

## **Sharh At-Takattul Al-Hizbi**

When the calamities descend upon the Ummah which are followed by events in which Zhulm (oppression) dominates and when 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 previous 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 عَلَّمْنَا نَبَأَ 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 الطَّالِبِ وَالْمَطْلُوبِ

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: There are Ahkaam Shar'iyah that safeguard the Aqueedah, the most prominent of which includes the killing of the Murtadd and the Ta'zeer (discretionary punishment) for anyone who displays acts that are an offence or demeaning to the Aqueedah like taking the Aqueedah by way of Zhann (speculation) for example.

And the following applies to the implementation of the Mu'aalajaat (treatments/solutions):

The treatment of safeguarding the Nafs (Person/life): The way of safeguarding the Nafs (life) is by killing the killer or by Diyah (Blood money) and what is less than that in accordance to Al-Arsh (form of penalty) and Al-Qasaas (Law of retribution).

The treatment relating to safeguarding the human 'Aql (mind): This is safeguarded by lashing the drunk and applying Ta'zeer upon the alcohol manufacturer, the one who transports it and sells it.

The treatment relating safeguarding what relates human procreation: This is safeguarded by lashing the Zaani or stoning or that which is less than that.

The treatment relating to safeguarding human reproduction itself: This is safeguarded by imposing Diyah upon the one who gets castrated, sterilized and the like.

The treatment relating to safeguarding human dignity: This is safeguarded by the lashing of the Qadhif (propagator of false/slandorous accusations related to the woman's honour) and (punishment) for other than this.

The treatment relating to safeguarding security: This is safeguarded by enforcing the killing or crucifixion or expulsion from the land for the one who causes corruption on the earth (i.e. highway/armed robbery).

Establishing Islaam in the reality of life: By giving the Bay'ah to a Khalifah who is deputised on behalf of the Ummah in respect to implementation (of the Shar'iyah rulings).

As for the manner of carrying the Da'wah: Then the Shaari' has explained many rulings related to this, at the top of which is Al-Jihaad and the organising of the foreign policy for the Islamic Ummah.

And when we say that it is necessary for every Takattul (party structure) to comprehend this then we mean by this: Any group that aims at generating the true revival. So the most obligatory and necessary matter for it to do is to understand the ideology with its Fikrah and Tareeqah (thought and method). This is so the thought is not taken without its method otherwise it would turn into philosophical fiction or imagination. So the thought is not taken in isolation to its method but rather it is necessary to tie and bind the thought and method together. Therefore if it is known that the method to implement the Ahkaam (Islamic rulings) as a whole and in its details is the Islamic State, that the rulings of the Tareeqah in general can only be implemented by the State and that the majority of these rulings are prohibited for the individual to implement directly themselves, then the understanding (of these groups) have to encompass and include knowledge of the Islamic State. This includes knowledge such as: What is the Islamic State? What are its rulings and mandatory powers/functions in addition to everything that is included within its consideration as the method that implements the ideology? And it is not sufficient to understand the Fikrah (thought) alone but rather it is essential to understand the Fikrah in a clear manner just as the Tareeqah has to be understood. It is essential to understand the rulings that lead to the establishment of the Dawlah (State) considering them as rulings that are included within the Tareeqah (method) and part of them. This therefore means knowledge of the method leading to the formation of the Dawlah which is the Tareeqah (method) to implement the (Islamic) rulings.

In summary I say that this understanding must include the following:

- 1) Understanding the Ahkaam that treat/solve the problems of individuals and the relationships that exist between them.
- 2) Understanding the Ahkaam that treat the relationships of Muslims with others.
- 3) Understanding the Ahkaam that the State is established upon or that lead to its establishment.
- 4) Understanding the Ahkaam of the State and to have a blueprint laid down for it i.e. putting down a constitution for it.
- 5) Understanding the relationship of this State with other states.
- 6) Understanding the basis upon which the State was established for its sake, which is to apply Islaam internally and to carry it to the world.
- 7) Understanding that if they were to spread Islaam and restrict it to their sons in a general manner without their existing a State, then Islaam in this case would remain suspended in reality in regards to the:
  - a) Establishment of the Hudoos.
  - b) Protection of the frontiers.
  - c) Taking care of the citizens affairs.
  - d) Carrying the Da'wah to the world via Al-Jihaad.

This is what we have meant and intended when we stated that it is essential for there to exist a previous understanding of the ideology for any Takattul that wants to revive the Ummah. This is what we therefore mean in regards to clarity in the Fikrah and Tareeqah and as we have stated one of the main causes for the failure in terms of structuring has come from a lack of clarity in the Fikrah

and lack of clarity in regards to the Tareeqah. We have defined in relation to the Fikrah that which we want to and we have purified it from fluidity and oscillation in addition to distancing from it every thought that has not come from it in terms of restricting ourselves to the Ahkaam that have emanated from the Aqueedah whilst making these rulings clear and evident for all to see in regards to the linkage of every Hukm with its Daleel (evidence) that it has been deduced from.

After providing this clear and transparent explanation of the ideology and making it available to every sincere person who wishes to tread the path of revival, then we say that any Takattul that is established upon the likes of this clarity and understanding it must as a result be an effective (Mu'aththir)(influencing) Takatul. This would be reflected by its ability to bring its thoughts down upon the current reality whilst making clear to the Ummah the closeness of that reality or its distance from its Aqueedah and it is capable of moving the flames of Imaan within her.

Similarly it is necessary for the Takattul to be creative (Inshaa'iy) meaning that it follows the events and realities that occur within the Ummah whilst deriving for every incident a new Hukm that treats that reality. It elevates the Ummah in regards to its comprehension between the current reality and the reality that it wants to take her to. It elevates the shallow thinking within the Ummah to a deep thinking that does not stop at the mere apparent displayed reality of matters. Rather the Takattul studies the events, their causes and effects and how to treat them in an attempt to generate within the Ummah a specific manner of thinking.

If the Takattul proceeds in this direction then it will become worthy of being embraced by the society as it will see that the Takattul is looking after its interests, aware of the conspiracies that are plotted against her and would take care of it and protect it if and when required. This is because the Takattul is aware of what it says so when it puts forth its thought it only does so in a completely clear manner by linking every Hukm with the Daleel that it has been deduced from and indeed it even explains the way that the Hukm was derived. It does this seeking for the Ummah to always ask about the Daleel (evidence) whether this relates to the thoughts, Ahkam (rulings) or opinions. So this Takattul does not desire to lead the blind and does not aim at this. Rather it wants an aware leadership and leading that has come from Wa'ee (awareness) and Baseerah (clear sight). Similarly when it discusses the method it displays its insight and awareness whether by showing how it has come in the Qur'aan and the Sunnah or by showing the understanding of the Prophetic Seerah of Al-Mustafaa.

It is therefore evident from the clarity of this vision and the understanding of the thought that the issue of this Takattul is understood by it and it has made it its vital issue, the issue of the Takattul being the revival of the Ummah and that this will not come except via the resumption of the Islamic way of life which is not possible to achieve except by the establishment of the Islamic State.

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The above relates to the first basis of the Takattul and its course in the path of Nahdah (revival) i.e. in regards to the thought and method. As for the people who are responsible for this Takattul, their awareness, sincerity and the manner by which they are bound together then these are of no less importance to the clarity of the thought and method. Therefore it is necessary to examine the previous movements from this perspective.

As a result of this examination we have found that the manner of the structuring of the movements that appeared in the last century was corrupted. This is because they were not established upon a Hizbi basis that understood its thought and its method. They were rather formed upon an associative basis or just a Hizb in name. The reason for this can be found by examining the reality of the society at their time and the way it was perceived by the people and what they thought about it. We can divide this into two stages: The stage that came before the fall of the Uthmaani State and the stage (or period) that followed that.

As for the period before the fall of the State then the Muslims at that time felt that they had an Islamic State despite the weakness and worn down condition and regardless of their difference in viewing it and understanding its reality after the nationalistic thoughts found their way into the hearts of the people. As such the State remained (at that time) the subject of their study and the centre of their attention and thinking. Therefore the thinking of the people was based upon attempting to reform (correct) that State and each would do that in accordance to their view or vision. The Arabs viewed that the State had swallowed up its rights, oppressed them and treated them badly and this was especially as they believed that it was an Islamic State, that they were Muslims and that Islam does not distinguish between the Arab and 'Ajamiy (non-Arab). However the presence of the nationalistic thought and its finding a way into the hearts made them view the State from the angle of bad treatment against them in respect to them being considered as Arabs rather than looking at it from the angle of the misapplication of Islaam. This was especially the case after the founding of Nationalistic parties (in Turkey) like Hizb ul-Ittihaad Wa-t-Taraqqi (Union and progress Party) who aimed in its policy and direction from the West to make all Arabs feel these feelings which was exemplified in their adoption of the Tareek (Turkishization) policy and all that which was associated with it. The spreading of the likes of this idea was aided by the separation of the power of Arabic from the power of Islaam i.e. by not making the Arabic language the official language of the State. As a result, the activity of the politicians and thinkers from the Muslim sons of the Ummah (and particularly Arabs) was directing towards demanding reforms (corrections), or just in fair treatment and equality. The likes of this idea spread like wild fire in the breasts of the people under the slogans of: 'Freedoms, justices and equalities' whilst hiding a lot of what lay behind them. This all indicates the ignorance of those responsible for this in respect to the revival and achieving it.

This was the situation of the majority of the Muslims. However at this very time and indeed since the failure of the crusader's military campaigns, the West continued to think of different styles to fight the Muslims and indeed to fight Islaam. Therefore they resorted to the cultural campaign and this was especially because the 'Uthmaani State was most concerned with military strength and did not pay attention to the intellectual aspect existing amongst the people and within the society. This was either the result of ignorance or as a result of being engaged throughout the previous century in continuous wars with the entire world as it was at that time. Despite this nothing from the reality changed and there was one result for both cases. The Islamic world began to deteriorate further into the depths of decline until it reached the levels of ignorance that it reached. This reality made it easier for the cultural invasion which came under the guise of medical assistance at times or missionary work at times, whilst at other times it came under the guise of cultural assistance like in the form of printing machines for example amongst others. These were all accompanied with the poisonous calls of nationalism, calls for independence and separation/secession amongst other calls. This is what was happening inside the lands, as far externally then the Europeans had opened the

doors of their universities to the sons of the Muslims under the pretext of (sharing) knowledge/science. The truth however was that this was really a programme for brainwashing and a way of transferring the western thought and culture until they were able to prepare a collection of young men who work joined together upon a shared goal. This goal was 'independence' and 'separation/secession'. France and Britain were able to establish from these students party structures (Takattulaat) that gathered together upon this goal and objective and they began to convene meetings in London and Paris whilst Britain and France supervised them in everything that they did. A number of Takattulaat (party structures) then arose in the Arab lands that called for one single goal which was independence from the 'Uthmaani State. They continued until they were able to create a public opinion for this goal that aided them to achieve the fulfilment of their objective. In fact and in reality this led to the existence of the Arab revolution. Its result was the destruction of the Khilafah and the strengthening of the disbeliever's foothold to expand their influence and exploits over the Muslim lands.

Therefore we say that this group was able to assist the West in establishing a specific thought which was the thought of independence and to build upon this a specific culture which was the Western culture. They were capable of uniting everyone upon the goal of establishing an Arab State and the goal of removing the hegemony, oppression and tyranny which the Arab peoples had suffered from, in their opinion. It was upon this basis that Takattulaat Hizbiyah (party structures) in name were established. By this I mean that they established the fundamental elements of the Takattul. However these bases were vague or semi-vague. They were however sufficient to unite their minds and sentiments upon a Western culture, feelings of hatred against the 'Uthmaani State due to the perceived oppression. They also were capable of unifying them upon nationalistic thoughts and patriotic emotions, unified upon a single goal, which brought those people together. For this reason they were Party Structures in name.

And then when the West had achieved its aim through the existence of these structures and parties it shared the spoils of war, the distribution of positions and chairs amongst them in addition to appointing its people as rulers for the Ummah who would manage the Ummah and shape her in accordance to the plans that the West had drawn out for her.

And this stage of the life of the Ummah ended with this painful result that we are still to this day suffering from.

As for the second stage which is the stage that occurred after the first world war and the destruction of the Khilafah then it has been characterized by a completely different trait than the first stage. So structures and political parties came into existence that differed completely from those that preceded them in relation to their ideas and objectives despite not differing from them in the structural perspective. They remained upon the same model and they did not take into account a single basis from the bases that we discussed previously. So they remained upon their general invitations, stumbling in their method (Tareeqah), people took over responsibility of their affairs despite not being of the level required to undertake them whilst immediate and selfish interests joined them together. As such the disease remained in both of these stages. This is in addition to this stage or period being characterised by the disbelieving domination (hegemony) and direct control over the State and the Ummah. They began to implement their system whether directly or by way of

their men who they had appointed as rulers over the Ummah. They attempted to build a society and Ummah upon the basis that they viewed fit by making their Aqueedah, culture and view point in life the basis upon which the society is built which was done in a blatant and dirty way sometimes and undercover and hidden at other times using money and agents to achieve their aims.

And as a result of the Kaafir comprehending fully the effect of culture and its thoughts upon human behaviour and so they concentrated most of their efforts upon this aspect to the extent that they did not leave an area from the fields of culture and knowledge except that their viewpoint in life was made the basis for it. And it is known that the culture is: A collection of knowledges that the human attains by way of indoctrination/prompting or by being informed followed by taking note and derivation. And built upon that culture the Aqliyah (mentality) of the human is shaped by which he understands matters and events in a specific way i.e. the manner in accordance to which he uses criteria and principles to measure matters. If these principles and criteria are the same principles and criteria that they have impressed upon our cultured/educated people then it is inevitable that a generation will arise that thinks in the way that the controlling Kaafir wants. In this way they would have built a society upon the way and path that they desired as the product and result of this thinking will shape the concepts by which the behaviour of the people and their actions in life will proceed in accordance with.

And in order to achieve this aim they (the West) made their principles, criteria and bases (i.e. their philosophy and viewpoint in life) that which are returned to in the process of thinking. This is summarised in the statement: Separating the material from the spirit and separating the Deen from the Dawlah (state). This means making the people and cultured/educated people specifically believe in their Aqueedah in an underhanded way so that they do not perceive that this Aqueedah is an Aqueedah of Kufr strengthening this with the slogan: 'The Deen belongs to Allah and the nation belongs to all' and that the Deen is the relationship between the individual and his creator. As for the regulation of the relationships existing between the people and regulating the life in society then these matters are handled by the thinkers from amongst the people. They would use the statement of the Messenger (saw): <<You are more aware of your Dunyaa (worldly/life matters)>> and that these matters are affairs of the Dunyaa and not affairs of the Deen.

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This is the basis upon which the education curricula were based as the educational curricula had to be extracted from this principle or be built upon this basis. This was in addition to making their (western colonial) personality the basis from which culture is taken. All this means that we would look at and view realities and events just as the westerner would including how he would treat and deal with matters, how he would interact with incidents and events in addition to how he would take stances and positions in relation to a certain issue. So freedom for instance is the cornerstone in relation to the behaviour of the individual and as such it is not permitted to prevent anybody from any manner of acting. Therefore free speech, freedom of belief and personal freedoms are sanctified matters to the westerner and it would then become inevitable for us (also) to sanctify them. Look at how the world has become dominated by these principles and bases and as such it is necessary for the cultural books to contain within them hundreds of examples about the like of these realities and how they were treated and dealt with. Similarly the books of history and geography had to be comprised of their history and it was necessary to study history, the beginning of their revival and

the bases upon which their civilisation was built, beginning from the 13 century and what they call the Magna Carta (the document that restricted the mandatory powers of the king). It was necessary for them to lay down all of this in the heart of historical matters which explains the extent of the effectiveness upon the Ummah and the people in terms of when they decide any matter. Similarly they made the French revolution the guiding light and the words of Abraham Lincoln the standard for all nations. In addition they their language the official language of the state splitting lessons between this language and Arabic. They also made any job position dependent on the job seeker's knowledge of the foreign language so in addition to the foreign language becoming the means to a job and a living it also became a symbol of progress and being civilised. As a result you would even find the illiterate person attempting to memorize a few foreign words as if he wanted to be elevated by them. This was so that he could be labelled as being cultured and he would be measured in terms of how cultured he was by the amount of words that he had memorised and even if this person was an 'Aalim, Faqeeh and Khateeb in the large Masaajid as this status did not suffice him from needing to possess some of knowledge of the foreign language. As for the geography of the foreigner's land then it was only natural that they would be provided with enough knowledge and that specific books would be given to them that would explain the foreign lands to them and what they contained in terms of goodness and characteristics that made them distinguished in addition to the climate that Allah had provided them with which had a big effect upon the dispositions of its people. This would reach the extent that they would say that the colder lands make its inhabitants more intelligent, quick to act and consistent in their work and efforts. This was in contrast to the hot countries as the people there were distinguished by idleness, laziness and sick dispositions. We then started to repeat these statements and conclusions as if they reflected a true reality that had been revealed by the Qur'aan Al-Kareem and we began to have more knowledge about the goodness these lands contained than knowledge we had about our own lands and environment. Indeed we began to attain more knowledge about their lands than even they possessed which led to some believing that Allah had bestowed these blessings upon them and naturally favoured these people over all others. This was some of what the Kaafir paid special attention and strove to fill our minds with and if we wanted even more than this then it was necessary to study Greek philosophy and Roman and French law. It was also necessary to become knowledgeable of their great stars within the field of philosophy beginning with Socrates and ending with Descartes in addition to their personalities in the fields of literature, poetry and music etc...

In addition to this underhanded deliberate attempt to provide a shining image of its personality they also made the claim that it only fought against the 'Uthmaani State because it was an oppressive despotic State that wanted hegemony over other peoples in order to suck their blood. They only came to rid the world of these evils and that they were supporters of the weak and downtrodden peoples and helper to the poor nations in addition to being the teacher and culture of people. That they did not come to our lands except to remove the oppression and suppression from us firstly and then secondly to teach us how we can go on to rule ourselves and only guides us to that which is good for us and in our interest. They would then establish with us relations of mutual affection and respect and after that return to where they had come from. They did not covet anything that we had but rather they would spend money and exert efforts, and bring in scholars and experts so that we could revive. Therefore they rushed to build schools, learning institutions and hospitals in every city, town, village and district. This made the general public and indeed the public opinion as a whole look to them with a high and glorified status and made them the high example that it was necessary for

the people to follow. This was particularly the case at the time when the society was at the end of its decline and when ignorance in the society has spread over the land. This was in addition to the corrupt economic situation which was the result of many causes including the engaging of the State in continuous wars, ineffective administration, misapplication of the system, arbitrary taxes arising from corruption in the system and rampant unemployment. In addition to this were causes that were outside of their control like drought and natural shortages that continued for many years which led to famine in many of the lands. And when the disbeliever came to the lands whilst being aware of what the people were suffering from, they attempted to lessen and lighten these crises with actions which appeared on the outside to be with good whilst in reality inside they were designed to make the people accept them and to prefer them to those who had been in authority before them. An example from these underhanded actions was the granting of financial rewards to those who did well in certain areas or acts. So if a farmer did well in his harvest he would be granted a financial reward and the one who made the foundations of the earth so that the binds are not washed away would be given a financial reward. Whilst the one who treated his donkey bad and overburdened it with what was beyond its capacity would be penalised just as the farmer who did not treat his injured camel would be fined. This applied to a number of realities that were eye-catching and areas which had the greatest effect upon the Ummah to impress her. In this way the Kaafir was able to hide his true face and in its place portray the face of the one who has come as a saviour bringing goodness wherever he may be.

The subject and issue of education curricula and programmes remains an affront to those who are responsible for it until this day and the face of colonialism still remains hidden behind it or even it appears in a clear and prominent way sometimes. The Kaafir has been dominant in setting these curricula to make sure that no part is left from it and found it necessary to examine every detail of it whether it was large or small and this was because of the effect that culture has in the lives of people. Then if they fail to produce generations that carry their Aqueedah and who believe in that which they believe in, then in the least they would have brought generations who were ignorant, with conflicted minds without an intellectual basis or specific method of thinking. As a result these generations would remain a fertile soil to sow their culture and to be directed in the direction that they desire for them and even if they (eventually) wanted to release their grip after realising their true objective. They would be the ones who draw out for them the path of struggle so that they would fall once again under their grip albeit in a new or different form.

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Some of the results of the planting of the disbeliever's culture in the Muslim lands

The result of planting the Kaafir's culture in the Muslim lands was the following:

The public opinion and the cultured/educated people:

1) As for the public opinion (Ar-Ra'yu-l-'Aamm): Many incorrect concepts have dominated over it that has led to the condition in the society of the separation of the thought from the feeling. So this society that believes in the Islamic Aqueedah is dominated by feelings that it is an Islamic society and its sensations and emotions are upon the basis of Islaam. We find that it regurgitates the concepts of democracy and calls for the implementation of democracy and freedom, or justice, equality and

socialism amongst other thoughts of Kufr (disbelief). So sometimes they call for nationalism whilst at other times they call for patriotism and regionalism. This is despite being a committed Muslim believing in his Aqueedah with complete Imaan. How often is that you discuss with these people in an attempt to bind their statements with their feelings or sentiments and you ask him if he would accept that his daughter marries a Christian or Jew or even atheist?! You would see him erupt in repulsion because his sentiments remain Islamic in nature. If you were to ask him if he would accept that his daughter moves from one young man on to another to enjoy her freedom?! He would erupt once again. If you then go on to ask him how he accepts the application of the law that protects the rights and freedoms of the fornicator?! He will be silent! Therefore in every issue from amongst the Shar'iyah issues that he believes in he will not accept any attack or encroachment upon it whilst at the same time he calls for the very opposite of it. This is a simple example that clearly demonstrates the separation between the thought and the feeling which applies to the general masses within the society.

2) As for the Muthaqqifeen (Educated/cultured people): The separation between the thought (Fikr) and the feeling (Shu'oor) amongst them is even more evident and clearer. Indeed these are those who have assisted in generating this flaw amongst the masses and in the public opinion. They are the result and product of this culture that we have discussed previously above and so their 'Aqliyah (mentality) has been built upon an Aqueedah which differs from their Aqueedah. They have learnt how others think whilst they have not learnt how they themselves must think. This is because the method of thinking that they took was the same as the disbeliever's method of thinking and the principles and bases by which realities and events are evaluated were the principles and bases that they studied and they were learnt from their Thaqaaifah (culture). It was therefore only natural that the intellectual product represented in them would emanate from those bases and principles. For this reason their thinking was like the thinking of others and not as they should think as Muslims as they did not make the Islamic Aqueedah the fundamental basis for thought and they did not take their history, reality and environment as measurements that they would return to and evaluate the realities and events. Therefore they became incapable of being real thinkers and became in their description as thinkers and cultured people strangers to their society and far away from the reality of its problem and unaware of its needs. Their feelings as such became completely detached from their thoughts and mentality as in their feelings they are part of the society whether they like it or not. The problems of this society are the problems that they are suffering from between them and themselves and the needs of this society are the same needs that they have. However in their thinking upon these bases they naturally became strangers to the Ummah and strangers to their feelings and sensations. A group naturally became unable to discern the Ummah's issue and did not understand the situations that existed in the lands. They were not able to comprehend revival and the way that leads to its achievement. So if you found from them someone who wanted to move towards the revival you will see that his activity would not be able to lead to the establishment of a sound structure that is preceded and based upon a correct understanding of Nahdah and this is because the one who does not have something cannot give it to others (Faaqid Ash-Shay Laa Yu'teeh).

This is the reality that existed following the disbeliever's occupation of the Muslim lands and the result of what we have reached due to the hegemony and domination of the disbelievers over us and their directing of the public opinion and their enforcement of their education curricula. So the

problem facing those who desire to rectify and revive the Ummah from the tyranny it lives under became more complicated. So in the case where the problem was initially the revival of the Muslim society upon the basis of the Islamic Aqueedah it has now become more complicated. This is because it has now become necessary to remove the schizophrenia within the personality and bring harmony between the thought of the Ummah and its sentiments or feelings. And to generate harmony between the thought of the educated and cultured with their feelings in addition to establishing harmony between the Ummah and its sons from amongst the educated people who have become alien to them. Yes indeed they have become alienated from them and the reason for that is due to these educated people dedicating themselves to the foreign thought, even if it is empty of its sentiments, which has led them to feel that they are strangers and alien to the society. Indeed they have even begun to sneer at the society and view it in contempt whilst living isolated from it and resentful to the life that is attached to this society. You will see them when ever any economic, social or political problem strikes returning to Europe is they are able and if this is not possible they remain bemoaning and lamenting. You see that they do not care about that which afflicts the society in terms of pestilence and calamities if they are not already watching in a miserable state. And we can see in front of our eyes today the extent of the people's desire to emigrate and go to these foreign lands and to leave their lands and societies whilst complaining of the bad political, economic or social situations whilst not being concerned with that which the Ummah is suffering from in terms of calamities, disasters and general realities in which political oppression dominates and their rulers are tied to the foreigners and working with them.

The infliction has become widespread now and after the issue being restricted to the educated and cultured people it has now become a reality of the general masses. So you see an entire family emigrating to Germany, Sweden, Austria or other places within the European lands. This is from one angle and from another the respect of the foreigner within the breasts is noticeable whether this has come from the poison that is carried in the media or from what comes from meeting him in the streets, shops, homes or any other area of life. It as if meeting with him or conversing with him alone earns that person a high standing. This is also not restricted to the educated and cultured people but rather goes beyond them to include the general public.

أَيَّبَتُّعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

Are they seeking honour with them? For verily the honour belongs to Allah in its entirety (An-Nisaa 139).

This is the condition of the society and the condition of the educated or cultured people. How is it possible for those in this state and condition to envision the situations within their lands, understand their true realities and know how it is possible to revive them? So when he regards the situations within his land he only does so in a way that is an imitation to how the foreigner views these situations. He is unable to distinguish between his land that lies under the rule of colonialism and its direction and the colonial land in which its best rules and strives to expand its control and influence over others. If a discussion is initiated about revival and the styles and paths to move with the Ummah to a better situation, they repeat the phrases that have been dictated to them. So you find him saying that the disease of the society is poverty, ignorance and disease. This is what has been

said to him so he repeats this and states that the reasons or causes of backwardness that we suffer from lies in the curbing of freedoms and the lack of applying democracy and socialism. He pays lip service to imperial and reactionary worded expressions without being aware of their real meanings and indications. As for the sensations then he does not move upon the basis of the ideology where I have not said that he does not know of an ideology as he moves for the sake of ideology. I will now provide a simple example of this reality: The town of Ar-Ramthaa in Jordan is only a few kilometres away from the town of Dar'aa in Syria and they both belong to the same ancestral people and tribe in origin. However if a town in Syria like Latakia was attacked by the Jews for example then the sentiments of the people of Ar Ramthaa do not move towards this place whilst the sentiments and feelings of the people of Dar'aa flare up. If on the other hand Israel attacked Ar-Ramthaa this would not shake the feelings of the people of Dar'aa and vice versa. If on the other hand the aggression was against Turkey, Indonesia or another Muslim land then the issue will not concern them greatly. And there is even worse than this as an aggression of the disbelievers against the nation or people could stir the feelings and move the sensations whilst an attack upon the Mabda' (ideology) does not bother them. Even when they are stirred for the sake of the nation or people there revolution is not a sound one and their sacrifices are not complete. And if we were to examine the revolutions that activated and moved the Ummah after colonialism enforced its subjugation upon the land then we would not find a single revolution that was fully aware of the situations or circumstances that were present or existing. Despite there being sincere revolutions from amongst them due to the lack of awareness in relation to what they desired to achieve and due to lacking a true sensation in regards to the need of the people, all of these failed As for the uprising movements that called for revival, these were reactions to a shock that happened or to a decision that had been made or due to an interest of theirs being hit or in imitation to other nations and peoples that they had seen. Therefore this revolution would not last long before disappearing either due to the fading away of the effect of the shock when the enthusiasm dies down or through bleeding out the enthusiasm through screaming and shouting or by expressing himself by throwing a rock, insulting an official or chanting a slogan amongst other childish acts. Or it could disappear as the result of being given an employment that is fitting to his stature in the society or by his appointment in an institution that pleases him or by providing him with a delegation or interest that brings him a certain benefit or profit. The revolution could also clash with his egoism or his interest when he feels a danger upon his interest or self or that a harm could befall upon him like imprisonment for example and as a result he takes a permanent break. Indeed it is even possible for one of them to become a pillar of the standing regime and its supporter or become a spy against those who stood by his side in the revolution.

