

THE SYMPTOMS WHICH "AL-KUTLA AL-HIZBYYA" I.E. THE PARTY BLOC EXPERIENCES WHEN IT DEVELOPS INTO A AN INTEGRATED PARTY.

A . Amongst the Members :

- 1 . Not being acquainted with all of the Party's culture.
- 2 . The thoughts embodied in the party culture not being focused .
- 3 . Lack of experience in the organisational field.
- 4 . Disconcertion in the organisational aspect.
5. Lack of experience in the political domain.

6 - The presence of political undulations. B . In the Committees:

- 1 . Differences of opinions and disunity in the organisational field.
- 2 . The emergence of complaints pertaining members' actions and committees' actions and an increase in criticism.
- 3 . Attempts at competing to convey the concept and exaggeration in pursuing the concepts in order to correct them in a conclusive manner.
- 4 . Lack of knowledge in the political field.

A general weakness emerges in the existing apparatuses of the Kutla which could either be down to the inherent weakness in the members or from the lack of intellectual maturity due to lack of study or lack of discussion or due to the meagre number of Halaqat he has given. It could be also down to the weakness in the party bond resulting from the inability to understand the party relationship, weakness in the atmosphere of Iman, or due to the weak belief in the Kutla. This weakness could also be attributed to the lack of party atmosphere within the milieu in which a member lives, or within his family, friends or acquaintances.

The Kutla is also exposed to dangers of friction with the ruling authorities and the colonial Kuffar. Hence, it becomes incumbent upon the Kutla to build its body while under the yoke of brutal oppression and to always be ready for showdowns with the colonial Kuffar and their puppets. This may result in some of its best Shabab being taken away and put in jail and detention centres or being exiled. Nonetheless, the Kutla should always continue to build its body under persecution even if this led to its Shabab being taken away and even if it led to suffering huge losses. Therefore, it is imperative to perceive these symptoms and to recognise that they are natural consequences which a Kutla could not avoid as it moves towards becoming a full fledged political party. The Kutla should realise that such symptoms need to be dealt with calmly, gently and patiently, and by adopting progress, time and experience as part of the treatment.

In order to carry out the activities during the phase of transforming the Kutla into an integrated Party, the following matters ought to be observed:

1. The Kutla, should have a host of dedicated members with the following qualities :

- a . To encompass the Party culture from all its angles.
- b . To have the aptitude for inventiveness.
- c . To be strong, intellectually and practically.
- d . To have a political experience.
- e . To show readiness to submit to the administrative rules and to distance oneself from the spirit of individualism. Anyone who fears discipline and rules, and has the tendency to breach the party rules, or has the "egocentricity of exceptions" , he remains outside the Hizb.

2 . All the Party members should be active in the party, this by the following :

a . Each one of them should be engaged in some cultural, political or administrative task; even if it is only supervising a Halaqa and or taking a Halaqa. b . Each one of them should support the Party to the best of his ability : be it financially, or influentially or professionally or otherwise. c . Each one of them should have the readiness to sacrifice and to exhaust all his efforts whenever asked to do so.

3 . An air of compliance, with total consent and tranquillity should be prevalent throughout the whole of the Party Bloc, and dominant upon whoever has the competence to pursue the activities. Hence,. Mushrifs of the Halaqat and all the Dariseen should submit to the Local Committees, which in turn should submit to the Wilaya committees, and everyone should submit to the Leadership.

4 . The Mushrifs and each Committee should command and intellectual and an executive influence that has a reverence. Each one should be both a leader and a soldier at the same time, i.e. having an authority and submitting to an authority.

5 . Members should not be excessively asked to sacrifice and strive. Whatever they contribute should be accepted. Their refraining from a sacrifice should not be understood as a rebellion because a sacrifice is optional. Only if a member accepted a specific duty and were ready to sacrifice for it, and then gave it up, he would in this case be considered to be in breach and the liabilities would be then assessed by the Leadership.

6 . Strong links should be established between the Party and the masses and the Party should always be in touch with the masses, because this link is the practical aspect that transforms the Kutla into a Party. If the Kutla withdraws and alienates itself from the masses and loses touch with it, totally or partially, the Kutla will lose its credibility with the Ummah, and will be in danger of disintegrating. Hence, in order for the Kutla to survive, grow and turn into a Party, it should progressively multiply and diversify its links with the masses. To prevent an intellectual decline and to maintain an intellectual elevation, the following matters should be addressed:

1 . Attending to the application of the thoughts that one carries upon everything he encounters through reading or in practice.

2 . Applying the thought when giving the Halaqa, and realising that he is in the process of grooming an Islamic mentality rather than merely imparting information.

3 . Limiting oneself to the ideas in each paragraph being read during the Halaqa and making the best effort to explain all of the ideas it contains.

4 . Reading frequently the Islamic culture and any books or magazines or similar which contain thoughts.

5 . Keeping in touch with people and engaging in discussions with them.

Therefore, one would forsake the idea of satisfying his hunger for the Da'awah by merely giving Halaqat and would find a pleasure in pursuing these activities without feeling any boredom. Then he would continue to develop intellectually and would be able to understand whatever he reads as long as he has the criterion with which he protects himself against confusion, error and deviation.