

ANSWERS TO QUESTIONS: ARABIC LANGUAGE, TAKATTUL

1- The blending of the Arabic and the Islamic faculties means making the Arabic language and what it contains in terms of powers of influence, expansion and diffusion as the expressive tool of Islam and what it contains in terms of powers of influence, expansion and diffusion. As for the Arabic language, the tone of its expressions and the intonation of its syntax would stimulate and attract the listener. Also its Arabisation, metaphorical and etymological abilities, make it capable of expressing any meaning and describing anything. The synthesis found in its literature, such as poetry, oration and prose, regardless of the meanings, would open new horizons before people and societies; and that is the power of diffusion. As for Islam, the meanings of the Qur'an, which was revealed in Arabic, thus containing all the excellence of the Arabic language, are able to deal with any new matter by extracting the rule of that matter from it at any time, and that is the power of expansion. Also, by being able to deal with all problems facing a human being, in his quality as a human being, and not just a problem facing a specific society, this would allow it to spread besides the fact that it acts as a guidance to all people. Also, by addressing the mind, and by being in conformity with human nature, the Qur'an does influence people a great deal, and that is the power of influence.

2- The influential gathering (Takattul) would be the one that affects the society where it operates in a way which would make people rise to develop it and make it grow by either accept it or resist it. The "Insha'i" (initiator) would be the one who always initiates or constantly generates new things, such as a new thought, or an elaboration of an old thought, or the application of a thought upon a new situation, or the solution to a new matter etc.. Therefore, it is ever initiating. As for the "Irtiqa'i" takattul, (progressive - ascending), it is the one that is constantly reaching new heights. Therefore, it is constantly marching in an upward trend. This would not have anything to do with the large or the small numbers, but rather with the understanding, the influence, the clear vision, establishing one's presence and aiming towards constantly reaching new heights.

The party has no distinguished definition of philosophy, it has rather adopted its common definition, which is the love of wisdom. However, the party does not consider the old philosophy as being rational topics, because the meaning of intellect (perception) would not apply to it. Therefore, any topic which the senses cannot reach would not be considered a rational topic.

Hizb ut-Tahrir

27th Rabi'i Al-Awwal 1390

2nd June 1970