

TREE OF ISLAM

1- Islam had been up until the middle of the 18th century like a magnificent tree, with strong branches and verdant twigs, glowing with vigour, freshness and splendour, and bearing with abundance the most scrumptious of fruits.

The Islamic Aqeeda would be portrayed as the seed which germinated this tree, whereas the thoughts of Islam and its rules which deal with life's affairs would be the roots of this tree, while the lofty trunk which sprouted from these roots would be the rule, i.e the authority. The solid branches and the verdant twigs would be the Ummah's engagement in upholding the Islamic way of life and in carrying the Islamic Da'awa to the whole world.

2- In the middle of the 18th century, Europe witnessed the industrial revolution which upset the scales of power, thus causing a shift in the international scene. As a result the Islamic state, who happened to be the world leader, lost her position and underwent a rapid decline in her international standing. The sciences, inventions and industries caused a huge intellectual quake in the minds of the Muslims, and this consequently led them to reviewing their perception of Islam. Some of them went even further and began reviewing some of the Islamic thoughts and rules. This led to the withering of the twigs and the weakness of the branches. Naturally, the fruits became scarce and tasteless. However, the trunk just about survived, but it lost its vigour and aridity began creeping into it. When the Muslims were defeated in the first world war, Britain axed the trunk with the help of Mustapha Kamal, cutting it from the roots. What was left of the tree were only the roots. Aridity however crept into some of the roots and others dried up. When the enemy took control and ruled over Muslim land, they set about axing and snipping the roots from the seed, and depriving them from water. When the enemy did this, most of the roots became arid, other roots died, and these were replaced by roots belonging to another seed. Therefore, very few roots remained, and even these were covered in dust. Fewer were living roots, but these were arid at the top while they remained alive from inside. Most of the roots of the tree became either roots belonging to different seeds, or arid and lifeless roots, or roots that became separated from their seed save for a very thin thread which remained attached to it.

4- This was the state of Islam when Hizb-ut-Tahreer came into being. It set about establishing a stronger trunk and more vigorous branches and twigs. In other words, it set about working towards resuming the Islamic way of life and towards carrying the Islamic Message to the world.

5- The party has fully perceived the reality of the roots. It also realised that in their present state, it would be impossible for them to germinate a trunk, no matter how much they were irrigated, and no matter how much one tilled around them. Therefore, it set about treating the roots right from the point where they would spring out of the seed, hence it began the process of linking the Islamic thoughts about life and the Sharia'a rules which deal with life's affairs, to the Islamic Aqeeda, rejecting anything not emanating from the seed, i.e. not emanating from the Islamic Aqeeda, in other words, rejecting anything not taken from the Qur'an and the Sunnah. It set about irrigating these roots, tilling around them, breaking all the roots which went arid and attempting at uprooting all the seeds of the roots which sprung from other than the seed of the tree. All this was with the aim of establishing a trunk stronger than the one which had been axed, and branches and twigs more vigorous than those which aridity had crept into.

6- The party had managed to revive some of the roots until they sprouted, and to allow vigour to spread through other roots until some of the roots were no longer arid and until others became verdant. Therefore, the roots of the tree sprung up once again, verdant and blooming, germinating little shoots, buds and leaves, but only in some of their parts and in a disparate and varied force. However, in some of their shrubs, the verdure of the leaves, buds and shoots, coupled with the irrigation, grubbing and tilling, meant that some of the roots were set to germinate the trunk.

7- The aim at such a phase would be to seize power as a method of resuming the Islamic way of life and of carrying the Da'awa to the whole world. In other words, it would be to establish the rule on the basis of the Islamic idea. This entails that the aim would be to make the trunk spring from the

roots so that the branches and twigs ramify form it. Therefore, the aim would not be to merely and in any way find a trunk for this tree, for in this case it would not be a trunk but merely a piece of wood, which at the beginning would be verdant and vigorous, only to become arid, making it impossible for the branches and twigs to ramify from it, and making it impossible to continue being attached to the roots. The aim would rather be for these very roots to germinate the trunk from which the branches and the twigs would ramify. Therefore, the aim would not merely be to seize power, so that forces would be gathered in order to seize it, for in such case, it would not be an Islamic rule even if the laws were based on the Sharia'a rules, for the enemy would soon remove it, or it would soon be turned into a non-Islamic rule, thus it would become impossible for it to continue to implement Islam and carry it to the world. Its aim would rather be the establishment of Islam on the basis of the Islamic idea, and the authority is in fact to be found in the Ummah, thus it must be established on the basis of the idea which the Ummah had embraced. Therefore, the process of seizing power on the basis of the Islamic idea would be like the process of making the trunk spring up from the roots. This process involves the treatment of the roots from the point of their emanation, i.e from the seed. It also involves the pursuing of this process assiduously, with nerves of steel and resolute perseverance, until the trunk springs up naturally from the roots. Therefore, it would be this process which ought to be carried out, for it would be the only process which would achieve the aim.

