

Taqi ud Deen an-Nabahani

مَفَاهِيمُ حِزْبِ التَّحْرِيرِ

**Concepts of
Hizb ut Tahrir**

(Translation from Arabic)

From the Publications of
Hizb ut Tahrir

Taqi ud Deen An-Nabahani

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Concepts (Mefaaheem) of Hizb ut Tahrir

Since the middle of the Twelfth Century Hijri (Eighteenth Century CE) the Islamic world has been rapidly declining from its correct status and sinking horribly to the abyss of decline. Numerous attempts have been undertaken to revive it, or at least to halt the decline, but not a single attempt of these attempts has succeeded. The Islamic world remains in a state of darkness, chaos and decline (inHiTaaT), and it still suffers the consequences of such backwardness and disorder.

The reason for the decline (inHiTaaT) of the Islamic world is due to a single factor, the severe weakness afflicting the minds with regards understanding Islam. The cause for this weakness was the detachment of the capacity (Taaqah) of the Arabic language from the capacity of Islam, when the Arabic language was neglected both in understanding and carrying Islam, from the beginning of the Seventh Century Hijri onwards. Accordingly, unless the capacity of the Arabic language is intermingled with the capacity of Islam, by making the Arabic language the language of Islam, as a fundamental and inseparable part of it, the decline will continue to drag Muslims down. This is because it is the linguistic capacity that carried the capacity of Islam, consequently intermingling with it, such that the perfected carrying of Islam cannot be undertaken without it. If Arabic is neglected, Ijtihad in the shar'a (Islamic Law) cannot be performed. Ijtihad is not possible in the shar'a (Islamic Law) except in the Arabic language, because it is a fundamental condition (SharT) in Ijtihad. Furthermore, Ijtihad is necessary for the Ummah, since progress within the Ummah cannot occur without Ijtihad.

There are three reasons why the attempts undertaken to revive the Muslims with Islam failed; the first is the lack of an accurate understanding of the Islamic Fikrah (Thought) by those who assumed the burden of revival. The second is the lack of clarity of the Tareeqah (Method) of Islam in completely implementing its Fikrah. The third is the

failure of those who assumed the burden of revival to link the Islamic Thought with the Islamic Method tightly and inseparably.

With regard to the Islamic Thought (Fikrah), many factors affected it which diluted many of its details for the Muslims. Such factors arose at the start of the Second Century Hijri and continued until the arrival of colonialism. Foreign philosophies, such as Indian, Persian and Greek had an impact on some Muslims, leading them to make attempts to reconcile Islam with these philosophies, despite the complete contradiction between the two. These conciliatory attempts led to erroneous interpretations and explanations that confused and eliminated some Islamic facts from the mind of the Muslims or at least weakened their understanding. Furthermore, some individuals who harbored ill feeling towards Islam embraced it hypocritically and began introducing concepts alien to Islam and even contradicting it. This led to an erroneous understanding of Islam by many Muslims. Additionally, in the Seventh Century Hijri, the negligence of the Arabic language arose in the conveying of Islam. All of these factors announced the decline of Muslims. From the end of the Eleventh Century Hijri (Seventeenth Century CE) up to the present day, the Islamic world has been subjected to cultural and missionary invasions, followed by the political invasion of the West, which added insult to injury and created further complications in the Islamic society. All this had an effective influence on the Muslims incorrect understanding of the Islamic Thought, thus true crystallization (tablaur) in the minds of the Muslims was lost.

Regarding the Islamic Method (Tareeqah), Muslims gradually lost the clarity of its understanding. The Muslims used to understand their existence in life was for the sake of Islam, that the Muslims duty in life was to carry the Dawah of Islam, that the duty of the Islamic State is to implement Islam and execute its rules internally and carrying the Dawah for it externally, and that the Method for this is Jihad, performed by the State. We say that then after the Muslims clearly understood this, they began viewing the main duty of Muslims as the acquisition of life firstly, and secondly preaching and giving guidance whenever the

conditions permitted. The State began to see no fault or sin in its complacency in executing Islamic rules, and did not see any shame in abandoning Jihad in the Way of Allah (fee sabeel illah) to spread Islam. The Muslims after they lost their State - despite its weakness and shortcomings - saw the return of Islam in the building of mosques, the publishing of books and the grooming of morals (ikhlaaq) whilst they kept silent over the domination of kufr on them and about its colonialism over them.

With regards to the linkage between the Islamic Thought and Method, Muslims started to study the legal ruling (aHkaam Shar'iyah) related to treatment (mu'aalajah) of the problems, i.e. related to the Thought, but did not pay attention to the rules that demonstrate the manner (kayfiyyah) of the treatment, i.e. demonstrate the Tareeqah. Thus, they studied the rules detached from their Method of execution. It prevailed over them to study the rulings (aHkaam) of Salah and fasting, marriage and divorce, whilst neglecting the study of the rulings of Jihad, al-ghanaim (spoils), the Khilafah, the judiciary, rulings of Kharaj revenues and so on. Thus, they detached the Thought from the Method, which resulted in the implementing of the Thought, without its Method, becoming inconceivable.