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Whoever is in this condition can not possibly establish upon it a sound Takattul as he is not qualified or suitable to take on the responsibility. Therefore it is necessary that he is treated fundamentally by generating harmony between his thought and feelings firstly by culturing him with a sound ideological culture. And this means that the harmony between the thought and the feelings only comes about by the feelings emanating from the Aqueedah so that it represents an intellectual sensation and real (true) feelings. This is because when the thought becomes focused in the person feelings and sensations inevitably emanate from it that are in harmony with that thought which is focused in the person. And there is absolutely no stronger thought than the one that has a fundamental principle that can be built upon like the Aqueedah. The process of culturing him with

this culture is not an easy process where he is merely prompted with knowledge and concepts that do not have a real effect upon him. Rather it is necessary to assume that he is empty of any thought and then proceed to shape his Aqliyah (mentality) from anew in other words a specific manner of thinking needs to be established in him. This is by establishing in him a complete conviction with a collection of principles and criteria (measurements) that emanate from or are built upon his Aqueedah. This is on condition that obscurity and vagueness is removed from him related to the thoughts of the Aqueedah and what is attached to them in terms of blurriness. This is so that his Aqueedah becomes Yaqeeniyah (certain) and the thoughts that are attached to it become real and truthful and honest which naturally and inevitably leads to a true sensation and feelings that are in line and harmony with the Aqueedah. And in this way the harmony between his thought and feelings is achieved and from there he moves to the next stage of bringing harmony between him and his society.

As for the subject of bringing harmony between him and the society, then the clarity of the concepts and thoughts that emanate from this Aqueedah make him believe that he is an individual from this Ummah and a member from amongst the members of this society. Similarly concepts emanate from the Aqueedah that make it inevitable for him to take part in the work to revive this Ummah and to work to elevate her. This is done by explaining the texts that the Aqueedah has come with such as the statement of the Messenger of Allah (saw): <<Whoever spends a night and was not concerned for the affair of the Muslims then he is not from them>> which is one of many texts that provide this meaning and which oblige the work to revive the Ummah. In this way the solution to the problem of reviving the society is made eased and had it not been for the foreign culture and the people who had been imprinted with it, the revival would not have been as burdensome as it is right now.

This is in relation to the two matters that we have discussed which are the Fikrah (thought) and Tareeqah (method) and their lack of clarity and their affect upon the society, in addition to the manner of binding between the members of this Takattul.

So how is it possible to found a correct Takattul upon this corrupted reality in respect to the not understanding the thought and the method or in the very least the misunderstanding of the thought and the method? Sometimes the matter was restricted upon a general thought, unifying the aim and nothing more. As for the people and the method of binding, then we have explained the kind of people who were the intellectuals or cultured people of the Ummah and the kind of society in which the foundations upon which it is established had been destroyed.

For this reason it is impossible to bring a correct Takattul in the presences of this foreign culture or to bring a correct Takattul upon the basis of this culture in addition. This means that in the presence of this culture in the society and the distortion of the people's concepts about life within it, that the existence of a correct Takattul within such a society that has separated its thought from its feelings would not occur. In addition the presence of this culture is not suitable for the establishment of a Takattul upon its basis as the culture is in opposition to the Aqueedah of the Ummah and the pure values that she still holds centrally attached to her Imaan.

The colonialist did not find this culture enough by itself but rather worked to corrupt the general atmospheres and poison them with certain thoughts and philosophical and political opinions.

Through these they corrupted the viewpoint of the Muslims and corrupted the Islamic atmosphere and caused clear confusion amongst the Muslims in different areas of life.

As for the poisoning of the atmosphere with thoughts and philosophical and political opinions they corrupted the correct viewpoint of the Muslims. They spread the principle: 'The changing of the rulings with the changing of the times is not rejected', the thought: 'That which does not go against Islaam is from Islaam', the thought: 'The Deen is to Allah and the nation is to everyone', the thought: 'Politics is fraud and deceit', the thought: 'Islaam has prohibited political parties (Ahzaab)', the thought: 'The rulers are a reflection of you' in addition to other thoughts and opinions like: 'Democracy is from Islaam or in the least is not in opposition to Islaam' and similar statements about 'Freedom' using the statement of 'Umar Ibn Al-Khattaab (ra) when he said: 'When did your despotism against the people arise from when their mothers had given birth to them as free people?!'. This is in relation to the poisoning of the atmospheres and the corrupting of the viewpoint. As for causing confusion in the thought then thoughts that were spread included the like of: 'Jihad is a defensive war', 'Islaam did not initiate the declaration of war but rather it was only in protection', 'Democracy is Shuraa', 'Shuraa is the ruling system (in Islaam)', 'Zakaah is the economic system in Islaam', 'The way of righteousness is the return to Allah', 'Reform yourself and the society will be reformed' or 'The individual, the family and then the society'. The statements even reached the extent of: 'Going to the just disbeliever for judgement and accepting his rule is permissible and indeed it is better than the rule of the unjust Muslims'. Some of the helpers of the disbelievers like Muhammad Abduh gave Fatwaa declaring the halting of Al-Jihad and the obligation of assisting the British State against its enemies because it represents the closest of nations to Islaam and because it is a just nation and as such helping them is obligatory. This is in addition to the thoughts of independence and liberation in which the people were pushed to undertake actions that the disbelieving occupier was (easily) able to control and direct towards the direction that it desired. As long as the centre of attention of the Ummah has been distanced and lost her ability to envisage her own issue and whilst the idea of establishing the Islamic State has been distanced from her, then in this situation it was necessary to busy the Ummah with itself and push her into actions that would drain what she possessed of enthusiasm and zeal so that it would move like a slaughtered animal that that does not have to wait long until all of its strength, vitality and life would be completely lost. An example of this was the declaration of war against the European bowler hat and removal of the foreign troops so when the Ummah rushed into the likes of this direction the bowler hat disappeared behind the headdress and the headband whilst the Muslim soldier or policeman was delegated to implement what the English wanted to be implemented on their behalf.

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By making the disbelievers personality the high example for the Muslims and due to the competition between the disbelievers to drain the blood of the Muslims, seeking help from the disbeliever became a natural matter and consequence and indeed it became (in their eyes) and essential (indispensable) matter. The French took up aiding the Palestinians in their revolution whilst the English did the same in respect to the Syrians and Lebanese in their revolution and so on. It became a matter of certainty for the politicians that they were unable to achieve any goal or any objective without relying upon the foreigner's help. It was as seeking help and reliance upon the disbeliever had become a ruling from amongst the rulings of the (Shar'iy) method! This was exactly the same as

the propaganda stating that it is not possible for a person to become a Minister, parliamentary member or authority in a large company unless he was a Free Mason. This then drove the people who held ambitions to look into free masonry and its gatherings hoping that this will allow them to achieve their ambitions.

The same applied to the agents as they became certain that they could not arrive at the position or ruling or attain a seat in ruling or achieve a great interest unless they relied upon the foreigner. This led to most of the Takattulaat (Party structures) to seek and rely upon help of the foreigner whatever the foreigner's nationality was and regardless of their covetous desires and ambitions. The media began to propagate and call for this without giving consideration to or comprehending that this represented the greatest of treacheries and highest of betrayals or that tying their issue with others necessarily meant political suicide. This would be the case if we actually understood that we do indeed have an issue of our own or understood what our issue actually was. In any case it would be considered political suicide and the reason for this is that suicide means that the person intends to kill himself. The group, party or person that places their issue into the hands of someone else is as if they have committed political suicide i.e. killed themselves politically. This is because my issue is my issue alone and it is only natural that it would be in opposition to and contradict with the issues of others. Placing it in the hands of others means that I will never be able to arrive at the achievement of my issue and the foreigner would never be able to help me in my issue at the top of which is the aim of expelling the foreigner! Is it conceivable that the foreigner would aid me and ease the way towards accomplishing the achievement of the issue that includes within its fundamental aims his expulsion from the land?! It is for this reason that we say placing the issue in the hand of the foreigner can only mean political suicide and a death sentence for the Takattul (Party/group) or its failure or treachery to the Ummah. Therefore any Takattul that is poisoned by the idea of reliance upon the foreigner or propagates this idea will never be successful.

Similarly the society was poisoned with Wataniyah, Qawmiyah (Nationalism) and socialism in addition to being poisoned by narrow regionalism whilst making the here and now the focus of the work. They were also poisoned with the idea of the impossibility of establishing an Islamic State and the impossibility of unifying the Muslim lands. This is due to the animosity that they cultivated within the breasts between the people of the Islamic world in terms of regional, patriotic and nationalistic hostilities or in terms of what they claimed existed in relation to differences in civilisation, race and language despite all of them belonging to one single Ummah who are bound by the Islamic Aqueedah from which a System (of life) emanates. They also poisoned them with false political thoughts and ideas like: 'Take what you can get', 'The Ummah is the source of the authorities' and 'The sovereignty belongs to the people'. This was despite the fact that it was obligatory to be clear and for it not to be absent from the mind for even an instant, that the sovereignty belongs to the Shar'a (Islamic legislation) and does not belong to the people. It is essential to focus in the minds that the sovereignty belonging to the people is a Kufr idea. It turns the people into a deity (Ilaah) that legislates the systems of life and laws for the people. The sovereignty to the people is the capitalist Aqueedah (belief in life) and it is also practised by communism. So the people in communism or the representatives of the people are the ones who put down the legislations and laws. Similarly in the capitalist system, the parliament which is called the legislative authority is the body that lays down the systems and enact the laws.

As for what the Islamic Aqueedah has come with, then the Tashree' (Legislation) or the placing down of systems and laws and the way that the life of the individual and society proceeds, all of this is only from Allah. The role of the human is only to understand that which has come in the Kitaab of Allah (swt) and the Sunnah of His Messenger (saw) to extract the rulings that explain the systems and make clear the laws by the Ahkaam Ash-Shari'ah which a Muslim cannot do without.

Allah (swt) stated:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error (Al-Ahzaab 36).

If this thought was clear in the minds and occupied the focus of the Imaan of the Ummah then the Ummah would have rejected any legislation that were placed down by any man whether this was done in the Parliaments or any other direction or entity. However the poisoning of the thoughts of the Ummah with the like of this thought has made her far away indeed from her Islaam and her Imaan in it.

They also poisoned the Muslim with other erroneous false thoughts like: 'The Deen is to Allah and the nation is to everyone' and 'We are united in our pains and sufferings' and 'The Nation is above everything' and 'Honour (might) belongs to the Nation' in addition to similar thoughts.

They also poisoned the mind of the Muslim with pragmatic and reactionary thoughts like: 'We take our system from our reality', 'Accept the reality' and 'We need to be realistic' amongst other similar thoughts.

As for stating pragmatic and reactionary thoughts then the wordings: (Raj'iyah) reactionary, reactionary thinking, they are reactionaries, those reactionaries etc... All of these are misleading and taken away from their true meaning and those who relay them today are only referring to the old ideas that are buried in the past and by this they mean Islaam and accuse the Muslims of being reactionaries. They mean that the Muslims in their beliefs, solutions, systems, viewpoint in life are only returning to the past and referring to it and as such are Raaji'oon (reactionaries) by way of this returning back. This is what those who mislead and have been misled have intended and as such it is necessary to define the meaning of this word and clarify its true reality and meaning. As for the true meaning, Raj'iyah means: 'Proceeding in life in accordance to instinctive reaction and placing down systems and solutions based on the instinctive reaction'. So who provided the freedom to the instincts and made Freedom his fundamental law from which he would extract all the laws that govern life. This is the person who is Raj'iy (reactionary) because he has regulated his life in accordance to the instinctive reaction and left the sovereignty to the instinct that takes control over life and he viewed happiness as attaining the largest amount of sensual gratification and pleasure i.e. the satisfaction of his instincts. This is the true meaning of the word: 'Raj'iyah' (reactionary) and

as for the view that they have gone with stating that it is the return to the backwardness of the past to organise and regulate the present, and by this they intend to cast doubt upon Islaam and the Muslims. Then in regards to this we will return to the past and the time before Islaam so that we can examine the life of the human being in that time and how he regulated it?

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Before Islam the individual used to go forth to satisfy his instinctual hungers as much as he could without any limits or paying attention to a law. Therefore he used to undertake and utilise his complete freedom in a way which is exactly what those people are calling for today and as such it represented a Raj'iy (reactionary) manner via instinctive reaction (or returning to the instincts to regulate the behaviour).

Islaam then came and took hold of the human and distinguished him through his worship to Allah and made all of his actions restricted to the commands of Allah (swt) and His prohibitions. His life was organised and regulated by systems, Ahkaam (rulings) and Qawaaneen (Laws) that had been legislated for him. He was therefore took a huge step forward by this and was saved from worshipping and being led by his instincts (or mere instinctive impulse). Islaam provided him with the right to practise his will and explained and made clear to him the sound and upright path that would lead to the achievement of happiness and contentment in addition to attaining the pleasure of His master, Laa Ilaaha Illaa Huwa Al-'Azeez Al-Hakeem.

Example: The young woman who displays her adornments used to brazenly exercise her intimate relations as she liked. This remained the case and situation of the tribes and peoples that had yet to embrace Islaam or other revealed Deens that gave the human dignity. Then Islaam came and provided honour and dignity to this woman and high status. It raised her to the level of a mother, the head of the house and she was an honour that had to be maintained and safeguarded. It was enough for her pride and honour that Islaam permitted for the Muslims to kill or be killed in defence of her honour and dignity and it provided a punishment resembling killing for the one who accuses her with a mere accusation of infidelity or being unchaste.

Today those who claim to be advanced describe Islaam with Raj'iyah (reactionary or returning to the past) whilst they themselves are returning back to a time that was from an era that preceded Islaam and they are dedicated to proceed upon the path of instinctive reaction or mere instinctive impulse. As such the woman became a product of enjoyment for the men and no restriction was placed upon her that would prevent her from practising her will in anything that satisfied her instinct as long as she had reached a certain age and was not forced into it against her will. So which of these two paths is more worthy of bringing stability? Which of them is reactionary or going back into the past? This therefore is what the word Raj'iyah (reactionary/going back) means and what reactionary ideas are.

As for the word 'Waaqi'iyah' (realism) which is used in the statement: 'We must be realistic' or 'We take our system from our reality', then this only means that the reality becomes the source of thinking instead of being the subject area of the thought. Yes indeed Islaam is realistic as it is not imaginary of mere fiction just as it is not restricted to one era or time in exclusion to others. It is practical rulings that solve and treat the present or existing reality. It is only for the 'Aalim (Knowledgeable person/Scholar) to understand the reality, to understand and have precise

knowledge about it which is followed by a study of the texts that are related to this reality and then from this a treatment is extracted to address and solve the reality. This is what we mean when we say that Islaam is realistic as it has made the reality the subject of the thinking and thought. As for the source of thinking then this a collection of texts that have come from the Aqueedah and the Usooli (Jurisprudence) principles that emanate from it, in addition to a collection of thoughts that have been built and based upon that Aqueedah. As for the realism that has been mentioned here then it is the type that makes the reality the source of the thinking and thought. So according to this realism Ahkaam (rulings) are taken from the reality and it and its conduct are shaped according to the reality. This realism does not strive to change the reality but rather conduct changes in accordance to the reality. Unfortunately the statement 'Accepting the reality' has become a fundamental principle in the minds of the people and they regard it as being progressive and they argue that the American policy is based upon accepting the reality i.e. pragmatism. Based on this they define politics as being the art of possibilities which means dealing and interacting with the reality to find the best angles from within it. This is whilst we see that the reality is not in fact the art of possibilities but rather it is the choosing of the best possibilities. It is effective efficiency within the possibilities to achieve the aimed or what we want irrespective of it being the lightest, easiest or most difficult course of action or decision making. This is where dealing with the reality proceeds along the lines of changing it to that which we want. We would therefore then not accept or be content with the reality in the best of cases if it went against that which we wanted it to be.

This is what they mean when they say that we should be realistic or be content and accepting to the reality or state of affairs or that we should take our systems from the reality. All of this means one thing and that is that the reality has become the source of their thinking.

As for what it is necessary to be then it must be to make the reality the subject area of the thought and thinking. Islaam only engages with the reality in order to change it into a form that Islaam has come with. From this angle we say that Islaam is realistic meaning that it contains practical rulings that have been revealed upon the reality to change it to the form that Allah (swt) has commanded. So its rulings are not taken from the reality and they are also not idealistic treatments and solutions that do not have a reality for them to be applied upon. Rather its rulings are practical treatments and solutions and it is necessary for the reality to change in accordance to them.

This is the meaning of the statement: 'Realistic thoughts'. As for what the like of these thoughts lead to and cause as a result of their existence then this is despair, surrender and acceptance of the status quo and current reality. This is like the destruction of the Khilafah and viewing the return of the Islamic State as a far off matter or accepting the division of the Muslim lands amongst other thoughts.

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As a result of this the society in the Islamic world including the Arab countries became upon a condition that did not enable a sound Takattul to be established from it. It was natural that all of the movements and party structures in name would fail because they were not established upon the basis of a deep thought which would lead to a precise organisation and a preparedness that could be trusted in and counted upon. And it is unfortunate that even to this day they have not attempted to establish a basis for themselves despite the confirmation of failure. It was also natural that these movements and structured parties would be disjointed or disconnected because they were no

established upon an ideology (Mabda'a). Whoever follows them will see that they were established in occasions of emergency in which circumstances dictated the establishment of structured parties. These circumstances then disappeared and so these political parties disappeared as well or they weakened and faded away. The examples for this are many and I will present as an example what happened in Jordan in 1956 as circumstances dictated at that time the opening up of room for political parties to work as a result of the prevailing circumstance from the spread of Nasserism and the raising of the degree of freedom and liberation in the land. So the State permitted the work of the political party and as a result seven political parties were permitted legally. Then when the circumstance that was the reason for their establishment came to an end due to the fabricated conspiracy by the officers who were agents of the palace (Ali Al-Hayaariy and Ali Abu Nawaar) which resulted in the imposition of the martial law and the freezing of political activity which was then followed by the end of the political parties or their weakening or fading away. And what happened in Jordan also happened continuously in all parts of the Islamic world. So not long ago Zia Al-Haqq the President of Pakistan announced the cancellation of the martial law and permitted the work of political parties. As a result a large number of political parties were formed including 10 that were officially permitted, most of which had not previously existed. So how were they formed so quickly had they not been established for temporary and selfish interests? Or they were established between groups of people who were connected through friendship or benefits that they wanted to achieve by way of a political structure. For this reason a correct structural bond did not exist amongst these people and their structuring was not upon an ideological basis.

The effect of the previous Takattulaat (Party structures):

These party structures despite their large number, the progress of their presence and what they expended in terms of effort and activity, their presence was not only completely free of a benefit but were in fact a harm that afflicted the Ummah.

This was because:

1)

Their presence in the society prevented the existence of the correct party structure or delayed its coming in the very least. This is because the Muslim with his nature and Aqueedah would incline towards the Takattul, collective work and activity. So when these Takattulaat sprung up in front of them they engaged with them, got affected by their atmospheres and their energy that drove them to engage in work was drained from them. As a result they ended up at a point that was worse than that they had begun with and started to disbelieve in political parties and structures until it prevailed over the minds of the general masses that the existence of political parties was a terrible harm upon the Ummah and the hearts of the people was filled with doubt.

2)

The people began to beware of every party movement and even if it was correct. It became easy to cast an accusation upon any party structure that appeared in the society and this was a result of what the people had experienced from the previous political parties and structures.

3)

The result of the establishment of these political parties upon the bonds that we have mentioned and the nature of their work in regards to competing over interests and securing demands or their establishment upon tribal, regional or nationalistic thoughts meant that they would inevitably clash leading to feuds and grudges. This was because none of them had a specific culture of specific thoughts by which they would engage with others and struggle for. The natural result of this was the existence of feuds and grudges.

4)

As long as these political parties were established for the sake of realising benefits and attaining gains, then it was only natural for these thoughts to be transferred to their members and as a result to the society in which they were established. And when you see the individual in the society moving from one party to another based on a goal that he wants to achieve or a position that he desires to have, then the presence of the ideas of hypocrisy, revolving around interests and fluctuations in respect to the work, are a natural result of the existence of this type of political party.

Due to all of the above they corrupted the natural purity of the masses and imbedded in them negative thoughts that became a new burden upon any correct Takattul that appeared in the like of this society. As we have said, as long as the Aqueedah of the Muslim pushes him towards the party structure, collective work and forbids him from complacency, then it the inevitable presence of a correct structure is just a matter of time and it is inevitable for this correct party structure to appear.

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Alongside the Islamic, nationalistic and patriotic movements, communist movements were established and they were established upon the basis of matter. These movements followed the communist movements in Russia and were directed by them. Their method was destruction and subversion or sabotage. Its objective, other than establishing communism in the country, is to disrupt the western colonialism in favour of the eastern bloc by describing those who are in charge of the lands as agents of colonialism. It is not the place here to examine communism being established upon materialism or matter however I will briefly state that communism was established upon the Aqueedah of materialism i.e. that there is no deity (creator) and that life is matter. This means that they believed that matter is eternal and that all that exists has come into being by way of material evolution. This includes the existence of the human and other creatures which were in their view the result of the evolution of matter and its transforming from one condition or state to another better one. Therefore for them matter is the basis of everything and the 'Aql (mind) is merely one condition from amongst the conditions of the matter and indeed it represents the highest evolution of matter. The systems of the human in life and his laws are only a result of matter. This then is the meaning of the statement that communism is established upon the thought of matter.

This is in regards to its thought. As for its method then they say that everything in existence is established upon contradictions and in order to speed up the evolutionary process it is necessary to stir up the contradictions in life. As such these movements were established upon a thought and a method (Fikrah and Tareeqah) regardless of the validity or falsehood of this thought. Nevertheless we are able to state that they did put down a Fikrah and a Tareeqah. However this thought of theirs was not clearly defined and their method was also not clear. Despite this we do not deny the presence of an ideological thought amongst them and a method that was from the same type of the

thought, and that these movements possessed a defined aim which was the establishment of communism within the land. However this aim was a long-term objective and it was preceded by generating disruption against the western colonialism that was present in the Islamic world. Upon this we say that the objective was not evidently clear because it proceeded in accordance to the wishes of Russia and according to its direction and instruction and not in accordance to what the method of the ideology necessitates and what it dictates in terms of thoughts and actions. Destruction and subversion were prominent amongst their actions in addition to generating antagonism and hatred between the workers and their bosses and between the farmers and the land owners. They were very successful in regards to this point specifically and I mean the generation of hostility and hatred between the people in their relationships. They were able on many occasions to mobilise the Ummah against the western thoughts and interests although it was in service to Russia and not an implementation of its thought and its method. As such we able to decisively state that those who were responsible for these movements did not have any feelings or sentiments towards this Ummah because they had become agents to Russia proceeding according to her orders and not according to what the thought and method dictated.

For this reason the Ummah did not respond to these movements and no effect was left that needs to be mentioned with the exception of what we have already indicated. Their failure was a natural matter and that is for the following reasons:

1) That went against the Fitrah (inherent nature) of the human: This is because the human has been created upon elements of nature that are present within him and dealing a decisive blow against these elements is impossible because they are part of his make-up and composition. The effort to repress or suppress it to remove it will only lead to the misery of the human. And it is noted that this Aqueedah does not accept the existence of the matters that make up the nature of the human. Rather they consider the elements of this nature as matters that are acquired from the society that the human being lives in. So sanctification and religiosity is not part of the nature of the human but rather it is an attribute that is acquired or an idea that he has been indoctrinated with when he was young. Therefore they do not accept its existence and they consider the existence and worship of a deity to be an invention of the mind. This is in relation to sanctification but the matter did not end with that but rather extended to other instincts that are naturally present within the human like the instinct related to ownership or said differently the manifestation of ownership and possession within the survival instinct. They also say that the love or desire to possess or own is not from the nature but rather this has been dictated to him by the life of people in the capitalist society and that they thoughts are indoctrinated in the individual from his early days and as a result of that they have taken a form as if they are from the Fitrah (inherent nature). This is despite this statement representing a negation of the true reality and a clear and obvious mistake for all to see. So the child is not indoctrinated with any thought and has not yet acquired any information. We find that he screams when you try to take something from his possession and he attempts to take possession of everything that catches his attention. Did none of them ever witness their son or brother when they were at this age and how they screamed if we were to remove him from the breast of his mother or milk bottle? Despite all of this they insist that they are acquired thoughts in a display of pure arrogance from them.

2) Because contradicts the Aqueedah of Islaam: In other words it contradicted the Aqueedah of the Ummah and for this reason these political parties were not able to be open about their Aqueedah. Indeed most of the time and if not always they did not address the people with what they held inside of them. They spoke most about socialism and its economic solutions. They targeted the vulnerability of the youth and some of the people by declaring their animosity to the west which was the number one enemy of the people and they would address some of the Russian positions which was in opposition to the west and competing with it to dominate over the lands. As for openly declaring their atheism and their hostility towards Islaam then this was a matter that they did not dare to do. In fact they did more than that when they made the claim that they respected the religions and accept Islaam. And it was from among the strangest of matters that the communist party in Sudan used to begin their gatherings with the recitation of the Qur'aan Al-Kareem. In this state of affairs it was only natural that these movements would fail.

3) Their adoption of the nationalistic issues: These political parties were not branches of one single political party or communist movement but rather the nationalistic description and the problems facing the region they appeared in was the most prominent characterization or description for every political party. The communist party in Lebanon had an independent leadership as did Syria and in every region from the Islamic lands the communist party had its specific leadership and there was no political relationship between one communist party and another. Each of these parties adopted the national problems and began to work upon their premise and this set up and status quo would obviously not provide it with any influence as a communist party within the Islamic world.

For this reason the presence and existence of communist movements within the Islamic world were a knot that added to the other knots that the society suffered from and which the correct party structure or bloc would suffer from once it came into existence.

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The associations:

Other Takattulaat (structures) were established upon the basis of associations. So local and regional associations were established in the lands with charitable objectives. They established schools, hospitals and hostels and they helped in acts of kindness and goodness. These associations were dominated by sectarian strains. They were encouraged by the colonialists so that their charitable acts were manifested to the people. Most of them were cultural and charitable associations and political associations did not exist amongst them except for a very few. In spite of the clear futility of these associations they still attracted thousands of the sons of the Muslims and to their activities. Their harm is still hidden as the people have not comprehended this harm and are still influenced by these associations and consider what they do as acts of goodness and bricks that help build the society and specifically this is how they consider the cultural and charitable associations. And what happened in this area is the expansion of this sphere until it covered nearly every estate and indeed many estates and villages had more than one association operating within them. It reached the level where every family or clan in a single village had a charitable association and this is not even mentioning the associations that carried Aquaaidiy names like the association of the preservation of the Qur'aan, the association of the memorization of the Qur'aan Al-Kareem and its teaching, the association (Jam'iyah) of Al-Birr and Al-Ihsaan, the association of the Muslim brotherhood and the

association of the Muslim Sisters. In Lebanon for example the number reached 1220 Islamic charitable associations at the head of which was the Maqaasid Al-Islaamiyah association and the Dar ul-Aytaaam Al-Islaamiyah (orphanage) association amongst others. All of them undertook charitable actions in actual practice and many of them were established upon partial charitable acts and they obtained revenues and profits from what they collected from the assistances that came to these associations to the point where they became in a lot of times a means for earning and attaining affluence. Many political parties and structures were affected by this style which caused them to establish branches within them that engaged in charitable actions like the opening of medical clinics, schools and hospitals amongst other things. This then is the reality of the associations.

The results and consequences resulting from the associations:

It is necessary to take a close and precise look to these results in order to understand whether they benefit the Ummah with anything which assisted the revival and this is where the subject (that concerns us) is the Nahdah (revival). Did the path that they followed assist the revival? And did the actions of help that they undertook benefit anything to the Nahdah?

This is what must be looked at when considering the results of these associations and our aim is not to investigate the actions that they undertook like the building of a hospital, Masjid, hostel for those in need or other than these from amongst the actions that appeared to be charitable acts of goodness. This is not the aim but rather our purpose and focus is the revival of the society and the generation of revival within the Ummah. The one examining from this perspective will not find that they benefited or brought anything at all in regards to this.

If this is the case then can it be said that the existence in the end is like their non-existence? No, this cannot be said because their presence was a downright harm however this harm is not perceived except by the one who examines the reality of these associations with scrutiny and what resulted from their existence. If we take out the partial benefit that we indicated above, what then is the harm?

The subject of our study here is the Nahdah (revival) of this Islamic Ummah in respect to the condition that it has reached in terms of backwardness, fragmentation and intellectual decline. It is inevitable for the sons of this Ummah and particularly those who have awareness and sincerity to study and delve into the factors of revival and the elevation of this Ummah to the high position and status that is befitting for her. And by the judgment that the Ummah as a whole possesses some Islamic thoughts and concepts, and the judgment that she implements some of them even to this day, and by the judgment upon the clarity of her Aqueedah, and by the judgement of her absolute Imaan (belief) that she used to be ahead of all nations for many centuries, and her absolute Imaan in the obligation of Al-Jihaad, then all of this makes her feelings and sentiments overwhelmingly Islamic, and it makes her emotions Islamic emotions, and it makes the sensations for revival constantly and continuously present within her. And when there exists a number of texts and acts that focus the collective spirit within the Ummah and as such has established within the Ummah the natural inclination to gather together in a Takattul.

