

## IDEOLOGY, PARTY, STATE,...

A topic has been of much discussion and has occupied the minds of many resulting in adverse concepts and despair. The topic being: when will Allah (swt) grant us the victory, and when will the State be established? Let everyone realize that the party comes before the state and the ideology comes before the party. To achieve our goal and continue the Islamic way of life, we should fully comprehend and follow this basic rule: the ideology first, the party second, and the state third.

As for the ideology, it is the Aqeedah, along with the rulings and corollary thoughts which spring from it. It is the life of the people:

"Oh, you who believe, answer the call of Allah and the Messenger when they call you to that which gives you life"[Al-Anfal 8: 24]

Thus, the ideology serves as the source of life for the Ummah, the party and the state. The ideology is the light that guides the way:

"Allah is the supporter of the believers, taking them from darkness to light"[Al-Baqarah 2: 257]

This mercy which Allah has bestowed upon us is still present, pure and clear as it was revealed to Muhammad (saaw). We are required to re-establish it in the Ummah and resume the Islamic way of life, and to reconstruct the Ummah based on it until it becomes its basis of life for which it lives:

"I have created the Jinn and people to worship Me."[Az-Thariyat 51: 56]

Yes, it is our duty to establish the Aqeedah in the Ummah, including the system that emanates from it. That is done through the State which applies Islam on the Ummah and carries it to the world to lead it from darkness to light. This cannot happen without a political party. The party is the method the Prophet (saaw) used and the one we should follow. In reality, to establish any ideology in life, a party is a must. An ideological party establishes public opinion for the ideology which it adopts. The party causes people possessing the power to surrender to it either voluntarily or by force.

As for you the members of the party, you are the exemplary embodiment of the ideology. You live for the ideology and by it. You are responsible for establishing it in the Ummah. You are the most sensitive in the Ummah, possessing the deepest thought. How would you then accept to sleep while you are in a race with Kufr? If Kufr wins, you very well know what the result will be. Kufr has called all of its supporters against you in order to stop you. After your supporters have fallen, you would not have any support except that of the Ummah when it sees your zeal and sincerity and adopts your ideology. It will embrace your ideology when it realizes that you are neither ignorant nor a coward. This is the practical manifestation of your work.

As for the Aqeedah, it is the motive and source of strength which moves the members to work, realizing that Allah (swt) is with them, abiding by the methodology, and connecting causes with results. They should not rely on good faith alone, because as we believe in Allah (swt), we should also believe that He (swt) has laws that control life and that we should take them into consideration.

As members of the party, we need two things:

1. To strengthen the ideology in ourselves and to establish it in the Ummah.
2. To strengthen the party.

As for the State, it is undoubtedly around the corner. Moreover, it is not your responsibility or your direct duty. Your work facilitates its re-establishment. Your direct duty is to establish the ideology in the Ummah and to strengthen the party.

Strengthening the ideology occurs through: Strengthening the mentality and strengthening the psyche so that carrying the Da'wa politically to the people becomes natural.

Strengthening the mentality comes as a result of continuous reading and consulting references until the ideas are correctly received and conceptualized. Then the ideas can be easily carried to the Ummah and easily handled and applied on an issue. If a member spends years in the party but is unable

to express the ideas of the party or to handle a Halaqa, while being a genius in his everyday life or work, then such a member becomes a burden on the party and on others. It is better that he rests and let others rest. How can such a member, who is as they say, in the harvest with a broken sickle, pass the ideas to others while he himself does not have them? Consequently, we ask you to strengthen your mentalities by reading and discussing especially, so that you have clear and unstallized ideas.

By strengthening the Nafsiyah (psyche), I mean strengthening our relationship with Allah (swt). This should be natural under the presently harsh situation of living under the rule of Kufr, thereby exposed to animosity from even those close to us and a lengthy duration and the lack of means. Naturally, we should then turn to Allah (swt) by getting closer to Him through Ibadat and Nawafil. Anybody living such a harsh life surely looks for a strong entity to rely upon and a power to take him by the hand. Our example should be of the Prophet (saaw) and the Sahabah (raa) who continued the struggle until Allah (swt) granted them the victory. This was certainly not accomplished by performing the minimum obligations. The Prophet (saaw) used to make Tahajjud until his feet swelled, to fast until people thought he never breaks and to give sadaqa like the one who never fears the need. Upon starting his mission he (saaw) said to his wife Khadija (raa): "No more rest after today". This was the Messenger of Allah whose sins were already forgiven. He (saaw) was the believer who knew that Allah would give him victory. Still, he did not leave a door un-knocked or a tent unvisited, not paying attention to the oppression or mockery. When he (saaw) returned from Ta'if, bloody-footed after the Kuffar and their slaves and children stoned him he (saaw) turned to Allah in prayers:

"Oh the Most Merciful, You are the Rabb of the weak and my Rabb. To whom do you turn me to? To a distant one who mocks me or to an enemy to whom You gave my destiny? If You do not have anger on me, I do not mind."

May Allah's mercy and blessing be upon you, Oh Messenger of Allah. His (saaw) Sahaba, even though not obligated to deliver the Da'wa, did everything within their ability to spread the ideas and accomplish the goal. It is enough of a praise for them that Allah in many Ayat describes of their deeds. Allah says:

"Men who neither trade nor sale turns them away from remembering Allah" [An-Nur 24: 37]

"And have patience with those who pray to Allah in the morning and in the evening seeking His pleasure" [Al-Kahf 18: 28]

"Their sides depart from bedding, praying to their Lord with fear and hope" [As-Sajda 32: 16]

"Little sleep at night they used to have and late at night they used to pray for forgiveness" [Az-Dharyat 51: 17-18]

"They fed the poor, the orphans and the prisoners even though food was dear" [Al-Insan 76: 8]

When they were told by the Prophet's wives about his (saaw) worship, they feared that they were not doing enough and thought: "He is the Prophet whose sins Allah has forgiven, but we need to do more." One vowed never to sleep at night, another never to marry. Those were the pioneers, the closest to Allah. They carried the Da'wa not paying attention to oppression or torture, when it was not an obligation. Shouldn't we then do that when it is an obligation.

Let us learn from them how Allah grants victory, how they built themselves through the hardship of carrying the Da'wa and through establishing the Aqeedah in themselves and in the society. The ideology will not be established in the people and society until we establish it in ourselves by living with the people, educating them, convincing them, caring for them, and discussing with them until they adopt it. This will create ideological awareness which leads to public awareness in favor of the ideology. As a result, the ideology becomes the basis for people's ideas and feelings. Once it is established in such a manner, it guarantees that Islam is alive in reality and is applied whether Hizb-ut-Tahreer is there or not. I would like to remind you that when the Prophet (saaw) began his mission, the resistance was stiff even to the very concept of Prophethood. But once the concept of

Prophethood was established, even others started to claim it, like Sujah and Musailamah among others.

All of this is regarding strengthening the ideology in ourselves and in the Ummah.

As for the Hizb, all of you should realize the importance of the task and the heavy burden we carry. You also should realize the role the party plays now and after the State is established. If the ideology is the guarantee that Islam will continue and the Islamic way of life will be resumed, then the Hizb is the guarantee that the ideology will continue, the State will be established and properly applied. If you clearly understand the Hizb's role and the importance you have, then you should prepare yourselves and strengthen your will to accept the challenge of developing and strengthening this Hizb. It is true that a party's source of strength is its idea, but the idea needs people to carry it in such a way that it becomes the air they breathe and the glasses they see with i.e., people who are completely occupied with the ideology. Also, their number should be enough to carry the Da'wa, to structure the Ummah, to establish the State, and to supervise the application of Islam once the state is established.

Your number, no matter how big, will always be less than what you need today and after establishing the State. The issue of developing the Hizb and pumping new blood into it is a very important one. Naturally, it cannot be achieved through prayers and Ibadah even though such things motivate and inspire; it requires hard and well orchestrated efforts.

This means we should focus on winning people over. They are good in nature. They are our supporters, because they accepted our ideas; they have the ability to accept working with and joining the Hizb. It is wrong to think that there is no good in the Ummah or that winning people is impossible. We are not able to win the people because of us, not them or the harsh environment or people revolving around their interests.

We did very well in giving political opinions and discussions. We made the Ummah accept our ideas, but we are not at the same pace when it comes to winning new members, even though the Leadership keeps on asking the Shabab to do their best in this area as they do in the political field. Thus, every Shab, whether a member or a daris should make visits for the sole aim of winning people. He should not view it as a secondary thing or talk about it during a political talk but the effort should be fully dedicated towards winning people. Let each one of you go through the list of people he knows and add to that list and start working to win them. For Allah's sake, ask yourself: how many people did I win to the Hizb during my Hizbi life or how many visits did I perform in the last ten years or a given period of time to win the people? I leave the answer to you so that each will question himself before asking when will Allah grant us the victory! You have made the delay of victory a means of despair, and awaiting for the victory some sort of a stage where you tend to relax and wait as if the State is a magic stick that will change the society and construct the Ummah with the reading of AlFateha.

No, by Allah, the idea and the Hizb need every bit of air you breathe in or out, every word you speak, specially in the field of winning people and adding new blood to pump into the veins of the Hizb and the Ummah.

"And say: work, for your work will be seen by Allah, His Messenger and the believers and fear Allah so that you may prosper." [At-Tauba 9: 105]

1 Translator - Conveying and carrying the Message is the role of the Prophets. In the beginning, the obligation of carrying the Message to others was restricted to Prophet (saaw). Later, this obligation of carrying the Message was upon Muslims.