In addition to all of this, at the end of the Thirteenth Century Hijri (Nineteenth Century CE), was the misunderstanding of the Islamic Shariah and its application upon the society. Islam was interpreted in ways incompatible with its texts, in order to conform to the present society. This was although what was obligatory (waajib) was to change the society to conform to Islam and not to try and interpret Islam to conform with society. This is because the issue was the corrupt society which needed to reformation (iSlaah) by an ideology (mabda'a). So it is obligatory (farD) that the ideology is applied as it is, and the society has to be changed completely and radically on the basis of this ideology. Thus, it was necessary for those who attempted to reform the society to apply the Islamic rules as they are, regardless of society, era, time or place. However, they didn't do this; instead they misinterpreted the

Islamic rules to adapt them to contemporary life. The excesses of this error could be seen in both the generalities and details. They derived general principles (qawaa'id kuliyyah) and detailed rulings (aHkaam) that agreed with this viewpoint. Thus, they established numerous erroneous general principles, such as; لا ينكر تغير الأحكام بتغير الزمان "It is not prohibited to change the rulings according to the changing of the time", and such as, العادة محكمة "Tradition is the arbiter" and others besides. They issued rulings without any support or evidence from the shar'a, with some of them even contradicting the definite Qur'anic text. For example, they permitted simple interest (riba) on the pretext (Hujah) that it is not compound interest, as well as the pretext of necessity (Darroorah) for the funds of the minor (qaaSir). The judge, who was called a Shariah judge, came to judge with interests (riba) on the deposits of the orphans. The judge, whom they called the regular judge also ruled with interest (riba). They gave fatwa to suspend Hudood (Islamic Penal Code) and allowed the Hudood to be taken from a source other than Islam. Thus, they establishing rulings contradicting the shar'a using the pretext (Hujah) that these conform with the age and the necessity (Daroorah) that Islam conforms every age ('asr), time (zamaan) and place (makaan). This resulted in the detachment of Islam from life. This erroneous understanding and incorrect rulings were used by the enemies of Islam to introduce their laws and ideologies. The Muslims did not see in them any contradiction with their Deen, due to what had concentrate in their minds of the erroneous understanding that Islam conforms to every time and place. The misinterpretation (ta'weel) of Islam to suit every religion, ideology, incident and principle (qaa'idah) became prevalent, even if the interpretation contradicted the ideology of Islam and its viewpoint (wajhatu naZar). This helped in the distancing of Islam from life. Consequently, the failure of every reformist movement working according to this erroneous and poor comprehension was inevitable.

In the beginning of the Twentieth Century CE, further difficulties were added, increasing the obstacles that stood between Islam and life and adding to the pre-existing difficulties that faced the Islamic

movements. The Muslims, particularly the 'ulema and the educated people, came to be dominated by three matters at this time:

Firstly, they studied Islam in a way that contradicts Islam's method of study. Islam's method of study (daraasah) is to study the Shariah rules as practical questions for application (taTbeeq) both by the state in its domain and by individuals in their affairs. 'Ulema have defined jurisprudence (fiqh) as being, علم بالمسائل الشرعية العملية المستنبطة من أدلتها التفصيلية "the Knowledge ('ilm) of the practical Shariah issues (masaa'il) that are derived from their elaborated evidences." Such a study would produce knowledge for the student and action for society, by both the state and the individual. However, the 'Ulema and educated people, even most Muslims, studied Islam for the purpose of mere theoretical knowledge as though it were a fanciful philosophy. Through this the juristic rulings (aHkaam fiqhiyyah) became impractical, and the shar'a (Islamic Law) came to be studied in spiritual and moral issues alone and not as rulings to treat the problems of life. This is as far as study is concerned. As for the Dawah to Islam, the method of preaching (wa'Z) and spiritual sermonizing (irshaad), as practiced by missionaries, prevailed instead of the method of teaching (ta'leem) required by Islam. Thus, the people who taught Islam became either rigid ulema, as if they were walking books, or sermonizing preachers who repeated boring sermons, without producing any effect in the society. They did not understand the meaning of culturing (tathqeef) with Islam which entails teaching Muslims the matters of their Deen in a way that effects their emotions and invokes fear of the punishment and wrath of Allah (swt), so that a Muslim becomes a dynamic personality when his emotions are linked to his intellect, as a result of learning (ta'allum) the verses of Allah (swt) and the method of their teaching (ta'leem). Indeed, they understood none of this, substituting this deeply effective method of teaching with the method of preaching and sermonizing, which is confined to banal, shallow sermons. Due to all this, people perceived that there was a contradiction, or at least some contradiction, between the treatment of the problems of society and the Islamic Deen, which

required reconciliation. Consequently, the misinterpretation (ta'weel) of Islam, so as to conform to the age became prevalent.

