escape (from the bad situation) and reviving the Muslims is by making them one Ummah where their states are bound together under an Islamic league.

All of the above attempt to interpret Islaam in a way that agrees with the prevailing present situations, the standing systems/regimes to the point where they made a principle from which they launched from and this was their statement: 'The changing of the Ahkaam with the changing of the Azmaan (times) is not denounced/repudiated'. They built a lot upon this principle to the point where they made clear Kufr ideas into Islamic ideas like democracy and freedom amongst other thoughts. So their process was interpreting the Ahkaam (rulings) of Islaam and its texts by the fundamental concepts that they held with the argument of bringing Islaam closer to the minds. This was despite the aim behind doing this being the acceptance of these systems, thoughts and rulings by the people and their approval of them.

As for the national movements (Al-Harakaat Al-Qawmiyah), then after the success of the west in separating eastern Europe (Balkans) from the body of the Islamic State, by using nationalistic thoughts, they then implanted these ideas into the hearts of the Arabs and Turks aiming to rip apart the unity of the Muslims and form nationalistic states upon the ruins of the Islamic State. These movements were directed directly by the west and would convene their meetings in London and Paris. They would call for revival upon the basis of nationalism taken from the Europe their model example, that these states were established upon a nationalistic basis and revived upon a nationalistic basis in addition to freeing themselves from the religious thoughts which then as a result allowed them to revive. Therefore it was (in their view) necessary to establish an Arab unity for the Arab Ummah to revive upon its basis. Similarly the Turks viewed that their revival must necessarily be established upon the nationalistic basis.

There were intense and sharp discussions that appeared in the newspapers and press between the people of these two movements, the Islamic and nationalistic, around an imaginary idea which was: Which of the two is better and most appropriate? An Arab league or an Islamic league? It was as if the problem was the division of lands whilst this division had not existed prior to the first world war. Despite this these discussions were intense and this was either out of ignorance or in an attempt to mislead the public opinion and divert it from the correct sound thinking in relation to revival and the way in which it is reached or achieved, despite the dominant motivation being to mislead and divert. They finally arrived at the formation of the Arab League in the year 1945 so what was the result of this? And did it change anything in the reality? This is because the intended purpose was to divert the minds from the serious thinking about the Islamic State or about the basis that the revival of nations is based upon.

Alongside the nationalistic and Islamic movements, patriotic movements (Harakaat Wataniyah) were formed in different parts of the Islamic world. This was a reaction to the occupation of the disbeliever's occupation of the Muslim lands and their taking over control of them. So revolutions took place and actions demanding revolution and independence to expel the disbeliever and keep the Kaafir presence from the nation's land. They mobilised the street in Iraq, Shaam and Palestine amongst others for the sake of independence, so their demand (in reality) was one of installing and confirming the puppets of the agents of the disbelievers in the seats of ruling. So King Faisal was appointed in Iraq whilst Abdullah was appointed in Jordan and the republic in Syria. In this way the leaderships directed the situation to re-enforce the hold of the Kaafir (disbeliever) by way of re-enforcing the agents in the positions of leadership amongst the people and the re-enforcement of their rule, systems and laws.

In addition these agents with their tyranny, oppression, the corrupt systems that they came with and the bad economic situations that they created, they pushed the people to establish movements or engage in actions and revolutions that led as a result to further strengthen the foothold of the disbelievers and their agents. All of this was a result of the absence of the thought and the method from the minds of those who were involved in these movements.