This is the reality of the Ummah, an Ummah possessing some Islamic thoughts and concepts, the sentiments within her are Islamic, the collective spirit is focused in her and the sentiments and feelings for revival are activated by the corrupt reality that she suffers from. So this is the state of the Ummah and if she and her affairs were left then her sentiments and feelings would transform into a thought. This is a natural and logical matter and this thought could produce work that revives the Ummah and guide her towards the manner of achieving revival. However the presence of associations prevented that from happening as it created an outlet for her enflamed emotions and drained or exhausted who potency or energy to engage in the work. They engaged in what they saw to be obligatory upon them and in response to the words of Allah (swt):

وتعاونوا على البر والتقوى

And cooperate in Al-Birr (righteous deeds) and Taqwaa (God fearing acts).

So the member of the association saw he had his built a school, or set up a hospital or taken part in an act from amongst the charitable acts. He would therefore feel at ease and in contentment and be convinced of this act in his belief that he had done what Allah (swt) has commanded him for this Ummah. And you see him saying that if each one of us participates in accordance to his ability in one of these acts of goodness and kindness, then the Ummah will be saved from that which she is in or that in the very least we would have lightened the pains and sufferings that our Ummah is suffering?!!

Had these associations not been present along with those people who acted as outlets lightening the mounting pressure upon the people from their sensation in regards to the obligation of the work, had they not existed then she would have continued upon the search until they established the correct gathered structure (Takattul) that would revive the Ummah upon a sound ideological basis. This is a natural matter due to its reality, its influences and its opposition to what is in the person in terms of Islamic concepts and thoughts, and in contrast and hostile to the Islamic feelings that are latent within the Ummah and the life energy that exists in her, all of which would naturally drive her to study and explore the way of escape and salvation from what she is in. However the presence of these associations and the appearance of its charitable acts diverted the Ummah away from this study and search and it cast into many of her sons that this (the establishment of associations) represented the path of salvation and freeing the Ummah of what she was in.

Therefore the comprehension of the danger of the existence of these associations is a precise issue that requires depth and a careful and close examination. We do not mean that undertaking charitable and kind acts is a prohibited matter and are not permissible according to the Shar'a. Rather it is the opposite of this as the good act remains a good act, its recompense is reward and cooperating upon a good act is cooperating upon Al-Birr and At-Taqwaa. However we are not examining the issue from this angle and it is only being looked at in terms of it being a path towards revival or not being so? And is it permitted to consider these associations as representing the path for revival and actions from the acts associated with resuming the Islamic way of life? And is their existence and aid or an obstacle for establishing the revival and resuming the Islamic way of life?

This is how the issue must be looked at and examined and not from the angle of whether these actions are permissible, recommended (Mandoob) or Fard (obligatory).

This then is the issue of the Jami'yaat Al-Khairiyah (The charitable associations) and their effect upon the establishing of the sound Takattul within the society.

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Alongside the cultural and charitable associations, moral associations were also established that worked to revive the Ummah upon the basis of morals (Akhlaaq) by utilising exhortation (Wa'zh), guidance (Irshaad), lectures and publications with the consideration that morals represented the basis of revival. They expended effort and wealth into these associations (Jam'iyaaat) but they did not produce significant results whilst exhausting the emotion of the Ummah with these boring and repetitive discussions. These associations were established upon an incorrect understanding of the speech of Allah (swt) to his Messenger (saw):

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*And verily you are upon a great moral character (Al-Qalam 4).*

In addition to the words of the Messenger (saw):

إنما بعثت لأتمم مكارم الأخلاق

**Indeed I have only been sent to complete the noble qualities of the Akhlaaq (morals).**

And they used (or misused) the statement of the poet:

<Nations are only the morals as long as they remain..So if they (the morals) go then they (Nations) will cease to exist>.

Their understanding of Akhlaaq taken from the above makes it necessary for us enquire about the meaning of Akhlaaq that they mean. Do they mean by Akhlaaq every act that the human undertakes or do they mean the Akhlaaq (morals) that an individual is described with when he engages in an action or when he speaks?

If they say that the intended meaning of Akhlaaq is: 'Every action that the human undertakes'. Then this is an incorrect statement and it gives a meaning to the word that is other than the meaning that has been placed down for it. So trade, agriculture, writing contracts and AL-Jihaad amongst other actions are not described as being morals. Rather they are actions performed by the human and are described with specific descriptions when they are undertaken. So when he discusses a matter like when he transfers a reality, a piece of news or gives testimony, then this is an action stands by itself and its judgement is the judgement that the Shar'a has come with. However there is another type of judgement that is attached to the individual when he engages in this action as he could be described as truthful in his speech or dishonest. The Shar'a has made it obligatory upon the individual to be

honest when he speaks and has made it permissible for him to lie in certain circumstances or conceal the truth at other times and has made it Haraam to speak the truth in other situations. Therefore Sidq (truthfulness) is a moral characteristic that the individual is described with that the Shar'a has made obligatory whilst the 'Ahd (covenant) is a contract between two parties and the two contracting parties are described by a specific characteristic that one party could abide to and not the other. This is because the Shar'a has obliged Al-Wafaa' (trustworthiness) upon the contracting parties (to fulfil their contract) despite some of them could employ deception and trickery. So these are the characteristics that the two contracting parties are described with and so on. Therefore the Akhlaaq are a description of the individual that he is characterized with when he is undertaking the actions and speech in which they (the moral characteristics) are required to be undertaken.

We summarize by stating: **'The Akhlaaq are part from amongst the components that the individual is made up from and these are the Aqueedah, 'Ibaadah, Akhlaaq and Mu'aamalaat and the uprightness (Salaah) of the individual occurs by the uprightness (or soundness) of these four components and his corruption occurs as a result of these four or some of them'.**

Whatever the high level of the Akhlaaq of the individual and however much he is characterised by the praiseworthy characteristics, they will hold absolutely no value or worth if his Aqueedah (belief) is Faasid (corrupted), so it is not said that the Kaafir has morals. Therefore there are disbelievers and atheists who are described with moral characteristics for example. So he does not lie, he does not betray or let down and yet he is not considered as an upright (Saalih) individual because the basis in his makeup and components is that they are built upon his Aqueedah. With this understanding of the Akhlaaq we return back to understanding the texts that they attempted to use as evidence for their argument. The process of Istidlaal (using and deducing) with a text from amongst the texts necessitates understanding the reality and gaining knowledge about it and this exactly like the necessity to understand the text itself and what it indicates in terms of wordings and compositions.

The first text was the speech of Allah (swt):

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*And verily you are upon a great moral character (Al-Qalam 4).*

This is a speech of Al-Baari' Allah (swt) to the Messenger of Allah (saw) and Allah had made him upon the great moral character. So he embodied within him the praiseworthy characteristics in all of his actions. In addition this address is a description of the person of the Messenger (SAW) and not a description of the society whilst the purpose of our study relates to how we should revive a society? This is because the issue is the issue of revival.

As for the second text which is the Hadeeth of the Messenger (saw) and has two worded versions:

إِنَّمَا بَعَثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

**Indeed I have only been sent to complete the noble qualities of the Akhlaaq (morals).**

And:

إن الله بعثني لتمام مكارم الأخلاق

**Verily Allah has sent me to complete the noble qualities of the Akhlaaq.**

The intended meaning here is all of the actions of the human and that he (saw) has been sent to explain all of the Shar'iyah rulings that are obligatory upon the human to adhere to. The issue here therefore is not the issue of the morals or characteristics but rather the issue relates to the formation of the Islamic personality completely in terms of the Aqueedah, 'Ibaadah, Akhlaaq and Mu'aamalaat. The subject still remains confined and related to the individual or his components and makeup.

As for the statement of the poet, then there is no room for a deduction to be made from it as the Istidlaal is only done with the Kitaab and the Sunnah. This is in addition to the mistake that the poet has made as the nations are made by their Aqueedah and the thoughts that they carry, the systems that they implement and the political entity that safeguards the Ummah and its unity and establishes a standing for it.

As such the error in understanding has only arisen from an erroneous understanding of the society and the view that it is made up of individuals. Therefore it is essential to understand the composition of the society to know its components and to then evaluate it upon them.

And by examining the components of the society it is seen that it is made up of a collection of people, thoughts, sentiments and the System. These are the components of any society and the soundness or corruption of the society rests upon the soundness of the thoughts, sentiments and system. This is where the people are the people who are carrying these thoughts and with their soundness and uprightness they are rectified and by their corruption they are corrupted. As for the elements of the individual then they are as we have explained previously made up of the Aqueedah, 'Ibaadah, Akhlaaq and Mu'aamalaat (societal transactions). And the uprightness of the individual only occurs by the uprightness and soundness of his elements and his corruption occurs likewise by their corruption. As for imagining or viewing that the society is comprised of individuals (i.e. the society is defined as individuals only) then this is an erroneous view and proceeding to rectify the individual to rectify the society is incorrect and the result of rectifying the society is absolutely not possible to achieve in this way. They are two different paths that will never lead to the same result. The issue here is not in terms of a quicker or longer path but rather the issue is that they are two different paths that do not lead to the same result. (i.e. changing the individual requires one matter whilst changing the society is a different matter).

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The explanation of this is that if we were to reform the individual completely to the extent that the percentage of those who we have reformed reaches 90%. These would be those who have believed in Islaam with an Aqueedah that is certain, clear and enlightened and without added any speculative

matter to it. They would be committed to the 'Ibaadaat in its most complete form including both the obligations and Nawaafil (recommended acts). So in regards to the Salaah he performs the obligatory prayers, the Naafilah Mu'akkadah and the Naafilah which are not Mu'akkadah, he performs the night prayer and he does not perform the Witr prayer until Fajr is near. He spends from his wealth in Zakaah and he gives Sadaqah of more than a third of his wealth whilst not leaving an orphan or a poor person except that he helps him. He fasts the fast of Daawud (as) (every other day) in addition to the blessed month of Ramadhaan and he performs Hajj and 'Umrah most years of his life. All of this is in respect to the acts of 'Ibaadah (worship). This is in addition to the recitation of the Qur'aan which is his daily bread and his supplication to Allah when he is standing, sitting and lying on his side. So is there anything remaining after all of this? As for his Akhlaaq (morals) then they are the morals of the Qur'aan where he is characterised by every good characteristic that Allah (swt) has mentioned in His Qur'aan. And as for his Mu'aamalah (dealing) with the people then his measure is the Halaal and the Haraam and as such he never engages in Haraam in his dealings.

If we were to suppose that we had fashioned the majority of the Muslims upon this model would their society then become an Islamic society? This is whilst it still accepts to be ruled by the systems of Kufr which are controlled and dominated by disbelievers. And there is nobody who will implement the Hudood (or punishments) upon the Faasiq, Faajir and the one who commits the major sins, and where the lands in which they live are being pillaged by others and where they have no power or force that can be relied upon to carry the Da'wah to the world. So is their society in this condition an Islamic society and is their society considered to be Islamic if they do not have a political entity and State that applies and implements the systems of the society? Would they have an Islamic society whilst they do not have a Khaleefah whom they have deputised on their behalf to implement Islaam internally, to establish the Hudood (proscribed punishments), protect the borders of the land and safeguard its security from any aggression, to prepare and ready the armies and prepare the readiness to carry the Da'wah to the world?

The answer to all of these questions is no and one thousand times over no.

Therefore the society is a collective grouping of people who have permanent relationships between them and the existent of permanent relationships is inevitable within any collective grouping that has agreed to live upon a certain single piece of land upon the earth. However the existence of these relationships is not established unless they are built upon thoughts that they have agreed upon to regulate and organise these relationships. And by the existence of these thoughts and their commitment to them feelings that are in harmony with these thoughts are generated within the breasts of these people. So they are angered when someone strays outside of these thoughts and are pleased when someone abides by what they have agreed upon.

So when they agree upon the satisfaction of the procreation instinct by marriage you will see the village happy and joyful when one of their sons abides by this thought and the village will engage in celebrations and singing. However if the opposite happened and one of them attempted to violate what they had agreed upon and wanted to satisfy his procreation instinct by other than the manner they had agreed like committing Zinaa (fornication) for example or an inappropriate relationship with a woman, then in this case the village will rise up against him and he may even be killed. This applies in the same way to every thought that the collective grouping has agreed upon so for instance in regards to the exchange of goods, if one of them violates their agreement everyone will

be angry and will label him as a Haraami (criminal) and attempt to punish him. However for the sake of keeping the matter orderly and regulated this collective will deputise on their behalf an Ameer, Sheikh, Chief or chosen official who will take responsibility of overseeing the implementation of those thoughts that they have agreed upon. This is the nature of the formation of the societies and there is no other way in which they are formed whereas if thousands were to be gathered upon the deck of a ship this would not represent a society. This is because they do not subscribe to the same thoughts and their feelings are not unified nor have they agreed upon a single system. Rather they merely submit to the system that exists on the boat and they do not delegate on their behalf someone who will overlook the implementation of what they have agreed upon because they have not agreed upon anything in the first place. We summarise and conclude by saying that the society is a collective group from amongst the people who have permanent relationships between them which are regulated by unified thoughts and unified (or common) feelings upon the basis of which a single system is formed and they delegate or deputise one from amongst them to supervise the implementation of that system on their behalf. From this it has become clearly evident that the components of the society are its thoughts, feelings and the system that emanates from these thoughts in addition to a deputy who is delegated on their behalf to take the responsibility over implementing the system (i.e. a ruler).

Therefore the reformation of this society occurs by the reformation or correction of these components whilst the corruption of the society occurs through the corruption of these components. It can be said that the society represents an 'Urf 'Aamm (a general or public custom) as when the thoughts and feelings are deep rooted and focused within the people they form through their unity a general or public custom ('Urf 'Aamm) that embodies the power of the law and indeed on many occasions it possesses a more powerful effect than the law itself. It becomes like a watcher and monitor over the conducts of the individuals and the rulers and the ruler fears the 'Urf 'Aamm just as it causes fear in the individual.

So when we want to reform and correct a certain society then we must work to reform and correct the 'Urf 'Aamm within it by way of correcting the thoughts and emotions that exist in it which would lead to the changing of the systems that are applied and the ruler who implements those thoughts. So the immediate work is the operation of correcting the 'Urf 'Aamm and this takes place by making clear the corruption of the present general thoughts, explaining their corruption so that the people are convinced of their corruption and move towards changing them. As a result their view towards the ruler would change and they will move in the direction of his removal. This is the method to change the society and correct it. It is not the method of the individual as the method of reforming the individual differs completely from this method.

Having said this is it necessary for the individuals of the group, Takattul or Hizb that is assuming the responsibility of this process of change to have their own Aqaa'id (beliefs), Ibaadaat (worships), Akhlaaq (morals) and Mu'aamalaat (dealings) reformed. They cannot accept a corrupted element within their ranks because he will not be of their kind. So the process of reforming the individual would only relate to the members of the Takattul or the Hizb whilst the Takattul or Hizb proceeds in its collective capacity upon the method and path of reforming the society.

The lack of clarity of this understanding amongst the associations made them stumble along their path and they did not lead to anything that could possibly accomplish the revival of the Ummah. This is especially because they were affected by what was concentrated in the minds of many of the reformers and scholars of morals in terms of the individual being built or destroyed only by his morals. So the upright morals make him strong, upright, effective and productive in addition to being a worker for the good, uprightness and reform. Whereas the blameworthy morals make him weak and laid back possessing no benefit or goodness whilst giving no importance in his life to anything apart from the satisfaction of his desires and his own selfishness. So where they understood that the collective is only built or destroyed by the individual and the individual is only built or destroyed by his morals then in that case they proceeded upon the path of reforming the individual by the method of reforming his morals.

This wrong understanding held by the scholars of Akhlaaq and the reformers made their mistake twofold: The mistake of thinking that the society is composed of individuals and the mistake of correcting the individual by way of the morals. We have already mentioned and indicated that the Akhlaaq (morals) are a description or characteristic from amongst the characteristics of the individual and that they do not represent the basis of his life and behaviour or conduct. So if there was a person whose morals were like the morals of the Prophets but he was an atheist, would we then consider him to be upright? Or does he remain a disbeliever with no goodness in him? This is because the basis of the human's life is his Aqueedah and as for the remainder of his actions and characteristics then it is possible to correct them whilst his faults and crookedness within them does not take him outside of Islaam. So if an individual with a sound Aqueedah exhibited a bad moral characteristic or indeed many bad morals, then this would not take him outside of being a Muslim. It is easily possible to correct him as long as his Aqueedah is sound and correct. So the statement that says that the individual is only built by his morals and is only destroyed (brought down) by his morals, is an incorrect statement.

And what is a sorry state of affairs is that this thought, the thought of: 'Reform the individual and the society will be reformed' and the thought of reforming the individuals by way of the Akhlaaq, it is unfortunate that in spite of the failure of all of the movements that were established upon the basis of this thought, that these thoughts are still convincing to the masses and that many associations are still be set up upon its basis proceeding upon the same methodology and style.

This is despite the reality being that the means (Wasaa'il) to reforming the collective grouping are not the same means to reforming the individual and even if the individual is a part of this collective. This is because the corruption of the collective grouping (Jamaa'ah) emanates from the corruption (Fasaad) of the collective sentiments (Mashaa'ir) and from the corruption of its intellectual and spiritual environments. It also comes from the incorrect concepts that the collective holds or said differently, from the corruption of the 'Urf 'Aamm (public/general custom).

As for the corruption of the collective feelings or sentiments (Mashaa'ir): This means that its feelings have not become one (unified) so they do not erupt and are agitated when they see Kufr implemented over them and their collective feelings are not agitated when they see their sons sliding into the prohibited matters or when they see that the system that is applied over them is blatantly not from Islaam (i.e. Kufr).

As for the corruption of the intellectual and spiritual environments: This means that we find that the western thoughts or thoughts of disbelief have found a way into their minds. These thoughts have blended into their thoughts (Islamic thoughts) so they called to democracy, freedom and socialism and attempted to blend them together at times and sometimes presented them as they were, generating as a result corrupted spiritual atmospheres. This was because of the absence of linking these thoughts to their Aqueedah and replacing this linkage with the measure of benefit. They began to look at the Hukm Shari'iy in terms of the benefit that it contained and not in terms of its emanation from their Aqueedah. Indeed they fled from the clear Shari'ah rule if the benefit was not apparent in it according to what their minds found suitable. In addition some incorrect concepts crept in like the permission of the Kuffaar (disbelievers) being entrusted with the Muslim's affairs or the possibility of changing the rules of Islaam in accordance to the changing of times in addition to other incorrect ideas that led to the corrupting of the 'Urf 'Aamm (Public/general custom). The public custom no longer effected out society and indeed individualism became absolute within its life and indifference in regards to the life of people became a fundamental thought between them. As such the most prominent customs held by Muslims were removed and here I mean the duty of commanding the right and forbidding the wrong. So it was not acceptable for anyone to be ordered with the Ma'roof (right) and forbidden from the Munkar (wrong) and you hear a response to those who attempt to perform this like: 'What's this got to do with you?' for example. This therefore is what we mean by the corruption of the 'Urf 'Aamm (public/general custom).

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A fundamental principle for the success of any Takattul from the structural angle in its work to generate revival and reform is that it is necessary for the Takattul to be built upon a specific ideology. This has to be preceded by a correct understanding of this ideology in terms of its Fikrah (thought) and Tareeqah (method) and for the bond between the members of the Takattul to be a correct bond that brings them together. The joining and membership needs to be measured in accordance to the awareness of the member in regards to the party structure's culture and his sincerity towards it. In addition the member so that he can become a member of person of responsibility must be capable of undertaking its responsibility and be prepared to make sacrifices.

By examining the Takattulaat (structures) that were established upon the associative basis, or upon the basis of a certain party name, we find that their failure was a natural outcome due to not being established upon a specific (or defined) ideology. Before their establishment they did not possess a correct understanding of this ideology in regards to its thought and method, and the grouping together of its individuals or the bond that connected them was not a correct bond.

On top of this, their failure resulted also from the angle of its individuals. The member was not looked at from the perspective of his suitability for undertaking the work. His membership was not based upon his firm and certain belief of the idea that the Takattul was established upon or his awareness of this thought, nor was it based upon his sincerity towards the work and his preparedness to sacrifice in its path. Rather the individual was chosen based upon his societal standing and due to the possibility of him being able to bring quicker benefits to the structure due to his presence within it. The member was chosen on the basis that he was prominent amongst his

people, wealthy amongst his peers, a lawyer, a doctor or someone possessing standing and influence. This was regardless of whether he was suitable for this structure that he had been chosen for or not suitable for it. For this reason difference and fragmentation was dominant between the members of these structures in addition to a lack of harmony. A class aspect also dominated over them leading the members of the political party or association to secretly view and see themselves as being privileged and distinguished above the rest of the people. This was not due to their wealth or personal standings but this feeling also came from the fact that they were members in a certain association or political party. For this reason real interaction and the development of closeness between them and the people did not happen.

Therefore the selection of members upon this basis of social standing brought a great harm to these party structures and upon the societies that they existed in as well. As for the harm that was brought to the structure itself whether it was a political party or an association then fragmentation and lack of harmony between them was only natural and the possibility of members leaving it and moving to a another party or association was also a natural and obvious result. On many occasions his remaining within a certain association was dependent upon the satisfaction of his ego or in order for him to realise some ends or so that his personal or societal standing could be enhanced. I have seen within the political offices of some of these organisations twelve carriers of Doctorates (PHDs) whilst the head of the structure is virtually illiterate and when the benefit and use of their membership no longer remained they were quick to disperse. A head of another organisation once told me in plain and simple words: 'Our funds today are one and a half million Lira and I know that they (the members of the political office of the bloc) have only come to attain material gains. So I wish for you to take this amount because if they were to take it then by Allah it would be a crime'.

This is the reality of the Takattulaat (party structures) and this is the danger of selecting members upon the basis of societal position and standing.

In regards to the danger that is brought upon the society, this is due to the society always pinning its hopes upon every ray of hope that appears upon the horizons and sees that the presence of any Takattul within the Ummah could possibly lead to its salvation and in the very least the improvement of their dire situation. When the Ummah then sees and comprehends the true reality of these structures and sees that their only concern is the benefits that they can gain or an increase in wealth and position, and particularly when they witness them held up in their offices and only meeting and contacting the people when they need something from them, like at the time of elections for example, or to collect donations and so forth... When the society comprehends this then they begin to do Takfeer (i.e. cast out) all of the party structures as a whole and then they do not allow for any structure to enter within it or to be sincere to her. This represents an insurmountable obstacle in the face of any correct structure that appears within the society. So in actuality these structures with their conduct and behaviour were not able to enter into the society and they were unable of interacting with it. Indeed closeness did not result them and the structures remained isolated from the society. Therefore this reality made the situation worse, it represented an extra weight that could not be lifted and it was a new distress and affliction added to an already obstinate disease.

We are therefore able to say after studying most of the Takattulaat and associations that were established in the entire Islamic world and after having acquired knowledge about the bases that

they were established upon, the circumstances in which they came into being and the conditions which were accommodated between its individuals, an after contemplating the concepts that they were pushing, some of the thoughts that they led to its formation and the effects that they left behind. After studying most of these movements and following them from their birth through to their establishment and then their deaths or by studying its life if it still exists, and by studying all of the Islamic regions whilst seeing that they still suffer from the decline and backwardness and that colonialism still has complete control over them whether this control is cultural, economic or political. And there are no signs of glad tidings or revival or the presence of thoughts that are leading towards the revival or even capable of leading towards it. After this study and contemplation we are able to say with complete certainty that throughout the entirety of the last century not even one single correct structure or bloc emerged that led to the correct revival. And we can say that all of the structures and movements that arose failed and the evidence of this is the fact that the Ummah has remained upon its condition or we could even say that its condition has got worse day after day. And the reason for this is that these Takattaulaat and Harakaat (movements) were all established upon a false and incorrect basis.

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The Ummah however will not revive without a Takattul. It is noticeable that the individual work does not work and cannot possibly lead to any real result at all. If someone wanted to revive the Ummah upon a clear basis he would inevitably find himself working to establish a Takattul. This is because when he calls the people as individuals and groups to the Da'wah that he carries and to the basis he wants the Ummah to revive upon, an individual or individuals could respond positively to him. It will then be necessary for him to culture them with the culture that he has prepared or to clarify the aim that he is striving to achieve. Then when these individuals go out with what they have learnt and what they have believed in, and call the people to their idea and their objective, they will inevitably remain in contact with the one who first called them to this Da'wah. He would direct them according to what he sees fit and will draw out for them a plan of work and its accompanying styles. He will provide answers to them in response to the questions that arise from the people or to their own questions and enquiring about some matters. In this situation, this person will find himself leading a specific Kutlah (party structure) whether he wished it or not. This is whilst assuming the sincerity of this person (and this is the original position). If we were to suppose other than that in respect to him being tied to another's interests or that he was an agent, then his individual work will not lead to a result and nobody will respond positively to him. In addition it will be work that fails and unreliable. For this reason we say that any work for change within the Ummah cannot be accomplished by an individual by himself but rather it is essential for a Takattul to be established to undertake it. How could it be any other way when this work of change aims at reviving the whole Ummah? It is therefore necessary for a Takattul to be established. So what is this correct Takattul that is capable of causing the revival of the Ummah? This then is what we need to explain and make clear.

### **The Correct Takattul:**

We have discussed two types of Takattul: The associative and the Hizbi. As for the associative kind we have already explained its corruption, which can be summarized by saying that the associative

system is only established upon specific bases i.e. they are established upon actions and statements/speech, or actions alone or statements/speech alone.

The associations that are established upon actions and statements/speech are like those that undertake work related to building schools and hospitals. At the same time they undertake campaigns of exhortation, giving guidance and teaching the Qur'aan amongst other activities or actions based on speech. This type of association is widespread and plentiful in supply and includes those who have undertaken these acts as a means to earn riches.

As for the associations that were established upon acts alone, then these are those that were established to build Masaajid, Schools and other similar projects. They restricted themselves to this without engaging in spoken acts.

There are also associations that are established upon spoken bases and undertake the acts of 'Wa'zh (exhortations) and Irshaad (instruction and providing guidance) and actions and activities revolving around speech, like the convening of seminars and distributing publications amongst other actions.

It is not allowed to encourage the presence of the like of these associations within the Ummah that wishes to revive. This is due to the reasons that we have previously mentioned which stated that they cause despair within the Ummah due to their repetitive failure. This is from one angle and from another; they divert the people and specifically those who have energy and life within them from looking for the correct party structure.

This is in respect to the associations and now we will examine the Takattulaat that are established upon a Hizby basis i.e. those which are political Takattulaat like those established in the Islamic world since the First World War and until our present day. These Takattulaat are not permitted to be encouraged within the society and they are no less dangerous than the associative Takattul. This is particularly the case after their mentality became dominated by the thought of depending and relying upon the foreigner, in addition to other deadly thoughts that they have adopted. It is also due to what they have left behind within the Ummah in terms of erroneous and false concepts.

The sound and correct Takattul is only the one that is established upon the basis of an ideological Islamic Hizb. This is on the condition that it avoids the errors that we have indicated and which were the reason and cause for the failure of those previously mentioned Takattulaat. Therefore it is essential that this Hizb is established upon an Islamic ideological basis as we have said. The thought in it is the soul (Ruh) of the body of the Hizb; it is its nucleus and the secret of its life. Its first cell would be a person in whom the thought (Fikrah) is embodied and the Tareqah (method) would be of the same kind as the thought. This is so that the person would be of the same kind as the thought in respect to his purity and clarity and like the method in respect to clarity and straightness.

In respect to what we have said in regards to it being an Islamic ideological Hizb in which the thought is the soul of the body of the Hizb, its nucleus and the secret of its life. Then it is well known that the ideology is an intellectual Aqeedah from which a system emanates. This is a System that regulates the life of the individual and the society, and it explains the manner of implementing this System i.e. it is a Fikrah and Tareeqah. As such, the Aqeedah of this ideology and what emanates from it is the

soul (Ruh) for the body of this Hizb. So the Islamic Aqeedah and what emanates from it in terms of solutions and carrying it to the world, in addition to the manner of safeguarding it, implementing its solutions and carrying it to the people, all of this is the Fikrah (thought) that represents the secret of the life of this Takattul. This however does not mean that we only place down the six fundamentals of the Aqeedah: 'Imaan in Allah, His angels, Books, Messengers and belief in the Day of Judgement and that the Qadaa and Qadr their good and bad is from Allah Ta' Aalaa' and then say that the Aqeedah is what joins and brings together the members of the Takattul. This is because the Ummah as a whole believes in this Aqeedah, it runs in the veins and blood of its sons and no change has happened in this regard throughout the ages, despite some cloudiness occurring in some of its thoughts. In addition the individuals of other Takattulaat like the associations and political parties (Ahzaab) believe in this Aqeedah. Therefore benefit is not found and it is not viable to make this alone the bond that binds together the members of these structures. Indeed what is meant by the Fikrah (thought) (i.e. the Aqeedah of the Mabda' (ideology)) is the understanding of this Aqeedah and understanding what this Aqeedah came with in terms of solutions, systems and objectives. This is in addition to solidifying it as a Thaqafah (culture) for this Takattul so that the members of this Takattul are built upon the basis of this culture and their suitability for membership and taking responsibility is evaluated in accordance to their awareness of this culture and their sincerity towards it.

