

POLITICAL MOTIVATION

The party has managed to establish itself all over the area where it operates and it has become possible for it to move from the mere intellectual status to couple it with the political motivation. Also, after having been constantly performing the concentrated culture, the collective culture sometimes, exposing the plans and adopting the interests whenever this was easy, it has become imperative upon it to undertake the collective culture as much as possible and with all the means possible. It has also become incumbent upon the party to adopt the interests, expose the plans whenever necessary and attempt to spread this adoption and this exposing with all the styles available. Hence, the party should increase its party activities and the members should sense the necessity of this move towards the new status which illustrates the party's four activities. However, this does not mean that the party has passed the phase of attempt; it rather remains in this phase until it succeeds in this attempt to an extent that would bring it nearer to departure. Hence, it would be imperative for everyone to sense this status and work towards it.

The party has succeeded in carving the way for its moves in the intellectual domain and throughout its field of activity (Majal) in a conspicuous manner. It has succeeded in making the countries neighbouring its Majal sense its presence. All it has to do now is to carve its way for its moves in the political domain and to increase the means used in its Majal, so that it imposes itself politically upon society, just like it imposed itself upon it intellectually. It should be known that carving the way in the political domain is harder than in the intellectual domain, because it would not be sufficient for the party to tackle the political issues directly within the political circles, it should rather proceed in the same way it had proceeded in the intellectual domain. Hence, it would tackle the political issues within the Ummah so that she could perceive them and attempt to work towards them. These issues would reach the political circles through the Ummah and would get affected by them. Besides, the party would not accept the partial solutions, nor would it demand them. It would rather work towards the comprehensive solution, hence, it would not be engrossed in the political circle in order to tackle its issues, it would rather be engrossed in the political circle through being engrossed in the Ummah's circle, hence, tackling its prevalent corruption, and designing the sound policy as a whole. Also, the party would not work towards reforming whatever becomes corrupt in society, for it considers the whole society to be corrupt from the root. Hence, the party aims at building a new society, that is the Islamic society.

The party recognises the fact that it would be a flagrant mistake to embark upon the struggle by itself; it should rather proceed with the Ummah, speak on behalf of the Ummah and rely on the Ummah. Hence, the party at present works towards preparing the Ummah intellectually and sensationally, in order to proceed towards leading her and working with her. Therefore, it would be inevitable for the party's carving of the political path to be slow, and for the party to face extraordinary obstacles along the path. Hence it should master these obstacles and surmount them.

Truly the carving of the path in the political domain requires adequate care in the political culturing, together with the ideological culturing. This political culturing should embrace the culturing in the opinions related to society. The method by which people perform their actions, in their quality as concepts, should be turned into a driving force so that the party could carry out its political work.. It also requires of the party itself to work within society and to witness this driving force in the realm of life. The party member needs not to have the political opinions and the thoughts related to them explained to him, so that he could perceive the error of the existing thoughts, and so that he could execute them and culture people with political thoughts as well as other thoughts, because he should have within the party culture ample ammunition to carry out this task, and he should also have ample inventive force, which the party had shaped him with, to enable him to culture others and debate with others.

As an example, here follows some of the thoughts which the member should culture others with and criticise what contradicts these thoughts:

- 1- There exists in society a host of individualist thoughts which have established and generalised the individualist theory. This individualist idea is an alien idea, it implants egoism in the souls and

turns it into a virtue, while in fact it is nothing but a depravity. This individualism has led to the establishment of the idea of “leadership”, the idea of individual reform and the idea of changing the individuals in power in order to reform the ruling system by bringing new persons. It also established the idea of individual animosity and the idea of discussing the individuals rather than discussing the thoughts, and so on. Hence, it would be imperative to resist the individualist thoughts, demonstrate their falsehood and declare frankly that these thoughts are erroneous. These thoughts should be refuted just like the other erroneous thoughts are refuted, and it should be known that the issue is related to the Ummah, not the individual, and that the discussion should be on the thoughts rather than the individuals. Hence, the Ummah should be the centre of attention, Islam should be the topic of discussion and the work should be for Islam and for the Islamic Ummah.