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What we believe:

We believe that the fundamental thought for revival is the ideology alone that combines the Fikrah and the Tareeqah together and that this Mabda' (ideology) is Islaam. When we say Nahdah (revival) we intend only by this statement the intellectual elevation. In order to distinguish between thoughts it is necessary to define the description of the elevated thought so that it can become known. As such we say that the elevated thought is the thought that is distinguished by two attributes: Al-'Umq (depth) and Ash-Shumool (comprehensiveness). Otherwise the thought would be low, declined or shallow. So for the Fikr (thought) to be elevated it is necessary for it to be deep in terms of the origin of things/matters, their formation and their source. It must also be comprehensive to cover all angles of the issue that is being studied. Therefore when we talk about the fundamental thought for revival we only mean by this the fundamental thought that can be an intellectual basis/leadership for elevated thought i.e. to study all matters with depth and comprehensively so that no matter is left from the study. This means that we study the human from his beginning according to his human description and his living with other than him of living creatures in this wide universe. And it is obvious in this case that the study of the individual (alone) would mean selfishness, that the study of the nation (Watan) would mean a decline in the level of the human and that the study of nationalism (Qawmiyah) would mean a lowering from the level that is fitting for the human as a human. Sufficing the study to manifestations would only mean shallowness in the study. The representation of this transition within the Ummah is revival (Nahdah) and this does not occur except with an ideology (Mabda') in the case where according to what we have defined the ideology is a rational Aqueedah (Aqueedah Aqliyah) from which a system (Nizhaam) emanates. This is considering that the ideology is what treats matters/affairs and their understanding from the very beginning. It is a 'Masdar Meemi' (infinitive) taken from the word Bada'a (to begin) and the beginning from which before it there are no questions and the beginning of what? So our statement 'Aqueedah' defines and specifies this in terms of the Aqueedah being the comprehensive idea (Al-Fikrah Al-Kulliyah) about the universe, man and life as it deals with the beginning of this universe, life and humans and the establishment of their reality in terms of them being created by a creator or being eternal, and by explaining their relationship with the one who brought them into existence, i.e. what is before them, and specifying their relationship with what came after them. This matter establishes the reality of the elevated thought with its two attributes of depth and comprehensiveness. The depth explains their connection with their creator or that they are eternal (uncreated) whilst the comprehensiveness indicates that the study as included everything that is possible for the senses to fall upon. Therefore making this basis the fundamental thought and understanding it in this manner generates within man a specific manner of thinking and way of examining/viewing things and events. In this manner the like of this human becomes an elevated human or revived one.

This is what we believe and Islam has come with this and intended for us to be of this elevated level. Islaam is a rational Aqueedah: The Imaan in Allah is rational, the Imaan in the Qur'aan being the speech of Allah is rational, the Imaan in the Prophethood of Muhammad (saw) is rational and Imaan in that which has come in the Qur'aan and the Messenger in regards to unseen matters or that which has come in the Qur'aan and the Sunnah in regards to the Ahkaam and systems, the origin of these have all been established by the mind (i.e. rationally). From the Kitaab and the Sunnah systems and laws emanate that cover all aspects of life and treat all human problems, and they have explained the method of applying and implementing these treatments. Similarly it has explained and made evident the method of carrying this ideology and bringing happiness to humanity upon its basis. It has treated the problem of the individual as an individual, the problem of a society as a society and state that takes care of the peoples affairs and looks to save mankind in its entirety.

Despite the fact that Islaam is an international (universal) system with its Aqueedah, its system and its view towards man, it is however not part of its method to work for it in an international (universal) manner in respect to the Da'wah (invitation) towards it. It is an international (universal) Da'wah without doubt however the work for it must be focused in one of its regions and this region would be the Majaal (area) of its work and the work according to the methodology of Islaam would commence in it. This is by the founding of an aware Kutlah (structure) that will take upon its shoulders the responsibility of undertaking the burdens of the Da'wah until it reaches its aim. This is followed by the founding of a people or Ummah that accepts for these systems and rulings to be implemented upon them. This is then followed by arriving at a force/strength that is capable of placing these systems and rulings into the position of implementation. Then the Islamic State will be naturally established in that region, it will implement the rulings of Islaam, begin to join the regions of the Islamic world to it and carry the Da'wah to the world. This is the methodology of Islaam in relation to its existence and spreading in its consideration as an eternal universal human message.

