

No Title: Adoption

A brief survey of Muslim lands reveals the grave situation in which they are in. The Ummah is suffering from severe hardship and is struggling in all aspects of life. If the problem was limited to technological backwardness or lack of material progress, it could be easily addressed. However, the problem is much deeper and severe than what a common observer would comprehend. The problem lies in the absence of a coherent ideology from the lives of the people in which they believe in, i.e. Islam. There are ideological and political reasons which led to the absence of the application of Islam. Ideologically, the closure of the door of Ijtihad, neglect of the Arabic language, and mixing of foreign cultures and thoughts are just some reasons which contributed towards the decline. The absence of Islam from life caused the Ummah to face many problems without being able to address them effectively and decisively.

The natural solution for the problems is to bring Islam back into life. The Islamic ideology will serve as the seed for revival and progress. It will serve as the foundation addressing all issues of life from one perspective, thus uniting people's efforts and leading them towards an ascending path. Since the missing element in the revival is the Islamic ideology, then the existence of an Islamic ideological party becomes apparent. This party has to carry the ideology in the society and work towards its implementation. Islam has to be carried by addressing solutions to problems from the Islamic point of view. Presently, Islam is confined to the books, so a concentrated effort would be required from the party to bring Islam into the life and thinking of the society. Therefore, to escape from the decadent atmosphere in which we find ourselves, necessitates the existence of an Islamic ideological party in the society equipped with the prerequisites for the change.

Ideological Party Defined

An ideological party is any structure composed of individuals bound to an ideology which they believe in and seek towards implementing it in society. In other words, it is an idea that is embodied in a group of people who aim to implement it in the relationships of society. The ideology is the foundation or the soul of the party. The existence of the ideology manifest itself through the party's structure and also through its embodiment in the members. The strong inclination to establish the ideology in the society is the factor which distinguishes an ideological party from other types of parties.

Therefore, to consider a structure of a party an ideological one, it has to meet the following requirements:

- a) The ideology
- b) The structure of the party must be based on the ideology and its members must manifest the ideology within themselves.
- c) The party structure must aim to establish the ideology in the society and should have the initiative to achieve this goal.

If these requirements exist in any structure, then it is considered an ideological structure. If any one of the requirements is missing, then the structure cannot be categorized as an ideological one.

Adoption and its Role in the Party

Adoption in general means to subscribe to any idea, opinion, method, style, ways and means, methodology, etc. So, subscribing to an agenda or issues which the Ummah should work towards would be an example of adoption. Adoption in a party seeking the revival implies subscribing to the prerequisite elements required for change.

It is well known that many opinions and programs exist in the Ummah. One can find various groups with different orientations. Some advocate ideas of sufism, others focus on relief projects, some work with the current regimes towards a piecemeal solution, whereas others call for material struggle. Therefore, adoption becomes especially important for a party aiming to reestablish Islam. This objective requires such an approach, the movement cannot call for Islam in its generality. The party must have a clear vision of Islam and its details. From such an understanding it adopts and

implements Islam in the society. The adoption can be in the political, social, or economic systems. The adopted issues should be emphasized to the Ummah to create awareness in order to apply them.

Does Adoption Hinder Creativity?

Many view adoption as a sign of rigidity and a factor preventing dynamism in the intellectual growth of the party. However, it should be realized that adoption as a process is neutral and necessary, where the adopted issues and how the adoption is viewed determine the outcome. So the adopted issues have to be scrutinized, not the adoption itself. Every individual adopts or subscribes to issues they believe in and it is something which is very natural.

The lack of adoption is one of the elements causing the movements to be ineffective. Presently, one can find many Islamic movements attempting to change the status quo. It would be naturally expected from such movements to adopt an agenda for revival which includes a complete culture. However, the lack of adoption has caused the following problems:

1. Movements began working in a haphazard manner without any direction. If the movements had adopted an agenda it would have focused them on a track. All of this in turn has led some movements to lack an identity by which they can lead or be identified by.
2. Within the party, absence of an adopted culture has led to conflicting viewpoints within the membership, even on fundamental issues. There is a lack of accountability within the party since there is no adopted culture which serves as a reference. The lack of a homogenous culture has made many movements a fertile soil for opportunists.
3. The lack of adoption, which molds a specific identity for the party, has led many movements to be held unaccountable in the Ummah. A member of the party would say something and the movement would be questioned on what was said by the member. The answer would be that it was the opinion of the member and not the party.