2- The idea of evolution must be fought, because it is a dangerous idea in both its types: The westerners had propagated the idea that society progresses gradually, hence the idea of graduation. The communists for their part propagated the idea that society progresses from one situation to another in a revolutionary manner and that it requires contradictions in order to achieve this evolution. The communist’s idea is not widespread among people, but the westerners’ idea is prevalent in society. Hence, it must be demonstrated that both these ideas are flagrantly erroneous: There is no gradual evolution, nor is there radical evolution. The point at issue is changing the prevalent thoughts and sensations of society. If they changed, then the radical intellectual and sensational change would take place, and this would inevitably lead to generating a system which emanates from the Aqeedah and to completing the comprehensive change in all aspects of life. The actions of the Messenger of Allah (SAW) related to conveying Islam serve as the best evidence.

3- The thoughts found in society about dividing the Ummah into classes of workers, farmers and capitalist and the like, these must be abolished. People’s minds should be implanted with the fact that the Ummah is an indivisible whole and that society is as a whole one entity. Hence, the Ummah as a whole would be addressed and society as a whole would be conquered.

4- The colonialist have established the idea of disregarding politics and parties, so that they could single-handedly run the Ummah’s affairs, and so that people get disaffected with the sincere political structures and with political work. The establishment of this idea and the generating of resentment towards politics was prompted by two groups: The established parties, which generated among the masses this resentment due to their deceit and fragmentation, to the point where the corruption of the parties and of political work become tangible. As for the other group that prompted the establishment of this idea, it was those who were in charge of teaching, preaching guiding, educating and so on, because irrespective of their good or bad intentions, they helped establish the concept of disregarding politics and estranging the pious believers from politics and political parties. Hence, this idea must be resisted and its corruption must be exposed. The aim would be to make it clear to people, at all times, that the path which the Muslims should tread in order to revive and carry their Da’awah is reflected in their party structuring and in their gathering around this party.

5- People are dominated by the idea stating that the wise style is the peaceful style and that wisdom means deliberateness, taking the circumstances into consideration and avoiding confrontation. They are also dominated by compromise, consideration and diplomacy according to them. This idea has led them to neglecting the vital issues and accepting the rule of Kufr and falsehood. Hence, this idea must be frankly criticised. It should be also made clear that the ideological style is a combative style, and that the sound Aqeedah rejects all that contradicts it, refuses to endorse falsehood and persists on resistance and disapproval. People should be made aware that they should utilise the combative style.

This is as far as political culturing, what is related to opinions and thoughts related to society and the method with which people perform their actions is concerned. As for the party’s actions this

does not require any explanation. For the idea is crystal clear and the method is plainly explained. Nevertheless, here follows some of the opinions related to the actions which the party should proceed to perform, so that they could be taken as examples and not to confine the issue to them. The party would allow every member to be inventive in the actions he is ordered to perform and those he undertakes by his own initiative, for the actions are not restricted and can not be confined to a specific type. Some of the matters related to actions are the following:

1- We should work towards making the party a force that a gravity in the country's political life within the area it had adopted as its Majal, in a way that makes it shine with reverence and esteem in the neighbouring countries and the whole of the Islamic countries.

Hence it would be imperative to increase the political culturing of people in the Halaqat and to increase the culturing by any possible means whenever possible until the political motivation gets a favourable reaction from people, hence perceiving the soundness of the opinions which the party is inviting them to and the truthfulness and bravery of the Da'awah carriers .

2- The party should start to lead the masses politically. It should undertake the shouldering of this task due to the necessity of moving from the Da'awah among those whom it is acquainted with and among the movements to the political motivation of the masses wherever they may be, in relation to the current issues. The party should find in the exposing of plans and the adoption of interests ample material for political motivation.

3- The party should undertake the task of contacting the masses more intimately. This contact should be varied, in the mosques' lectures , in the discussions with speakers , lecturers, teachers and others. It should also frequent societies wherever they were and so on. This contact should be repeated and multiplied, so that the relationship between the masses and the party is strengthened.

4- The party should acquaint itself as widely as possible with people's situations, knowing their thoughts and sensations. This acquaintance should be through its circles. Its information must be accurate and in conformity with reality, then it should spread this information with all the means of publicity available, such as its own journal, all the magazines, radios, speeches, conferences and whispering campaigns among others, highlighting in the process the method by which the Ummah should struggle in order to salvage herself from this wretched status quo, and to return to carrying the Islamic Da'awah under the shade of the Islamic banner.