Yes, the world as a whole is suitable for the Islamic Da'wah however as the people in the Islamic lands still believe in the Islamic Aqueedah the Da'wah would commence amongst them for two reasons:

The first reason: To remind these Muslims that the establishing of Islaam in life's reality, implementing its Ahkaam (rulings) and carrying it to the world is Fard (an obligation) upon them. That this Fard has been suspended due to the absence of the Khilafah and as such returning it is Fard. In addition there still remains in the Ummah many who have Taqwaa and fear Allah.

The second reason: That the Aqueedah of these Muslims still remains alive in their hearts although they it has been restricted to the spiritual Aqueedah. For this reason it is obligatory to begin with them to remind them of the Taqwaa (fear and obedience) of Allah and the obligation to work to return Islaam to the reality of life, to clarify the political Aqueedah in Islaam and to blend it with the spiritual Aqueedah in a way that prevents their separation to ever happen.

And in the case where the Arab lands are part of the Islamic lands and speak the Arabic language, and where the Arabic language is an essential (intrinsic) part of Islaam in its consideration as the language of the Qur'aan, and as a fundamental element from amongst the elements of the Islamic

Thaqaafah (culture) whilst considering the Islamic culture as that which the Aqueedah has come with (i.e. the shari'ah texts, the Aayaat and Ahaadeeth) and that which the Islamic Aqueedah was the reason for its study like the sciences of the Arabic language, which leads to the consideration that the Arabic language is a fundamental element from amongst the elements of the Islamic culture, where it is not possible to understand that which the Aqueedah has come with in respect to the Aayaat and Ahaadeeth except with the Arabic language, then for this reasoning it is more appropriate to begin (the work) in the Arab lands. This is the first reason.

As for the other reason; then the beginning (of the Da'wah) happens where the person in whose mind the thought lit up as long as Islaam has not specified the starting point. Therefore had this idea lit up in the mind of one of the inhabitants of India or Persia then it would have started in the place that he was and would not be obliged to move with his Da'wah to the Arab lands. This is conditioned upon the Arab language being the only means to understand this Deen and this Da'wah. And it was necessary to blend the power potential of Arabic with the Islamic power potential so that the Arabic language is united with Islaam as Allah has intended and due to what they both possess in terms of the capability/potency to affect, expand and spread.

As for the potency of the Arabic Language to cause effect and impact; then this is due to the richness contained in its vocabulary that allows the reality to be illustrated in a precise manner that causes an effect and impact as a result. This is by capturing the incident or reality for the person in a way that he can see its true reality. And in the case where the language has put down seventy names for a lion, these names have conceived the lion in every circumstance or scenario and they are not expressions that hold the same meanings (synonyms). This ability and potency to illustrate the realities and events results in the most far reaching of effects. This is because the sensation of the person only comes from what he senses with one of his five senses of a certain thing. So we are not able to perceive the temperature of water except by touching it i.e. through sensation via the sense of touch. So the possibility of capturing the reality with worded expressions (Alfaazh) where it becomes an embodied reality in front of him that he can sense, touch, hear and smell, leads him to be able to conceive it as if it is actually in front of him. This capturing of the reality emblazes the feelings (Mashaa'ir) and stokes/fuels the sensations and as such it effects and impacts. So this is in regards to the angle of Ta'theer (impact/effect).

As for At-Tawassu' (expansion); then this is due to what the Arabic language contains in terms of principles of Naht (origin), Ishtiqaaq (derivation) , Ta'reeb (Arabizing) and Tashbeeh (metaphor), which makes it expand to address all new arising matters, realities and incidents. The process of Ta'reeb (Arabization) means to take the new things along with their names that they have been named with and then making them submit to the rules of the Arabic forms hence the word becomes Arabic in form, and this is more than sufficient. And is not necessary to Arabize the meaning like some people believe and which many collectors of the Arabic language (dictionary compilers) have wasted a lot of time in doing. So for instance the word telephone remains Telifoon because it is upon Arabic form. It is not correct to express it with the meaning like the naming of it as 'Haatif' (Something that calls out). In this way the Arabic language remains with the potential accepting expansion to include all new matters that come in respect to names, worded expressions and meanings. Indeed the Qur'aan Al-Kareem has utilised this style. It is my belief that the Arabic language is the only language that preserves its originality in this Meezaan As-Sarfiy (the rules/principles of word formations) which distinguishes it from all other languages. And after