In this way it will be a bond between the members of the Takattul based upon Imaan and Ikhlâas (Belief and sincerity). So when this culture has been established and founded, in addition to what it has made clear in regards to the method that leads to the achievement its objective and realising its aims, then the nucleus of the Hizb would have come into being. It would then really be the Ruh (soul/spirit) of the Hizb and the secret of its life. This is the only matter that brings together its individuals and as such the lack of conviction of any individual in respect to a fundamental thought from this Aqeedah, would move that individual away from the Hizb and even if he was a member of it. Also his lack of Imaan in a Hukm (ruling) from amongst the Ahkaam of its method would lead as a result to the moving away of that individual from the body of the Hizb, and even if he was one of those who had been given a position of responsibility. This is the meaning of our statement that this Fikrah (thought) and this Tareeqah (method) represents the nucleus of the Hizb and the secret of its life.

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This is from the intellectual angle as it is laid out on paper i.e. upon the basis that it is meant to be upon. As for the existence of the first cell then this is only represented in a man who is from the same kind and type as this thought in respect to his purity. This means that he believes in it alone and that his thought has not blended with a collection of thoughts that have been mixed with impurities. Therefore, just as this Aqeedah has a single source alone which is the Wahy (divinely inspired revelation) then similarly this person must also have a single basis for his thought. This basis is the Aqeedah and what it came with in terms of texts and nothing other than this. His mind is there only to comprehend this Aqeedah and to understand its texts and he does not take any basis or text from other than this source. This is what we mean by his purity, the purity of the Fikrah (thought) where the thought does not have except one source which is the Wahy and it refuses for any other source to participate with it. Similarly this human (the first cell) does not take any source for his thinking except for this thought.

As for the statement that he is like the Tareeqah in its Istiqaamah (uprightness and standing by a matter), then it is well known that the Tareeqah came from the Aqeedah and that the Messenger of Allah (saw) implemented it for the sake of Allah without fearing any consequences. And this is made clear by the response of the Messenger of Allah (saw) to his uncle and people when they came to make a deal and bargain with him:

يَا عَمُّ ، وَاللَّهِ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي وَالْقَمَرَ فِي بَسَارِي عَلَيَّ أَنْ أَتْرُكَ هَذَا الْأَمْرَ حَتَّى يُظَهِّرَهُ اللَّهُ أَوْ أَهْلِكَ فِيهِ مَا تَرَكْتُهُ

O Uncle, even if they were to put the sun in my right hand and the moon in my left for me to abandon this matter, until Allah makes it dominant or I perish in its path, I will not leave it.

And this is also evident in his statement to those who wanted to intercede on behalf of the woman from Bani Al-Makhzoom who had stolen, when he (saw) said:

وَاللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

By Allah, even if Faatimah the daughter of Muhammad had stolen I would certainly have cut off her hand.

This therefore is the meaning of the clarity (Wudooh) and the Istiqaamah (uprightness and standing by a matter).

Surah Al-Masad was revealed strongly rebuking the uncle of the Messenger of Allah (saw) and his wife and it came with a strong threat and promise.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (1) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (2) سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ (3)  
وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ (4) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (5)

Perish the two hands of Abu Lahab and may he perish.

His wealth will not avail him or that which he gained.

He will [enter to] burn in a Fire of [blazing] flame.

And his wife [as well] - the carrier of firewood.

Around her neck is a rope of [twisted] fiber.

(Al-Masad).

So the Messenger of Allah (saw) declared it, the people memorised it and they rushed with it to Abu Lahab and the leaders of Quraish. Therefore it can be seen that the Messenger of Allah (saw) fear the blame of the blamers (Lawmata Laa'im) or the consequences and he was not concerned by those who said: 'Is this what you say in respect to your uncle and his wife whilst he is the master of his

people and the chief of his clan?!' Yes indeed this did not concern him because the Tareeqah necessitates Istiqaamah (sticking firmly upon it) and Wudooh (clarity and being clear without ambiguity).

Therefore if a person who embodies these qualities and attributes of Nuqaa' (purity) and Istiqaamah exists, then the first cell would have come into existence. Following that, this cell will not take a long time until it multiplies as it is from the nature of the live cell to multiply. This process of multiplying would then inevitably lead to the founding of the first Halaqah (circle). Just as we have previously mentioned, any sincere person when he begins to call for a certain thought, he will find those who will respond to him and that those who respond will then also become active in the call. However they will remain ties to the original source in order to consult with him and to take from him the direction of how the Da'wah should proceed and progress. In this way the leadership of the call would have come into existence in a natural way from this original first cell who continues to manage the Da'wah and leads it. In this was the Kutlah Al-Hizbiyah (party structure) would have come in existence.

When the Kutlah Al-Hizbiyah springs up, it needs something that will gather its individuals together. It requires a Raabitah (bond) that binds between its individuals who have believed in its thought and its method. As such the Aqeedah, the Aqeedah of the ideology, will be the Hizbi bond and this Aqeedah will be the single and only source from which the philosophy of the Hizb will emanate i.e. the fundamental thoughts of the Hizb or in other words, it will be the only and single source or the (Thaqaafah) culture of the Hizb.

And in respect to the word Thaqaafah (culture) I would like to mention that the Islamic Thaqaafah (i.e. the Hizbi thaqaafah) is only that which the Islamic Aqeedah has come with from the texts i.e. the Kitaab and the Sunnah. This is in addition to that which the Islamic Aqeedah was the cause and reason for its study and understanding, which is the Arabic language and the collections of knowledge that relate to it. For this reason the source of the Thaqaafah of the Hizb is the Islamic Aqeedah and the knowledge of the Arabic language and none other than these two. So when this Kutlah Hizbiyah has placed down its culture (Thaqaafah) and made it the bond between the members of this Kutlah where the Kutlah is built upon the basis of Imaan in this culture, the extent of awareness upon it and sincerity to it, then if all of this has happened, the Kutlah Hizbiyah would have been founded and would have began to proceed and engage in the battlefield of life.

Then when the Kutlah begins to proceed in the battlefield of life, the hot and cold atmospheres will fluctuate upon it, the stormy winds and gentle breezes will blow upon it, whilst the clear and overcast skies will alternate upon it. This means that the Kutlah will suffer and face three realities or situations: Self preservation and its own development, the development of the society that it is working in, and specifically it will suffer from and face those who are hostile towards it.

As for the first reality which is the work to develop itself and increase the number of its members, to generate atmospheres for it and a Wa'iy 'Aamm (General awareness) upon its thought. This work that it undertakes will face conditions of strength, weakness and hesitation. Its individuals will engage with enthusiasm and strength however when they clash with that which is in the society in terms of obstacles they will be affected by grief which will lead to the weakening of their activity and

a slowing down of their vigour. As such their atmospheres are hot sometimes and at other times they are cool or cold.

As for confronting their opponents whether they are represented in the authority or those who carry different thoughts, then this also fluctuates. So the authorities will arrest them at times and free them at other times. They will declare war upon their sources of income and sustenance, prevent them from employment and prevent their activities sometimes whilst at others they may turn their eyes and attention from them due to some circumstances or another or so that they can learn and gain more information about them. In respect to those who carry different thoughts they will not desist from tossing propaganda, deceitful fabrications and slander and false statements out about this Kutlah and its Shabaab. So sometimes it fights the Kutlah by overlooking it and ignoring its presence whilst preventing the media from discussing anything about it whether in a praiseworthy or blameworthy manner. And sometimes it undertakes the spreading of blatant lies without any shyness or shame. Indeed it reached the point where an individual from one of the Islamic orientations wrote a book in which he said that this Hizb views that the Salaah is not obligatory in this stage (of the Da'wah). He wrote in his book that this Hizb states in its book 'Nizhaam Al-Islam' (The Islamic System) on the tenth line of page 17 that the Salaah is not obligatory in this stage due to the statement of Allah Ta'Aalaa:

الَّذِينَ إِن مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ

Those who if we establish them with authority on the earth, they establish the Salaah (Al-Hajj 41).

With the argument that as long as we do not have the authority upon the earth then the Salah is not obligatory. (The end of the quote from the author).

What assisted him to spread this fabrication was the lack of presence or availability of the book 'An-Nizhaam Al-Islam' in the libraries because it was forbidden to be circulated. This therefore is the model of the type of winds that would blow against this Kutlah, it would be like a storm at times whilst at others it would be like a breeze.

As for the society that the Kutlah is working in, then the Kutlah's challenging and addressing of the evils within it, the systems that are established within it, the public opinion that dominates it and the apathy and indifference that surrounds it, the challenging of these would mean that the society would accept it at times and oppose at other times. The opposition would occur particularly when the Kutlah attacks the dominant public opinion represented in nationalism, Nasserism and socialism when these ideas dominated. The society would put its fingers in their ears, would hide in their clothing and become arrogant and proud. As for when thoughts and opinions are given that the Ummah finds strange and they view them as being far from the reality and they then don't hang around for the truth and true reality of these thoughts and opinions to be explained and applied to the reality, they in this scenario revise their view of this Kutlah but in an inconsistent manner.

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These are the three situations that will confront the Kutlah when it proceeds in the battlefield of life. If it remains firm in the face of these factors then it would have passed through the first line of defence of the thoughts of disbelief and attained the following achievements or results:

1) The crystallization of its thought:

The clashing that takes place with other thoughts, discussing them and making clear their corruption inevitably leads to the embodiment of this thought and its crystallization. This means its movement from a fluid state to a state where it is solidified and embodied i.e. from empty thoughts of imagination to a vision of the reality and its application upon it. This is because when the individual is cultured with this culture which is written upon paper it is hard for him to get a true feeling of its reality and to attempt to embody it. However after it has clashed with other thoughts he would then perceive the correctness of his thoughts and that these are thoughts that apply upon the reality. So for instance when he reads about the other ideologies and the corruption of their Aqeedahs and the falsehood of their thoughts he has not yet envisioned that his thoughts are capable of defeating these thoughts. However when he delves into and engages in these discussions he discovers that these thoughts are weaker and more illusionary than a spiders web whilst he affirms and proves that his thought is the truth.

2) The clarity of its Tareeqah:

These sharp and intense conversations with other thoughts and beliefs would lead the Shaab to attempt to apply what he is undertaking upon the Seerah of the Sayyid Al-Mursaleen (saw) and he would then find that he is following it step by step and that what he is coming across is the same as what Al-Mustafaa (saw) came across. This is what makes clear to him the difference between the Makkiy stage and the Madaniy stage and it will make apparent and evident to him the difference between what is considered to be a means or a style and what the clear and firm method (Tareeqah) is. He will also then be able to distinguish between the ruling which provides a treatment or solution and between the ruling that implements the particular solution. So far example he will differentiate between the rules related to safeguarding procreation and the rules that explain the manner of implementing the rules related to the safeguarding and protection of procreation. The same would apply to other rules from the Tareeqah (method) that explain the manner of implementing the rules of the Fikrah (thought). He would therefore have comprehended that Islaam has a particular and specific manner for implementing its rules and that it is not merely a collection of advice that the individual performs due to his belief he holds in relation to implementing them. He would also have comprehended and realised that the Dawlah (State) is the fundamental and main rule from amongst the rules of the Tareeqah and the entity that implements the rulings.

3) It would have prepared its people (the da'wah carriers):

When the Da'wah carrier finds himself alone with the exception of his brothers who are engaged in the Da'wah with him and that he has faced hostility from those who are most closely related to him which could even include his parents and those of his own household, he will despite that not have been deterred from Allah's path by the blame or scorn that he faces from others. This would have

made him understand the meaning of his existence in life and he will know that he lives so let for Islaam and its sake.

Allah (swt) said:

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims." (Al-An'aam 163-164).

Therefore the one whose state and condition is like this, he has been truly and properly prepared in a way that makes him qualified and capable of leading the Ummah and take hold of her in the path towards revival. The one in this condition will therefore be prepared to overcome the burdens faced in the Da'wah and proceed with it in the path towards realising its aim and objective.

4) It would have strengthened its bonds:

When this aware and active Kutlah finds itself alone in the field of work without a supporter for it apart from its individuals who are engaged in the Da'wah, and when it finds that the Ummah which believes in her Aqeedah, and when it finds that many of the groups that call to Islaam and also believe in what the Kutlah believes in, when they find them showing hostility towards this Kutlah and blatantly boycotting it, then at this time they would realise and comprehend that the true bond that binds them together within the Kutlah is the culture of the Hizb. So it is not a nationalistic bond or one based on Maslahah (interest/benefit), it is not even a bond that exists between a people and his family and it is not an Aqeedah that has been stripped of the concepts that emanate from it. Rather the true bond is the Aqeedah and the concepts that emanate from it according to a specific understanding and there is no other bond other than that.

I would like to draw attention to this issue and strengthen its reality within the Nafs as it is difficult to comprehend how the Aqeedah by itself is not sufficient to bind together the members of a single Kutlah. Indeed the Aqeedah is essential along with all that emanates from its in terms of Ahkaam and what is built upon it in terms of thoughts that in their collective capacity form the culture of the Hizb so that they become the bond that binds. Every one of us is aware of the four A'immah (Imaams): Abu Hanifah, Ash-Shaafi'iy, Maalik and Ahmad Bin Hanbal and all of us are aware that they were sincere believers and that they all believed in the Islamic Aqeedah with certain Imaan. However despite that, this Aqeedah did not make them a single Kutlah and it did not make those who followed them in their Fiqh a single Kutlah. Had their schools of thought and their followers been a political Kutlah they would have numbered many and a fierce struggle would have occurred between them. And even as schools of thought focused on Fiqh, sharp clashes still occurred on some occasions between these Madhaahib.

As such, intellectual struggles between different Islamic groupings happened in the past, continue to happen today and will happen in the future due to their differences in opinion in relation a host of issues and this is a natural matter. Therefore the intellectual bond must comprise of a single bond, a single goal in addition to a single set of thoughts and rulings that are related to what gathers them together, related to the goal that they have set down to be achieved, related to the rulings that

explain the way that they will proceed and the Tareeqah (methodology) that they will follow. This is so that it becomes a bond that gathers together the members of that Takattul in a true and effective manner and comes ahead of any other kind of bond like those of nationalism, patriotism or tribalism and it even comes ahead of the bond between a person and his parents or between a husband and his wife.

This is the correct and sound Takattul that works for the correct revival. It is the Takattul whose nucleus is the Fikrah (thought), its Thaqaafah (culture) is its bond and it is what is capable of transforming from a Kutlah Hizbiyah into a fully fledged (complete) Hizb Mabda'iy (Ideological party) that is capable of enduring the burdens of the responsibility and move towards its objective upon firm and solid steps. This is because it has digested its thought, clearly envisioned its Tareeqah and believes in its objective. Nothing will deter it from achieving it and dealing with partialities will not distract it, nor will it be distracted by the complications of life or the rocks that are thrown in its path as obstacles in the way of achieving their objective and goal.

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How the ideological Hizbi Takakattul arises within the Ummah

As for how this Takattul arises within the Ummah that wishes to revive in a natural manner; here is the explanation.

The Ummah is a single whole that cannot be divided and she is in her complete formation similar to a human. And despite those who say that the society is formed from individuals and the attempt to focus the individualistic ideology taken from the capitalist ideology within the breasts of the people which has an effect upon many, despite this, the fundamental components of the Ummah remain the basis in respect to the formation of the Ummah. So her Aqeedah and the sentiments that emanate from it and the 'Urf 'Aamm (general custom) that is formed upon their basis, these represent the basis in respect to the Ummah's formation. So as long as the Ummah carries a specific Aqeedah and fundamental thoughts and Ahkaam which regulate her life emanate from it, and as long as this Aqeedah has an effect upon the sentiments and feelings of the people, and as long as this Aqeedah has an effect upon her manner of thinking, then in this case she will remain an Ummah, irrespective of the diseases that have attached to her and irrespective of the weakness that has taken hold of her. She would remain like a human that is living life.

So the life in respect to the human is like the Aqeedah in respect to the Ummah. And however much the human is afflicted by illness or paralysis whilst life has remained in him (i.e. the Ruh), he is still a living human whom it is possible to treat. The Ummah is similar to this, so whatever her sons are gripped with in terms of languishing decline, whatever she suffers of weakness and whatever the level of corruption is dominating over them, she remains as a living Ummah as long as her Aqeedah remains with her. Even if she has reached the most severe point of decline the possibility of treating her remains standing.

The sick person who has come in sight of death and then begins upon the path of recovery, then the life begins to creep into his veins and all of his limbs, because he is a living being. Similarly the Ummah when life creeps into her and vitality, then it creeps and spreads into its entirety in her description as a single human collective and in her description as being a whole. The life of the Ummah is the thought that is accompanied by a method which is from the same type as it in order to implement it, and they combined form what has been called the Mabda' (ideology). As such, the presence of the spiritual Aqeedah within the Ummah is not sufficient for her to revive. Similarly the Aqeedah that is separated from its method that implements it, is not sufficient for revival to occur within the Ummah

Our Ummah carries the spiritual Aqeedah in a good way and the belief (Imaan) that Islaam treats and deals with all of the problems of life whether they are political, economic, social, intellectual or cultural, exists within the Ummah as well. However the method (Tareeqah) for implementing these solutions does not accompany this Imaan (belief) and indeed they have not perceived and understood this Tareeqah. For this reason, all of what they hold does not affect the presence of life within the Ummah or even vitality in the majority of times.

Therefore the presence of the ideology within the Ummah is not sufficient to breathe life into her whilst the only matter that will breathe life into her is being guided by the ideology and placing it in the position and context of being implemented. So the Ummah, as a whole, its young and its old, praise the fact that they carry an ideology, that in Islaam there is a solution for every one of life's problems, and that if Islaam was to be implemented the whole world would be covered by complete happiness amongst other aspirations and hopes that they hold on to. There does not exist except a small insignificant number from amongst the educated and those imprinted with the western culture, who view that Islaam is incapable of keeping up with the current age and incapable of solving the Ummah's problems.

Many of them have attempted to reconcile between Islaam and other than it or have attempted to interpret the Shar'iyah texts to make them compatible to the current time and in agreement with the western thoughts. Despite this reality we still say that the Ummah has not touched upon the path of revival and the existence of these concepts within her has not led to the existence of life within her. This is because she has not placed this ideology in the position of implementation and despite the ideology's existence in the form of sacred texts which lies between her hands, she has not been guided to its thought, perceived and comprehended its method and she has not understood the obligation of combining its thought to its method. Following on from this, the presence of this great ideology with its thought and its method within the Ummah, her history and legislative heritage, the fact that she extols and sings the praises of her majestic past and that she was the master of the Dunyaa, despite this, none of this led to the presence of life within her.

The one who is imprinted or mesmerised (Al-Madboo'u) does not awaken until he sees his own blood flowing. The word 'Madboo'' is taken from an animal called Ad-Dab'u (Hyena). When this animal comes across a person and wishes to make him his prey he resorts to (certain) styles. A terrible smell emits from him causing the person to lose control over his nerves and as such he follows the Hyena to where he wants (after being thrown off guard), he shouts out 'Wait for me father', whilst the Hyena continues to proceed in front of him until he brings him to the place that he

wants to attack him. This person (Al-Madboo') who has been mesmerised by the Hyena will not awaken from following the Hyena until he is struck by a stone or struck by a stick by a person trying to save him which causes his blood to flow. If this did not happen then he would continue to follow the Hyena to his lair and the place where it wants to attack him.

It is not easy to awaken the person who has lost consciousness for one reason or another and it is necessary to splash water upon him or place ammonia under his nose or some substance that returns the nerves to their normal functionality. As for the declined Ummah which has lost its awareness or consciousness and has fallen into a deep sleep, it requires that which will return it to its right state of mind and return vitality to its limbs. It needs something that makes its blood flow and will awaken its nerves from sleep and careless neglect. In most cases it is the severe and violent shocks afflicting the people that serve as the best alarms. This is in the case where these shocks produce a common shared sensation (Ihsaas Mushtarak) and this collective sensation resulting from these shocks lead to dialogue and discussions amongst the people. They discuss the causes and reasons for these shocks, what led to their occurrence and how can the like of them be avoided and prevented (in the future). This is amongst other questions and discussions that happen amongst the educated, politicians and the masses in general. This is because it is a common shared sensation even if the strength of this sensation varies and differs in terms of its strength and weakness. Due to the sharp conversations, the continuation of consecutive calamities and trials, the search and study continues amongst the people leading to an intellectual thinking process. As a result issues arise from the search and study related to the causes and effects for these calamities. Some of the people will look at these issues from the lowest levels of shallowness and superficiality, so they may say for example: 'We deserve what is happening to us because we do not abide by what Allah has commanded us' and others from amongst will say: 'It is the will of Allah' whilst shouting aloud: 'Return to your Rabb'. Others attempt to tie their reality to what has happened to them and they search for ways to treat these matters in a manner that will save them from what they are afflicted with.

It would only be natural that each of them would then attempt to establish evidence to support the correctness of the position that they had taken and to demonstrate the correctness of the conclusion that they had arrived at. In the course of these discussions and dialogue and from connecting the sensed reality to its causes and effects, the correct thought will be produced. This is in the case where the sensed issues which are proven by evidences and proofs generate correct results. This is the sound logic. Greater soundly sensed issues, lesser sensed issues and a sensed result accompanied by the logical process is what produces the correct thought. This thought remains connected to its evidences and proofs, the continuity of this connection and the linking between the issues inevitably leads to the study of the past of the Ummah and its previous situation, the study of its current situation in addition to the future direction that it is heading in if it continues upon its current state. It would be natural for this study and research to lead to the study of the relationship of the Ummah with other nations and peoples, their history and the events and realities that affected the destiny of the life of nations and the reasons and causes for the revival of each of them in addition to what accompanies this study in regards to makings comparisons and the study of related interconnected matters. All of this would lead to the mind being guided to the ideology with its thought and method. It will then be believed in after the logical issues having proven the correctness and productiveness of the ideology. And when we say the sensed issues we mean the

issues which the rational evidence built upon the sensation have indicated to be truthful i.e. any issue that the sensed evidence and rational proof has been established upon it to indicate that it is correct and truthful. This is what violent and powerful shocks in most cases leads to within sleeping nations. However the enemies of this Ummah mislead her and divert her with pragmatic and improvised actions that distance her from engaging in the needed process of thought. So the Ummah moves from sensation to action without the occurrence of thought and if this was to continue to happen, it could lead to a condition of despair befalling the Ummah which in turn would lead to surrender and feelings of hopelessness. This would then delay the process of being guided towards the ideology for longer in the case where the natural situation would be for these shocks to lead naturally to the results we have mentioned.

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Being guided to the ideology would be collective within the Jamaa'ah (group) because the common (shared) sensation within it led to the study and search amongst all of its groups. As a result of the dialogue and discussions and the use of the minds logic, this would inevitably lead to being guided to the ideology in a collective manner. This is because that which has led to being guided to it is the collective sensation which was generated within the Ummah as a result of the shocks.

Yes it is true that the level of sensation varies from one person to another and that the effects of the sensation vary as well in terms of their strength and weakness but not in respect to its kind. So when we sense the oppression, calamity or defeat, the sensation that is generated from this reality is one and the same in respect to its kind or type. It is representative of a sensation of oppression or defeat. However its varying degree is only in respect to the strength and weakness of the sensation and this is in accordance to what Allah has prepared the people with and what He (swt) has given in terms of exceptional aptitudes or predispositions. For this reason the Ummah being guided to the thought remains latent or concealed within her until the effects of this sensation build up together within a person with a high level of sensation. So he will then awaken them, inspire them and initiate movement within them. This would be through an increased discussion of the issues (as we mentioned earlier) and a study to understand and know the reasons behind these calamities in addition to the paths that would lead to their removal. The symptoms attached to the life would therefore appear to this group before others.

This group which possesses a higher level and degree of sensation would represent the mirror reflecting the sensations of the (wider) group or collective. This is because, as we have stated, the calamity that instigates the thinking is comprehensive applying to everyone. Due to this group enjoying a higher level of sensation (i.e. more sensitive), the calamity would have a greater affect upon it. This would drive them towards further study, investigation and research until they arrive to the thought and it becomes focused (and solidified) within them. This would drive them into motion bit motion driven by awareness and comprehension (realisation). This group would be the pulsating vein full of life and vitality and would represent the aware minority within the Ummah. They are the eyes of the Ummah which monitor and pay attention to what happens within the society in terms of events, incidents and all that occurs within her in respect to change.

The existence of this aware group within the Ummah is a natural manner and its launching forth into the work is only natural. One of the major pitfalls that occur often in regards to this aware group is their moving directly from sensation to action. This leads to the failure of their revolution and the

exhausting of their stores of enthusiasm and zeal. For this reason we state that this small aware group would be in a state of bewilderment and anxiety. It would see a number of paths lying in front of it and is confused about which path it should take. From amongst these are those who move from sensation directly to action as we have already mentioned and others have chosen a method that is not in harmony with the thought that they have arrived at, so they use the style of preaching and giving guidance for example. Others have taken up arms and combined that with preaching (exhortation) and guidance (Al-Wa'zh and Al-Irshaad) whilst some have adopted the approach focused upon building the personality of the individual. This is in addition to many other different paths that have been adopted.

This is down to the difference in respect to the proportion of awareness present within them. Built upon this, the Mantiq Al-Ihsaas (logic of sensation), which is the thought arising from the true sensation, is stronger in some as compared to others. This group (with the higher sensation) does not stop at the manifestations in respect to passing a judgement upon the matters, or the knowledge related to the reasons that have led to the decline of the Ummah and the affliction that surround her, or knowledge of the thought by which the reality is treated. It does not stop at these limits only to go on to improvise a method from amongst the methods or a path from amongst the paths. This is because this group is accustomed to making the thought arising from the sensation (Mantiq Al-Ihsaas) the methodology for its thought. As such it delves into exploring the study of all of the paths so that they can be guided to the correct path and method which the thought has incorporated itself. This means that the goal and aim must be known first. This is followed by the method that reaches the accomplishment of this aim which the thought itself incorporates within it. So it defines its objective, understands its goal and envisages or pictures the method that reached this target with complete clarity. In this way it would have been guided to the ideology with its thought and its method. It believes in it as a firm and strong belief because it is based upon its clear proofs and it is in agreement to the Fitrah that the human has been fashioned upon. With this belief the ideology would have been embodied within it or adopted as if it is a belief (Aqeedah) for it. This Aqeedah and what is built upon it in terms of thoughts and what emanates from it in terms of concepts (according to the understanding of this collective grouping i.e. the Thaqaaafah (culture) of the Hizb) would become the bond between the people of this group.

Therefore the Hizbi bond is represented in the Aqeedah Al-'Aqliyyah (rational/intellectual belief) and the Thaqaaafah Al-Hizbiyyah (party culture). By the Hizbi culture (Ath-Thaqaaafah Al-Hizbiyyah) we mean: The collection of thoughts that the Hizb has adopted (according to its understanding) built upon the Aqeedah and the collection of concepts and rulings that emanate from this Aqeedah and the collection of knowledge and criteria that it has believed in and adopted. This is what represents the Hizbi bond and not just the Aqeedah alone. It as a collective whole is the basis upon which the mentalities of its members are formed and the basis upon which their Nafsiyyahs (dispositions) are refined, and it is the measure for their affiliation to that Hizb.

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The human is only regulated by his concepts about life and his impulse and drive towards the thought is in accordance to the level of Imaan that he has in it. If the thought has reached the level

of absolute conviction and has even reached the level of the hearting being convened upon it, then it is only natural that it would be the directing force in regards to his conduct and behaviour. When he is convinced with the absolute conviction and the Tasdeeq Al-Jaazim (decisive belief) in relation to carrying a certain thought then his sentiments (and feelings) that emanate from this Imaan will drive him forward to fulfil what is obliged upon him.

When we say that the ideology (Mabda') is embodied within a certain person then this means that this person has become an ideology that walks upon the earth. This means that such a person has become submissive in his entirety (his thought and sentiment) to the ideology. This means that the ideology cannot stand to remain a prisoner and the least that can be said is that it will visibly be seen embodied within that person. Above this the presence of concepts about this ideology makes it obligatory upon the one who embodies them to then carry them to the people. So from the direction of their natural conduct in will only be in accordance to the ideology and its Ahkaam proceeding along according to its methodology. As for what it brought in terms of defining the goal and objective, then the one who has embodied the ideology sees that his existence in this life is for the sake of the ideology and that his aim in this life is only for the sake of realising the aim of the ideology and the goal that it has explained. It is therefore like that which we say in our recitation:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

*Say: Verily my prayer, my rituals, my life and my death are for Allah the Lord of the worlds, He has no partner, with this I have been commanded and I am from the Muslims.*

When we say that his existence has become for the sake of the ideology and that he has comprehended the meaning of his existence in the life, then this only means that:

- a) Firstly: That his conduct will be committed to abiding by the Ahkaam of this ideology where he will abide by what he has been commanded with or forbidden from.
- b) Secondly: That he will work to spread it (the ideology) amongst the people by inviting to it alone and in order to generate a general awareness upon it.

When this ideology is embodied by this first grouping that was guided towards it, the first Halaqah will not wait long for it to transform into a Kutlah Hizbiyah. Then the Kutlah Al-Hizbiyah will be transformed into a fully fledged integrated and complete ideological Hizb (party). It will then begin to develop naturally from two angles:

The first angle: Multiplication of its cells through generating new cells that embrace the ideology and believe in it by way of awareness and a secured comprehension. The Hizb will work to embody the ideology within them as well so that they embrace it in exactly the same way as the first grouping had embodied it without distinction.

The second angle: This is through the generation of the general awareness upon the ideology within the Ummah in its entirety.

The natural result of generating the general awareness of this ideology within the Ummah is the unification of the opinions, thoughts and beliefs. This is a collective unification if it is not a unanimous unity (of opinions, thoughts and beliefs). In this way the goal of the Ummah is unified, it is unified together upon its Aqeedah and its viewpoint in life.

And when we say that the thoughts are unified then we only mean by this that the general thoughts related to the treatment of the problems that encompass and surround the Ummah in its specific life. These thoughts include the like of the statements (or thoughts) that 'the Islamic State is the Khilafah', followed by 'Who is the Khalifah?', 'What are his mandatory powers?', 'Who appoints him?', 'When is he stripped of his authority?', 'What is the economic system?', 'How does the Ummah solve its economic, social and political problems?' and what is similar to these.

And when we say that the opinions are unified then this relates to the view of the Muslims towards other than them and their relationships with these others. This includes the like of clarifying the Ahkaam (legal rulings) related to the Dhimmi (non-Muslim subject of Khilafah) and the correct view towards him.

As for the unification of the beliefs, then some thoughts related to the Aqeedah have crept into the Ummah under the influence of the Indian and Greek philosophies like Soofiyah and Kalaamiyah amongst others. The way to cut the paths to the like of these ideas is by establishing a firm principle within the Ummah which is that the Aqeedah is not taken except by way of Yaqeen (decisive certainty) and that the Khabar Al-Aahaad do not establish certainty (Yaqeen) but only establish Zhann. The unification is also achieved by establishing the principle related to the actions which states: That the Sharee'ah is from Allah (swt) and that the actions of the human are restricted to the Hukm Ash-Shar'iy. That there is no room for the 'Aql as a source of legislation whilst the role of the mind only relates to understanding the Shar'iyah texts and to infer the Islamic rulings from them and that the source of legislation is the Wahi (divine revelation) alone.

This therefore is what we mean by the unification of the thoughts, opinions and beliefs. The most prominent result of this unification is the unity of the Ummah's goal (objective) and that is by bring the Khilafah as the guardian of application and implementation so that the aim of resuming the Islamic way of life and carrying the Islamic Da'wah to the world can be realised and accomplished.

If the Hizb has undertaken its role in respect to unifying the thoughts, opinions and beliefs then it would have become the melting pot of the Ummah. The melting pot is the vessel or container in which metals are melted whilst eliminating all that clings to them in terms of dirt, filth, sand and other metals or materials. Melting the Ummah in the melting pot of the Hizb and unifying its thoughts, opinions and beliefs leads to the removal of the foreign thoughts, the weak opinions and false beliefs that had led to the decline of the Ummah. This is like the separation of the power and potency of the Arabic language from the Islamic power and potency which led to the weak understanding of Islaam within the people and the application of some incorrect Ahkaam that resulted in many calamities and problems like the Wilaayat ul-'Ahd within the Ruling System. Or like the thoughts that became present after the decline of the Ummah like the view related to coexistence between Deens and the thought behind the statement: 'The Deen belongs to Allah and

the Nation belongs to everyone' (Ad-Deen Lillah Wa l Watanu Lil Jamee') amongst many other thoughts. Therefore the melting process means removing these false corrupted thoughts whilst unifying the goal and the objective in addition to spreading the principles related to thinking amongst other matters.

The one who assumes the undertaking of this process is the Hizb and it is the Hizb that causes the revival within the Ummah. This is by generating a specific principle of thinking that leads to the most elevated of thoughts (i.e. revival) and this is a daunting process which cannot be undertaken by other than the Hizb. This is because the Hizb lives by its thought, indeed the thought is its life or because its life rests upon this thought and because it fully perceives and comprehends every one of its steps that it must take (to reach its objective).

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We have said that the general Ihsaas (sensation), that encompassed the Ummah when she encountered the calamities and shocks, generated a thinking process within the Ummah. It generated a study of issues and their causes and effects. As a result of this an aware group arose that through the Mantiq Al-Ihsaas (Logic of sensation) arrived to a collection of thoughts even if they differed along many paths and different directions. One of these ideas which radiated in the Ummah was the idea of a political party (Hizb) arising from its sensation. This was one thought from a collection of many thoughts. It was one of them but it was the weakest from amongst them because it was the newest idea to be born and come into existence and had not yet become firmly focused or had it found for itself the suitable environments. Despite this, it nevertheless arose from the logic of sensation i.e. from its understanding resulting from a realisation or comprehension based on sensation which generates the intellectual sensation i.e. generates a clear sensation as a result of deep thought. And the realisation based on sensation only arises when we think about a sensed reality and connect that sensed reality with previously sensed information that is certain and decisive in respect to its correctness. We then as such arrive at a sensed result (conclusion) and this result would then be a correct and truthful thought. This therefore proceeds in accordance to the principles of logic and this result would be correct if it is safe from sliding into a maze. The intellectual logical method is a good method to arrive to the most elevated of thoughts if the study that was being undertaken by it was restricted to the sensed issues.

The thought of the Hizb only came about as a result of thought based on sensation i.e. by a study of the sensed issues. It was therefore an understanding that arose from a comprehension or realisation based on sensation and it was not based on illusions, imagination, fiction or (hypothetical) assumptions. This thought is its stat and condition, striving so that it is focused within the Nafs and so that the human believes in it. The result of this Imaan and focus is that it activates within the Nafs the truthful sensations arising from witnessing the reality built upon what the Nafs possesses of Imaan i.e. what exists in the Nafs in terms of a deep thought.

Example: If a person meets a girl who he does not know but is impressed by her appearance and her speech. As such he desires to marry her so he initiates this with her and she then accepts. His feelings and sensations towards her would be formed by his consideration of her as his future wife and his view towards her would be in line with her being his future wife. In return she would view the same in respect to him. However when the topic is opened for discussion amongst the family

members it becomes apparent that she is his sister by way of breastfeeding (Ar-Ridaa'). So what would his feelings and sensations have become now. Instead of looking towards her as his future wife his view towards her would now have become to view her as the sister that he must protect. As such his sensations towards her would change in accordance to his thought about her. Similarly his sensations/feelings (Ahaasees) would change in a third direction if he was to discover about her that she was a communist or from the Druze or Alawi sects.

Therefore the intellectual or thought based sensations (Ahaasees) are sensations that launch from deep focused thoughts which are within the Nafs (person). When the thought of the Hizb arises from a sensation then its thought would be deep resulting from a comprehension or realisation based on sensation. As a result of the depth of that thought then the Ahaasees (sensations/feelings) that generated within him their source would only be the deep thought that he has believed in. The one who enjoys this type of deep comprehension/realisation and this truthful Ihsaas (sensation), it would only be natural for it to be impressed upon him and make him someone who is sincere (Mukhlis). And if he wished to be insincere he would not be able to do that because that realisation and that sensation would have taken a firm hold upon his Nafs and it would make him proceed in the direction that this thought and sensation has made inevitable.

When this thought is embodied within the sincere person as an Aqeedah and a Thaqaafah (culture) it would then generate within the person an unbridled eruption (or unruly outburst). This eruption would not be other than an explosion following the burning that occurred in the sentiments and thought. The meeting of the thought with the feelings upon a specific point would only push the one carrying it to move forward and sacrifice with everything (that he has). The Mashaa'ir (sentiments/feelings) and the Ahaasees (sensations) are from the most powerful motivators for human action. When thoughts obliging the work and action are united and added to these Ahaasees (sensations/feelings) then there would remain no hesitation within the person that would allow it to be inactive or reluctant. Rather the Nafs is filled with and dominated by flames (i.e. ablaze), enthusiasm and truthfulness. It would then be an obvious matter for that to lead to the logic (Mantiq) and the thought so it would be a fire that burns Fasaad (corruption) and a light that lights up the path of goodness.

As a result of that, the Da'wah must enter into a sharp intellectual clash with the corrupt thoughts, shaky beliefs and obsolete worn out norms which would attempt to defend themselves. In this way the friction and contact would be made with the new ideology which would lead to the increasing of its strength, the crystallisation of the thought within the breasts of the Da'wah carriers, the development of their 'Aqliyyaat (mentalities) and refine their Nafsiyyaat (dispositions). It would only be a short quick period until the thoughts, beliefs and paths would fall apart and the ideology of the Hizb alone would remain within the Ummah as her only thought and this is her Aqeedah. This would happen if the situation was natural and the door for the clash was left open. And it is because of the disbeliever's awareness of this that they have resorted to the dirtiest and lowest of styles to stand in the way of the Da'wah. This includes the style of keeping people away from the Da'wah of the Hizb by preventing the media from writing about or announcing any matter related to the Hizb whether in praise or to expose them. This also includes the style of fighting the carriers of the Da'wah in respect to their sources of income, their bodies and spreading false and dirty propaganda against them. This was intended to attempt to divert the Hizb from the path that it was upon and take it

away from the method that they had adopted. All of this made this period (of transformation) take longer than what would have been expected (had these obstacles not been there).

And when the Hizb unifies the thoughts, beliefs and opinions, it would have produced an Ummah that was insightful; it would have melted her (with the ideology) and purified her. It would then be one Ummah and the correct unity would have come into being. What is important in this respect is the unification of the general thoughts that relate to the regulation of the Muslim's life. However this would not occur (practically) unless the Khilafah was established that adopted the specific thoughts and rulings that regulate the life of the people. As for the unification of the beliefs (Mu'taqidaat), then due to the favour of Allah Ta'Aalaa, the fundamentals of the Aqeedah have not been attached to misguidance or have they been taken away despite some of the branches being affected by some obscurities and clouding or misunderstandings. All of these would however be quickly removed by reinforcing a single thought within the Ummah which is the thought that: 'The beliefs are not taken except by way of Yaqeen (certainty)'. By this thought alone we will be able to distance everything that has attached itself to the thoughts of the Aqeedah in its partialities or branches or from the Hindu, Greek or capitalist philosophies amongst others. As for unifying the opinions (Araa'), then the Islamic Ummah in her entirety views that it is an Ummah to the exclusion of all others and that all others are Kuffaar (disbelievers). As a whole she distinguishes in her relationships with the disbelievers in respect to a number of rulings (Ahkaam). They distinguish between the Kitaabi (Ahl ul Kitaab) and the non Kitaabi for example in respect to issues related to meat that is eaten and marriage.

Built upon this success in regards to unifying the Ummah, the Hizb moves successfully to leading the Ummah in a practical manner in respect to carrying the message to the world and implementing the Shar'iyah rulings in their entirety. This is in addition to generating a sound methodology for thinking (or thought) in order to bring about the true revival upon the basis of the ideology followed by the work to spread it to all nations and peoples. This would be an affirmation of their Imaan in that they live only for the sake of Islaam and for the sake of carrying this ideology to the world. This is in compliance to what has come in respect to the Aqeedah of this ideology:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And as such we have made you a best Ummah so that you will be witnesses over mankind and the Messenger a witness over you (Al-Baqarah 143).

And the Messenger (saw) bore witness over us when he (saw) conveyed the Message (Risaalah) and fulfilled the trust (Amaanah). He brought the book of Allah 'Azza Wa Jalla to us and the Sunnah of His Messenger (saw) and they represent the proof and argument against us on the Day of Judgement. So what remains for us is to bring this proof and argument upon the remainder of the people i.e. over the world, by bringing Islaam to them and establishing the Hujjah (proof and argument) upon them in front of Allah 'Azza Wa Jall.

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The collective Movement:

This Hizbi Takattul is a collective movement and it cannot possibly be anything other than a collective movement. This is because the correct Takattul cannot be other than a collective movement and not an individual movement. This is because the individual movement cannot possibly revive the Ummah or reach the objective that the thought has set i.e. the Aqeedah of the ideology. As long as the situation is like that then it is necessary for those responsible for the Hizb in the Islamic lands to undertake a precise study about the collective movements and to understand them in a deep manner. This is because the understanding the collective movements makes it easier for us to weigh every collective movement on an equal footing and according to the same measure. This is done by studying the environment that they lived or are living in and the circumstances or conditions that surrounded them, the extent of the work of those who are prominent in running its affair and easing its task in regards to dealing with the obstacles preventing their success or disrupt their work.

The success of the collective movement is measured by its ability to incite the spirit of resentment amongst the people and to instigate them to display their discontent whenever something new arises from the ruling authority or standing regime that is against her ideology or whenever they rule in favour of the interests of the authority or according to their desires.

It is worth noting that the collective movements that have had a powerful effect in our current age is that they do not arise when there is prosperity and comfort, the natural rights of the human are fulfilled and when wealth is abundant and when the measure for being entrusted with important affairs is personal competence. This is because the incentives for a movement to exist amongst the people is not present as the needs are being provided for, the rights are safeguarded, the opportunities to attain wealth and prosperity and secure the luxuries are secured and oppression is not felt as the affairs and responsibilities are conducted by the suitable and appropriate person in the right place and allocation irrespective of his standing in society or social status. In these circumstances and those similar in which the needs and hungers of the person are fulfilled any desire for change will be prevented and the person will naturally not look beyond these matters. When these have been fulfilled he will be in a permanent state of calmness, relaxation whilst enjoying that which he has been provided with. Even if he was ambitious then this door would be left open to him to struggle to attain because taking positions of responsibility and attaining employment rests upon the person's capabilities and not middle men, social status or bribery. For this reason the emergence of collective movements is not noticed within societies like this and this is particularly the case when the general public custom has settled upon specific concepts which are the very same concepts and systems that the authority implements.

As such when we find a collective movement in a certain place or land from amongst the lands, it is necessary to know the circumstance in which it arose or the events, incidents and realities that led to its appearance or occurred in line or at the same time as its appearance. It is therefore necessary to have knowledge about the nature of that society in respect to its norms, traditions and customs in addition to knowledge about the political or social events that pushed the people in a collective manner towards the movement, and knowledge about the circumstances that the movement utilised in order to move and activate the people alongside it. Were the people organising these

activities in this movement people possessing thought who were leading the movement so that the people would be led by them or are they people of guns and swords or people of money and securing of interests? Knowledge is also required in relation to the strings which they use, the extent of capability they have to running the movement and to keep it going and the extent of their capability to accomplish the hopes or interest that the people are hoping and wishing to be achieved. This is in addition to the capability in respect to removing the obstacles that hamper the path of the movement and to deal with that which hinders their success. It also requires knowledge about whether the decision makers or prominent people in this movement are direct leaders of the people, who move and activate the people, by directly addressing them or by specific avenues like local leaders within the society or in the cities, towns and precincts. Knowledge needs to be attained about the means and styles that these people used to take hold of these local leaders, if it was via a local leader or was it attained by the prominent people in the Harakah (movement) addressing the people directly? Also what were the styles that they used to incite the resentment or an expression of this resentment whenever the authority undertook an act or behaviour in opposition to the ideology of the movement or was the call of this movement shaped by the ruling authority in accordance to the whims and desires of the authority and its interests?

After understanding these movements and the extent of their activity, means and styles, we as a collective movement, must understand the society that we are living in and the societies that surround us. This means that we must have knowledge about the Ra'y ul-'Aamm (public opinion), the 'Aaraaf Al-'Aamm (general/public customs), the norms and traditions, the sensitive issues that then people are affected by, the activities present in the society, what is known as keys and the local leaders, and the extent of their effect upon the people. All of this is in respect to the study that needs to be undertaken in regards to the society. As for the relationship of the society with the authority (the rulers), the relationship of those rulers with the Ummah and the strength of each of these (relationships) and their reality in terms of their connection with Islaam and their Imaan in it, and the opinions, thoughts and the Ahkaam which Islaam calls for. Based on this do these rulers believe in Islaam and do they hold the potential to accept these concepts and to break free from their masters so as to act in accordance to what Islaam demands? Or are they agents where the separation from their masters is not hoped for and that they themselves are enemies of Islaam who fight it and reject any thought that it has come with? This knowledge is needed so that the right approach of how to deal with these rulers can be known and how they can advise can be presented to them or how the Ummah can be incited against them. Has the condition of these thoughts, Ahkaam and opinions being distanced from the society reached the point of resentment, are they regretful about what has occurred, or are they themselves from amongst those who are working to distance these Ahkaam from the life? And if there was somebody who held concern for these matters then to what extent does his concern go? This is because the rulings of Islaam have been changed and been replaced with blatant clear rulings of Kufr. In addition Ijtihadaat or what has been claimed to be Ijtihadaat have occurred. So are they concerned about these Ijtihadaat and whether they are correct or merely an attempt to not stir the society? This is whether these Ijtihadaat have occurred in the Usool (fundamentals) or the Furoo' (branches) and whether Islaam approves of them or not. It is necessary to have knowledge about all of these matters and to be fully comprehended in respect to every ruler from amongst the Muslim rulers.

This is in relation to the rulers. As for the Ummah, then it is necessary to know her dispositional condition (Nafsiyah) and to gain knowledge about her concern for this matter. Does it instigate within her resentment when she witnesses the rulings of Islaam disappearing from her life whilst being replaced by the clear rulings of Kufr and the systems of Kufr are applied upon in ruling, economics and social life. These are the systems which the disbeliever has brought to her and applied upon her by force, guile and money. So what is the position and stance of the Ummah in the face of these matters? Is there anything in this that strikes at the nerves of the Ummah and moves her towards action or is she busy with the management of her life's affairs and securing her interests? This knowledge is necessary because if we want to activate the Ummah it is first necessary to fully comprehend the nerves of hers that must be struck. Therefore it is necessary to confirm whether Islaam still occupies the place of alertness within her and whether the insult and badness against brought against their Deen stirs and agitates her? This is because we are aiming alone to activate and move her upon the basis of her Aqeedah. Does this Ummah feel that the reasons for her misery and unhappiness are due alone to the absence of Islaam from the reality of life?

Additionally knowledge needs to be attained about the majority of the thinkers and educated people within the Ummah and the stance towards Islaam, the inclinations they have and the extent of their acceptance towards the current standing systems that are applied and implemented upon the people. What is that engages and busies their thinking: Is it the corruption of the system or is the corruption in regards to how the system is implemented as they claim? Do they see the corruption of democracy and its thoughts or do they see the corruption as being the result of the bad implementation and misapplication of democracy or due to the repression of the freedoms and their restriction? This knowledge is needed so that the manner of how to address them can be known and what subjects or matters should be discussed with them. It is also necessary to know the extent of their resistance and strength or the weakness and compliance in the face of temptations or threats (i.e. carrots and sticks).

This knowledge is essential for the collective movement because in light of this knowledge she would be able to choose the styles and means that the situation requires when attempting to take leadership from the Ummah and push her into action and work. It is also needed to know the approach that is required to be taken towards the ruler and his clique (close supporters) or the majority of those who are known as the cultured and educated in addition to the people of activity. This is so that the word can be used in its right place and the sword can be used in its right placing and context. This is like the poet said:

To be lenient when the sword should be used is always harmful.  
Just like putting the sword in the place of leniency (is always harmful).

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Understanding the Kutlah itself:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

*Do you command the people with righteous conduct whilst you forget yourselves whilst you recite the scripture. So do you have no reasoning (sense)?*

Whoever seeks guardianship over the society and wants to encompass knowledge about what occurs in respect to it, the conditions of the society, the rulers, the relationship of the ruler with the society, the society with the ruler, each of their positions in respect towards their ideology, Islaam, its rulings and its opinions and what has occurred in terms of change, exchanging and Ijtihad, then it is necessary for him to continuously monitor his Kutlah (bloc), understand its reality and make sure the bases upon which it is established and to make sure that it continues to proceed upon these bases.

This Kutlah (party bloc) was established as a result of the Mantiq Al-Ihsaas (logic of sensation). So is its sensation still sensitive so that no shock in the majority passes it by and so that it does not overlook any change or replacement that takes place around them? This means: Does it still live with and amongst the people so that it senses their sensations, feels their feelings and all that they suffer from in terms of tyranny and oppression? Or on the other hand has the great number of calamities and their magnitude dulled its sensation whilst its living with its thoughts and concepts have made it live in isolation from the people and affected the degree of her following of its events and passivity in regards to them? Or is that the people have surpassed the Kutlah due to its halting and even for just a moment and then it takes to chasing after the society to catch up with it, so that it becomes it leader and not being led?

Similarly it is known that the Kutlah has been established upon a deep thought and proceeded to treat the issues by way of the deep thought. So in this case would it become affected by the shallowness of the society and the other party blocs or structures and then begin to deal with affairs in a shallow and frivolous manner? Where it would begin to look at matters from their outward appearances far away from depth using the argument that the people do not understand depth and cannot take it in or absorb it? In addition to stating that the society has turned its back on us and turned away from listening to our ideas, reading our leaflets and going through our books? For this reason we must simplify. And then as a result this would then lead to shallowness and triviality, the repetition of overused expressions and proceeding upon the path of exhortation and giving guidance (Wa'zh and Irshaad)?

Similarly the Kutlah has proceeded in the path of pure sincerity. So does it still know its objective and live for its sake and does not proceed except in accordance to the path that the ideology has specified? Or has it resorted to manoeuvres and is attempting to gain closeness to others under the pretext and argument of unifying the Ummah, unifying the movements and uniting them? And with the argument related to safeguarding its Shabaab and preventing them from being exposed to harm? The Da'wah does not accept participation (or joining with others). It is necessary to instil and implant in its sons that they live only for the sake of Islaam and that their life's work is only for the sake of assisting them to carry the Da'wah i.e. upon the absolute and complete Imaan that they have sold their lives and wealth for the sake of Allah Ta'Aalaa.

Does the society around them accept the Kufir thoughts and embraced them like the thoughts of freedom, democracy and nationalism? Has what the Takattulaat, associations and organisations

undertaken in the society weakened its confidence in the Islamic Sharee'ah and their Imaan in it, to the point where tongues have begun to repeat that we want a form of Islaam which is suitable for the 20<sup>th</sup> century? It is necessary to pay attention to some of the behaviours that are noticeable in the society in terms of norms and traditions which can (also) have an effect upon the Shabaab of the Takattul despite their clear opposition to Islaam? Or are there attempts to justify the like of some of these contraventions to make them permissible for them? This is like the one who use cologne by arguing that it is methanol or that the proportion of alcohol is 60% and as such it takes the Hukm of poison and so on...?

It is necessary to pay attention to the extent that they have been affected by what the rulers have undertaken in terms of oppression and tyranny and in terms of what the Shabaab have been subjected to in terms of torture, imprisonment, being driven from homes and the war made against their sources of income or in terms of inducements and allurements and being provided with assistances or grants etc... As such the Kutlah must be firm, constant and solid so that none of this will affect it in any way.

After all of this the Kutlah must reaffirm and verify what they have in respect to intrinsic values, the extent of their Imaan and in terms of their saturation with the deep Islamic thoughts, their adopting of the (people's) public interests and in respect to their feelings of responsibility (towards this). All of this must be complete (perfected) so that then events, incidents and occurrences do not affect her in any respect and so that all that they endure in terms of tyranny and oppression do not take anything away from their firm determination. This is where the ideology has become an impenetrable fortress in the hearts and minds of the believers.

Finally it must always be made sure that the believing group has cemented its resoluteness and determination so that it continues constantly until its objective has been realised, accomplished its aim and have undertaken their responsibility in full whilst taking into account all results and being prepared to bear and endure all of its burdens.

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This deep historical and reality study of the collective movements guides to the true reality of the path of the Hizb in its consideration as a collective movement. It serves to confirm that it is complete in terms of its conditions and proceeds according to the natural path. We have placed down these bases derived from the precise study of the collective movements and what is obligatory in regards to them. This is in order to make them a criteria and the collective movement is measured in accordance to these bases. And it is to make it a scale in accordance to which the positions and stances of the movement and the path that it treads can be identified. If any flaws are then noticed or faults or any diversion from the path, or if it is noticed that this study necessitates an adjustment in the organ, committees, departments, mandatory powers and its administrative law, or in terms of flexibility upon the path in accordance to what the requirement of what the matter demands, or more firmness is required in the Kifaah (struggle), it would in these circumstances bring styles and means that would guarantee for him that he delivers his message in respect to reviving the Ummah and to built it upon the basis that it represents an Ummah that carries a message to all peoples and

nations. For this reason it is necessary to concentrate and focus within the Ummah the meaning of the Noble Ayah:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

*And as such we have made you the best Ummah so that you will be witnesses over mankind and the Messenger will be a witness upon you (Al-Baqarah 143).*

It is not possible to be a witness over anybody unless I have first conveyed what I want to be witness over and before establishing the evidence and proof for it. And this is exactly what the Messenger of Allah (saw) did and why he stated:

أَلَا هَلْ بَلَّغْتُ اللَّهَمَّ فَاشْهَدْ

**Have I not conveyed! O Allah bear witness!**

### **How the correct Takattul proceeds:**

The correct Hizb structured bloc proceeds according to the following path:

1) A person who excels in thought and sensation is guided to the ideology. We have previously stated that the intellectual process, the formation of issues and the examination of the reasons for the crises arises within the Ummah as the result of shocks and calamities which surround her. As a result of this process one of the individuals from the Ummah is guided to the ideology and gains a clear vision and sight of the path towards salvation (and freeing the Ummah from all that she is in and suffers from). When this being guided to the ideology is the result of an intellectual process built upon a truthful sensation, then it is only natural for this person to interact with this ideology. As a result it crystallises in him until it becomes a part of his being. So the clear thought built upon the 'Aql (mind/intellect), the method which the Fikrah has included within it, in addition to the aim and objective having been defined by the Fikrah as well. In this way the first cell would have been formed and we have explained that the thought cannot remain imprisoned. Therefore it will not be long until this first cell multiplies however this multiplication will be slow due to the presence of other people of the same type as the first person or near to that who will also be forming cells. They will become connected to one another completely so that the first Halaqah (circle) will be formed from them for the Kutlah Hizbiyah from which the party leadership will be formed. This connection would not have been based on a previous knowledge, an old friendship or short-term interest, but rather it would only occur upon the ideology alone and their structuring into a block would take place upon the ideology alone. As such the ideology is the pivotal basis of the Takattul whilst the Imaan in it and the obligation to work for it would represent the force that attracts them around it. This means that the bond that brought and gathered them together was the ideology and the ideology alone.

2) The first circle will usually be small in number and slow in movement. This is a natural (expected) matter. In spite expressing the sensation of the society that it is living in, it however uses expressions and wordings that the society is used to hearing when expressing this sensation. This is like defining the specification of the meaning of the Mabda' (ideology), the 'Aqeedah and when clarifying the meaning of colonialism. Instead of using the word 'Istiqlaal' (independence), which was regularly used, this first Halaqah utilised the expressions of: "The resumption of the Islamic way of life, the return of Islaam to life and the establishment of the Khilafah". It attacked the nationalistic, patriotic, interest based and spiritual bonds and used other expressions which the society was unaccustomed to hearing. This was in addition to calling for concepts that were contrary to the dominant widespread concepts within the society.

Even though it was expressing the sensations of the society when it made the return of Islaam to life the society's issue, when it made clear that the other ideologies or communism and capitalism were merely Kufr thoughts, that the thoughts of freedom and democracy were also thoughts of Kufr, when it explained that the 'Aqaa'id (beliefs) are not taken except by Yaqeen (certainty), that the only source for the Ahkaam Ash-Shar'iyah is the Wahi (divine revelation), that every Muslim is responsible before Allah and that the issue is not restricted to the 'Ulamaa and Fuqahaa' alone. Additionally that there are no Rijaal ud-Deen (Men of the Deen/clergy), that it is obligatory to regard non-Muslim subjects as Ahl Dhimmah who have specific rulings. Despite expressing what the society senses and feels all of these concepts mentioned above differ from what the society has become accustomed to hearing. This is what leads to this Kutlah being small in number and slow in movement as the people regard it with the view of strangeness or oddity. Indeed they regard the Kutlah as being estranged and foreign from them. For this reason it does not attract to it other than the one whom Allah (swt) has granted a sufficient amount of heightened sensation which forms a susceptibility and openness toward being attracted to the magnetism of the ideology which is embodied in the first Halaqah (circle).

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3) The thinking of this first circle (The leadership) is normally deep and its method for change is radical i.e. it begins from the roots. This means it works for revival launching from the 'Aqeedah in order to generate two matters within the Ummah in respect to her thinking:

A) Depth in study/examination: This is where in any study she undertakes she can arrive at the origin from which the issue sprung out from.

B) Comprehensiveness: This is exactly like the 'Aqeedah upon which their Nahdah is built and based upon. This is where the 'Aqeedah is a comprehensive thought (Fikrah Kulliyah' in relation to all of the matters that can be sensed and about what came before and after them.

Whoever has this approach in his study then it will be inevitable for him to raise above the bad reality that he is living in and not make it the source of his thinking. Indeed he must circle high in the sky so that he can make the reality the subject area of his thought. He will then be able to

see all the bad that exists in the society upon its true reality. This is similar to how the Kutlah sees with clarity the new reality that it wishes to transform the society to. This means that it envisions its goal and objective enabling it to put down an engineer's blueprint which makes clear its structure, foundations and parts. Similarly due to its elevation above the reality and its vision for the new reality it can envision the path that leads towards it, and this proceeds along it with assurance and tranquillity. Through flying high above the reality that it lives in, it can see that which lies behind the wall.

As for the remainder of the people then they are tied and bound to the reality and can only see that which exists around them alone. The source of their thinking was the reality that they live and they are unable to see further than that. As a result we see that their solutions and treatments emanating and coming from the reality that they live in whilst attempting to shape and condition themselves in order to live alongside the reality. They do not work to change the reality because they do not envision the reality that they want to move to. For this reason we see that all of the movements that have come into existence are unable to draw a clear picture in relation to their goals and objectives. And if they did in fact call to objectives then they did not define and specify the nature of these objectives and their shape. Their thoughts remained basic and the pictures which existed in their minds were taken from the reality that they lived in and their measurement of matters was as a whole mistaken. Therefore sometimes they would see Islaam as being socialist whilst at other times they would see it as being democratic whilst regarding the Ruling System as one based on Shuraa. They would take the understanding that Shuraa is the Ruling System of Islaam, that Democracy is the same as Shuraa and as such Islaam is Democratic. The mentalities of the general masses were formed upon these types of criteria and misconception which also included the current party structures (movements) because their thinking was taken from this current bad reality. Due to this all that the human has to do is shape and condition himself in order to live within this reality. He will make his benefits and interests revolve alongside this reality because this is what the reality of the current society and the state and condition that it has arrived at. He would be an individual or a Takattul living in this society without being able to elevate above the reality of the society because he does not possess the components necessary to elevate above and beyond the reality. This is completely different to the first circle (the Qiyaadah/leadership) because it relies upon a firm principle for its thought and this is that it is essential for the thought to be connected to the action, and that the thought and the action must be for the sake of achieving a specific objective, and that all of this must be within an atmosphere of Imaan (Jaw Iemaaniy).

**This is the firm practical principle:** Thought, followed by action, for the sake of an objective, in an atmosphere of Imaan.

As for the details of that then it is that the thought of the leadership is a practical thought which means that it is a thought that aims at treating a specific reality. It is dealt with not only to explain its true reality and truthfulness (correctness) but rather so that it is worked with and acted upon. It is therefore not a philosophical thought that studies a particular reality, or to examine that which lies behind the nature, or thought associated to theories and hypothetical realities in order to explain the validity or falsity. It is also because it represents a Fiqhiy thought in order to deduce Ahkaam and explain Masaa'il (issues) whether the people adopt them or not. This is

because the Fiqhiy thought represents a study of practical thoughts in the case where it is a study of the Ahkaam Ash-Shari'iyah, and the Ahkaam Ash-Shar'iyah represents practical rulings. However the difference here is that the Faqeeh is concerned with the deduction or extraction (Istinbaat) of the Hukm Ash-Shar'iy from the detailed evidences, whether someone else follows his opinion or not or whether or not he abides by it. This is in opposition to what we have said about the thought which is the subject area of the study. This is because this thought must be connected and linked to the action, so that the individual does not live in fiction (imagination), delusion, or upon hopes and aspirations, like the philosophers, Mutakallimeen, the scholars of Mathematics and Physics, or the Fuqahaa' and Mujtahideen. The reality is different to that as it is rather only concerned with the practical thoughts which have been understood to be acted upon within this reality in order to change it.

Linking the thought with the action without a defined objective or specific goal means going round in an empty cycle, and the one who does this will revolve around himself (i.e. go round in circles). An example of this type of person is one who has believed in a certain idea, he sees within all types of goodness and so sets out to act upon it and call towards it without having defined an objective for it or without specifying an aim. Therefore he works and works however he revolves around himself within his place (surroundings). He is like the sincere preachers (Wu'aazh) and Khutabaa' in the Masaajid and the Kuttaab (writers) who expend strenuous efforts in respect to studying, exploring, deducing before authoring and writing, whilst hoping that others will proceed upon that methodology, or that the spread of these ideas will gradually lead to change. For this reason it was essential to put down this third basis for the principle (the practical principle) which is the Hadaf (goal/aim) of the action or work. What is meant here by a goal is not any goal like for instance that it is to attain reward, or arrive at the pleasure of Allah, as this represents the objectives of all objectives. Rather what is meant and intended is the result that is hoped to be achieved from undertaking the action and aiming to arrive at a specific objective, in addition to the pleasure of Allah. This is because the aim of the action is to change the present and current corrupted reality within the society and to bring about a reality which is good.

The third basis or fundamental component is the goal (objective). It is the defining of a goal and the putting down of a specific objective and aim which breaks the empty (vicious) circle and it provides a straight line to proceed along until a specific point is reached and that is the aim that has been laid out (at the beginning). The placing down of an objective assists the embodiment of this objective within the one carrying this idea and which his Imaan has motivated him to act for. So instead of his action rotating around himself without an aim his action would then proceed upon a straight line which leads by way of result to the accomplishment of his objective. The level of drive towards working for his objective and his hope in respect to its realisation would be in line with and in accordance to the scale and level of this objective and its crystallisation within him. This would be strongest when the objective has been defined by the thought itself and explained it in its generalities and partialities in addition to having explained the method and path that leads to its accomplishment. It is not enough for the aim to be a general thought which is not defined; rather it has to be clear and as clear as the thought itself because it is the aim of the action itself. So when someone says that he is working to change the society upon the basis of these thoughts, he must be able to envisage the other society that he wants to move to. He

must not be deceived by superficial appearances, or by partial thoughts, or by the implementation of some of the thoughts and Ahkaam, imagining that his objective has been reached by that, or that it represents the first step toward the achievement of his objective. The fact that this thought has emanated from a fundamental principle/basis, and the work for it has also emanated from the same fundamental principle, and the objective as well has been explained and made clear by the Ahkaam that have emanated from the very same principle, and it is the principle that he believes in and has occupied the status of his Imaan, and he has believed that he only lives for its sake, and for the sake of that, then this means that the Jaw Al-Iemaaniy (atmosphere of Imaan) has become the motivator for the work and acting.

This atmosphere of Imaan therefore represents the fourth basis or fundamental component of this firm practical principle. The atmosphere of Imaan (Al-Jaw Al-Iemaaniy) is the complete realisation that all that is undertaken in terms of actions, all that he believe in terms of thoughts and all that has been defined in terms of objectives, only represent practical Ahkaam that his principle of Imaan has dictated upon him. The meaning of this is that this person who is not at peace with the corrupt reality and all that it contains of difficulties, the hardships he faces in it and trials that he encounters, that this person's determination and concern can abate and subside. Despair could creep into him and as such he revises his thought and that which motivates him to work and do anything. Then when he finds that this matter emanates from his Aqeedah based on Daleel (evidence), and when he finds that Allah (swt) does not let the action of the one who acts go to waste, and that the promised reward is much greater than the price that is paid or cost incurred, and when he realises with certainty that his return is to Allah (swt), and that his Imaan in Him (swt) is the fundamental pillar of this basis, then through his revision of the path he is proceeding upon and his realisation that he is following the footsteps of the Messenger of Allah (saw), then through the like of this revision and through his living in the atmosphere of Imaan he will find a powerful incentive to act and work and he will find a strength that knows no limits.

Through this atmosphere of Imaan he will be able to subjugate the reality and change it. This is because this type of thought linked to action for the sake of a specific objective within this atmosphere of Imaan does not change and is not affected by what it comes across and passes by. Indeed the opposite is true; it is a firm thought because it has come from a firm principle/basis, it changes that which it comes across whilst others are affected by it because it is a practical thought that treats and solves the practical realities whilst it emanates from a firm basis of Imaan which is the Aqeedah. This is different to the declined society because it does not have a basis for its thoughts and its actions arise from reactions or by imitating other societies. As a whole it doesn't know the purpose that it is thinking and acting for whilst the objectives of its individuals are individualistic, selfish and short term. The like of this thinking without a firm basis 'The Aqeedah' to act as a basis for his thoughts, inclinations and objectives, does not generate for him the atmosphere of Imaan and it does not cause an effect upon others. Rather he is susceptible and open to being affected by others and he will find himself forced to shape himself by the atmosphere that is surrounding him. From this reality the clash between the first circle and the society that lives in it arises.

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4. It is from the greatest of obligations upon this first Halaqah (circle) to generate and bring into existence the atmosphere of Imaan because it obliges a specific method for thinking. This is because it makes the Tafkeer (thinking) always either built upon the Qaa'idah Al-Fikriyyah (the intellectual basis) 'The Aqeedah' or emanating from it.

In order to accomplish that it must undertake targeted actions and activity in order to speed up building itself, develop its body and to purify its atmospheres by distancing any attempt to measure upon anything other than that intellectual basis. This is to enable it to move from being a Halaqah Hizbiyah to becoming a Kutlah Hizbiyah (Party block) and then to becoming a total completed Hizb which enforces itself upon the society where it would be effective within the society and not affected by it. Being restricted to and adhering to the intellectual basis and making it the measure for every thought and the source from which every Hukm emanates and is derived, leads to rejected all that has become concentrated within the society in terms of erroneous concepts, corrupt beliefs and bad norms/customs. That which controls being affected by the society is taking this basis (the Aqeedah) and by making all that emanates from it in terms of concepts and what is built upon it in terms of thoughts an atmosphere of Imaan which represents the effective element that is influential and effective within the society.

5. The following are matters in which an aware study must take place:

a) An aware study of the society:

This is to have knowledge of the general custom ('Urf) that dominates its atmospheres, the Ra'i ul-'Aamm (public opinion) in it around its issues, the people of effective influence within it and the means and styles that have an effect upon its customs, norms and traditions. Additionally does their still exist some purity and sincerity within it or has the element of hypocrisy become one of the thoughts that is focused and concentrated within it, or does the element of indifference dominate over the dispositions of the people within it? And what is the position and stance of the society in respect to the systems of Kufr which are applied it and what is the level of its dedication and attentiveness to the concepts of Islaam, its opinions and how much is it affected by them? And what is its position towards its rulers and those who support them?

b) An aware study of people and personalities:

Here we mean the people and personalities who fundamentally possess effectiveness or influence. Is their leadership true or are they leaders established upon securing interests and realising benefits, or have they been forced upon the people? The study also requires knowledge about the cultured (Muthaqqif) group and the extent of their sincerity to their foreign culture and their understanding of it. Knowledge is also required about the Mut'allam (educated) from amongst the sons of the Ummah and the extent of their concern towards Islaam, their level of awareness about it and the extent of their Imaan (belief) in its Ahkaam and opinions.

c) An aware study of the atmospheres to attain knowledge about the measures (criteria) and bases (principles) that the people refer to in their thinking and the principles that they refer to for

their concepts and opinions. Do they put the interests of the society before their own interests? Does their trust and confidence in the foreigner still dominate over their dispositions and is the personality of the disbeliever still seen to represent the highest of examples within them?

d) A careful and cautious monitoring of the Hizb body so:

1) So that a corrupt element does not creep into the Hizb body which works to reach the center of decision making, or to split and divide the Hizb upon itself, or works to bring doubt in regards to the possibility of the Hizb reaching its objective and realising its aim, or which works to incline the Hizb or attempts to make her incline away from the sound path that it proceeds upon and the methodology that it has adopted.

2) So that an error in respect to the putting together of a body (apparatus) from amongst the Hizb's bodies (apparatuses) representing the Takattul does not occur. This could be like the situation where one of its committees undertakes something that it does not have the right to undertake or when one of the committees takes a decision to isolate from the leadership i.e. to exit from and go outside of the center of decision making and its leadership.

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6) The matter that joins together the individuals of the Kutlah (i.e. the Hizbiy method), must be the firm and deep rooted 'Aqeedah whilst the mature Hizbiy culture represents the bond between the members of the Hizb. This must be the Qanoon) law that the Jamaa'ah (collective) proceeds in accordance to and not the administrative law that is written on paper. As the matter that joins together the individuals of the Hizb is the 'Aqeedah and the Thaqaafah (culture) then it is essential to work to strengthen it. This is done by way of study and the thought until as a result of this study and thought the effective method of thinking is formed and the affairs, realities and events (incidents) are understood according to a specific form and specific manner. This is accomplished by strengthening the principles and measures (Criteria) which are referred to when judgement is passed upon matters and realities. In this way we are able to connect the thought and the Shu'oor (feelings/sentiments). By making the certain deep rooted Islamic 'Aqeedah the fundamental measure for all thoughts and concepts, we would have preserved the atmosphere of Imaan so that it dominates over the Hizb. The most prominent manifestation of this amongst the Shabaab is manifested by their asking for the Daleel (evidence) for every issue. This is what we mean by the dominance of the atmosphere of Imaan over the Hizb because it represents a connection to the 'Aqeedah in respect to the partialities and details of the events and realities. In this way the heart and the mind will be that which joins the members together.

Therefore the Imaan in the ideology and making it the centre of attention makes the heart at one and together amongst the Shabaab, whilst the detailed precise study of the ideology and memorising that which emanates from it in terms of thoughts and Ahkaam, and by bringing to the fore the measures (criteria) and bases that the ideology has brought, makes the 'Aql (mind) the second factor which brings the Shabaab together as one, through the formation of a specific mentality that encompasses everyone. This means that a single specific method of thinking is generated amongst everyone and in this way the Hizb would have prepared itself in a sound

manner and its bond would be firm and completely solid enabling it to remain firm and strong in the face of all the shocks and punishment (they will encounter).

7) The leader of the Hizb (the first circle) resembles the motor engine in one aspect and differs from her from another. It resembles it because the motor engine for example has heat energy which is generated from a spark and petrol in respect to the motor's movement/activity. This heat energy produces pressure in the air and this pressure drives the rod which is the part that forces the other parts to move so that it (the engine) runs. Therefore the spark, petrol and the movement of the motor are the origin because due to its generation of heat pressure is produced and this pressure force movement upon the rest of the parts and drives the engine. Then if the engine activity ceases all of the other parts would also cease to move/function. It is therefore essential to have the spark, the petrol and the motor movement in order for the motor to run (function) and so that all of its parts run.

This is similar to the leadership of the Hizb: The thought is like the spark, the sensation that has been generated in the aware people is like the petrol whilst the person whose sensation is affected by the thought represents the motors movement. So when the thought connects to the sensation within the human, heat energy is brought about, which then pushes the Qiyaadah (leadership) into motion. Then this motion (movement/activity) of the leadership is then obliged upon the other remaining parts of the Hizb in terms of its individuals, Halaqaat and local committees amongst others. These will be affected by its heat and they will move in motion and they will function as a single machine. In this way the Hizb would begin to proceed in activity and motion and will play the part of development in terms of its formation.

It is therefore essential for the heat energy to be sent out and emitted from the leadership to all of the parts of the Hizb so that its part spring into motion as a whole. This is just like the motion of the motor and this represents the aspect in which the Hizb resembles the motor engine.

The importance of presenting this resemblance is so that the leaders of the Hizb pay attention to this aspect so that they can monitor the motion of the rest of the parts. Then if those leaders sense that the rest of the parts or some of them are not moving or active, it must then increase its contacts/communications because the machine does not run unless the motor runs and heat is emitted from it.

However the motion or movement of the Qiyaadah (leadership) would not be effective in imposing movement upon the Hizb in the same way as the motor, rather its motion would only represent the first matter (or initial instigation of movement). However after the Hizb proceeds (and moves) the issue will no longer be like that and this is because every member of the Hizb is supposed to be a motor himself. The spark, the petrol and the engine movement must be present within every individual. So the Fikrah (thought) in respect to them would be like the spark, their sensation (Ihsaas) in respect to the obligation of the work would be like the petrol, whilst the effect that results from the Fikrah and the Ihsaas represents the motion and movement of the engine. Therefore the comparison applies to the beginning or at any time in which shortcomings or distancing is noticed in which case the Qiyaadah is meant to emit heat to activate movement and motion.

This is in addition to the fact that the leadership (Qiyaadah) represents a social engine whilst the members of the Hizb, their committees and Halaqaat (circles) consist of humans. All of them are affected by the heat of the ideology which is embodied in the leadership and as such they become part of the motor. Therefore the mere motion of the motor moves all of the remaining parts naturally because, in its description as a social engine, the intellectual whole would be spread throughout the entire Hizb. This means that all of the Shabaab of the Hizb would have believed in the same Mabda' (ideology), embodied the same Fikrah (thought) and been bonded with others by his mind and heart. The Hizb would then be, as a whole, like a single body, an intellectual whole which thinks in accordance to the same single method. In this case it would not be the leadership of the Hizb alone that carries the movement of the engine. Indeed through its development and the completion of the formation of the Hizb i.e. by the multiplication of its cells and Halaqaat, the organisation of its organs (bodies) and committees, and through the defining of responsibilities and obligations, the Hizb would through all of this carry the movement and motion of the engine as a whole. As such the proceeding of the Hizb (in its work) would not need and require the movement of its leadership or the emission of its heat. Rather the Hizb will proceed in its description as an intellectual whole because the ideology would have become embodied in all of its Shabaab and the Halaqaat and committees would proceed automatically, without the need of heat or warmth from the leadership. This is because the heat of every part emanates from itself and from the intellectual whole that is spread throughout the Hizb, and is connected to all of the parts in a natural manner.

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8) The Hizb proceeds upon three stages until it implements its ideology upon its society:

Firstly: The stage of study and learning to generate the Hizbiy culture i.e. to bring into existence and prepare a grouping of Shabaab who are prepared and ready for sacrifice.

Secondly: The stage of interaction (At-Tafaa'ul) with the society that it is living in until the ideology becomes an 'Urf 'Aamm (general/public custom) as the product of awareness and the collective as a whole considers it to be her ideology to the point that she would defend it collectively. In this stage the struggle (kifaah) begins between the Ummah and those who are an obstacle in the way of the implementation of the ideology represented in the colonialists or those they have placed over or amongst us in terms of the rulers, those living in the dark and those who have become infatuated with the foreign culture. This would happen because it would consider the ideology to be her own and it would see the Hizb as being a leader for her. The objective is therefore to bring about an Ummah that has confidence in her ideology and the leadership of the Hizb.

Thirdly: The Stage of being handed the reins of the rule by way of the Ummah in a complete manner, so that the Hukm (rule) can be taken as a method to implement the ideology upon the Ummah. In this stage the practical aspect of the Hizb in the arena of life begins whilst the aspect related to the Da'wah (invitation) to the ideology would remain the original (main) work of the State and the Hizb. This is because the ideology is the Risaalah (message) which the Ummah and the Dawlah (state) carries.

9) As for the first Stage then it is the foundational Stage and it can be narrowed down to considering all of the individuals of the Ummah equally as being devoid of all culture and then beginning to culture those who wish to be members in this Hizb with its culture. The whole society is considered to be the school of the Hizb so that the Hizb can graduate in the shortest possible time a group that is capable of making contact with the collective and interacting with it. The one who accepts to be a member in the Hizb must have Imaan in the ideology, the Aqeedah of the ideology and he must be committed to the Ahkaam (rulings) of this Aqeedah and to proceed in life in accordance to them. However we have already indicated that the Raabitah (bond) between the members of this Hizb, in addition to the Aqeedah, is the Thaqaafah (culture) that the Hizb has prepared, and this is because the issue revolves around generating an intellectual whole (Kull Fikriy). Generating the intellectual whole can only mean unifying the method of thinking, unifying the opinion, Ahkaam and the viewpoint towards realities and events. This would not occur in the absence of unifying the culture and the understanding of the Usus (foundations) upon which the measuring of concepts takes place. For this reason it is necessary to consider any member (who accepts to be a member) to be devoid of any culture and as such it begins to culture him with this Hizbiy culture until he is qualified (capable) of making connections (communicating) with the Jamaa'ah (collective), and so that he is prepared to undertake the burdens (and responsibilities) of the Da'wah and so that the ideology is embodied within him in order for him to truly become a part of this intellectual whole. Also considering the whole society to be the school of the Hizb means that no consideration is given within the society to its different groupings, divisions and classes, so there is no difference between the educated and the non-educated whilst the only difference worthy of consideration is the level by which the culture is absorbed and the level of the readiness to sacrifice and undertaken the burdens and responsibilities.

It must be made clear that this culturing is not educational because there is a very large difference between the Thaqaafah (culture) and Ta'leem (education) i.e. the acquisition of knowledge and information, and even if both of them include the gaining of knowledge and the development of information. There is a difference between Thaqaafah (culture) and 'Ilm (knowledge) and this difference comes from the angle of how it is attained. So we attain Thaqaafah by way of prompting and informing which is followed by observation (taking note) and deduction. This is whilst we attain 'Ilm by placing the subject in circumstances which are not its circumstances and by conducting experimentation upon it which is followed by the conclusion or inference. In relation to this there is a detailed study which goes beyond the context of our current discussion. However in this above statement what is intended by the differentiation between the culturing and educating, is that the information that is gained in education is information and areas of knowledge which the human may require in his life and he may also never need or require it. So what is meant by education is the gaining of areas of knowledge and information or developing what he already has in terms of knowledge and information, whilst culturing means the development of the areas of knowledge and information that the personality of the individual has adopted upon its basis and which acts as a rectifier (constituent) for his conduct. So culture is the attainment of areas of knowledge and information that the individual requires in his life and then proceeds to act in accordance to it. This is what we mean by the words Thaqaafah and Ta'leem (education) in this paragraph (from the book) and this is what makes evident the difference between this process of culturing and what happens in terms of education within the school.

For this reason it is essential for the culturing in the Halaqaat (circles) to proceed upon the consideration that the ideology (Al-Mabda') is the teacher and that the areas of knowledge that are provided in these Halaqaat must be restricted to the ideology and what is necessary to engage in the battlefield of life.

As for what is restricted to the ideology then this includes the 'Aqaa'id (beliefs), the Mu'aalajaat (treatments/solutions), the carrying of the Da'wah, the explanation of the manner of implementing these solutions, a knowledge of the reality which it is wanted to take the society to, knowledge of the society he is in, knowledge of what understanding of the ideology dictates like the Qawaa'id (principles), Ahkaam and language amongst other issues, and all that is similar to these. As for what is necessary to engage in the battlefield of life then what is intended here is the understanding of what is within the society in terms of false and erroneous beliefs, thoughts and norms/customs which it will engage with in a stage of (intellectually) violent struggle. Knowledge of this must be encompassed (and be comprehensive) so that the manner of combating it can be known and so it includes understanding Communism, Democracy and Nationalism amongst other thoughts which fall within this area or reality.

This is from one angle, from another; these areas of knowledge and information are taken so that they are acted upon immediately within life's arena. When we say that they need to be acted upon in the arena or battlefield of life we do not mean that it should be restricted to making his personal conduct proceed in accordance to them, but rather what is meant is that he carries them to the people, engages in the intellectual struggle with his opponent, or that he spreads the thoughts of the ideology and its opinions and beliefs. For this reason it is essential for the culture to be practical whether this applies to the conduct of the individual or it relates to the carrying and spreading them to the people and engaging in the intellectual struggle with them. It is necessary to keep far away from the academic school aspect because this issue does not relate to the taking of an exam, or is it about asking questions and giving answers, and it is not an issue of memorising and learning information off by heart. Rather it is an issue of understanding (Fahm) and acting ('Amal), an issue of culturing and interacting and of embodying the ideology within the student.

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10) The Hizb is a Takattul (party structure that has gathered together) established upon a Fikrah (thought) and a Tareeqah (method) i.e. and ideology that its individuals believe in. Here we will mention that the Fikrah is the intellectual Aqeedah from which a system emanates, a system that contains solutions for the human's problems in life, and includes the carrying of the Da'wah to the people. As for the Tareeqah then it is the manner (kayfiyyah) of safeguarding this Aqeedah, the manner to implement the solutions and the method for carrying the Da'wah to the world. Also included is the manner of how to make the ideology (Mabda') with its Fikrah and Tareeqah be brought into (the reality of) life i.e. the Tareeqah that this Takattul proceeds along in the work to reach its objective whilst following the methodology of the Messenger (saw) in the Makki stage.

In this stage it is essential to supervise the thought of the society and its sensation so that they can be made to move in a manner of escalation. This supervision does not mean monitoring the thoughts that are present in the society alone but rather it means descending its thoughts upon the

current realities and bringing about awareness in regards to them, and then monitoring the acceptance of the people to these thoughts and the effect that they have upon them. This procedure of supervising the society only means preventing the degeneration or regression of the thought and sensation. This is like what happened in 1967 when the people were driven with their thoughts and sentiments behind the Palestinian organisations and military actions. At that time the Hizb was unable to act as a barrier between the people and that regression. For this reason it is necessary for it to undertake this supervision because she represents the school of the Ummah that cultures her, graduates her and pushes her into the global battlefield of life. It represents the true school and no number of schools, however many they may number and however comprehensive they are, can compensate for it. However there is a difference between the Hizb and the school which must be realised and comprehended and this difference can be illustrated clearly in a number of points:

a) It is well known that the School has a specific programme and it proceeds in accordance to this programme in a monotonous manner and does not go outside of it. If you wanted to exit from this programme it would require a specific period of time. For that reason it does not proceed in line with the occurring realities of life which continually change and are exchanged. The culture that the school provides and the subjects that are taught are not connected to the currently occurring realities and events or incidents. Even if you were to pay careful attention to that, its connection would only be made for a particular or specific period of time. As such the knowledge and information that is provided by the school is stripped from its reality and it would as a result not have a collective effect. This is because the information does not touch upon the sensations of the people and their sentiments or feelings. For this reason the School is not prepared to revive the Ummah and it has only been put into place as a means to educate the people and develop the knowledge bases. This is whilst the Hizb has been fundamentally established to bring about the revival of the Ummah. Whenever it presents its thoughts and opinions, or its cultures its Shabaab with concentrated culturing, or cultures the Ummah by way of collective culturing, it only cultures with thoughts that descend upon the occurring realities and events. It addresses the feelings of the Ummah and their sensations which are affected by what is happening in the society or by the difficulties that the Ummah faces and suffers from. Therefore making the thoughts descend upon their realities is that which brings about the effect and pushes the Ummah to think in accordance to a specific manner which will bring about the revival within her. The school is not capable of that, whatever its kind, specialities, areas of expertise and capabilities.

b) The programme of the sound Hizb is established upon the following:

1) Al-Hayyawiya (vitality): It grows and there is no restriction (or limit) to its growth and it doesn't stop.

2) At-Tatawwur (progressive development): It moves from one condition to another, where it moves from culturing and preparing the Shabaab to a struggle and confrontation against other thoughts, political struggle and confronting the rulers, and then to implementing what they believe in at the time when they have been made able to do this.

3) Al-Harakah (movement): This in terms of it penetrating or roaming all aspects of the society; the 'Aqaa'id, the Afkaar (thoughts), Araa' (opinions), politics, ruling, economics, society, judiciary,

punishments and every system from amongst the systems of life. This also relates to its movement in every part from the parts of the land; the city, village and outskirts, and in the school, the factory and places of work amongst others.

4) Al-Hiss (sensation): The Hizb represented in the collective sum of its Shabaab is like a living entity which senses everything that is going on in the society and feels everything that happens whilst attempting to affect it with what it possesses of thoughts and solutions.

This is because it has been prepared for this objective and in this manner i.e. it has been formed in accordance to the life and the feelings (Mashaa'ir). It is in a continual state of progressive development, ready for every condition or situation to guide it and is in a state of continual change. So in the time when an issue of ruling is discussed, it discusses an economic, social or political issue according to what the situation dictates. It does not proceed in a monotonous manner; its original position is one of being creative in styles and development in its means. This is because the means (Waseelah) is determined by the age whereas the Usloob (style) is determined by the reality of the action. So it proceeds along with the life and its forms however it is always attempting to form the atmosphere of Imaan i.e. to form a principle/basis for the thinking of the Ummah so as to be launched from (her Aqeedah), just as it attempts to change the reality and condition it according to the Mabda' (ideology).

c) In respect to the school, even if it was a Deeniy school, would be established upon refining the individual and educating him in his capacity as a particular individual. Despite it being a small group or collective it is however individualistic from the educational aspect, and so the important point is what it undertakes and not what it is. Its task and what it has been established to do is refining the individual and educating him and therefore its results will inevitably or ultimately be individualistic. Here I would like to mention the components of the individual which are: The Aqeedah, Ibaadah, Akhlaaq and Mu'aamalah. Even if the school built these and ardently focused upon the clarity of the Aqeedah and built it upon the mind (intellect), making it Yaqeeniyah (certain) within the individual, and explained to him the Ahkaam of the 'Ibaadah alongside its evidences and made him adhere to them, whilst encouraging him to perform the Mandoobaat in addition to the Furood, and attempted to make him be characterised with the good characteristics and every praiseworthy moral, and made him continuously ask about the Halaal and the Haraam in respect to his Mu'aamalaat (societal transactions), so that he would accept the Halaal whilst abstain from the Haraam, then it along with its curriculum, the main concern of the student would be to attain success. As such he could memorise all of the texts that are provided to him but he would then forget them by merely crossing the threshold (door) of the School (i.e. when he graduates).

This is from one angle, from another, in the stage when he is committed and adheres to what he studies, this would not extend beyond him as an individual, and he would have no relationship with the thought of the collective and their feelings/sentiments. He does not know anything about the systems of the society or the general public relationships that exist in it and it is not the focus of his concern to know about that. If we were to suppose that the majority of the society had reached this level of commitment and adherence, the society would remain upon its corruption as long as its systems and relationships are established upon other than the basis

which he knows, and it is the same for him whether his ruler is sincere or a traitor, a believer or a disbeliever. Even if he was given the opportunity to rule he would not know anything in relation to that because it is not part of his specialisation as an individual. The public relationships, implementing the Ahkaam, establishing the Hudood, taking care of the people's affairs, extracting the natural resources for the people, protecting the borders and protecting the army to carry the Da'wah, all of this is not part of his specialisation. For this reason the results remain individualistic irrespective of the number who have been refined and educated in accordance to the school methodology (or curriculum).

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d) Undertaking the education of the Jamaa'ah (collective) differs completely from educating the individual. When undertaking the Tarbiyah (education) of the Jamaa'ah and culturing them, then they are only regarded in their capacity and description as being one single collective without paying attention to its individuals. When we say their capacity or description as a collective then we mean to regard and look at the matter that has made them a single collective and grouping i.e. to pay attention to the permanent relationships that the collective is established upon. And these relationships are only established upon the general thoughts which are regulated by a particular or specific system.

As such it cultures the Jamaa'ah in order to change the manner by which it regulates its internal (domestic) and external (foreign) relationships, and to change the system that regulates and organises its relationships built upon a specific basis (or principle). This will bring about within the Ummah (the Jamaa'ah) a basis to launch from in its thinking, to change its thoughts and systems, and to form a general (public) 'Urf (custom) upon that, which will be effective in regards to organising and regulating its relationships. In this way the results that will be attained will be collective in nature. And when the individual or individuals are cultured they are only cultured to become suitable to be a part of the collective and not in their individual capacities like what happens when the individual is cultured as an individual (i.e. cut off from what is around him). This is what can never be accomplished and realised in the School and irrespective of the efforts that are expended, or how much time is spent, or how many students graduate.

Our current reality, in any part of the parts of the Islamic world, proves and confirms the truth of this. This is where those holding high certifications in all fields have reached thousands and indeed millions and their percentage has exceeded all other lands. Despite that this has not had an effect upon the revival of the Ummah and it has not even been able to halt its further decline. This even includes the schools, institutions and universities that have been established upon an Islamic basis in which Islaam is studied and 'Ulamaa and Fuqahaa graduate in their thousands, like Azhar, the Kulliyat Ash-Shar'iah (institution) and Najaf with all of their universities and branches. They have not led to revival or to the path towards revival and they have not stopped the decline of the society.

e) The school works to prepare the individual to have effect the collective that he lives in (according to their estimation) and supposing the validity of that the individual would not be able to have except a partial effect because he has a sentimental part that is weak in effect in regards to awakening the thought. As long as the individual is in receipt of that which rectifies his

condition as an individual where his thinking, culturing and education are restricted to the components or make up of the individual, then the feelings (sentiments) that he will gain possession of and what he senses in a general manner, is representative of this aspect of the collective life. It is the sentimental aspect alone which emanates from his sensation that he is an individual within this collective and not a caretaker (shepherd) and leader that wishes goodness and happiness for it. As for what awakens the thought then it is the correct sensation of what the collective is suffering from and the bad that it is exposed to due to the application of the corrupt systems upon it. These are what corrupt the permanent relationships between its parts and corrupts its relationships with other collectives, whilst virtually corrupting its individuals. The focus of individuality within the individual and his envisioning of the society being made up of individuals makes his sensation incline towards this aspect. As such he will feel pained when the number of those praying declines, or due to what he sees of moral corruption or due to the spread of offences, crimes and Haraam acts. The likes of this sensation does not go outside of the sphere of feelings and sentiments whilst it does not represent except a very small part of the life of the collective.

f)The original position is to prepare the collective in order to affect the individual and there is no question that it is capable of being effective (and having influence). All of us can notice the dominance of the public custom ('Urf 'Aamm) or even the influence of the norms ('Aadaat) and Taqaaleed (traditions) reflected in the conduct of the Jamaa'ah (collective) which makes the individual who is living within that collective find himself compelled to proceed and conduct himself in accordance to these customs, norms and traditions. As such the pressure of the 'Urf 'Aamm (public custom) is greater in strength than that of the law. So you will see the Fasaqah (disobedient and rebellious) who live in a village of a province or a district within it, keeping their distance from the atmospheres of the collective and its customs. As such they go to other areas where the like of these actions are more acceptable and this is due to their fear of the customs. This is irrespective of the fact that the law and the system that is applied would protect them from the people. When we comprehend and realise that the public custom is a representation of feelings that have been generated as a result of thoughts which have been adopted in a deep-rooted manner and focused within the people, when we realise that, we would say that these powerful feelings or sentiments are capable of having a comprehensive and complete effect upon all of the individuals, each and every one of them. In addition we would comprehend that it is capable of awakening the thought where the people are pushed to examine issues in an intellectual (thought based) manner, and then as a result of these examinations they would arrive at logical results which would represent the beginning of a speedy intellectual revival and with the least possible effort expended. This is because the strong feelings/sentiments are what awaken the thought.

The popular revolutions, uprisings and even protests represent no more than a public sentimental push and drive. They are motivated and activated by a group who know how to stir the public feelings and sentiments amongst the collective and as a result the people are driven out led by these emotions and sentiments. In addition the one who has not felt or sensed that which has stirred and agitated the collective in terms of sentiments and feelings. This is like what happened in what was named the Intifada (uprising) that occurred in the West Bank. This was when a group or groups of motivators knew how to stir the general sentiments and emotions

and as a result this sensation was awoken in spite of their living under the Yahoood and their oppression not being a new matter for them. These sentiments and feelings occupied all of the individuals and so they were led behind them. The likes of these feelings awaken the thought and lead to thought in respect to causes and effects, results and objectives, which bring about thinking processes which lead to proceeding towards the path of revival. That is if they were free from the harm of being misled and were not contained.

g) The difference between the Hizb and the Madrasah (school) can be summarised in three points:

1) The School is monotonous and not capable of taking on the shape or form in accordance to what the circumstance (or conditions) requires. This is whilst the Hizb is not monotonous and capable of taking on the shape and form in accordance to the requirements of life, in all directions, all regions and between all the sectors (sections of society).

2) The school cultures the individual to have an effect upon the collective (Jamaa'ah) and as such its results are individualistic. This is whilst the Hizb undertakes the culturing of the Jamaa'ah in order to affect the individual and as such its result would be collective (in nature).

3) The school prepares a partial feeling within the individual to have an effect upon the feelings or sentiments of the collective but it is unable to achieve that. The Hizb on the other hand prepares the complete (comprehensive) feeling within the Jamaa'ah by striking at the public relationships within the Jamaa'ah which leads to affecting and influencing the individual and it is capable of awakening the thought.

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11) In this delicate stage – the stage of culturing – it is necessary to realise that the society in its entirety is the greater school of the Hizb whilst continuing to comprehend the vast difference between the school and the Hizb in its cultural circles:

**The society** = The school.

**The Mabda' (ideology)** = The teacher.

**The Hizbi culture** = The subject that is taught.

**The Mushrifoon** (those supervising) – those people in whom the ideology and the culture of the Hizb is embodied = The teachers who undertake the teaching.

**The Halaqaat** (circles) = The school classes (classrooms).

**The local committees** = The administration that supervises the appointment of the teachers and pay attention to the teaching.

The above is representative of the school image.

In the case where the task of the Hizb in this stage is to spread the truthful beliefs and bring into existence the correct concepts, and in the case where there are Mushrifoon (i.e. those teachers or people in whom the ideology and the Hizbi culture is embodied), then it is necessary for them to engage in a deep study of these thoughts, understand them correctly, to revise the Hizbi culture

continuously, memorise its constitution and the general rules and general principles which the Hizb has adopted. This is so that they can do the task that they have been entrusted with in a proficient manner which is to supervise the Halaqaat (i.e. to teach this subject to the classes). This will not happen unless the image of the school is applied and even if it is free from examinations, essays and marking. This will only be accomplished by way of the teacher noticing and paying attention to his students (Daariseen) and to know the extent by which they have absorbed (the culture), their capabilities to understand, what stages and levels they have reached, in addition to taking note of their interaction with these thoughts, their drive to understand them, spread them, their commitment to them and their adoption of what these thoughts contain. Based on that it is necessary to be particularly attentive to this matter with everyone who enters into the Hizb regardless of his cultural or educational reality, whether the person was a university graduate, graduate from Azhar or an uneducated illiterate person who has the readiness and potential to be cultured. It must be known that any negligence in this issue with any individual would be considered to be a major shortcoming and it is possible that it could result in a general or wide harm. This could be where this person who has been neglected did not interact with the culture whilst he had a background in a different culture. As a result when he speaks amongst the people he would not express the view of the Hizb in that which he is talking about and if he was entrusted with the supervision of one of the Halaqaat (circles) then he will reproduce individuals who carry the same as what he carries i.e. thoughts and concepts which differ from what the Hizb has adopted. This could then lead to the splitting of the Hizb or in the very least trouble, or he could end up being an honouree member despite the fact that honouree members do not and cannot exist in the Hizb. An even worse consequence could be that someone like this finds his way into one of the decision making apparatus of the Hizb and in that case the harm would be far more general and comprehensive.

As long as this stage is a stage of culturing and preparing Shabaab for leadership possessing the readiness to sacrifice and undertake the burdens (responsibilities) of the Da'wah, then it is absolutely not permitted to be diverted from this aspect ever. It is because this is the stage of culturing and preparation and it is not the stage of action and interaction. As such a thick barrier must be placed between the Hizb and the action in this stage i.e. before those who have become cultured in this culture have come into existence and are ready to undertake its burdens, qualified (capable) of leading the Ummah whilst at the same time being making this leadership be based upon the leadership of the thought. In this way this stage is a culturing stage and nothing other than that.

As for the necessity to continually pay attention and regard the difference between the Madrasah (school) and the Hizb in respect to the culture, then that is due to the following reasons:

a) So that the Hizb culture does not become a school culture i.e. a monotonous study of its books and even if this led to them being memorised. If this was to happen then the culture would lose its effectiveness. The student would not interact with that which he is studying, he would not carry that which he understands to others and he will not pay attention and be concerned with the events and realities that are occurring around him. This is because what he is studying are thoughts, Ahkaam and opinions which have a reality or treat a reality and when he studies it is essential that he comprehends their reality and can apply these thoughts, Ahkaam

and opinions upon that reality in addition to committing and adhering to that which he has understood.

b) So that it does not remain as education and a form of school culture it is necessary to realise from the very beginning that these Afkaar (thoughts) and Mafaaheem (concepts) have only been adopted in order to change the concepts and beliefs that are within the society and so that they acted upon in the battlefield of life, and so that they are carried as an intellectual leadership within the Ummah. Within this is an indication for the one who carries these thoughts to feel as if he is a leader for this Ummah with these thoughts and not that he is merely an individual from amongst the citizens who wishes to understand Islaam (and gain knowledge).

c) To put distance between those who have a desire to acquire knowledge and this culture: This is because the objective from this culture is not to develop information or to exploit it to acquire knowledge, attain a particular certification or so that it can aid him in a specific area or to write a book whilst seeking some kind of profit from that. The one who has a need for knowledge then his path lies in the school, university or college and it is not allowed for the Halaqah to be taken as a means towards achieving that goal.

Indeed it is dangerous for the Da'wah for the attaining of knowledge to be a driving factor because it robs and takes away the special nature of the work and it also leads to delaying the move and transition to the second stage.

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12) The second stage is the stage of At-Tafaa'ul) interaction with the Ummah. It is the stage in which the Siraa' Al-Fikry (intellectual struggle) with the other factions and the Aqaa'id (beliefs), Afkaar (thoughts) and 'Aadaat (Norms) present within the Ummah begins. Similarly the Kifaah As-Siyaasiy (political struggle) begins and addressing the corrupt systems and those who are implementing them. This requires that the stage that preceded it had prepared the people who are capable of carrying the burdens of the Da'wah in this stage. This means that it is not enough for the Shabaab to have absorbed and taken in the culture, digested it and adopted it, but rather it is necessary that it be known that he is carrier of the Da'wah and that the collective spirit had formed within him. This means that he is concerned (and pays attention) to meeting the people as a carrier of the Da'wah so that when he moves into the second stage it would have been easy for him to make contact with the people and the collective readiness would be present within him making him capable of being able to affect the people he is living amongst. This is what must have been accomplished in the culturing stage and not merely learning, absorption and commitment. This is because the success of the Hizb in the second stage rests completely upon its success in the first stage and failure in this stage is an evidence of the existence of flaws in the stage of formation (i.e. first stage). It would be essential then to search for the flaws and to treat them. So in summary it is essential for the vast majority of the members of the Hizb to be qualified (capable) of moving on into the second stage by an aware culturing, followed by commitment and adoption without there being any neglect in that. This is in addition the inner readiness and preparedness to sacrifice. It is essential for their indomitable and defiant wish and desire to be living amongst the people. Even more important than that is their feeling that they are living amongst the people as their leaders, as guardians of their interests or guards to their

entity and being, and that they are responsible before Allah (swt) in respect to carrying this Da'wah to the people as a whole in their entirety. This means that they have to lift their Nafsiyahs (dispositions) from that of being followers to that of being leaders and this is what achieves the success in the second stage.

13) In reiteration and clarification to what we have presented we say: That the member of the Hizb does not move from the stage of culturing to the stage of interaction until he has matured culturally in a manner that makes him an Islamic personality, where his 'Aqliyah (mentality) and Nafsiyah (disposition) are in harmony with each other. This is where the personality is composed of the 'Aqliyah and the Nafsiyah. What is meant by 'Aqliyah is the manner by which matters are comprehended so when the human examines a particular issue or wants to arrive at a certain solution, then he requires information that will explain to him that reality so that he can then connect or tie it to that reality and the attain a certain result. However before connecting the reality and the information he first needs a basis or a measure by which he can measure the reality upon and measure the information, so that the connection occurs built upon this basis/principle (Qaa'idah) or measure (Miqyaas) that he refers to at the time of the connection. This process or referring back to a particular basis/principle or bases is that which defines the manner by which matters are reasoned and upon its basis the 'Aqliyah is formed. In summary, we are able to say that the formation (or shaping) of the 'Aqliyah rests upon a collection of Maqaayees (measures/criteria) and bases or principles (pronounced basees pl. of basis) which are used at the time of connection.

For example: A person adopts the principle: 'The command form (Seeghat Al-Amr establishes WujooB (obligation)' whilst another person adopts the principle: 'The command form only establishes the Talab (request) and does not change from that except by way of a Qareenah'. When these two then examine the growing of the beard then each of them would arrive at a different conclusion to one another because the manner by which the issue was understood was different and this difference was the result of the difference in the principle that each of them had relied upon.

Therefore the Islamic 'Aqliyah is the one that places a collection of Islamic bases/principles and measures as the reference point to measure the reality and information upon before passing the process of passing judgement upon things or matters. This means making the collection of Nusoos (texts) and what these texts have been measured upon the launching point for passing the Hukm (judgement) upon things and matters and to extract the Ahkaam (rulings) for them and this is the Islamic 'Aqliyah. By just enquiring about the Daleel (evidence) for a Mas'alah (issue) in order to know whether or not this opinion is based upon a Daleel Shar'iy makes the 'Aqliyah and Islamic 'Aqliyah and as such it is not specific or particular to the Fuqahaa and the Mujtahideen.

As for the Nafsiyah (disposition) then it is the conduct (behaviour) of the human in life built (or based) upon concepts about it. So the Islamic Nafsiyah is the one that enquires about the Halaal and the Haraam in every action and it undertakes what is Halaal and abstains from that which is Haraam. It is not only the pious or ascetic Nafsiyah related to 'Ibaadah. Rather just making the Halaal and the Haraam the basis for the conduct alone means the existence of the Islamic

Nafsiyah. The development of the 'Aqliyah comes by increasing the knowledge about the Sharee'ah and awareness about the Shar'iyah principles and criteria (measures). This comes through memorising a number of the texts like the Qur'aan Al-Kareem, the Noble Ahaadeeth and the Usooli and Fiqhi principles. As for the development of the Nafsiyah then this comes from an increase in drawing close to Allah by undertaking the Taa'at (the acts of obedience) like the Furood (obligatory acts) and those which are beyond the Furood like the Nawaafil, Sunan, voluntary fasts and reciting the Qur'aan amongst other actions.

Through this 'Aqliyah and Nafsiyah the Islamic personality (Ash-Shakhsiyah Al-Islaamiyyah) is formed which the carrier of the Da'wah must possess.

The Messenger of Allah (saw) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

**None of you believes until his desires are in line with that which I have brought.**

This is what the member of the Hizb must be upon in addition to the manifestation of the collective inclinations within him represented in his love to make contact with the people as a Da'wah carrier. It is to take him out of isolation which the young practising Muslim is characterised with in most cases in his effort to flee from the corruption of the society and to keep far away from the evil actions and behaviours which are widespread within the society. This isolation kills the collective spirit which must exist within the carrier of the Da'wah where this isolation represents a mix and combination of cowardice and despair. These two characteristics have nearly become dominant over most of the practising young men and so he becomes afraid of the society's persecution or repression against him whilst he is in despair in regards to its rectification (or the possibility and hope of its rectification). The fear however in this regard has reached the level of cowardice which leads to refraining from undertaking the work and action. It is therefore essential that the carrier of the Da'wah passes over these two characteristics and indeed it is necessary to attempt to take them out of the individuals of the society as a whole because they have become a part of the (corrupt) concepts that have been focused and concentrated within the society.

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14) As for the transition of the Hizb from the stage of culturing to the stage of interaction, then it is a natural transition after the starting point (Nuqtat Al-Ibtidaa') had been completed. The objective in this stage is to bring into existence people in whom the ideology is embodied and who believe that they only live by it and for its sake. This is from one angle and from another, the society around them began to sense the Da'wah and the ideology in a clear manner. If this was then accomplished then the Hizb's transition to the interaction stage would be a natural transition. This is where it is possible to say that the ideology had become present within the Ummah. This would mean the end of the Nuqtat Al-Ibtidaa' (starting point) and the transition to a new point which is the Nuqtat Al-Intilaaq (launching/departure point). When discussing these points it is first important to explain what is meant by this expression:

There are three points, each of which comprises a stage that follows it. So the first point is the Nuqtah Al-Ibtidaa' (starting point) which represents the point of being set-up, established and coming into existence. The Hizb is not considered to be present (and in existence) without the completion of its establishment i.e. by bring about the starting point. This point starts from the moment that this Da'wah came into being within the mind of the first person, the first cell, and then continues with the search for other cells so that the first Halaqah (circle) can be formed, the leadership, and the Hizbiy Kutlah (bloc) can be made prepared. It then passes through the stage of culturing which means bringing into existence a group from amongst the people who are capable of carrying the Da'wah, strong in their Imaan, sincere to their Da'wah, who live by this culture and dedicate themselves to it. This is in addition to bringing about atmospheres around them which means making the society that they live in sense the ideology and sense them as carriers of a Da'wah (call). If this occurred we can say that the Hizb had come into existence and that this Hizb must move on to work within the Ummah and to interact with her. This therefore is what we mean by the first point which incorporates the stage of culturing and it is called the Nuqtah Al-Ibtidaa' (the starting point).

As for the second point, the Nuqtah Al-Intilaaq (launching/departure point) then this comprises the stage of interaction with the Ummah which means making the Ummah in ones of its regions embrace the Mabda' (ideology) and embrace those calling to the ideology. This means that they accept for this ideology to regulate their relationships and that they accept the leadership of the Hizb for them. This means that the interaction has been completed between the ideology and the Ummah and between the Ummah and the Hizb.

As for the third point, the Nuqtah Al-Irtikaaz (the support point); then after the achievement of the Ummah embracing the thought (i.e. the Mabda') and after accepting the Hizb as its leader, and the interaction has taken place (and been completed) upon this basis, the Hizb then seeks to move and make the transition from the stage of interaction to what is called the Nuqtah Al-Irtikaaz (support point). This means that it had become ready to concentrate and apply its thought in the life. So this point begins by searching for the centres of power who have the capability of breaking the material barriers that stand in the way of the Hizb and its application of the ideology. If the Hizb is able to locate the centres of power (or those in who the power is concentrated) and then sees that through, the Hizb would then move to the stage of ruling and implementing the ideology.

Therefore there is:

The Nuqtah Al-Ibtidaa' (beginning point) and it includes the Culturing Stage.

The Nuqtah Al-Intilaaq (Launching point) and it includes the Interaction Stage.

The Nuqtah Al-Irtikaaz (Support point) and it includes the Stage of ruling.

In this way the Hizb would have reached its goal and would be proceeding to accomplish its objective which is the resumption of the Islamic life and carrying Islaam to the world.

15) Returning to the process of transition to a point of transition we say that the Hizb when it wants to move in a natural manner it is necessary for it to address the Ummah directly. However

before addressing her directly it is first necessary to undertake an attempt at addressing her. If it succeeds in the attempt at addressing it would then have addressed her directly. What we mean by the direct address is calling the Ummah to undertake the burdens of the Da'wah and to consider the ideology as her ideology. Before beginning to undertake this style it is first necessary to attempt the address in order to know the extent of the Ummah's reactive response to this attempt. This means that the Hizb will add this to the two previous actions: the concentrated culturing in Halaqaat and the collective culturing, both of which the Hizb undertook in the culturing stage. This in effect means adding to these two actions a further two actions which are: Adopting the interests of the Ummah and exposing the plans of the colonialism. Adopting the interests can be either an intellectual (thought based) adoption or it can be a practical (action based) adoption. As for the intellectual adoption then this is explaining that which the Hizb has adopted of opinions and treatments related to the interests of the Ummah. As for the practical adoption then this means for it to take it upon its shoulders to secure or realise an interest from amongst the interests of the Ummah when it is capable of doing that or when it is necessary to be undertaken. This however is not an easy matter because the Masaalih (interests) are taken care of by the corrupt system that is applied upon her.

As for exposing the plans of the colonialism, then this only means the preparation for the Kifaah As-Siyaasiy (political struggle). This action represents a serious danger to colonialism in all of its forms as a typical result of exposing the plans is that it leads to the failure of the plan and its non-implementation. This is because the colonialist and its helpers regardless of how much control and brute force they possess they do not undertake the implementation of their plans and the styles that they utilise in an open and disclosed manner, and this is because they fear the anger of the Ummah and its vengeance. For this reason they hide and conceal their aims and objectives behind a thick cover of deceit and deception so that the action deceives and fools the Ummah and so that she begins to be tamed and trained into accepting the plans they have drawn out for her. So when the act of exposing finds an acceptance within the Ummah and it stirs her anger then this would mean that anger would have been generated within the Ummah towards the colonialism and its tools, agents and helpers. It would then only be an obvious and natural matter for the disbeliever to confront the Da'wah using his agents and supporters. This would mean the start of the Kifaah As-Siyaasiy (political struggle) and the confrontation between the Hizb and those in the positions of authority. This would be in addition to the fierce intellectual struggle (As-Siraa' Al-Fikriy) taking place between the Hizb and the opposing groups and factions who carry corrupt thought, and all that accompanies that in terms of hostility, propaganda and confrontations, all of which requires the strength to be able to undertake and burden these actions. Then if the Hizb is successful in its undertaking of these four actions: The concentrated culturing, the collective culturing, adopting the interests of the Ummah and exposing the plans of the colonialists, its transition towards addressing the Ummah directly would be a natural transition.

The meaning of its success in this matter is represented in three points:

- 1) The firmness (steadiness) and preparedness of its Shabaab to face matters like imprisonment, torture, being driven from their homes, attacked in their sources of income, and the continuation of the readiness to sacrifice and make sacrifices.

2) Force the other groups and factions that differ to it in their view to engage in an intellectual struggle (Siraa' Al-Fikriy) with it and to make the Ummah see its opinion and begin to discuss it whether they have accepted it or they have rejected it.

3) Force the authority to address it and even if this is by imprisonment, torture, defamation and prevention (banning) and to break the ring that has been imposed upon it in terms of indifference (to it and its work) and the media blackout.

This is what success in these last two actions means after having achieved an unrivalled success in regards to the culturing and preparation.

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16) The interaction with the Ummah is absolutely essential and as such it is necessary to fully comprehend the meaning of interacting with the Ummah. The meaning of the interaction that is intended is the Ummah's acceptance of the Mabda' (ideology) and considering it as her ideology in addition to her acceptance of the leadership of the Hizb for her. Interaction does not mean making the Ummah or its majority members in the Hizb who study in its Halaqaat (circles). That is because this would represent mere fiction and imagination that could not be accomplished. This is because the group that is active within the general public issues and who are concerned with the political affairs in the most elevated of nations does not extend beyond 6% through history and this was the percentage of the Sahaabah in respect to the collective of the Muslims at the time of the death of the Messenger of Allah (saw). The same applies to the revived States and those which have spent centuries and generations in revival. The proportion of those working in the political parties did not go beyond 5%. Therefore, if it is known that within the Ummah there are many groups and parties and that all of them are in a struggle to attain this active group (less than 5%) then it should be known that what is important is not the number. Large or small, but rather it is the amount of trust and confidence that is taken from the Ummah and her embracing of the thought and acceptance of the leadership of the Hizb that is important. This is what we mean by the Tafa'ul (interaction).

The importance of the interaction lies in the fact that the Hizb cannot undertake its work and be successful in its task unless it has interacted with the Ummah. Similarly it is not possible to lead her to undertake work unless the Ummah has interacted and engaged with the Hizb. That which eases the interactive process is the fact that the ideology is present within the cultural and historical heritage of the Ummah, and the Aqeedah of the Mabda' (ideology) is the same Aqeedah of the Ummah which stirs her emotions and feelings, and alerts her sensations. When these sensations transform into a thought, crystallizes in the selective grouping including the Hizb within it, whilst the firm constant principle for these sensations was: 'The thought and the action for the sake of an objective', then this would be representative of the true expression of the ideology. As such the ideology represents the internal sensation of the Ummah and the Hizb would be the one who is expressive of this sensation. The Hizb would need to be eloquent (clear) in its expression making clear what it wanted without concealment or ambiguity in the case where this eloquence meant manifesting prominently the intending meaning. So when it calls for the Islamic rule it does not hide behind the words Islamic State, Islamic Government or

Islamic Republic, but rather says 'Al-Khilafah' with the clear eloquent tongue that conceals nothing, and when it discusses the colonialism and the colonialist it does not mention that only but rather describes it with its true description which is the 'the disbelieving colonialist'. All of this relates to the eloquence of expression i.e. being blatantly clear (frank) in language. This is because language is the means that expresses the meanings that are present within the person. For this reason it is necessary to use the language that the people can understand easily and without difficulty whilst being characterised by an honest tongue. This honest tongue (that speaks the truth) means boldness and frankness in respect to the truth without fearing the blame of the blamers in Allah's path. So it does not flatter or cajole or deceive using tricks. It states its opinion with complete frankness and does not fear any other than Allah and it does not depend or seek assistance from other than Him Ta'Aalaa.

If the Hizb has proceeded (on its path) whilst being characterised by the true and honest tongue, clarity in language and eloquence in expression, the Ummah will understand the ideology quickly. She would have interacted with the Hizb and would have considered herself to be the Hizb in her collective whilst the Hizb would consider itself as being the Ummah's leader. It would proceed towards the third stage upon a firm step and foothold and upon a clear path. This third stage is the stage of applying the Mabda' in a complete and radical manner (from the roots) by way of attaining the rule in its consideration as the only method by which to implement the thought i.e. by considering the rule to be part of the Mabda'.

However there are many difficulties that stand in the face of this interaction and it is essential to know and understand them in accordance to the nature of what they are in order to be able to work to overcome them.

These difficulties number many and the most significant of them are:

- a) The contradiction of the ideology with the system that is applied in the society.
- b) The difference of the culture (Ath-Thaqaafah) present in the society.
- c) The existence of pragmatists within the Ummah.
- d) People being tied to their interests.
- e) That which is imagined to be a difficulty like the urban differences between the City and the village.

1) As for the contradiction of the ideology with the applied system: This is because the ideology of the Hizb represents a new system for the present society and it contradicts with the currently applied system completely and there is absolutely no room for reconciliation between them of them to meet (on common ground). This is because the system of the ideology has come from Wahi (divine revelation) from Allah (swt) whilst the system applied in the society is man-made where the human has made it taken from another Mabda' (ideology/fundamental principle), the Mabda' of democracy which is a Kufr Mabda' that man has come up with. It has been enforced by the Kuffaar upon the society. They are still attempting to focus their programmes and curriculums in the minds of the people and to concentrate the bases upon which this ideology is built like the thought of freedom and the thought of taking the middle solution (compromise) amongst others. They also attempt a deception and reconciliation from an angle of drawing

similarity in branches and bases like there drawing similarity between democracy and the Islamic ruling system where they imagine the Islamic ruling system to be Shooraa and then that democracy is (the same as) Shooraa. This is despite the Islamic ruling system not being Shooraa and despite the fact that Shooraa itself is not (even) a System of ruling. Rather it is a style (Usloob) that is utilised by a person to arrive at an opinion when an issue is not clear to him. It is a style that an ordinary person can use just as a ruler can utilise it and a Muslim ruler can use it just as a communist or capitalist ruler can use it. It is recommended for the Muslim ruler to utilisation consultation but it is not Fard for him to do so. And there are many matters similar to this in which attempts have been made to deceive and mislead the people.

The disbeliever established rulers over the necks of the people who applied their system and then conditioned the people to accept it whilst trying to convince them of it, and they set curriculums and culturing programmes within the Ummah upon its basis. It was only a natural and obvious matter for these rulers to then stand against this new ideology and fight it with all means available to them which included propagating propaganda against it, pursuing and chasing after the Da'wah carriers, fighting them in their sources of income or by way of imprisonment and torture amongst other means. It is therefore essential for this matter to be very clear to the Shabaab from the time that they resolved to carry the Da'wah and so that their determination can be fuelled allowing them to confront this matter. For this to happen they must take the most important lessons from the Seerah of the Messenger of Allah (saw) and what the Qur'aan Al-Kareem has mentioned about the previous Prophets (as) and the positions that their people and nations took against them. Just as the Qur'aan gave peace of mind and tranquillity to the Messenger of Allah (saw) when he was informed:

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ

*Nothing is said to you except that it was said to the Messengers who came before you.*

Allah (swt) also told us of the journeys of many of His Anbiyaa':

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

*And indeed in their stories there are lessons for those who have understanding.*

Built upon this it is essential and necessary for the model and example of the Shabaab to be the Seerah of the Messenger of Allah (saw) and for all of them to be prepared and ready for struggle and to sacrifice.

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2) The difference in culture:

It is obvious that there exists within the Ummah different cultures (Thaqaafah) and this is due to the plurality of groupings within her. Each one has a Thaqaafah (culture) that it calls to in addition to the Thaqaafah that the system or regime enforces by way of the school curricula and the media. This is in addition to the existence of a plurality of thoughts which are diverse and

different and each view has its adherents. However the Ummah possesses a single sensation (Ihsaas) and these thoughts and cultures a contrary expression in respect to the sensations of the Ummah. This is because they do not emanate from the 'Aqeedah of the Ummah and her ideology. As for the culture of the ideology (i.e. the Islamic culture) then it represents the true expression of the sensations of the Ummah and her feelings in respect to her honour, standing dignity, her dominance of the world and her leadership, all of which is not far off from her. This is because her position of leadership in the world has not been absent for more than one hundred years and it did not fall from its position in respect to leading the nations except for a very short period of time in which the disbelieving colonialist caused her to slip from it. These historical truths generate within the Ummah the general sensation that it is obligatory to return to being the leader of the world. The deep rooted concepts within her emanate from her Aqeedah and she holds within her the meaning of the statement that she is the best Ummah raised up for mankind. These historical truths and concepts of belief generate within her sensations that drive her towards revival. These sensations do not give any real worth to the culture and thoughts that have been enforced over her because they represent a contrary expression to the sensations of the Ummah. In regards to this issue an example comes to mind that caught my attention in Karachi when they held celebrations in memory of Muhammad Bin Al-Qasim the conqueror of Sind. The Muslims celebrated considering him to be their guide who had guided them to Islaam and even if it was by way of a military conquest whilst the Indian disbelievers scorn that considering him to be the one who killed their land and destroyed their authority. For this reason we say that the sensations and feelings of honour, glory and dignity are in opposition and contradiction to the culture that arose as a result of the defeat of the Ummah and the removal of her authority, a culture that is at the forefront of being hostile towards her.

For this reason this culture is a contrary expression to the true reality of her sensations. As for the Thaqaafah of the ideology then it is the true expression of these sensations (Ahaasees). Despite that, the cultural public opinion in the society, the school cultural curricula, the media as a whole including its newspapers, magazines, clubs and institutions all proceed in line with the foreign culture. In addition all of the political movements existing proceed in accordance to the foreign culture and have adopted it. It is therefore incumbent upon the Hizb in its culturing to engage in a fierce struggle with the other cultures and thoughts which requires an awareness of those cultures, to explain their contradiction and opposition to the ideology and their corrupt nature until the correct expression of the Ummah's sensations and feelings manifests and she proceeds in line with it. For this reason it is inevitable for there to be a fierce struggle between the Hizb and the other groupings. However it must not be absent from the mind that this struggle is a struggle of the sons of the Ummah as a single unit and it is not a struggle between the Muslims and disbelievers. It is true that it is a struggle between the thoughts of Islaam and its culture led by Muslims and the thoughts of Kufr, the concepts of Kufr and the Kufr culture that is also led by the Muslims. Despite this it is still obligatory for the nature of this struggle to not be absent from the mind. This is because it is a clash between the sons of the Ummah themselves and for this reason it is not permitted to take the role of pointless argumentation. Rather it is sufficient to draw the straight line against the corks because the pointless and unproductive argumentation poisons the ears and the vision of people. Therefore, when the Shaab engages in this struggle he must explain the thoughts of the Hizb, its Aqeedah and concepts built upon evidences and clear proofs, making clear the Fasaad (corruption) of the

other thoughts, their falsehood and points attesting to their invalidity. This needs to be undertaken utilising an intellectual style built upon rationality which explains the consequences of these corrupt cultures in respect to their dangers for the Ummah and its existence as a whole. In this manner the Ummah would move away from these cultures and be directed towards the culture of the Hizb and its thought. Indeed even those people carrying these cultures could be taken away from them if they were sincere and aware because their falsehood is clear and their danger manifest.

Having said that, this process is from the most difficult and burdensome because it means undertaking a struggle with all of the people and the more the land is drowning in the foreign culture the harder and more burdensome the process and activity is. (for this reason) the potential for revival is greater in the lands in which the foreign culture is less is easier and less troubled. This all requires knowledge and understanding about the reality in which the Shaab is undertaking his work and activity so that the most appropriate and suitable styles can be utilised. And we have noticed how the Qur'aan Al-Kareem did not leave a single grouping or faction, or incorrect thought within the society except that it refuted it, explained its invalidity and exposed its falsehood with evidence and clear proof and argument.

### 3) The Pragmatists (Al-Waaqi'iyeen)

And from amongst the difficulties (standing in the way of the interaction) is the presence of the Waaqi'iyeen (pragmatists) within the Ummah as a result of the dominance of the foreign culture and the poisoning of the atmospheres with corrupt thoughts and concepts. As a result of the absence of the Islamic culture, the process of making people ignorant of it and the general ignorance that has encompassed the Ummah since the time of the decline, there arose two groups of pragmatists.

The first group is the pragmatic group (Fi'ah Waaqi'iyah) that calls to the reality and to acceptance of the reality and they surrender to it as if it is an inevitable matter. This group is active but it proceeds upon this methodology of making the reality the source of their thinking and upon its basis they look for the solution to their problems. This pragmatism however is different from the pragmatic school (Madh'hab) utilised by the revived peoples who interact with the reality in order to benefit from it. This is whilst the declined people and those who are subservient to others and have accepted their subservience and only look for a way of interacting within that reality where the reality is the source of their thinking. Because this is an active grouping then interaction with her is not hard and it does not require more than making the discussion deeper with it and convincing it that the reality must be the subject area of the thinking and not its source, and that it is necessary to change the reality in accordance to the thought that we believe in and not to abandon the thought or to allow it in time to be shaped and conditioned by the reality. In this way it is possible to take them away from its thinking and to then benefit from it as an active grouping intending to correct its path and clarify the correct method of thinking for her.

As for the second grouping then they are the Zhalaamiyeen (those who live in the dark) who refuse to live in the light because they have habituated a life within darkness and have become

accustomed to superficiality and shallowness. They have been afflicted by the disease of laziness of the body and the mind and they have frozen upon the past. For this reason it represents real pragmatism because it is of the same type as the reality and it is intellectually motionless (i.e. can't move). This type of grouping requires greater assistance and the method of overcoming its difficulty is to attempt to culture it and to strive to correct its concepts. The greatest difficulty however is in trying to convince them to accept the culturing because culturing is an action whilst this group is frozen (in its place) and is not prepared to undertake action. For this reason I view that working to incite this group and touch upon its sensitive spots can remove it from its motionless state. If this is not possible then distancing it from those affecting her or those from it is the productive treatment. These include: 'Ulamaa', leaders and directors who have an environment which they live in (i.e. with people who are affected by them). In regards to these the best styles must be chosen to distance their affect from the people who live amongst them and to make the people disperse from them. These people represent the last who will believe and the first who will attempt disobedience and rebellion.

#### 4) The people's attachment to their interests:

The human being is tied to and attached to his personal interest and his daily actions (routine). It is therefore difficult to have an effect upon the people and win them over to the Hizb's body or them to embrace the Hizb because that is in opposition and contrary to their interest which are tied to the system (regime), those assisting the regime and those implementing the system. And the disbeliever was determined and paid attention to taking control over the people's stomachs in order to reach their thoughts. In the case where the Hizb is unable to secure the interests of the people and realise them its ability to have an effect upon the people would be little as a result of the intellectual decline of the Ummah and its dedication towards fulfilling and realising her interests. Even if it was affected from the intellectual aspect it would still not be expected for her to drive forward (openly) with them apart from by a strong hope and with a short breath. It has become almost like the saying of Al-Farazduq when he spoke about the relationship of the people of Iraq in respect to Al-Hussein Bin 'Al (May Allah be pleased with them both) when he said: "Their hearts are with you but their swords are with Bani 'Umayyah'.

This is in respect to the people and the society. As for the Shaab who is a member of the Hizb, then he must have absolute Imaan that his existence in this life is only for the sake of Islaam alone, he lives by it and for its sake. The ideology and the Hizb represent the focus around which his personal interests revolve. Indeed that which he gains and accrues in life is only in order to assist him to carry this ideology and to safeguard it. This means that he has sold himself and his wealth to seek Allah's pleasure in the carrying of his Da'wah. In this case it is not permitted for him to busy himself in work that is contradictory, contrary or in opposition to the Da'wah i.e. in that which contravenes the Shar'a. This is the same whether the nature of his work itself is Haraam like working in a bank or involves gambling or something similar, or if he is a member of an institution that deals with Haraam like money exchange and stock and share companies or what is similar. Similarly he is not permitted to work in a job that makes him forget the Da'wah or hinders him from undertaking it like that which takes the whole day and half of the night in work that has no relationship to (aiding) the Da'wah where he is unable to meet with the people, make close contact with them and discuss with them or call them to his thought. Examples of

this are many; like if he worked on a farm and this took all of his time or in a factory and so on. If he was to commit to this concept and refrain from the work that was contrary to the requirements of the Da'wah or work which made him forgetful of the Da'wah, then in this case he would have bypassed this difficulty and he would have made the Da'wah the centre of his attention and the pivotal focus which his interests revolve around. In this case he would have made his interests revolve around the Da'wah and this would represent the basis of his life. He would have kept his distance from allowing the Da'wah to revolve around his interests where he only calls to it in his free time whilst leaving it when it conflicts with his interests or when his interests are threatened or when harm comes to him.

5) Another difficulty faced in this type of declined society is the difficulty associated with generating the concepts of sacrifice within the Ummah and focusing the meaning of the statement of Allah (swt):

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ

*Verily Allah has purchased from the believers their lives and their wealth (properties) (At-Taubah 111).*

Therefore the concept of sacrificing wealth, trade and the delights of the life of this world and its charms in the way of Allah, i.e. in the Da'wah to Islaam, must be focused as a concept within the Shabaab of the Da'wah as a conviction and Imaan and not due to being commanded and being compelled. For this reason it is sufficient to remind them and leave them to choose in respect to sacrificing in these matters and they are not coerced into anything. However, at the same time, attention is paid to the extent of their readiness to undertake the like of these sacrifices so that if weakness is sensed in this regard work to develop him can be undertaken with a treatment focusing on his Imaan, clarifying concepts related to Rizq, reliance upon Allah, the cause of death and other thoughts connected to the Aqeedah (belief).

The Messenger of Allah (saw) wrote to 'Abdullah Ibn Jahsh when he sent him at the head of a brigade to lie in wait of Quraish in an orchard of Palm trees between Makkah and 'Taa'if and he said in his letter: '**Do not compel any of your companions to go along with you and continue with my command along with those who follow you**'. This means clarifying the thought to the Shaab and reminding them with it and then leaving them with the choice to act, commit and to be entrusted with specific tasks or responsibilities.

These then are some of most significant difficulties that the Hizb confronts and faces and it is also an explanation of the way to get passed them. As for what some imagine to be the difficulty of what they have called urban differences which is used as an argument used by those who resisted the unity between the regions that they used to govern despite the unity representing an objective from amongst the objectives that they claim. So the Ba'th party for example ruled in Syria and Iraq and before it became two parties and was under a single nationalistic leadership, the two lands refrained from unifying using the argument of the existence of urban differences between Syria and Iraq. This is despite the existence of urban differences being a natural matter where the environments of cities are not the same as the villages just as the countryside is not

like the desert. The urban manifestations in the city differ from those in the village just as they are different in the nomadic tents. This may give the impression that there is a difference in respect to the 'Thaqafah (culture) and a difference in ideological culturing and direction. This suggestion is of the most dangerous suggestions because no matter how much the Ummah differs in respect to their urban environments there sensation remains one, their thought remains one and their Mabda' (ideology) remains one and the same. For this reason it is essential for the Da'wah in all of these places to be the same without any difference between the city and the village and for the work of interaction with the Ummah in these places to be one and the same. Therefore we do not consider urban differences to represent an obstacle or difficulty in the way of the Da'wah.

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17) The Hizb in this stage, the stage of interaction, will be exposed to two dangers: A danger upon the ideology and a class danger.

As for the ideological danger then this comes from the collective's current and the desire to respond to its persistent and pressing demands and it also comes from the dominance of that which remains present in relation to the collective's opinions in regards to the thought attached to parties. This is explained as follows: When the Hizb engages the society to interact with her whilst being equipped with the ideology it will clash with a society which is full of contradictions due to what was inherited from the previous generation, the presence of old reactionary thoughts, the erroneous thoughts which the disbelievers implanted including erroneous political and intellectual opinions and views in addition to the criteria of benefit and interest. Clashing with a society which contains these thoughts would inevitably lead to the occurrence of an interaction with it and then taking its leadership upon the basis of the ideology. The Hizb therefore must be good at applying its thoughts upon the realities that are occurring and to show the falsehood and corruption of the views and thoughts that exist in the society. And it must work to generate an upright and sound 'Urf 'Aamm (public custom/opinion) upon the concepts which emanate from this ideology until it succeeds in leading the Ummah and so that it embraces its thought and is compliant to being led by it. This is what will smoothen in front of it the process of developing its body and multiply the number of its believing and active Shabaab in order for them to become the real (and effective) leaders of the Ummah where their conduct with her is like the conduct of the officer when he leads the army. If the Hizb did this well, it would be safe and secure from deviation and it would bring the Ummah to being led by it and to be compliant in accordance to the ideology. This is because her compliance in this case would be one based upon awareness and she would not be led and be obedient based on blind obedience, and the obedience and taking leadership based on awareness represents the sound method and path.

However if the Hizb wanted to take a short cut and lead the masses before the interaction with her has been completed and before the general awareness has been generated within the Ummah, then this leadership would not be based on thoughts and the following of the leadership by her will not be based upon concepts. It would rather be representative of an emotional following that can quickly dissipate and disappear. Indeed it is easy to take leadership from the Ummah in an emotional manner by stirring the feelings that are charged in her breast, by agitating her sensations and by presenting her demands and aims as being at her fingertips

and very close to being achieved. This manner of presentation and agitating within the Ummah resembles the drinking of a mature wine and if this agitation and manner of presentation was repeated it would cause the Ummah to lose awareness and she would be led in a blind manner behind the Hizb wishing to accomplish her demands and objectives, surrendering to it, following its command. As such the Hizb will lead her by her emotions and not her thought whilst its members would be its leaders (and not the ideology).

This type of leadership and following however represents an ideological danger for the Hizb. This is because these masses are saturated by contradictions and are filled with patriotic, nationalistic, spiritual and priestly sentiments. Collective motion is stirred in the masses normally by these types of sentiments and as such superficial traditions appear in the society like those related to factionalism, Madh'habism and old thoughts like independence, freedom and liberty just as racial and family based chauvinism and prejudice appear. It is upon this reality that the contradiction between the society and the Hizb begins. This is because the society is driven by this enthusiastic energy and attempts to enforce demands and goals for itself calling for short-term, immediate and selfish objectives which are harmful for the Ummah whilst contradicting and opposing the ideology at the same time. The demands of the society for the implementation of what they desire increases and the Hizb finds itself between two fires (a rock and a hard place): Abiding by and sticking firmly to the ideology with the result of the Ummah moving away from it or abandoning the ideology and committing to the demands of the masses. These represent two matters the sweetest of which is sour. Sticking to the ideology entail earning the anger or scorn of the Ummah, the destruction of what has been built and the distancing of the Hizb from taking leadership and having dominance within the collective, all of which represents a great loss. The second option is to stick with the Ummah and to abandon the ideology or to be flexible with it. This would mean political suicide and it would mean the loss of the spirit (Rooh) of the Hizb. It is for this reason that it became necessary for the members of the Hizb to stick to and abide by the ideology whenever the ideology conflicts with the demands of the masses and even if this exposed the Hizb to the scorn and resentment of the Ummah. This is because this would be an anger that will not last forever and remaining firm upon the ideology will return the confidence and trust of the Ummah in a manner that was stronger than before. There must be the greatest warning in respect to contravening and going against a single ruling from amongst the rulings of the ideology or neglecting them in any way or to be swerved away from any of them and even by a hair's breadth. This is because the ideology is the life of the Hizb and its spirit, it is what guarantees its continuity and to be replenished. Even if all the people turned away from it and even if a section of its Shabaab dispersed from it, it is still not permitted to have any neglect or weakness in respect to the ideology or in regards to any ruling from amongst its rulings.

For this reason the Hizb must continue making contact with the people upon the basis of the ideology and to continuously work to apply its thoughts and Ahkaam upon the occurring realities built upon their evidences taking great care to generate the intellectual basis (Al-Qaa'idah Al-Fikriyah) within the Ummah and make her become accustomed to measuring and weighing the events and realities in accordance to this ideological basis or principle. It made the 'Aqeedah certain and intellectual (rational) guaranteeing distance from superstitions, speech that has no basis and faulty thoughts related to the 'Aqeedah. It made the Shar'iyah Wahi (divinely inspired

revelation) from Allah whilst the measure of the Hukm Ash-Shar'iy is the evidence that the 'Aqeedah has brought (i.e. the Aayaah or Hadeeth) making distance from the intellectual measures for the Ahkaam and the actions. It denied the use of the mind for passing judgement in regards to the Ahkaam Ash-Shar'iyah distancing the seeking of judgement based upon benefit and interest when measuring demands and rulings. This requires taking complete care in the culturing stage to generate the capability within the Shabaab in order for them to make these principles firm within the Ummah. This is to make them the criteria that she refers back to when she thinks about any demand or strives to achieve any objective or goal. The level of the success of the Hizb in the culturing stage and in terms of making the Ummah aware of its criteria and principles (bases) and carrying the Ummah so that the intellectual basis within her relates proportionately to what is required in relation to removing the danger of this ideological danger.

This is in addition to the obligation of continuously revising and sifting through the thoughts of the Hizb and its concepts so that they remain clear and pure and to continue to be vigilant and ever watchful over the Ummah's interests and in the attempt to foster and take care of them, in addition to monitoring all that the disbelievers are plotting against the Ummah to expose their plans, styles and helpers in a precise manner, without flattery, trying to please anyone and without deception.

As for the class danger, this can creep into the members of the Hizb and not the Ummah. This happens when the Hizb becomes the representative of the majority of the Ummah and is the real (and effective) leader of her, when it has standing of high regard, position of esteem and complete admiration of the Ummah and the people. This type of situation can cause conceit to manifest within the person and the members of the Hizb or some of them could view themselves to be of a higher standing than the Ummah, better than her and that they possess the command whilst the Ummah possesses obedience to their command. So they would raise themselves above the people without giving that any regard. However that would lead to the formation of the idea within the Ummah that the Hizb is a class that is different from her just as the Hizb itself will begin to feel this class distinction. This would represent the first step towards collapse and this is because the standing of the Hizb and its ability to undertake the work rests in the level and amount of trust and confidence that the Ummah has in the Hizb and particular the regular and ordinary people from amongst the people. If the Ummah was to disperse and move away from the Hizb as a result of its feeling that the Hizb was a different class raised over it then the motion and movement of the Hizb would become paralyzed, it would lose the ability to undertake its actions and it will make it easier for its opponent (or enemy) to plot or conspire against it. It would then (if this happened) not be able to restore confidence and trust in it with other than exhaustive efforts and tremendous acts, all of this to restore the trust and confidence which it has worked to attain for decades.

For this reason the members of the Hizb must make their political work be based on one single premise and that is that they are 'the servants of the Ummah'. They must make the Ummah feel that so that the Ummah's confidence and trust in it will increase. The Hizbi classism has been burnt away by fire in many regions of its work and this particularly because the concepts and thoughts that we have carried to the Ummah in the previous stage explicitly makes the point that the leadership is only in service to the Ummah and that the one who is in a position of

responsibility must be ever vigilant over the Ummah, their comfort and their interests until it is said truthfully (after being witnessed) that: ‘The leader of the people is their servant’.

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18) The third Stage is the stage of reaching the (position of) ruling. We have already explained that every stage has a Nuqtah (point) preceding it and in this case the stage of ruling is preceded by the Nuqtah Al-Irtikaaz (support point). This means that the stage of ruling includes within it the Nuqtah Al-Irtikaaz. The Hizb enters the Nuqtah Al-Irtikaaz when it perceives that the Ummah has embraced the thought, firstly, and then secondly, embraces the carrying of this thought i.e. it has embraced the ideology and the carrying of this ideology. If this is realised, the Hizb moves naturally to the support point (Nuqtah Al-Irtikaaz) and this is the search for the centres of power in order to motivate them to provide the Nusrah (material support) for the ideology and to work to bring it to the place of ruling i.e. for it to be implemented upon the people. This means that the Hizb must add a fifth action to the four actions that it is already undertaking and this is the action of searching for the centres of power and to win them over to the ideology. However this work may not cover all of the apparatus of the Hizb but rather a specific body may be selected and specified which is linked to the Hizb’s leadership or it may be undertaken by the leadership itself. This is the beginning of the Nuqtah Al-Irtikaaz which is followed by the second meaning of the support point which is the handing over of the rule within a land from amongst the lands in order for it to become a Nuqtah Al-Irtikaaz (support point) for all of the rest of the lands or regions so that the Ummah is unified within a single State, the Khilafah State. As for the Nuqtah Al-Irtikaaz as a whole then it means the transferral or moving of the Hizb from the interaction stage after the occurrence of interaction to the action of searching for the centres of power. It must not be absent from the mind that the moving from one stage to another does not mean leaving the actions that were previously being undertaken but rather it means adding new actions to those which were already being undertaken.

So in the culturing stage the Hizb undertook general (public) culturing and intensive or concentrated culturing and then when it moved to the stage of interaction it added two new actions to the two previous two actions which were exposing the plans of colonialism and adopting the interests of the Ummah. Then when it moved to the support point (Nuqtah Al-Irtikaaz) it added an extra action to its other actions which is the Talab An-Nusrah (seeking the material support). It continues the concentrated and collective (public) culturing, the exposing of plans and adopting of interests in addition to undertaking all that these actions demanded in terms of means (Wasaa’il) and all that it required in terms of being innovative in the Asaaleeb (styles). If it then moves to the third stage it would have done so naturally and would then proceed to implement the ideology in a natural manner. Just as it proceeds in its work, to revive the Ummah, without abandoning this because its goal and objective is the resumption of the Islamic life and this does not occur by other than bringing revival within the Ummah. Bringing or generating revival requires mighty efforts before the rule is acquired and after its acquisition however after it the work then becomes concentrated and collective culturing, monitoring the rulers and accounting them.

As for how the transferral or movement to the stage of ruling is achieved, then it is accomplished via the Ummah and it is then implemented in a radical way in one go and this is what is called the Tareeqah Al-Inqilaabiyah (the radical method). This method does not accept a partial rule but rather requires the taking of the rule as a whole and to then adopt it as the method to implement the ideology. Similarly the method does not accept a gradual approach in respect to application but rather it implements the ideology completely from the first day whatever the circumstances are. As such the radical and comprehensive method means assuming the rule as a whole in one go and it does not mean creeping to the rule by attaining a position then another and so on until the rule is taken over but rather it is taken completely on the first day. It also does not mean a gradual implementation but rather all of the Ahkaam are implemented and not a single issue remains outside of the ideology. Similarly it is not allowed to gradually implement it until the current rule is acquired based upon the claim that the Messenger of Allah (saw) applied the Ahkaam (Islamic rulings) gradually like the rulings of Ribaa (usury), Khamr (alcohol) and Raqeeq (slavery). This cannot be claimed because the Messenger of Allah (saw) abided by the legislation and he did not legislate before the Shar'a was revealed, and he would only proceed with the Shar'a in accordance to its revelation. And today the Shar'a has been completed and nobody can add or subtract from it. This is the reality of the Shar'a today which is that it is Waajib (obligatory) to be implemented. By merely assuming the rule the State begins to proceed upon three matters: Firstly: The implementation of the ideology as it is the only method for the implementation of the Mabda' (ideology). Secondly: The work to join together all of the Islamic lands and regions into one State. Thirdly: This is its original (or main) work and it is the carrying of the ideology to the world. In accordance to this a specific budget is allocated for the Da'wah and the carriers of the Da'wah.

As for the Hizb; it remains undertaking the work to revive the Ummah through three actions: Concentrated and collective culturing, monitoring the implementation of the Mabda' and accounting the rulers, and this applies whether some of its affiliates are in the position of ruling or outside of the positions of ruling.

These are the steps that the Hizb proceeds upon in the battlefield or arena of life in order to transfer the thought to its practical role i.e. the resumption of the Islamic life, the revival of the Ummah and the carrying of the Da'wah to the world. The Hizb is the guarantor for the generation of the thought, the establishment of the State, the application of Islaam, the carrying of Islaam to the world and monitoring the path of its application whilst at the same time it carries the Da'wah to elevate the Ummah and to the world.

This is the end of the book Sharh Kitaab At-Takattul Al-Hizbi