5- What leads the party towards completing its development and what turns it from a bloc into a party would be the engagement in the intellectual struggle with all the factions. What enables it to achieve this would be the thought that engulfs all the thoughts, especially the political thoughts. This intellectual struggle should be coupled with political motivation, for this would determine the fate of all the other thoughts, weaken their entity then destroy them. This intellectual struggle, coupled with the political motivation is imperative if the party were to complete its development and continue its progress.

6- This shift towards the political struggle, openly and bravely, would serve as an indication that the transition from a bloc into a party has effectively started. Prior to this, there will be attempts aimed at making this transition possible. If this open and brave motivation of the masses were repetitive, it would considered the address of society and the departure point.

7- This transition would generate in society an effect that drives the Ummah towards gathering in a new fashion. Hence, every faction would strive in society to determine its plan towards the other factions and towards the new faction towards which its gathering would be heading.

8- Pulling the Ummah out of her conventional state of affairs and driving her towards the gathering in a new fashion, according to the thoughts spread by the party, which caused an effect in people, would increase the animosity of the Kafir colonialist and would multiply the activity of the "Thalamyyin", the "Smitten" and the ruling factions against the party. Hence, each time the party

causes a turmoil, it would itself experience new events and it should take this as a means to consolidate its entity.

9- The plan for political struggle adopted by the politicians and the Ummah should be criticised, by explaining the method that should be followed; it should be also made clear that the plan and the style would only be productive in a specific way if they fulfilled two elements: First, they should determine the nature of the activity, for they would be realistic i.e. dealing with a reality and they would be practical i.e. put to practice immediately. Second they should not contradict the ideology, so that they could be productive in a specific way.

10- Just like the individual activity undertaken by a specific person in the party or by the party on its own would be a flagrant mistake, likewise, targeting in the struggle a specific person or a specific party or a bloc would also be a flagrant error, regardless of the personality and the position of that individual or that party or that bloc. The struggle should rather be collective and it should be directed towards society. It would be imperative to avoid individualism in struggle and in the directing of struggle, because the path of individual struggle and of directing the struggle towards individual is the wrong path and very damaging.

11- A severe blow should be dealt to the whole of the non Islamic thoughts and opinions prevalent in society, whether these stemmed from the nationalist or the communist carriers or their likes, or from those who made of the Islamic Da'awah something that is carried in parts, or from those who carry political opinions such as alignment towards the west or towards the east or non alignment or similar, this by attacking them frankly wherever they are found, by explaining their dangers and by engaging in an intellectual struggle with their carriers. This would lead the carriers of these thoughts and opinions, especially the political ones, to intensify their campaign against the party and they would attempt to prevent it from expanding and its thoughts from spreading. Hence, it would be imperative to demolish all these factions decisively in the intellectual field, in order to establish the thoughts of the party and in order for the party to expand.

12- The offensive style should remain predominant, and every thought calling for reconciliation with another faction in its quality as a faction must be resisted. It should be made clear that the issue is either Iman or Kufr, Truth or falsehood, Halal or Haram and right or wrong and that there is nothing in between. Hence, there is no room for agreement or compromise, for Kufr, falsehood, Haram and wrong must be abolished and Iman, Truth, Halal and right must prevail.

13- It was mentioned in point 20 of the "Departure Point" that the party should attend to registering what people think about and what they sense, and point 21 mentioned the style with which the thoughts and the sensations of society are gauged. Hence, the Local Committees and the Wilayah Committees should implement this aspect by starting to gauge society on the following manner:

A: Observing the matters which people talk about.

B: Observing the effect of the political events upon the thoughts, to see whether these have generated new thoughts among people or not and whether they changed the thoughts they had used to carry or not.

C: Observing the reaction that the thoughts generate in people: Their reaction gives an indication about the thoughts they believe in.

D: Observing the reaction which the events generate in people: This would indicate that they do react according to the thoughts they believe in. Hence, it would be possible to gauge and register people's thoughts. This would give an indication about the extent of the infiltration of the thoughts which the party had spread, so that the party could decide whether to double the fuel or to steer this reaction towards a specific direction.

As for the style by which the sensations are gauged, this would start on the following manner:

- A- Observing the effect which the political events cause upon the sensations, and whether they generated disapproval or consent.
- B- Recognising the reaction that occurs as a result of the change in the concepts and deducing from this the extent of the belief in these concepts.
- C- Recognising the reaction that thoughts generate in people's sensations: People would show a reaction from which evidence could be deduced about the positive reaction of the sensations towards the thoughts on the one hand and about the type of the awakened sensations in society on the other hand.
- D- Recognising the reaction which events generate in people's sensations. Hence, they would show a reaction from which evidence could be deduced about the positive reaction and about the type of sensations.