In fact, adoption is what enables the party to establish revival by outlining a specific culture. This well defined culture should include all of the prerequisites required for the revival. The adoption will cause the party and its members to be molded by a well-defined culture which will enable it to fulfill its objective. Adoption is unlike Taqleed (imitation). In Taqleed, one becomes attached to and follows the opinions of others blindly without scrutinizing them. The Muqalid does not even defend these opinions. On the other hand, in the case of adoption, the person accepts the opinion based upon conviction through scrutinization, and thus the adopted opinions becomes a part of the individual. He/she carries and advocates the adopted opinion with full awareness and conviction. However, without adoption, the party lacks coherency and would not be able to achieve its objective.

Therefore, it should not be claimed that adoption prevents members from progress and creativity. On the contrary, adoption is the force behind creativity. An ideological party is supposed to be one homogenous entity both emotionally and intellectually. So, adoption enables each member to be the party through adopting the party's culture.

Adoption in Hizb-ut-Tahrir

The thought which Hizb ut Tahrir is founded upon and which exists in its members is the Islamic thought or the Aqeedah and its rules and corollary thoughts. However, the Islamic Aqeedah is not exclusive to the Hizb since the entire Ummah, along with other Islamic groups embrace it. Consequently, in order for the party to be classified as a unique party, it is not sufficient for its structure to be based upon the Islamic Aqeedah in general. The Hizb must be based upon specific Islamic ideas for it to be classified as a political party. In other words, the party must have the necessary Islamic culture empowering it to re-establish Islam in society. Therefore, the Hizb must adopt specific rules and ideas which emanate from the Islamic Aqeedah and have the initiative to

have these adopted rules and thoughts govern the relationships in society thus govern the affairs of the Ummah.

Hizb ut Tahrir has adopted and is established upon specific ideas and rules. The ideas and rules which the Hizb has adopted are undoubtedly Islamic and are considered to be the soul of the party. It is these adopted ideas and rules that enable the Hizb to be political in its nature, and without them the Hizb would not exist.

Hizb-ut-Tahrir works to create the revival in a very distinct and unique manner. After achieving the revival, it will work to maintain it and to prevent any decline. Consequently, it paves an ascending path for the Ummah. The method by which Hizb ut Tahrir views the revival is through the idea. Revival is defined as an intellectual elevation and is maintained through the idea. Consequently, the Hizb restricts its actions to carrying and discussing the ideology. The Hizb embraces the idea which creates the revival in the Ummah. Upon being in a ruling position, the Hizb will initiate a fierce material campaign against any ideology which opposes Islam in order to maintain the revival. However, in other situations in which the Hizb does not have the authority, it struggles purely on an intellectual level. The Hizb adopts the ideas in a correct manner from Islam since Islam is the only source for the revival in the Ummah and it is the Ummah's ideology.

Laws are ideas that provide solutions to a problem whereas an idea is an understanding of an issue. So, both ideas and laws have to be derived from the Qur'an and the Sunnah and/or built upon them. Adopting the necessary ideas and laws for the revival requires accuracy in understanding the issues along with the texts of both the Qur'an and the Sunnah. However, understanding an issue could be subject to mistakes, i.e., it could be right or wrong. So, there must exist a yardstick guaranteeing the purification of ideas and minimizing the possibility of adopting erroneous ideas. All of this should guarantee that the Hizb stays on the right path and is able to come back to it if diverted. Due to this, the Hizb has adopted a standard which it adheres to for perfection. The Hizb measures its ideas based on the following principles:

What the Hizb has adopted is correct but could be wrong. What others have adopted is wrong but could be correct. Additionally, the Hizb aims for perfection in order to guarantee the purity and correctness of its ideas. This will assure that what the Hizb adopts is correct whether related to ideas or laws. At the same time, to ensure correctness of its understanding, Hizb continuously scrutinizes its ideas and purifies them of alien ideas. It scrutinizes each and every one of its adopted ideas through a continuous scrutiny and study towards the situation and affairs in the society whether related to the rules or the ideas. Furthermore, the Hizb strives to adopt the best and most accurate ideas so that it cannot be surpassed in accuracy, soundness, credibility, and leadership.