subjecting this word or that to these rules (Al-Meezaan As-Sarfy) derivations of verbs can be made from these words in accordance to the same principles of Arabic derivation (Ishtiqaaq). So it is said: Talfana, yatafanu, Talfanah for example and so forth with other words.

As for the Intishaar (spreading), then this is due to its connection and linkage to Islaam and the fact that it is the language of the Qur'aan which is not read except in it and as such it is only natural for it to spread to every region that Islaam reaches. This is all in relation to the Arabic language i.e. in regards to the potency or power of Arabic. Therefore it should not be thought by anyone that the statement 'At-Taaqah Al-Arabiyah' (The power/potency of Arabic) means Arabs or Arabism. Rather what is intended by At-Taaqah Al-Arabiyah is the Arabic language and nothing other than that, and for it to mix and blend with the Taaqah AL-Islaamiyah (Islamic power/potency) which means making it the official (main) language of the Islamic Ummah and the (Islamic) State so that it will not be permitted to engage in any Mu'aamalah (societal transaction) unless it is in the Arabic language.

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As for the Taaqah Islaamiyah (Islamic power/potency) and what it contains in terms of Ta'theer (effect/influence), At-Tawassu' (expansion) and Intishaar (spreading) then it is as follows:

From the angle of Ta'theer (influence) we have already explained that it only attained and occurs from the embodying (full comprehension) of the realities, incidents and things in a manner that stirs the emotions of the one listening. It increases his attention and as such is affected by what he hears. Said in another way the emotions and feelings are addressed first and then the Hukm (ruling) is brought upon the reality that has already been addressed by way of the emotions and feelings attached to the reality. So when the bliss of Jannah is described and the good things that are within it in a way that takes the listener to that Jannah so that he lives within its shade, and when the punishment of Jahannum is described, the skin of the listener prickles with Goosebumps as if he can sense its flames. We can notice this in relation to many acts so that the understanding is brought near and the matter fully comprehended.

This is like statement of Allah (swt):

وَإِذْ نَبَأْنَا نِبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ (175)
وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ

And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. (Al-'Aaraaf 175-176).

Or like His (swt)'s statement:

(مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ

The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah (Al-Jumu'ah 4).

How can someone be entrusted with the Qur'aan and then not take it with him?

Or like His (swt)'s statement:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذَبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued (Al-Hajj 73)

Therefore in this manner it can be noticed that the intended purpose of these examples is to bring the concepts close to the mind, by way of metaphors, so that the reality can be embodied and fully comprehended within the mind of the listener so instigate within him in his sensations that which pushes him towards thinking.

As for the Tawassu' (expansion), then it is well known that the texts have come with broad guidelines that have treated the fundamentals in the life of the human in terms of him being human. And from these broad guidelines treatments are deduced or extracted to all new matters realities and incidents that occur. And just as the new realities and incidents are always arising, similarly the deduced and extracted Ahkaam (rulings) keep pace with these realities and incidents. This means an extension of the Ahkaam coping in line with every new matter. And the texts that comprise these treatments and fundamental thoughts are Arabic texts encompassing Arabic styles and understanding them and deriving from them necessitates an understanding of the Arabic language in a manner that makes possible the comprehension of its Mafhoom (implied understanding), Mantooq (explicit understand) and Ma'qool (reasonable understanding). In this way the correlation with the capability of expansion is an inevitable matter.