In addition to this, they misunderstood the verses of Allah (swt), for example, **وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ** **“However, it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain knowledge of the Deen, then enlighten their people when they return to them, so that they too may beware of evil.”** [Surah At-Tawba 9:122] They interpreted this Ayah to mean that a group from every community sets forth to learn the Deen, to then return to teach their people. Consequently, they made learning (ta'allum) of the Deen a collective obligation of sufficiency (farD kifayah), thus contradicting both with the Legal Ruling (Hukm Shara'i) and the meaning of the Ayah.

As for the Hukm Shara'i, it is obliged upon every sane ('aaqil), adult (baaligh) Muslim to acquire knowledge of Islam, covering the matters necessitated for their daily life. This is because they are commanded to perform all their actions based upon the commands (awaamir) and the prohibitions (nawaahee) of Allah (swt). There is no way to fulfil this except through the knowledge of aHkaam shar'iyyah (Legal Rulings) related to their actions. Therefore, acquiring comprehensive knowledge in the Deen about the rulings necessary for the Muslim to follow in the arena of life is an individual obligation (farD 'ayn) and not a collective obligation of sufficiency (farD kifayah). As for Ijtihad, that is to derive aHkaam, it is farD kifayah. With regards to their contradiction with the meaning of this Ayah, the verse is about Jihad, which means it is not allowed for all the Muslims go out for Jihad. When a group set out for Jihad, then a group remained to learn the aHkaam (rulings) at the hands of the Messenger (saw). This was so that once the mujahideen returned, those who stayed behind would teach them what they had missed of the rulings of Allah, in a way that would produce an effect on them. There is also evidence in that the Sahabah (ra) were committed to learning the aHkaam of the Deen and being in the

company of the Messenger (saw). Some of them would set out on an expedition for Jihad, whilst some stayed behind to learn the aHkaam of the Deen. When the mujahideen returned, those who stayed behind taught them the aHkaam that they had missed.

Secondly, the malicious West hateful of Islam and the Muslims attacked the Deen of Islam, defamed it, fabricated lies against it on the one hand and denounced some of its aHkaam on the other, despite the fact that these rules are the correct solutions for the problems of life. So the position of Muslims, particularly the educated ones, was characterized by weakness in the face of this attack. Subsequently they allowed Islam to stand accused and became defensive, a matter which caused them to misinterpret the rules of Islam. For example, they interpreted Jihad as a defensive, rather than offensive war. They contradicted the reality of Jihad, for Jihad is a war against anyone who stands in the face of the Islamic Dawah whether he is an aggressor or not. In other words, it is the removal of any obstacle standing in the way of the Dawah, the call to Islam and the fight for its sake i.e. for the sake of Allah (swt). When Muslims conducted Jihad against Persia, the Byzantine Empire, Egypt, North Africa, Spain and other places, they did so because the Dawah required them to undertake Jihad to propagate Islam in these countries. So this erroneous interpretation of Jihad resulted from the weakness by allowing Islam to be accused and defending it in a way that would satisfy the accuser. Similar to this is the issue (mas'alah) of polygamy, the question of cutting the thief's hand and other issues, over which Muslims tried to respond to the disbeliever's accusations. They tried to interpret Islam in meanings that would contradict the Islamic thoughts. Accordingly, this distanced Muslims from understanding Islam, which subsequently removed it from action.

Thirdly, due to the waning authority of the Islamic State from many of the Islamic regions, their subjugation to the authority of kufr and later due to the collapse of the Islamic State and its abolition, the existence of the Islamic State in the minds of many Muslims became

ruled out (istib'aad), alongside ruling by Islam alone. Therefore, Muslims came to accept being ruled by other than all that Allah (swt) had revealed. They did not see any harm in this as long as Islam was retained nominally, even though there was no ruling by Islam. They started to call for the obligation of benefitting from other doctrines and ideologies, to enable the application of Islam in life's affairs. This resulted in abstaining from actions to restore the Islamic State and maintaining silence over the implementation of the rulings of kufr on Muslims, by their own hands.

Accordingly, all the reformist movements, established to revive Muslims and to restore the glory of Islam, failed. It was expected that such movements would fail. This was because although they were Islamic movements, due to their misunderstanding of Islam they created even more complex issues, complicated the problems and distanced the society from Islam, instead of working to implement Islam within society.

It thus became obligatory to have an Islamic movement that understands Islam as both a Thought (Fikrah) and Method (Tareeqah), maintains the link between them both and works for the resumption (isti'naaf) of the Islamic way of life, in any country (quTr) of the Islamic World. This would then become the Starting Point (nuqTat ibtidaa), from which the Islamic call arises and then becomes the Departure Point (nuqTat inTilaq) for the Dawah to Islam.

It is upon this basis that Hizb ut Tahrir was established and started to work for the resumption of the Islamic way of life in the Arab lands, which naturally results in the resumption of the Islamic way of life in the Islamic World. This is by establishing the Islamic State in one or more of its countries, as a support point (nuqTat irtikaz) for Islam. It would become a nucleus for the greater Islamic State, which resumes the Islamic way of life by the application of Islam completely in all Islamic lands and conveys the Islamic Dawah to the entire world.

After study, thinking and investigation, Hizb ut Tahrir adopted Shariah rulings (aHkaam shar'iyyah), some of which relate to the

treatment of individualistic problems that occur between individuals and in their relations with each other, such as the prohibition of leasing land for agriculture. Some rulings are relevant to the general opinions (araa'a) that are between Muslims collectively and other than them (non-Muslims) and in the relations of Muslims collectively with other than them, such as the permissibility of emergency treaties (mu'aahudaat idtirariyyah) and the Dawah for Islam before starting the fighting, and other similar rulings. Some are related to the thoughts (afkaar), which are Shariah rulings (aHkaam shar'iyyah) like the generalized (saa'ir) Shariah rulings, such as collective principles (qawaa'id kulliyah) and definitions (ta'aareef), for example, the principle (qaa'idah) which states, *ما لا يتم الواجب إلا به فهو واجب* "That which is necessary to accomplish a duty (wajib) is itself a duty (wajib)," as well as the definition (ta'reef) of Hukm Shar'i as being, *خطاب الشارع المتعلق بأفعال العباد* "the speech of the Legislator related to the actions of the servants" and similar. The Hizb has adopted certain rulings from within each of these categories and has undertaken to call for them during the Dawah to Islam. These are merely Islamic opinions (aaraa'a), thoughts (afkaar) and rulings (aHkaam), none of which are non-Islamic, nor affected by anything non-Islamic. They are purely Islamic, depending only on Islamic sources and texts. When adopting, the Hizb depends on the thinking (fikr) and considers the call for Islam to be based on thinking (fikr) and that it should be delivered as an intellectual leadership (qiyaadah fikriyyah). This is because life is based on enlightened thinking (fikr mustaneer) and man then revives upon its basis. Enlightened thinking alone shows the reality of things to perceive them in a correct perception (idraak). Thinking must be deep ('ameeq) in order to be enlightened. The enlightened thought is the deep view towards things and their circumstances (aHwaal) and everything which is related to them, with derivation (istidlaal) upon this to reach sound judgments. In other words, it is a deep, enlightened view (naZarah) towards things. Consequently, it is necessary to have a deep enlightened view about man, life and the universe, as well as about human beings and their actions, so as to understand the rulings (aHkaam) related to them.

The deep enlightened view (naZarah) about man, life and the universe, produces the comprehensive thought (fikrah kulliyah) about them, resolves the greatest problem ('uqdatun kubrah) of human beings, establishes the 'aqeedah for them and defines for them the goal (ghayah) of life, the goal of actions (ghaayah) which they undertake in life of this world. This is because human beings live in the universe, so unless the greatest problem about human beings, the life existent in them and the universe, which is the location of their life and existence, is solved, it is not possible for humans to know the manner in which they must behave. Hence, the 'aqeedah is the basis ('asaas) of everything.

The deep, enlightened view of man, life and the universe leads to the Islamic 'aqeedah, which explains clearly that; they are created by Creator (khaaliq), this Creator is He Alone Who organizes them, preserves them and advances them according to a specific system and that the life of this world is neither eternal (azali) nor everlasting. Hence before this life there is its Creator and its Organizer (mudabbir), and then there is the Day of Judgment after this life. Consequently, the actions of human beings in this life must advance in accordance with the commands (awaamir) and prohibitions (nawaahi) of Allah (swt) for they will be questioned about them on the Day of Judgment. Therefore, it is compulsory on humans to abide by the Law (shar'a) of Allah (swt), which the Messenger of Allah (swt), our master, Muhammad (saw) conveyed.

The deep enlightened view of man, life and the universe shows that they are material only (maadah) and not spirit (rooH), nor a composite (murakabah) of material and spirit. The meaning of material here is that which is perceived tangibly (maHsoos), whether it is known as material as it occupies a space and has a weight, or known as transferrable energy (Taaqah), visible or invisible. This is because the discussion here is not about the essence (maahiyah) of the material. Instead, it is about man, life and the universe, the tangibly perceived things, with respect to their being created by a Creator. The meaning of spirit (rooH), here, is the perception (idraak) of the relationship (Silah) with Allah (swt) and not the secret of life (sir ul Hayaah). This is because

the discussion is not about the spirit in the sense of the secret of life. Instead, it is about the relationship (Silah) of man, life and the universe with the Unseen, that is, with the Creator, and the perception (idraak) of this relationship. In other words, is the perception of the relationship between man, life and the universe with their Creator, a part of them or not?