This is how people's sensations could be gauged and registered. Hence, one could recognise whether they are ready for the work which the party aims at steering them towards or not, and to what extent the Ummah is ready to proceed with the party.

14- The party would not become the leader of the Ummah unless she yielded to it and obeyed it. The leader would not remain leader if he had no one to lead, and the leader would not be leader unless the leadership were exclusively to him, because the notion of leadership necessitates the existence of obedient people and rejects the possibility of accepting two leaders at the same time. Therefore, the party would not remain a leader unless the Ummah were obedient to it. It would not be able to acquire the leadership unless it were alone the obeyed leader. Therefore, the party should undertake the necessary action which would make the Ummah progress in obedience to it, with consent and reassurance. It should also make its thoughts dominate society in a way that leads to the paralysis of all the other leaderships, thus it resumes single-handedly the leadership of the Ummah.

This was a host of actions and opinions related to the activities and many of these are witnessed in society and contained in the party culture. Hence, their display would be a confirmation and an eye catching exercise. In order to establish the thoughts and opinions of the party in society, it would be imperative for the party to undertake a decisive political action and to opt for an open organisation. This would make it incumbent upon the party to move towards the open status throughout the whole area where it operates because it would be necessary to move towards that status. The move towards the open status and the undertaking of the political and organisational actions necessitates of the organisation to be widespread and mushrooming the whole area. The local committees should be flexible in their styles in a manner that agrees with their perception of the fact that they are engaged in a battle against forces which exceed their own in number and in material. Hence, they ought to avoid engaging in an exposed battle. This necessitates of the Committees to be resolute and solid, with the knowledge that they should perform their activities without any weakening or languor, in all circumstances and no matter what the unexpected were. The Committees should not seek excuses for not performing the activities, for the mere non performing would be regarded as a neglect no matter what the impediment were. Although whatever people could give is accepted, to execute the general resolutions is however a compulsory matter in which one has no choice. The choice to perform or abstain would however be given if the action involved a personal sacrifice; however, once a choice to perform the action has been made, execution should follow and there would be no choice in the matter. The actions undertaken by the party are confined to the cultural work and the intellectual struggle. The intellectual struggle is part of the cultural work, for it is the criticising of the false thoughts and the erroneous concepts, and the explaining of the sound thoughts and the genuine concepts. Political motivation is part of the political work, for it involves warning the Ummah against the wretched state in which she lives and against the danger posed by the enemies surrounding her. It also involves exhorting the Ummah to undertake the serious actions which would salvage her from this danger and liberate her from this status quo. All

this requires of the party to initiate the political struggle, for it would be the action that is required for it to undertake.

Political struggle is a style rather than a method. It requires information, training and practice. The strength in political struggle is reflected in the total frankness about the ideology in all its aspects, i.e. the thought and the method, in the concealing of the styles which had not been revealed and in revealing the open styles.

Undertaking the strongly worded criticism, exposing the errors in a flagrant manner and stressing the need to change all the situations towards what Islam demands is also part of the political struggle. Political struggle would not be productive in a specific way unless the activity undertaken by the party were steady in the thought and the method and combative in the style, where the profound understanding and the aware obedience would be reflected outwardly and inwardly, because the aim would not be to merely achieve any productivity, but rather a specific productivity, for the objective is the resumption of the Islamic way of life and the carrying of the Islamic Da'awah rather than just any kind of revival.

Political struggle would be undertaken by the party, hence, political opinions would be voiced by the party not by any member, and the policy would be outlined by the party, not by any Halaqah. The interests would be adopted by the party as a whole even if the interests were related to a specific country.

Voicing political opinions, exposing the plans and adopting the interests would be undertaken by the party, not by its individuals. However, every member could and should talk about the political opinions outlined by the party, as well as the opinions derived from them, for this would be the material by which he would culture the masses politically and which he would use as a tool in the political struggle. Similar would be the manner in which the adoption of interests and the exposing of the plans are conducted: The party members would embark upon explaining what the party had outlined and explaining all that which is relevant. The Shabab should use what the party had outlined as a material for the activity and a tool for political motivation. It should be known that this political struggle is an intellectual struggle coupled with motivation. What enhances this and makes it strong would be the adherence of every member to his Halaqah, for every member to be Mushrif of these Halaqahs, to remain always within the Party mood, to be always dominated by the Atmosphere of faith and to develop his thought by individual reading.

