

The Hizbi Personality

The Hizb is a political party whose objective is to lead the Ummah to resume the Islamic way of life and to carry the dawah of Islam to the rest of the World. This work of the Hizb is carried by its shabbab. In order to be effective in its efforts, then, the **Hizb has to be composed of shabbab whose personalities reflect the culture of the Hizb. This is what is meant by the Hizbi Personality.** Through it, the dawah carrier will continuously seek to progress and **carry the da'wah at the highest level.** His motivation will be the pleasure of Allah (swt) alone, and **his objective will be what the Hizb set as its goal.** The process by which the Hizbi Personality is built is of critical importance, for it is what will maintain the purity of the Hizb in its body, ideas, and efforts.

The Islamic Ideology is the foundation on which the Hizb is built. It is the secret to the life of the Hizb. Without it, the Hizb will cease to exist. Similarly, the Hizbi Personality cannot exist in the individual without first establishing in him the Islamic Personality. **One cannot claim that the Hizbi Personality is synonymous to the Islamic Personality** because it [Islam] existed long before the Hizb came to life. Generation after generation of Muslims followed Islam, carried its responsibilities, and lived according to its way of life in the absence of the Hizb. **Therefore, what is meant by the Hizbi personality is what is built on the Islamic Personality due to an individual's belonging to a group [in our case, Hizb ut Tahrir], sharing a specific, well-defined understanding of Islam [our culture], while working for its objective.** Building this personality in the Shabbab requires from us to first understand how to build, maintain, and enhance the Islamic Personality, and subsequently the Hizbi Personality.

The Islamic Personality is created by building the aqliyah and nafsiyah on the basis of the Islamic Aqueedah. Having the Islamic aqliyah means to think based on the Islamic concepts. As an example, looking to the daleel as the basis for adopting a specific ruling rather than looking to the benefit in it is a reflection of the Islamic aqliyah. Having the Islamic nafsiyah means to perform the obligations and abstain from the prohibitions which Allah (swa) revealed. Once the Islamic concepts are the reference in one's thinking and the Hukm Shari' is the basis of one's actions, the Islamic Personality will exist. However, the Islamic Personality is not a stagnant one. Once it is established, it has to be enhanced in both of its aspects. The aqliyah is developed by increasing one's understanding of the Islamic Culture as a political culture, with all of its aspects, i.e. the sunnah, fiqh, tafseer, branches of the aqueedah, Arabic language, political culture, etc. The nafsiyah is enhanced by adding the mandub actions to the fard which one already performs and abstaining from the makruah in addition to the haram. In addition, a constant awareness of one's relationship to Allah (swt), i.e. that of Creator to created, will strengthen the nafsiyah. It should be noted here that initially, the aqliyah is more difficult to build than the nafsiyah; however, enhancing the aqliyah is much easier than enhancing the nafsiyah. **The Hizbi Personality**, as stated earlier, is what is built on the Islamic Personality. It is by no means antagonistic to, nor a substitute for it. The Hizbi Personality is formed by building the **aqliyah** on a specific idea that serves as the bond linking the individuals in the Hizb together, and by having the **nafsiyah** in accordance with the work of the Hizb. This requires that the shab engage himself in studying the Hizbi culture, **adopting it as his viewpoint in life**, and interacting with it in such a manner that it shapes his course of actions as a Muslim carrying the da'wah. Once the Hizbi personality is established, it too, like the Islamic Personality, needs to be enhanced. As for the goal of building this personality, it is made clear by what the Hizb stated in "At-Takattul al-Hizbi," where it is mentioned that it became difficult to establish an effective Hizbi block in the societies in the Muslim lands. This difficulty arises from the dual personality of Muslims who live in these societies, which is the result of several factors. Consequently, it is a must to first build specific personalities to carry and launch the da'wah. Then, the harmonization process in the society starts. Therefore, building these personalities, due to our correct understanding to the meaning of Nahdah, is essential in the process of change and in reviving the Ummah. Therefore, it is expected that the person who has an Islamic personality will be a worshipper, thinker, pleasant, humble, strong as needed and soft as needed. **He must possess the attributes of a soldier and a leader at the same time.** He must comprehend the meaning of life and the meaning of abiding by the Hukm Shari. He has to stop at Allah's limits and guard them. He must be a statesman whether he is in the ruling position or not. It is naturally expected that these

attributes will be carried by every muslim, let alone the da'wah carrier. However, in addition, the dawah carrier must possess other attributes which are required for carrying the da'wah. Without these attributes, the shab will not be able to carry the da'wah on a consistent and permanent basis.

Some Essential Qualities of the Shab

One of the most important qualities that the shab must possess is the **pure sincerity**. This is the type of sincerity that is not mixed with any other objective. In other words, the shab must carry the da'wah to achieve the Hizb's goal for the pleasure of Allah (swt) exclusively. In the Ibadat, mixing any other goal with the pure intention to please Allah (swt) nullifies the Ibadah. The only exception for this rule is the case when Islam asks for a specific objective to be achieved from that Ibadah. An example for this case is Jihad, which aims at achieving a specific goal by certain actions; such as conquering a fortress or facing an enemy. The companion who fought in Badr, Uhud, or Khandaq battles did so in order to raise the banner of Islam. However, the specific actions that they embarked on were aimed at achieving an instantaneous objective; to face Quraysh, to protect Madinah, or to create a gap in the enemy's defense line. These objectives have been specifically ordered by Islam and should not be ignored. Showing off, reputation or personal recognition should not be thought of in Ibadah. Likewise, carrying the da'wah should be done with full sincerity. It is essential for the shab to continuously keep in mind the goal the Hizb was established for, as well as the goal of every da'wah action to accomplish the goal of the Hizb. Therefore, it is mandatory to keep the individualistic goals away from the da'wah. The shab is not to mix anything, even his own interests, with the objective for which he carries the da'wah; namely getting closer to Allah (swt) and achieving His pleasure. Thus, the shab distributes a leaflet or contacts people not to receive a Medal of Honor from the Hizb, but rather because these actions are obligations from Allah (swt) to be performed in this fashion. The pure sincerity is an absolute must. The shab, the mushrif, and the masool are responsible for developing it. The shab's role is to observe himself and strengthens his relationship with Allah. The Mushrif in the halaqah builds, cultures and elevates the shab and the Masool lives among the shabab, vigilant of their situation, sensitive to their concerns and advances the da'wah toward the goal for which it was established.

The second quality that the Hizbi personality must acquire is the **domination of the Hizbi aspect over the individualistic aspect**. The Hizb is but a bloc whose individuals believe in a specific thought that they seek to establish in the society. For the shab to be part of the Hizb, he must adopt the idea adopted by the party. This means that he must forsake some of the individualistic aspects in order for him to be part of the Hizb. Even if the shab is a Mujtahid Mutlaq, he is to abandon his opinion in a specific issue for the opinion of the Hizb. This is so because carrying the da'wah is an obligation that cannot be achieved without adoption, and "that which the obligation cannot be achieved without is an obligation." Similarly, the shab might be harmed, verbally or physically, in his wealth or in his ownself, sometimes even from some of the shabab themselves. If the individual aspect dominates the Hizbi aspect, it becomes difficult for him to continue with the Hizb. However, if the Hizbi aspect is the dominant one, the shab will ignore these individualistic aspects for the sake of the idea that he lives for

The third quality is the adherence to the Hizb's directives and the understanding of working with a party. The shab does not live alone and should not be allowed to act on his own as he sees fit. The Hizbi channel for communication must be observed. The shab may not go beyond the limits set in his work. To explain this, a simple example is given. Suppose a shab is invited to attend a meeting. He may not then take it upon himself to call others, even if he knows that they were from the Hizb, and even if they all shared the same house, except if he was asked by the Hizb to do so. Ijtihad in such a case is wrong, for it does not belong there.

The fourth quality is the **conscious obedience with all of its implications**. Although we believe that this quality is second nature for the shabab, it should be pointed out that obedience is not restricted

to the intellectual or shari matters. In addition, it extends to the administrative directives once the Hizb adopts them.

The fifth quality is the understanding by the shab that our issue is not to be an academic club or a benevolent association. Our goal is not education, although culturing is one of our functions. It is not our goal either to enter a person into Islam, even though carrying the da'wah to mankind and entering the masses in the Deen of Allah is part of our work. Also, our work is not to rush to the rescue of the needy. Thus, though the carrier of da'wah might teach, cause one or more people to embrace Islam, or donate to a Masjid, the difference between the occasional performance of these issues by individuals and the conversion of the Hizb to an academic or charitable club must be understood. Our cause is to revive the Ummah and to build the state. In other words, to rebuild the Ummah and observe the society's thoughts and sentiments, and to prevent the society from declining.

The sixth quality is political awareness. Political awareness goes beyond news analysis to a much further level; namely viewing the events from a particular point of view. Political awareness is what protects the Hizb from being contained, from being targeted, and from dishonesty in giving the opinion to the masses. The shab does not merely give an opinion; rather, he gives it in a specific way such that it cannot be exploited by anyone. As an example, if attacking Fahd in a particular way would benefit Saddam, the Shab should not give the analysis in that way. Rather, the shab should give his opinion in such a manner that it would only benefit the Hizb and, consequently, the Ummah.

In addition to these issues, there are other qualities which must be present in the Hizbi personality; such as the qualities of a statesmen, living with the Ummah as a da'wah carrier, caring for the ideology, having the internal motivation to work for Islam, keeping away from elitism, and not deviating from the ideology.

How to Build the Hizbi Personality

As for the method to build this Hizbi personality, the Hizb has specified the mechanism by which to achieve it; namely the Halaqa. If the Halaqa is given as specified by the Hizb and if the mushrif and the masool live among the shabab as they should, then the result will be the building of this Hizbi personality. This is in addition to the follow up process, which is part of what the Hizb demands from the masool. Additionally this effort requires that the shab perform his duties and, observe his relationship with Allah through means such as reciting and studying the Qur'an consistently. These are the general principle regarding the halaqas.

More specifically, the Halaqa by the mushrif must be given in a way that addresses the intellect and the emotions together, not the intellect alone. The Aqeedah is based on the Fitrah (instinct of religiousness) and the mind together. Also, the method of the Qur'an in building the Aqeedah is to address the Fitrah and the mind together. Hence, it is not allowed to neglect the sentiments, Fitrah, or emotions in the address in the Halaqa. The mushrif is not to merely explain the book. Rather, he must focus on carrying the da'wah. So, if he explains an idea, he must discuss how to carry this idea to the people or the impact of this idea on carrying the da'wah. The mushrif then follows up with the shab and accompanies him in some of his visits or activities in a natural way. This is in regards to the mushrif. As for the masool, he keeps up with the shabab through the mushrif. The masool conveys his ideas to the shab through the mushrif. He treats the shabab through the mushrif. This contributes in building the Hizbi aspect and the Hizbi bond between the shabab, as well as in making the shab realize the significance of his work. In addition, the masool with the mushrif must keep up with both, the Hizbi and Daris in such a way that the Hizbi understand the meaning of being a Hizbi, and the daris comprehends the meaning of studying with the Hizb and becomes eager to be a Hizbi. Such following up makes both of them eager to elevate their personality, and makes them carriers of da'wah in the true sense. The shab will be a true example of building, initiating,

elevating and being creative. He will live the idea in such a way as to dominate his thought and emotions. Thus, building the Hizbi personality is a great responsibility. Taking it lightly is a fault that must be treated immediately and decisively for without it, the shab will not be a carrier of da'wah