As for the Intishaar (spreading); then it is an obviously known matter than Islaam has come addressing the mind of the human in respect to him being human and without any regard for his colour, race or place of living. The inevitable potential exists therefore for anyone to believe in it because it addresses his powers of reason. Due to this Islaam moves from one region to another and from one human to another in a natural manner. This is because the human remains a human whether he may be. We have witnessed how Islaam was able to spread in less than half a century to cover most of the parts of the known world at that time and in continued to spread with the

movement of its sons whether by way of Al-Jihaad, trade or natural movements. We have also seen how Islaam was victorious even when its people were defeated and this happened when the Muslims were defeated by the Mongols and only after a short period the Mongols embraced Islaam and began to spread it in the Far East.

And we have also noticed or it is necessary for us to notice that when Islaam was carried mixed with the power or potency (Taaqah) of the Arabic language, that the lands that embraced Islaam with this mixing then became part of the Arabic lands like those of Ash-Shaam (Greater Syria), Iraq and North Africa. As for those lands in which Islaam was carried separated from the power of the Arabic these were not exposed to the same effect and this reflected a shortcoming from the Abbasids and the 'Uthmaanis who came after them.

For this reason we state that it is necessary for the Taaqah Al-Arabiyyah (Power of Arabic) to be mixed with the Taaqah Al-Islaamiyyah due to the power of influence/effect, expansion and spreading that arises from their mixing. Also for these reasons it is only natural for the work to begin in the Arab lands and for the nucleus of the Islamic State to be established within the Arab lands. It will then proceed to make the remaining parts of the Arab and non-Arab lands join to it so that the unity of the Islamic world can be fulfilled in the form of one single state that carries Islaam to the world. However despite it being an inevitable matter that the work begins in the Arab lands, it is also inevitable that the Da'wah will reach the remaining Islamic lands and that work will be undertaken in them to unite the awareness (of the Ummah) upon the obligation of resuming the Islamic way of life and to prepare to be joined and incorporated into the body of the newly founded state which would include the usage of all possible styles that can be used to achieve this.

This is what we believe in terms of the obligation to bring a true revival that is established upon the basis of the Islamic Mabda' (ideology) and this is by way of the thought that we have explained. Meaning: A Takattul (party structure) that makes the Islamic ideology the fundamental thought that it goes forth with in the path of generating revival. This ideology with its thought and method is carried and invited to by this Takattul universally (to the whole world) however it works for it in the Arab lands mixing it with the power of the Arabic language until the establishment of the Islamic State is accomplished, then proceeds to combine the remaining Islamic lands to form one state and then carry Islaam to the world.

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The true Philosophy for the Nahdah (revival):

The true philosophy for the revival, where philosophy means the fundamental thought, is the ideology that combines the thought and the method together. It is essential that this understanding is made clear to every Takattul that aims to go ahead with serious work that leads to revival.

And when we say a Mabda' (ideology) that combines the thought and the method together after having already defined the ideology to be the rational ('Aqliy) Aqueedah from which a system emanates, then the Fikrah of this Mabda' is:

- 1) The Aqueedah of the Mabda': Meaning the Imaan in Allah, His angels, books, Messengers and the Day of Judgment.
- 2) Mu'aalajaat (treatments/solutions): These are the Ahkaam Ash-Shar'iyah that organise (regulate) the life of the human and the problems he has in it (For example: The Ahkaam of the 'Ibaadaat, the Ahkaam of Al-Bai' (trading) and the Ahkaam (rulings) of Az-Zawaaj (marriage)).
- 3) The carrying of the Da'wah: Conveying to the people and inviting them to embrace the Aqueedah (belief) of the ideology.

As for the Tareeqah: It is the Ahkaam that have explained the manner (way) of safeguarding the Aqueedah, the manner of implementing the Mu'aalajaat (treatments/solutions) and the manner of carrying the Da'wah.

In relation to safeguarding (Al-Muhaafazhah) of the Aqueedah: