

## Studying in the Halaqah

There are specific qualities that make the Hizb unique and distinct from other movements that were established before its existence and those who emerged after it. Some of these qualities are,

- The recognition that the real cause for the Nahdah is a comprehensive Ideology that combines both the idea (Fikrah) and the method (Tareeqah).
- Having the idea well understood and clearly focused such that it leads to the right vision for the method and a defined objective.
- Living solely for the sake of the ideology as a result of acting based on this comprehensive understanding.

Alongside the uniqueness of the Hizb in its thought, the Hizb is also unique in the method by which individuals become part of the Hizb. This method is the end result of a deep and critical study, which the Hizb undertook, of all movements, the society and the circumstances the Ummah went through. This study led the Hizb to conclude the following points:

The means by which other movements get individuals to work with them is a primary reason for the failure of these movements. The individual is chosen primarily based on his social status, financial situation, career, or the apparent benefit of having such a person in the movement. The result is that these individuals do not melt into the group, and the group becomes infested with opportunists and infiltrators.

Additionally, there is a greater likelihood that those groups whose membership is established in this manner will develop different classes amongst themselves, sowing the seeds for fragmentation of the group.

As part of the ideological attack on Muslims and the occupation of their lands, the imperialists worked to consolidate their presence and extend their influence, commonly using the foreign culture, money, and agents. A study of the "Takattul" book shows us that 6 pages were assigned to discuss this crucial point. The outcome of the research was that the current condition in the Muslim and Arab lands was constructed and built in such a way that it will not lead to the right "Takattul" and consequently will not lead to the Nahdah.

With these conditions around us, there is no way to build the correct and right from the individuals while they maintain their current personality. For the current "Takattul" to occur, and for the individuals to become part of the Hizb, we must rebuild them by treating and addressing them in a unique way. This unique way should succeed in creating consistency, harmony, and uniformity within the thinking and the feeling of the individual.

These are some facts realized by the Hizb. Consequently, the Hizb was not satisfied with just adopting a set of ideas; rather, in addition to this, the Hizb defined the method by which each individual can become a part of it. This process considers the ideology as the only bond between the party members. Embracing and complying with the Islamic Aqeedah and exhibiting maturity in the culture of the Hizb are the only means through which the individual becomes a part of the Hizb. This unique method determines the suitability of the individual to join the Hizb in a natural way, which is by melting into the Hizb and interacting with the Dawah. This method has the potential to prevent any individual that is not from the quality of the Dawah from penetrating into the body of the Hizb. Even if such a thing happens, sooner or later that person will collapse because of his inability to conform to the ideology. This method is the safeguard of the ideology that constitutes the soul of the Hizb, its nucleus, and the secret of its life. Thus, this method maintains the Hizb as an ideological one and keeps the Hizb away from any deviation and allows it to survive as long as the life continues on this earth. Additionally, the Hizb emphasized that the thoughts and concepts must arise based on sensation (ihsaas), and not based on hypothetical postulations, and guesses. These sensations must be what stimulate the mind to search for previous information, and produce thought. It is absolutely unacceptable to initiate actions without thinking, or to do them without a goal in mind, or to do them separated from the belief. Rather, the sensations, as opposed to imitation, lead to (al-Ihsaas al-Fikreey), sensations that strengthen the individuals ability to think,

making him deeper in his thinking and more productive in his actions. Therefore, it can be very dangerous to move from sensation directly to action, bypassing the thinking process. Actions of this nature, will never change the status quo; rather, they will turn the individual into a reactionary driven by the status quo (waqieeyan rajieeyan) who proceeds with a declined mentality. This reactionary approach also falsely makes the status quo as the source of thinking and not the subject of thinking. Therefore, the sensations must first lead to the thought, and this thinking should direct the actions.

To establish the group, whose individuals embody all of these characteristics requires a unique approach, one that will gather the individuals to the Ideology. To create this deep thinking and to gather individuals around it necessitates the comprehensive study of Islam for those who want to work for it. It also requires a study of the society. This goal will not be reached except through a specific process of culturing the mind with the correct concepts.

Therefore, it is essential to study in the Halqat, maintaining the method of study as defined by the Hizb in order to achieve the objective of the Halaqah itself. The study, as defined in the takattul book, necessitates starting to culture the individual by giving him the correct ideological culture. This needs to assume that the individual is fresh and should start with from the very beginning (Nitham al Islam). Thus, every person starts as a "student" regardless of his scientific knowledge of Sharia or his social status. This method of study is the first step in building a conceptual framework in the daaris, and in creating in him the ability to convey what is comprehended, in an effective/influential way. It broadens the intellectual horizons and connects the thinking with the sentiments, and teaches the daaris the reality of what is needed to treat and solve real life issues. Therefore, the tendency of giving Ilm only must be abandoned because it results in only walking books and libraries. This is crucial, since the objectives of the Halaqah is not just to present ideas or memorize specific thoughts. It is also not to cover specific pages of the "curriculum" in a predefined time, nor is it to "educate" the person academically.

The objective is definitely none of the above. He who is in the Halaqah to "increase" his knowledge or to acquire some "Islamic Studies" not available in any other place, is not in the right place. By the same token, if any mushrif thinks that his role is to give a huge quantity of information in the shortest time possible, then this mushrif failed in giving the Halaqah regardless of his knowledge and awareness.

We must keep in mind that the objective of the Halaqah, as set by the Hizb, is to "re-shape the mind in a new way." With the presupposition that this mind which we want to re-shape will be a Muslim mind for the Islamic personality. Therefore, it is natural for the Halaqah to also address the Nafsiyah (character) of the individual. This is in order to build the personality in a new way, having the mind that thinks based on Islam, and the character that behaves according to Islam. Talking about the details of the personality, its elements and its development is outside the scope of this paper. The Hizb already addressed this in its literature such as in Shakhseyyah Islamiyah. It is also addressed in many monthly halaqah such as, "The impact of building the Islamic personality in carrying the Dawah."

Therefore, the Halaqah is very important and the Hizb paid much attention to it. The Hizb set some administrative procedures for this purpose. In some cases it gave a general outline, and in other cases, it gave details. All of this is required to be adhered to in order to make sure that the Halaqah achieves its objective. Those procedures are well documented and should be reviewed frequently.

### ***Giving the Halaqah***

Regarding the halaqah, each one of us should keep in mind a few critical points:

Our job at the moment is to build Dawah carriers in whom the correct awareness (al wa- ee al saheeh) and the true will and determination (al iraada al saheehah) is fully matured. We are not

looking to get individuals with mere desire and enthusiasm. The need to build a strong Hizbi bond so that the Shab understands what it means to function in the Hizb. Of course this means that before the Shab begins the Halaqah, he must be aware of three points:

- Concept of Islam as a complete way of life
- Concept of Politics, How? and Why?
- Hizb at-Tahrir is a political party whose Mabda is Islam.

The building process revolves around the Halaqah. Meaning the building process should be done through the right channel starting from the Halaqah. The need to address the concerns where the individualism tends to dominate and to supersede that tendency with the idea and the tendency for the idea to dominate. In the Halaqah, rebelliousness; traces of individualism; Selfishness; "Me-ism"; "Lone Rangerism"; super-curiosity - where overemphasis is placed on administrative issues and not on intellectual issues are not acceptable.

To build the correct awareness, where it become mature, comprehensive, and complete, leading to a clear understanding of the following points:

- Nahdah is for the Muslim Ummah and not just for Muslims in America (Muslims in America do not comprise the Ummah).
- Emphasis is on Muslims and not on non-Muslims.
- Working for Islam in the Hizb is from Wahiy, and practical.
- We should work for Islam and not just be involved in "Islamic" work.
- The need to build awareness on political events, and intellectual trends.

The mushrif has to comprehend the objective of the Halaqah very well, which is way beyond the explanation of the ideas or having the daaris understand it.

The Hizb very often reminds us that the objective is to reshape the mind. This realization to the objective is the first step towards giving the Halaqah in an effective way. The role of the mushrif is to build the daaris in such a way that the daaris will go beyond understanding the idea and being creative with the idea and taking it as his reference in his thinking. The reshaping should be in such way that it will build a high standard of behavior for the daaris. By doing this, the daaris will know how to live with the people and interact with them, and he will become unique and distinct from the others, in his humbleness, gentleness, and in all other aspects of his behavior. Whatever is acceptable from the ordinary people may not be acceptable from the Shab, both by the Hizb and the Ummah.

Therefore, the Shab should not measure himself with the standard of the people. The Shab in his entire behavior, in buying, selling, and disputing, should keep in mind that he is a Dawah Carrier even before being an individual. The Prophet (saaw) said, "May Allah give his mercy to the kind person when he sells, buys, and disputes." The Dawah carrier should realize that he is the first one who should comply with this. The reshaping in this way can be accomplished by the mushrif in the Halaqah and by living with the Shabab in a natural way. The mushrif must also initiate things to create the initiative among the Shabab. All of this can be achieved if the mushrif understands his role.

The mushrif should present the ideas in such a way that it makes the Shab comprehend it in a relevant way. When this happens the Shab will be able to proceed carrying this idea to the Ummah in a very creative way. No Shab will be able to interact with the Ummah if he simply rebroadcasts what he hears or keeps regurgitating the same examples. This type of Dawah will not lead to the Nahdah at all. All of us are aware that solely presenting, dumping, or merely having the ideas exist in books cannot achieve the Nahdah. The Nahdah necessitates the live interaction with the people.

Thus, the Islamic mentality is not a database, nor is it a tool to become a strong orator and win debates. Rather, the Islamic mentality is that which thinks based on Islam. In other words, it is a mentality that relates the idea to the situation, and molds the situation to the idea, while at the same time being able to proceed in the life based on this idea. This way, the idea will not be viewed as abstract. This is why the Hizb emphasizes the importance of the mushrif bringing as many current examples as he can. This will make the Shab in the Halaqah exercise his ability to present the idea related to the situation. By repeating this process very often, it will eventually become one of the Shab's qualities. Also, this will help the Shab be more productive in his thinking, staying away from the abstract arguments and philosophical/theoretical debates. This is what makes the Shab a practical political thinker and helps him in interacting with the people. To clarify this point further, two examples are given:

When the mushrif presents the first paragraph, in the first setting, in Nithdam al Islam, he should not go too far in explaining the following:

Fikr, Mafoom (concepts), information, difference between the three, thinking processes, types of thinking, human being and his setup, the human behavior, the relationship between the behavior and the concept, the relationship between the concepts regarding the things in the life, the comprehensive thought, the Nahdah and its mechanism, its relationship with the Fikr, change and its types, the Tafseer of the Ayah mentioned in the paragraph, the relationship between the Ayah and the Nahdah, etc. The mushrif should realize that his role is much more than this. He should not be content with this style although it looks tempting. The mushrif has to build the Shab in such a way that makes him before all of this able to connect this thought to the reality and enabling him to use the thought in the life as a Dawah carrier. In other words, it is more important to build the thinking process, than the mere comprehension of the ideas. The use of the thought in the life implies as to how the Shab should deal with a specific situation as a Dawah carrier. For example, how a Shab who got this first Halaqah should behave when he interacts with a Muslim who does not comply with Islam. Is he going to give this person a lecture about the behavior and the impact of the concepts in the behavior and the importance of complying with the Hukm Sharii? Is he going to repeat what he took in the Halaqah? Or should the Shab stay away from what would make preacher. In order to answer these questions, the Shab has to understand the reality of the one he interacts with, think about how to start a relevant discussion, then proceed accordingly. Furthermore, he should become efficient in thinking according to these steps and make them his habit when dealing with such encounters so that he will not miss a chance because of slow thinking. Each and every encounter is unique; therefore, it would be erroneous to suggest one specific approach for all of them. However, once the Shab thinks about this he will realize that the approach will not be merely repeating what he heard in the Halaqah. This is the responsibility of the mushrif. The mushrif can carry out this responsibility by living with Shab and interacting with him and building him naturally. The other example is from Al-Hadarah & Madanniyah Chapter:

Should the mushrif be content in explaining the two terms and the difference between the terms? This approach will turn the daaris to a machine waiting for any speaker addressing the same topic to make one mistake to confront him immediately. The mushrif instead should present to the daaris how to use those concepts and the importance of the distinction between the two. As an example, the early Muslims realized the two spheres and the danger of mixing between them without using the same terminology. However, later on some Muslims started mixing between the two and what is relevant now is that Muslims should not mix between the two spheres. In this case, this is more important than the terminology. Therefore, if a speaker talked about this, but failed to use the same terms the way we use it then the Shab should not be upset from this. In this case, the Shab would comment from a different perspective depending on the situation.

The mushrif is the one who has the responsibility of supervising the most fundamental and most important function of the Hizb, i.e. conducting the Halaqah. The responsibility is an amanah before Allah, and the mushrif is held accountable for whatever responsibility he holds. He is reckoned or

called to account for his responsibilities. The mushrif must pay attention to the Hizb's administrative procedures in the Halaqah, such as the following:

- The day, book, and time is not subject to sporadic changes. The mushrif must be accurate with his appointments with the Shabab. He must hold the Shab accountable for lateness or any shortness in fulfilling an action.
- The mushrif must culture the Shabab by strictly adhering to the Hizb's administrative procedures, and have discussions using the correct channels.

Finally, the Masool carries a great responsibility in this task. The Masool must live with the Shabab in a natural way. He must follow up with the mushrif and make sure that every thing is going in the right direction and to make sure that every mushrif is carrying the responsibility in the right way.

### ***Taking the Halaqah***

The responsibility of the Shab who takes the Halaqah is no less than the one of the mushrif. The Shab should:

- Realize the importance of the Halaqah, its role, and what is expected from him.
- He should be well prepared to the Halaqah and attend it with his full attention.
- He should participate in the discussion.

Therefore, if a Shab comes to a Halaqah exhausted, or thinks that the role of the mushrif is to explain every minute issue, or if he views the Halaqah as a routine action, the Shab will never comprehend the idea and the Halaqah will fail to reshape him.

Thus, one wonders how a Shab could study for years in the Halaqah while the individualism is very strong in him, or how one could spend a long time with the Hizb without understanding the concept of *Ata-ah* (obedience) or discipline. Even stranger is that one would show anger from any criticism from his Masool or mushrif, or he wouldnt even maintain the *Salah*. How could a Shab spend many years in the Hizb without realizing that the other movements failed in the quest for *Nahdah*, thinking that the Hizb is merely another movement. Surely the cause for this could be many issues, but one of them is the way the Halaqah was given or taken.

In conclusion, we must realize the *Amanah* (trust) of the Halaqah and the importance of giving it in the right way, ideologically and administratively. Each mushrif should fear Allah in his Halaqah the way he fears him in his *Salah* and give the Halaqah the importance that it highly deserves. Otherwise, undermining this will lead to a discrepancy in the method by which the Shab becomes a part of the Hizb and consequently will lead to the failure of the Hizb.