NO TITLE: POLITICAL ACTIVISM

Hizb-ut-Tahrir established itself in the areas where it is active. This enabled it to augment the ideological phase with the political phase. This occurred after imparting concentrated and public education, exposing the plans of the rulers, and adopting the basic interests of the Ummah whenever possible. Hizb-ut-Tahrir has to impart mass education to the extent of its ability using any means necessary. Hizb-ut-Tahrir must adopt the Ummah's interests and expose the plots against the Ummah whenever necessary. The party must publish these adoptions for those who are interested in exposing the plots. Therefore, it must increase its activity. Each member has to feel that it is necessary to undergo such a transformation to this new phase.

This does not mean that Hizb-ut-Tahrir has completed the phase of addressing the society, but rather it remains in this phase until it reaches the launching point. All members should feel that Hizb-ut-Tahrir succeeded in completing the intellectual stage. Hizb-ut-Tahrir was able to have neighboring countries feel its presence.

Hizb-ut-Tahrir has to be prepared to move towards the political arena and use the means available to politically project itself in the society in the way it projected itself ideologically in the society. It has to be understood that navigating a political course is much more difficult than the ideological course. It is not enough to provide political opinions in the political medium. Rather, it has to move in the same direction as on the intellectual road. Political issues must be addressed amongst the Ummah. This idea will reach the political medium and be influenced by it via the Ummah.

Hizb-ut-Tahrir would not accept or seek partial solutions, as it works for a comprehensive solution. Thus, it does not work within the political medium to solve its inherent problems. Hizb-ut-Tahrir addresses the political medium by working with the Ummah. Accordingly, it formulates the correct policy and explains it. It does not work to patch the society since the entire society is corrupt. Hizb-ut-Tahrir aims to establish a new society, the Islamic society.

Hizb-ut-Tahrir realized that it is a mistake to move forward alone in the struggle. Hizb-ut-Tahrir moves alongside the Ummah. It speaks on behalf of and depends on the Ummah. It seeks to intellectually and emotionally prepare the Ummah in order to lead it. Thus, it is natural for Hizb-ut-Tahrir to slowly proceed on the political road and confront abnormal obstacles. This encounter would be natural and the Hizb must overcome them.

Driving on a political road requires political and ideological education. The education needs to explain why and how their actions should be carried out, i.e., what concepts are the actions based on. These same concepts have to serve as the motive to perform political actions. Subsequently, Hizb-ut-Tahrir works in the society to ensure that the Islamic concepts prevail in the society.

The members of Hizb-ut-Tahrir do not require someone to explain the corrupt ideas in the society, since the culture of the party is sufficient to carry this responsibility. The culture should build creativity in the member in addressing the society. We would list some ideas that members should be educated with to expose certain ideas.

1. In society, the idea of individualism is pervasive. It is a western idea which emphasizes selfishness in the people. In the political arena, ideas of individualistic reform and a call for a change in political personalities emerged rather than a transformation in the system itself. Consequently, the idea of personal attacks in lieu of discussing the concepts that govern societal and individual actions materialized. The individualists have to be exposed since it is misleading and distorted. The discussion should be related to the Ummah as an entity and not individuals.

2. The ideas that speak to the evolution of society is false and must be resisted and exposed. The Westerners have promoted the idea that societies change gradually, This gave birth to the idea of gradualism. The Communists propagate the idea that society evolves from one level to another. However, the Westerners' point of view regarding the society dominates. There is neither a gradual nor dialectic evolution in the society. The issue is changing the ideas and sentiments in the society which will lead the Ummah to erect a correct system which it believes in. The example of Rasoolillah (saaw) serves as the best daleel to illustrate this point.

3. Resisting the idea that the Ummah is divided into many classes such as students, farmers, businessmen, or the proletariat. The Muslim Ummah is one and cannot be fragmented or divided in any way. The society is one and must be addressed as such.

4. The colonialists were able to impregnate the minds of the people with the idea of distancing themselves from politics and political parties. The purpose was to seize the opportunity of fostering the affairs of the Ummah. This was achieved by establishing corrupt and evil parties by which people became weary of, which in turn resulted in apathy and isolation from politics itself. Also, people have witnessed the spoils and results of working with these parties. Another group started propagating the idea of distancing themselves from politics. They propagated the idea of having the "pious" Mu'min distance himself from politics. This ideas has to be resisted and exposed. We have to work with the Ummah to make it realize that the road for revival begins with political parties and specifically with this party.

5. The people have been influenced by such ideas as "it is wise to be quiet and not challenge others." The ideas propagated in the society encourage people not to speak against ideas in order not to create friction amongst people. It is argued that Muslims should be "diplomatic." These prevalent ideas have resulted in the Ummah accepting the rules of Kufr and falsehood upon it. This idea has to be severely criticized and exposed. The ideological approach needs to be explained, which is to be frank and open and to have a fixed 'Aqeedah which refuses to accept any foreign ideas that contradict it. The ideological point of view refuses to accept falsehood and insists on resisting and destroying ideas opposing it. People have to accept and adopt the direct approach.

This is regarding the rules and ideas related to political culture or education. Regarding Hizb-ut-Tahrir and how it functions does not require any further elaboration. It is very clear and its methodology has been explained. However, we will bring some examples of functions which Hizb-ut-Tahrir should keep in mind but not be restricted to. It should be left to every member to utilize his creativity without explicating for him the techniques and means of performing the following:

1. Hizb-ut-Tahrir possesses influence in the Majal. Its effect has to be likened to a radioactive element such that the surrounding countries in the Muslim world respect Hizb-ut-Tahrir. Political education has to increase with the people and in the Halaqah as well. Political education has to be imparted whenever possible in order to create a response between the political culture and the people. This interaction will lead people to recognize the correct ideas which the Hizb calls for. People will start appreciating the truthfulness and courage of the Da'wah carriers.

2. Hizb-ut-Tahrir politically leads the people and initiates its activities to achieve this effort. It has to move from simply carrying the Da'wah to those whom it knows and other movements to spark political activism with the masses. All of this requires information about current events and the plots being hatched against the Ummah.

3. The party should contact the masses through many different ways and means, such as through discussions in the masajid, lectures, classrooms, etc. Living with the people and community in a consistent manner in order to maintain the relationship between the Hizb and the masses is necessary.

4. Hizb-ut-Tahrir should be cognizant of the situation of the people which entails understanding the ideas and emotions that govern their behavior. Hizb-ut-Tahrir has to be aware of this through its Halaqat. The information received by it has to be credible and accurate and comply with reality. The Hizb conveys its ideas through the media, publications, seminars, lectures, or word of mouth.

5. Involvement in an intellectual struggle with all groups completes the growth of a party. It renders the group as a party. The factor which accomplishes this is that the idea be comprehensive, encompassing all other ideas, especially political ones. This intellectual struggle must be accompanied with political activism, which will decide the destiny of all other ideas. It will weaken

the status quo's structure and eliminate it. This intellectual struggle coupled with political activism is vital and cannot be abandoned. It is prerequisite to complete the growth of this Hizb.

6. Motivating the masses openly with courage is an evidence that the group is becoming a party. This transformation has commenced in a practical manner, illustrating the move from the Kutlah to a party.

7. This transformation impacts the society, which in turn would reshape the Ummah. This will create animosity by the imperialists against the Hizb and those who thrive in darkness and are overwhelmed by the Westerners and rulers in the Muslim World. The Hizb should be aware that as it seeks to shake the Ummah, it will in turn be shaken as well. Thus, the shaking which the Hizb experiences has to be felt in order to maintain and strengthen its structure.

8. The current politicians' understanding and method of political activism by explaining the correct method that should be adhered to. The prerequisite for productivity is that the action be based on the type of function we want to perform. The practical ways and means in dealing with the situation and secondly the ideas and means should not contradict the ideology. The objective is not to simply be productive but to be productive in a specific way based on the ideology.

9. Individualistic actions from the members of the Hizb are erroneous. Also, struggling against specific individuals or groups is an error as well, regardless of the personality of the individual or characteristics of a group. The struggle has to be collective and address the entire society. Individualism is to be avoided in our efforts and we must know the target of our struggle. The individualistic struggle is clearly wrong and a harmful approach.

10. We must take a firm stand against any un-Islamic ideas or opinions in the society, regardless of whether its carriers are nationalists, socialists, or even those who do not view the Islamic Da'wah as a comprehensive solution or those whose political ideas are a mixture of East and West or neutral. We should intellectually expose and criticize these ideas publicly by explaining their danger. Regardless of this, it is very important to expose these groups in the intellectual arena and to spread the ideas carried by the Hizb.

11. The offensive approach should be obvious. Our struggle should be against the idea of sharing platforms with any group or groups. It has to be explained that the issue is one of Halal versus Haram, truth versus falsehood, right versus wrong. There can be no compromise between kufr and Batil of other groups as Iman and Haqq should emerge victorious.

12. Article 20 from the Launching Point mentions that Hizb-ut-Tahrir must be serious about documenting the thought process of the people. Article 21 mentioned the way Hizb-ut-Tahrir measures the ideas and emotions that pervade the societal atmosphere. The Local and Wilayah committees have to implement these procedures and measure the ideas of the society by following these guidelines:

a) Issues of discussion amongst people requires observation.

b) The influence of political events on the ideas of the people also requires observation. We need to ascertain whether the events surfaced new ideas or changed existing ones.

c) Observing the ramification of the ideas created amongst people. The reaction of people regarding these ideas would demonstrate people's acceptance or rejection of the ideas.

d) Observing the reaction of people's behavior at an event. Measuring and documenting the ideas of the people would demonstrate how effectively our ideas have penetrated, by which we can determine to increase our efforts or direct it in another manner.

As for the method to measure the emotions, it has to be performed in the following manner:

a) Observing the influence of political events on people to measure their acceptance or rejection.

b) Measuring the reaction of the people from a change in concepts.

c) Knowing the reactions and emotions of the people regarding the new ideas.

d) Knowing the reaction of peoples' emotions to events. This would indicate whether they are ready for an action which the Hizb wants them to take.

13. Hizb-ut-Tahrir will not lead unless the Ummah listens to the Hizb. The leader cannot be a leader without people. The idea of leadership necessitates that there exists people willing to follow. It also negates having two leaders at the same time. Thus, Hizb-ut-Tahrir will not be a leader unless the Ummah is lead by it and the Hizb will not be the leader unless it is the only one source of leadership. Hizb-ut-Tahrir has to carry out the necessary work to acquire the leadership of the Ummah and to have its ideas dominate the society. Its efforts have to be oriented towards paralyzing and crushing other forms of leadership to become the leader.

These are some facts on functions related to the idea which can be observed in the society and exists in the culture of the party. To work to inject the ideas of Hizb-ut-Tahrir into the society is to perform decisive political actions. There has to be an open organization requiring public interaction where the Hizb works. This transformation requires administrative coordination to be inclusive of the entire area.

The committees of Hizb-ut-Tahrir have to be flexible in their ways and means. The committee should realize that it is struggling against many forces greater in number than the Hizb. This party should avoid open battles. The committees of Hizb-ut-Tahrir must be firm and strong in realizing that no weakness or decline occurs regardless of any surprise. The committees should not have any excuses. By not executing any actions indicates a problem, no matter what the action may be. We realize the people's capability when asking for an action to be carried out. However, it must be understood that executing the general and public decisions is a must and there is no choice in this. The choice would be given either to accept it or not. The acceptance implies no excuses. The actions of the Hizb do not supersede the cultural process and political mandate.

Political activism is part of the realm of political actions, since it is a warning to the Ummah of the rotten situation it lives in and the danger engulfing the Ummah, thereby motivating the Ummah to take actions against it. All of this requires political struggle.

How to direct Political struggle is not part of the method, rather it is a style. It requires experience and training. Its strength lies in the openness of the ideology and at the same time not disclosing the objectives. Part of the political struggle is to initiate severe criticism in exposing the mistakes openly and to emphasize the fact that the entire situation needs to be changed. Productivity in political struggle cannot be achieved unless the party or its members are firm both in being convinced in the ideas and method. All of this requires courage, frankness, and deep comprehension. All of this has to be performed in a manner that does not run counter to Islam. The objective is not productivity but being productive in a specific manner. The final goal is to resume the Islamic way of life and carry the Da'wah. Thus, the aim is not just any Nahdah.

It is the Hizb that engages in political struggle. The political ideas have to be from the Hizb and not emanate from any single member. The plan will be carried out by the Hizb as collective entity, specifically as an Islamic political party. Adopting the interest of the Ummah has to be pursued by the Hizb, even if the interest is related to one territory. However, each member should discuss the political ideas akin to the interest and whatever is derived from them. This will be the tool we educate the people with. This is the tool for political struggle.

Performing political struggle requires planning and the techniques to implement the plan. The plan is an overall policy drawn up towards achieving an objective based on the ideology. The technique is a specific procedure towards the materialization of the overall policy. The Leadership Committee lays down the overall plan while the technique is implemented by anyone understanding the plan. Both the plan and its technique is subject to change based upon the goal of the Hizb. However, the

plan will be less frequently changed than the technique. These plans and techniques will demonstrate the ability of Hizb-ut-Tahrir to perform its function in a creative manner. Thus, each person should feel that he is the Hizb and represents it as Hizb-ut-Tahrir as an intellectually and emotionally unified entity. The Mushrifeen would adhere to the decisions of the Local Committees and the latter would adhere to the Wilayah Committee. The Wilayah Committee would adhere to the Leadership Committee. This serves as a structure for streamlining internal communication. It should not be likened to a bureaucracy or relationship between an employee and supervisor. Every person performs whatever is requested in the manner desired.

Some of the ways and means to spread the ideas of Hizb-ut-Tahrir and political activism is through the following:

a) Essays written by members of Hizb-ut-Tahrir in newspapers and periodicals;

b) Giving lectures at any place;

c) Having debates on vital and relevant issues;

d) Discussions with Muslims at the masajid;

e) Discussing ideas with lecturers and instructors;

f) Discussing with people in houses, cars, or any mode of transportation;

g) Discussions at campuses and schools.

Such techniques to carry our ideas do not require prior arrangements. Some of the techniques laid out by the Local Committees would be the following:

l Members of the Hizb will be notified of the ideas which the committees feel should be tabled for discussion.

l These ideas have to be given to the people attending the Halaqah in a manner not ordering them to do it but arousing their feelings to perform it.

l The committees should maintain relationships with politicians.

l The committees will be in touch with parliament members and other official institutions.

l The committees would designate capable individuals to initiate these contacts.

l The delegates of the Hizb should contact people for the purpose of expressing the opinions of the Hizb.

l Conducting public gathering to address issues in a relevant manner.

l Persuading the lecturers to discuss topics which the Hizb wants to bring to light.

l Attending public gatherings, coffee shops/restaurants, and private receptions to discuss specific subjects.

These techniques do not need prior arrangements. Any committee can make the necessary arrangements. The Hizb's political actions should be communicated to the leadership so as to maintain unity. However, executive and administrative actions can be carried by local and Wilayah based on their authority.

The Hizb's action is defined as any action related to the Hizb, Ummah, or ideology. Any subject not falling under these three categories would fall under executive and administrative. These techniques and ways and means do not need special pre-arrangements. Every committee should carry these out since they are equipped with managing their affairs. The issue is to make the Hizb visible. By these techniques and feedback from members and passing it to other committees, the comprehensive organization and publicity will be achieved. This will enable it to move forward in a big way.