Undertaking political struggle requires a plan and a style. The plan is a general policy designed to achieve a certain objective which the spreading of the ideology or the method of its spreading entails. As for the style, it is a special policy related to a partial issue that helps to achieve the plan or to execute directly what the ideology requires. Hence, the policy is a plan designed to achieve an objective, whereas the style is in fact the means of execution. Therefore, the policy is always designed by the party, no matter what it is. As for the styles these are chosen by those who undertake the action. The policies and the styles change according to the requirements of the interest, though the policies change less than the styles. The policies and the styles should reflect the party's fulfilment of the tasks laid on its shoulders and they should also reflect innovation. This necessitates of each member to feel that he or she is the party and that he represents the party, because the party is an intellectual and sensational whole. Although the Mushrif of the Halaqahs are bound by the Local Committees, the Local Committees are in turn bound by the Wilayah Committees and the Wilayah Committees are bound by the Leadership, this binding is however a party link rather than a binding of employees by their departments. Hence, it should not take a specific routine, nor should it be subjected to monotonous situations. Each individual should perform what he wants to perform and what is required of him with the style he deems appropriate. A style should not be imposed upon him, he would merely be ordered to perform the task. Hence, it would be wrong to draft permanent outlines for the styles, because the style would be determined by the nature of the action. It would also be wrong to adopt the style as a reference point and to

make analogy on it. It would be however possible to list some of the styles is use, merely to benefit from the experience, but not to restrict the actions to them, nor to adopt them as a constitution.

For instance, here follows some of the styles which the party members may follow in order to spread the thoughts, the opinions and the political motivation:

- 1- Writing in the newspapers and the magazines.
- 2- Giving talks at any possible venue.
- 3- Holding debates on current issues.
- 4- Discussions with tutors in the mosques.
- 5- Discussions with the speakers at the talks.
- 6- Discussions with the teachers at schools and universities.
- 7- Discussions with people in their homes, cars and everywhere.

These styles, as well as other similar styles do not require any prior arrangement. Every member is capable of using them because he has the competence that qualifies him to embark upon the party life in society. The point at issue would be down to the enthusiasm of the party members and to the level of their adherence to the Da'awah. These styles would help maximise the propagation, which is vital to the party if it were to proceed swiftly and constantly.

Some of the styles which the party Committees could opt for while undertaking political struggle are the following:

- 1- Information should be passed to the party members and they should be instructed to spread such information.
- 2- Information should be passed to the Dariseen in the Halaqas without however instructing them to spread them, but their zeal should be evoked in a manner that leads them to spread the information.
- 3- The Committees should establish contact with people in general and with politicians in particular.
- 4- The Committees should contact the official institutions such as the Deputies' Council and the like.
- 5- The Committees should delegate the competent members to undertake the task of establishing contacts.
- 6- Those who represent the party should establish specific contacts on behalf of the party. They would say: Hizb-ut-Tahrir insists on such and such. Hizb-ut-Tahrir has established evidence about the presence of such and such. Its opinion is such and such etc...
- 7- The collective talk should address the topic in a poignant manner.
- 8- Speakers should be lured into addressing the topics which the party wants to address.
- 9- Sitting purposely in public meeting places, such as cafes for instance, and in private meeting places such as offices and raise a discussion about a specific issue.

These styles and the like would require certain arrangement from the Committees, they do not have to be in a specific manner, every Local Committee and every Wilayah Committee could undertake the purposed arrangements to carry out these actions.

However, a difference should be made between the party actions, the administrative actions and the executive actions. The party actions are confined to the Leadership in order to maintain the unity of the party. As for the executive and the administrative actions, these could be undertaken by the Committees according to their competence. The party activity would be every new origination

related to either the party, the Ummah or the ideology. Anything else would either be part of the administrative activity or the executive activity. Therefore, the styles and anything similar would not require prior arrangement from the Leadership Committee, for these would be part of the administrative and executive actions, and every Committee could undertake them, for it would have the competence that qualifies it to engage in the party life as a whole; the matter would be related to the party activity that should be upheld by each committee.

By applying these styles and other similar styles, and by taking the information and passing it on to the other Committees, the comprehensive organisation and the widespread propagation would be achieved, and this would enable the party to take a great leap forward towards achieving its objective.

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