Additionally, the Hizb instills in itself as an entity and particularly in each of its members not to attach any concept of infallibility to its ideas. The Hizb has always categorically mentioned that what it has adopted is correct but could be wrong. Therefore, there is no holy or sacred adoption, while at the same time we do not overlook the soundness and accuracy of our adoption. The original case is that the adoption is correct but it could be wrong. Also, it has to be proven that the Hizb's adoption is wrong. By not viewing our adoptions from a holy or sacred point of view and maintaining a high standard for perfection will lead to revival and prevent any backwardness.

The soundness of the adoption is further maintained through party members. A member who discusses and carries the adoption of the party will naturally study and scrutinize it. Either the adoption is rectified or it becomes the adoption of the member with his/her full awareness. Through this process the member serves as another measure ensuring the correctness in the adoption.

If the adoption is viewed in this manner, then it will not be considered an obstacle in the path of progress. Adoption in this manner will never become an obstacle in the revival since Hizb ut Tahrir is a political party. A political party addresses issues related to life's affairs whether it is in authority or not. So, the Hizb should be the best in understanding life's affairs since it is continuously

interacting with individuals and groups enabling it to perform research. It should be the best in understanding the text and its applications in life. Consequently, the Hizb should be the most capable group amongst the people to understand ideas and recognize the factors required for progress along with the factors which will cause backwardness. Therefore, adoption by itself is the best tool to create the revival and to prevent backwardness.

Members' Adoption

The issue of membership in the Hizb is not an administrative issue. An individual earns the membership through the process of acculturation, whereby the Islamic culture is imparted to the individual. This process is designed to build a unique personality with specific qualities, thereby rendering him a productive member. A members' adoption is an extension of the acculturation process which earns the individual membership in the Hizb. Therefore, the adoption by each member in the party to each and every rule or idea which the party has adopted is a critical matter. Adoption is as necessary as the soul is necessary for life. Without adoption the individual would not be from the party. As a matter of fact, without adoption the structure would not exist, since the structure is composed of a group of people adopting the ideology. Consequently, without the ideology there would be no grouping. Membership of the individual in the party would not occur unless the individual adopts the ideas of the party. Therefore, any individual who seeks to be part of an ideological structure has to adopt the ideas or the ideology which the structure itself has adopted. This is a basic and vital matter and a prerequisite for joining any party.

As for the issue of membership, this is the nature of parties. If the membership is not paid attention to, the structure would not be characterized as a Hizb. Rather, it would be a large grouping of individuals with conflicting ideas and thoughts. Additionally, the current setup of societies in the Muslim world further necessitate the issue of membership. Regarding this point, we would like to refer to what is said in at-Takatul ul-Hizbi:

"The intelligentsia have dedicated themselves to study foreign thoughts which are devoid of feelings. Their close proximity to the foreign culture has allowed them to become alienated from the society, to scorn it, and consequently, they have become apathetic towards it. Conversely, this foreign culture has encouraged them to become intimate with the foreigner, to respect him, approach him and to meet him with affinity, even if the foreigner is a colonialist. Because of this split personality, the "educated" person cannot really comprehend the prevailing situation in the country. He is not completely cognizant of what awakens the Ummah. Instead he imitates the foreigner. The feelings of such a person are not motivated for the sake of the ideology, but rather the feelings are for the homeland and its people, which is an incorrect response.

The correct party structure cannot emanate from such intelligentsia except after addressing their personality. Harmony between their thoughts and feelings must exist. It must be initiated through acculturation. The acculturation must be based upon an ideologically correct culture, i.e., the Islamic culture. Treating such a person and his malady with this education rests upon the assumption that the individual's mind requires a complete and thorough change in order to proceed with the task of creating harmony between them and the society. Once the gap between him and the society vanishes, the problem of reviving the society will follow a much easier course. Had the foreign culture - which created this gap - not even existed, the price of revival would be far less. As long as the foreign culture exists, the correct party structure will never materialize because the correct party structure cannot establish itself upon the foreign culture."

In conclusion, the adoption is a vital ingredient in the revival and should not be viewed as a hindrance. It instills and produces creativity in a specific fashion as outlined by Islam. The adoption obliges the party to be focused on its objective and not to be sidetracked. The party works in a consistent manner with full awareness towards its objective. Additionally, through adoption, the party will be able to implant the seed for revival, cultivate, and maintain its continuous growth. 1