8- Therefore, it would be wrong, or even a waste of time to seek the seizure of power from other than the Ummah. It would also be wrong and foolish to busy oneself in other than the treatment of the roots in order to germinate the trunk. That is why, the activity of the party would only be concentrated in the treatment of the roots. This would entail breaking the arid roots, removing the dust off the buried roots, irrigating the whole tree, grubbing and tilling around the tree and to trim the shoots which spring from the roots.

9- The fact that the tree has successfully undergone the process of making the trunk germinate from the roots, this should draw our attention to two matters: The first would be the fact that the hope of the trunk springing up have become far greater than ever before. The second would be that we ought to concentrate our efforts in four areas, these would be: Breaking the arid roots, removing the soil and dust off the buried roots, irrigating the entire tree and grubbing and tilling around the tree. We ought to make all our efforts, using all the styles and means available, evolve exclusively around these four matters.

As for the breaking of the arid roots, this would mean the destruction of the erroneous concepts. Therefore, concepts like "Wherever the interest may be, Allah's Sharia'a would be" , or like "Islamic socialism", or "nationalism". Patriotism would also be demolished and any other thought falsely claiming to be Islamic, and any thought that contradicts Islam.

As for the removal of the soil and the dust, this would be by linking the thoughts and the rules to the Islamic Aqeeda, and by outlining the fact that they emanate from the Qur'an and the Sunnah. Therefore, their linkage would be achieved by demonstrating their connection with Iman, as well as the connection of obeying and disobeying Allah (SWT) with the Aqeeda. Also by explaining that the Halal is what Allah (SWT) has made Halal, and that the Haram is what Allah (SWT) has made Haram. As for the outlining of their origin from the Qur'an and Sunnah, this would be by bringing the Sharia'a evidence for every thought and every rule.

As for the irrigation of the whole tree, this means the application of the thoughts upon the contemporary situations and upon the daily problems, for this would help revive the thoughts and the rules, otherwise, the thoughts would remain lifeless, hence its irrigation would be to allow the current situations to be dealt with according to the Islamic thoughts and rules, and this would be the water which brings it to life.

As for the grubbing and tilling around the tree, this would be the mass communication with the thoughts and the rules. The country where the thoughts are present, would be like the soil where the tree is. Therefore, just like the tree, which one ought to grub and till around it, the things which

revive the thought in the country where the thought would be should be activated, and this could be achieved by way of mass communication and contact, i.e by making all people listen to these thoughts, talk about them and make them their concern. Therefore, talking in public places with courage and without any reservations would transform the country, thus the existing thoughts and customs would be concealed, to be replaced by other thoughts and customs. This would be the grubbing and the tilling around the tree.

Therefore, the activity should be focused and confined to these four matters. As for the trimming, this would take place at the beginning of the germination until the trunk springs up, then it would become unnecessary. However, the four actions should continue, for these are the main component of the process of making the trunk spring from the roots.

10- The only thing that is left of Islam is the seed, i.e. the Aqeeda, and most of the roots are arid and dead. The first phase on the road to revival has been accomplished. Vigour has returned to the roots of the tree, and this is reflected in the verdure which appeared in some part. In other words, the base of the tree has emerged.

This is the story of Islam depicted as a tree. It would be therefore sheer ignorance to claim that Islam exists in temporal life, and sheer despair to claim that it could not be established again. It would also be unjust to claim that the efforts which have been exhausted recently had not shaken its status quo. To be precise, we say that hope in restoring Islam is at present far greater than ever before, and that if the efforts which are being exhausted continued, the trunk would spring up from the roots, then it would be a matter of time for the branches and twigs to ramify. The point at issue is that to restore Islam as a reality in temporal life would depend on the process of treating the roots, breaking the arid roots, removing the soil and dust off the buried roots, irrigating the whole tree and grubbing and tilling around the tree. If this action were pursued assiduously, the Islamic state would without a shade of a doubt be established.

Hizb ut-Tahrir

26th Jumada Al-Akhira

1384 a.h.

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