The deep enlightened view of man, life and the universe, concerning the meaning of the spirit, as being the perception (idraak) of the relationship with Allah (swt), and not with regards to the spirit being the secret of life, reveals that they are material only (maadah) and not spirit (rooH), nor a composite (murakab) of material and spirit. As for being material, this means they are apparent (Zaahir) and not concealed because they are tangibly sensed. As for not being spirit, this is because the spirit is man's perception of his relationship with Allah (swt). This perception of man of his relationship with Allah (swt) is neither man, life nor the universe. Instead, spirit is other than all of them. As for not being a composite (murakab) of material and spirit, this is apparent in both the universe and the life. As for man, his perception of his relationship with Allah (swt) is not part of his composition, but an extraneous attribute, with the evidence being that the kaafir denying the existence of Allah (swt) does not perceive his relationship with Allah (swt), whilst being a living human being.

Furthermore, some people claim that the human being is a composite of material and spirit, so if the material in him dominates over the spirit, he would become evil (shareer), whilst if the spirit in him dominates over the material, he would become good (khair), such that he must make the spirit dominate over the material, in order to become good. This statement is incorrect. The human being is not a composite (murakab) of material and spirit, because the spirit discussed in this subject, according to the view of all people who believe in the existence of a God, is either the effect of the Creator, the effects of the Unseen witnessed by them or the perception that any existent thing cannot come into being save by Allah (swt) or similar meaning. i.e. the sense of

spirituality or the spiritual aspect. The spirit, in the sense of spirituality or the spiritual aspect existent in man, is neither the secret of life nor resulting from it nor related to it. The spirit is certainly other than that with the evidence that an animal has the secret of life within it, yet it has no spirituality or spiritual aspect. Indeed, no-one claims that an animal is composed of material and spirit, confirming definitely that the spirit, with this meaning, is neither the secret of life nor does it result from the secret of life nor does it have any relationship with the secret of life. So, just as the animal is not a composite of material and spirit, though the secret of life is within it, similarly man is not a composite of material and spirit, even though there is the secret of life within him. This is because the spirit by which man is distinguished and which he possesses uniquely, is neither connected with the secret of life nor results from it. Instead the spirit is the perception (idraak) of the relationship (Silah) with Allah. So it cannot be said that spirit is part of the composition (tarkeeb) of man, upon the argument that the secret of life is within him.

So long as the spirit discussed in this context is the perception of the relationship with Allah (swt), with no relationship with the secret of life, the spirit cannot be part of the composition of man. This is because the perception of the relationship (Silah) is not a part of his composition. Instead it is an external attribute, with the evidence being that the kaafir denying the existence of Allah, does not perceive his relationship with Allah (swt), even though he is a living human being.

Although man, life and the universe are material and not spirit, they do have a spiritual aspect in them. The spiritual aspect is their being creations of the Creator. That is, the spiritual aspect is their relationship, in their characterization as creation, with Allah (swt) as their Creator. So, the universe is material and its being created by a Creator is the spiritual aspect, which man perceives. Similarly, man is material and his being created by a Creator is the spiritual aspect, which man perceives. Life is also material, whilst its being created by a Creator is the spiritual aspect, which man perceives. Thus, the spiritual aspect

does not originate from man, life and the universe in themselves, but from their being created by their Creator, Allah (swt). It is this relationship that is the spiritual aspect.

The basis of the meaning of spirit is that people who believe in the existence of a God repeatedly mention spirit, spirituality and spiritual aspect. By doing so, they refer to the effect of the Creator in a particular place, or what is witnessed of the effects of the aspect of the Unseen, or that which is perceived in the existence of an object, which could not have come into existence save by Allah (swt), amongst other meanings. These meanings which they call spirit, spirituality and the spiritual aspect, amongst other meanings, are generalized, ambiguous and not clarified. They have a reality in their intellect and a reality outside of their intellect (dhihn), which is the Unseen whose existence is perceived but whose essence (dhaat) is not, as well as the effect of this Unseen upon things. However, this reality (waaqi'a) that they sense acts upon their sensation practically, but neither can they define it nor is it crystallized for them. Due to the lack of crystallization of these meanings, their understanding of these terms were confused. This confusion led to understanding the spirit, as the secret of life. Thus, due to their sensation of the existence of spirit in man, which is the secret of life, as well as the existence of spirituality and spiritual aspect, they came to say that man is composed of spirit and material. Hence, they thought the spirit is the same as that or results from it. However, they did not turn their attention to the fact that the animal has a spirit, i.e. the secret of life, but it neither has spirituality nor the spiritual aspect.

As a consequence of the lack of clarity of these meanings, their conception of them was disturbed, so that they mixed up some of them with the soul (rooH), which is the secret of life (sir ul Hayaah). They began to consider the human-being as a composite of material (murakab) and spirit, due to their sensations of the presence of the soul within him, which is the secret of life. They regarded the existence of the soul itself, in terms of spirituality or the spiritual aspect, thinking that the latter arises from the former. However, they overlooked the

fact that the animal has a soul (rooH), that is, the secret of life (sir ul Hayaah), yet it does not have spirituality or a spiritual aspect. Moreover, due to the lack of clarity, it prevailed to call what the human being feels in himself of invigoration (inti'aash), as spirituality. Thus, the individual would say about himself that he felt incredible spirituality or that a certain person has great spirituality. Also, due to the lack of clarity, it prevailed that when a person entered a place and felt delight (inshiraaH) or elation (tajillin), that place would be described as having a spiritual aspect or spirituality. So, due to the lack of clarity, it prevailed that a person would starve himself, torture and weaken his body, claiming that he wanted strengthening of his spirit. All this is a consequence of the lack of clarity of the meanings of spirit, spirituality and the spiritual aspect. A similar confusion arose in ancient times, when people tried to conceive the reality of the mind ('aql). The mind is a word which means the perception (idraak) and judgment (Hukm) upon a thing and the like. However, those of ancient times conceived perception and the like as effects of the mind not the mind itself. The mind had a reality which they sensed but they were unable to clarify reality of the mind, so it was unclear to them. As a result of this lack of clarity, their conception of intellect differed, such that their perception of its location and their conception of its reality became more confused. Some of them claimed that it was located in the heart (qalb), to others it was in the head (ra's), to others it was in the brain (dimaagh), whilst another group held different opinions. In recent times some thinkers have proceeded to clarify the meaning of the mind, defining it, but they were confused because of not perceiving its reality. Some of them said it is the reflection of the brain on material, whilst others claimed it is the reflection of material on the brain, until a correct definition was understood, which is that the mind is the conveying (naql) of the reality to the brain, via the senses, together with previous information that interprets this reality. With this definition, the mind is correctly perceived. Likewise, it is necessary that some thinkers proceed to clarify the meaning of spirit, spirituality and the spiritual aspect, along with all that falls under the meaning, in order that the intellect (dhihn) perceives

them and their reality. This is because there is a reality for spirit, spirituality and the spiritual aspect. It is need witnessed and sensed by the human being that there are material things that the human being both senses and touches, such as a loaf of bread, whilst there are others that he may sense, but cannot touch, such as doctor's consultation. There are ideations that man senses but does not touch, such as pride and praise, as well as spiritual matters that man senses but does not touch, such as the fear (khasheeyah) of Allah (swt) and submission to Him (swt), during times of calamity. These are three meanings that have a reality that the human being can sense, with each distinguished from others. Accordingly, the spirit or the spiritual aspect or spirituality have a specific reality, felt by the senses. It is then necessary to define this reality and clarify for the people, just as the mind was defined and clarified.

Scrutiny of the reality of the spirit, spirituality and the spiritual aspect reveals that they are not present in the atheist, who denies the existence of Allah (swt), whilst being present in those who believe in the existence of a God. This means that they are related to the belief in Allah (swt). Whenever Iman exists, they exist, whilst being absent when it is absent. Iman in the existence of Allah (swt) means the decisive conviction (at-tasDeeq ul-jaazim) that created things are certainly created by a Creator. Thus, the subject of discussion is regarding things in terms of their being created by a Creator. The affirmation (iqraar) that they are created by a Creator is belief (Iman), whilst the denial (inkaar) that they are created by a Creator is disbelief (kufr). In the case of affirmation (iqraar) and decisive conviction (at-tasDeeq ul-jaazim) the spiritual aspect comes into being. What brought it into being is the conviction. In case of no affirmation and denial (inkaar), the spiritual aspect does not come into being and what made it not come into being is the denial. Accordingly, the spiritual aspect is the fact that things are created by a Creator, i.e. it is the relationship (Silah) of things with their Creator, in respect of creation (khalq) and origination (eejaad) from nothingness ('adm). So, if the mind perceives this relationship, i.e. their being created by a Creator, then it is this perception that results in

feelings of the greatness of the Creator, feelings of fear (khasheeyah) of Him and feelings of sanctification (taqdees) of Him. So the spirit (rooH) is this perception (idraak) that produces such feelings regarding this relationship. Thus, the spirit (rooH) is the perception (idraak) of the relationship (Silah) with Allah (swt). Accordingly, the meaning of the spiritual aspect and that of the spirit are also clarified. They are neither terms that have linguistic denotation (madlool), referenced in the language, nor are they terminologies (muSTalaHaat), assigned meanings by a people as they wish. Instead, they are expressions that have a specific reality, regardless of the terms (alfaaZ) they are given. So the discussion is about the reality of these meanings and not about the denotation (madlool) of certain linguistic terms. The reality of these meanings is that the spirit (rooH), with respect to the spiritual aspect in the human being, is the perception (idraak) of the relationship with Allah (swt). The spiritual aspect in the universe, human being and life is in their being created by a Creator. In any mention of these terms, the terms intend these meanings. This is because it is these meanings alone that have a sensed reality, upon which confirmed evidence (burhaan) can be established. Since this sensed reality is the mental (zahnee) and extrinsic reality found in human beings who have Iman in the existence of a God i.e. a Creator of all things.

As for the spirit (rooH) that is the secret of life (sir ul Hayaah), it definitely exists and is confirmed in the conclusive (qaT'ee) Qur'anic text (naS). Iman in its existence is a definitive (Hatmee) matter. However, it is not the subject of this discussion.

The term rooH (spirit) is a term of polysemy (mushtarak) like the term 'ein in Arabic that has multiple meanings, such as water-spring, eye, spy, gold and silver, amongst others. Similarly, the term rooH came with multiple meanings. It is mentioned in the Qur'an with multiple meanings. RooH is mentioned with the intention of the secret of life (sir ul Hayaah), **وَيَسْأَلُونَكَ عَنِ الرُّوحِ فَقُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا**, **"They will ask you concerning the rooH (secret of life); say, 'the rooH (secret of life) is by the command of my Lord. And you have been given**

but little knowledge.” [TMQ Isra’a:85] It is also mentioned whilst intending Gibreel (as), نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (193) عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ, “Which the trustworthy rooH has brought down - into your heart, that you be of those who warn.” [TMQ Ash-Shura:193-194] It is also mentioned intending the Shariah, وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا, “And thus have We inspired to you (Mohammed) a rooH (Shariah) of Our command.” [TMQ Ash-Shura:52]. All these meanings are not intended when stating that there is a spiritual aspect within this, or this is a spiritual thing, or the detachment of the material from the spirit or similar statements. There is no relationship between these or similar statements about the spirit, with the meanings of spirit (rooH) mentioned in the Qur’an. Instead, what is meant by the spirit, in the usages explained earlier, is the meaning related to the creation of the material, i.e. in respect of things being created by a Creator who is Allah (swt), and the perception of human beings regarding the relationship of things with their Creator (swt).

The deep enlightened view of man reveal that he lives within two spheres. One of them dominates him, whilst he controls the other. With regards to the sphere that dominates him, it is the sphere in which the organizing systems of existence apply upon him. So man, life and the universe proceed according to a certain system (niZaam), which is not violated. Actions within this sphere occur upon man without his will (iraaDah). In this sphere, he is musayyar (one who does not have free will) and he is not mukhayyar (one who has a choice). So, man came to this world without his will, he will leave it without his will and he cannot deviate from the system of the universe. Therefore, man is not questioned about actions which occur from him, or upon him, within this sphere. As for the sphere which he controls, it is the sphere in which he advances within with choice, according to the system (niZaam) that he chooses, whether it is the Shariah of Allah (swt) or another. In this sphere, the actions that occur, originate from man or occur upon him according to his will (iraadah). So, he walks, eats, drinks and travels at any time he wills (shaa’) and abstains from these, any time he wills. He acts by choice and he abstains from acting, by choice. Accordingly, he

will be questioned about the actions that he performs within this sphere.

The human being likes some things which occur either from him or upon him, within the sphere that he controls, as well as the sphere that dominates him, whilst also disliking some things within the two spheres. So he tries to interpret this liking (Hub) and disliking (kiraahiyyah) as khair (good) and shar (evil). He inclines to call what he likes as khair and what he dislikes as shar. Also he calls some actions as khair and other actions as shar, on the basis of the benefit (naf'ah) that he derives from them, or the harm (Darar) that he is inflicted with by them.

The reality is that the actions which occur from human beings in this sphere are not characterized as khair or shar in themselves, because they are actions alone, having no intrinsic characteristic (waSaf) of being khair or shar. Their being khair or shar is built on factors external to the nature of the actions. So, the killing of a human soul is not called khair or shar, it is called killing only. However, its being khair or shar comes from a characteristic (waSaf) external to it. Accordingly, killing a belligerent combatant (muHaarib) is khair, whilst killing a citizen or the covenanted (ma'aahid) or the protected (musta'min) is shar. So, the first killer is rewarded, whilst the second killer is punished, although they both performed exactly the same action, without differentiation. Indeed, khair and shar result both from those factors that drive human beings to undertake the action and from the goal (ghaayah) that they pursue, through undertaking their actions. So both the factors which drive human beings to act and the goal (ghaayah) which they pursue, determine the characterization of the action as khair and shar. This is whether the human beings like or dislike the action and whether they get benefit or harm from the action.

Accordingly, it is obligatory to scrutinize the factors driving human beings to perform the action, as well as to scrutinize the goal (ghaayah) they pursue. It is only then that it can be understood whether the action is characterized as khair or shar. The knowledge of the driving

factors and the goal (ghaayah) that is striven for, depends on the type of 'aqeedah in which man believes. A Muslim believes in Allah (swt) and believes that He (swt) sent our Master Muhammad (saw) with the Shariah of Islam, which clarifies the commands and prohibitions of Allah, organizing his relationship with his Creator, with himself and with others. Such a Muslim is obliged in his actions to advance according to the commands and prohibitions of Allah (swt), whilst the goal (ghayaah) which he aims for from this advance is attaining the pleasure (riDwaan) of Allah (swt). Therefore, an action is described as either angering Allah (swt) or pleasing Him (swt). If it is of that which angers Allah (swt), by contravening His commands or indulging in His prohibitions, it is shar (evil), whilst if it was of that which pleases Allah (swt), through obedience (iTaa'ah) of His commands and avoidance (ijtinaab) of His prohibitions, it is khair (good).

Hence we can say that the khair from the viewpoint of a Muslim, is all that which pleases Allah (swt), whilst the shar is all that which angers Him.

This applies to the actions which occur by man or upon him in the sphere which he controls.

As for the actions which occur from man or upon him in the sphere which dominates him, the human being describes them as khair or shar according to his liking (muHabah) and disliking (karaahiyah), or his benefit (naf'ah) and his harm (Darar). Allah (swt) said, **إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ** **“Truly man was created very impatient; fretful when evil befalls him and niggardly when good reaches.”** [TMQ Al-Ma'arij 70: 19-21]. Allah (swt) said, **وَالَّذِينَ كَفَرُوا لَهُمْ شُرَكَاءُ لَهُمْ مَا يُشْرِكُونَ لَئِن كَانَتْ آيَاتُ اللَّهِ نَزَلَتْ عَلَيْهِمْ لَحِيزًا حَقًّا لَسَوْفَ يَحْتَدِبُونَ وَاتَّبَعَ الشُّرَكَاءُ مِيقَاتِهِمْ كَمِيقَاتِهِمْ كَانُوا ظَالِمِينَ** **“And Lo! In the love of good (wealth) he is enthusiastic.”** [TMQ Al-Adiyat 100:8]. However, this characterization does not mean a characterization of its reality, because the human being may see something as khair (good) while it is shar (evil), whilst he may see it as shar while it is khair. Allah (swt) said, **وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ** **“But it may happen that you hate a thing which is good for you, and it may happen**

that you love a thing which is bad for you. Allah knows and you know not.” [TMQ Al-Bakara 2: 216].

The deep enlightened view of the actions of the human being reveals that they are only material, when considered detached from their associations and considerations. Being material they are not characterized with Husn (prettiness) or qubH (ugliness) in themselves. They are only characterized as such because of external associations and considerations arising from other than them. The other which determines an action as Hasan (pretty) or qabeeH (ugly) is either the mind (‘aql) alone or the Islamic Law (shar’a) alone, or it is the mind (‘aql) with the Islamic Law (shar’a) as its evidence, or it is the shar’a with the mind as its evidence. As for characterizing actions from the perspective of the mind alone, it is invalid (baaTil) because the mind is subject to disparity (tafaawat), difference (ikhtilaaf) and inconsistency (tanaaqaD), since the mind’s standards (qiyaasaat) regarding Husn (prettiness) or qubH (ugliness) are affected by the environment in which the human being lives. Moreover, the standards become disparate and differ over the course of time. So if the standard (qiyaas) for Husn and qubH were left to the mind, a matter would be qabeeH for one group of people and Hasan for others. Moreover, a matter could be Hasan at one time and qabeeH at another. In its capacity of being an eternal and universal ideology, Islam clarifies that the characterization of actions as qabeeH and Hasan must be the same for all human beings, at all times. Therefore, the characterization of an action being Hasan or qabeeH must come from a power beyond the mind, so its clarification (bayyaan) must inevitably arise from the Islamic Law (shar’a). Accordingly, the characterization of the human action as qabeeH and Hasan arises from the Islamic Law (ash-shar’a). Thus, treachery (ghadr) is qabeeH and loyalty (wafaa’) is Hasan, sinfulness (fisq) is qabeeH and piety (taqwaa) is Hasan, rebellion (khurooj) against the Islamic State is qabeeH and correcting its deviation, if it deviated, is a Hasan action, because Islamic law has clarified that. As for making the Islamic Law (shar’a) an evidence for what the mind evidences, it amounts to making the mind determinant over judgment regarding Husn and qubH, which we have

established as invalid. As for making the mind ('aql) an evidence for what the Islamic law evidences, it also amounts to making the mind an evidence for the Hukm shar'i (Islamic legal ruling). However, the evidence (daleel) for the Hukm shar'i is the (divine) text (naS) and not the mind ('aql). The role of the mind is to understand the Hukm shar'i and not as an evidence (daleel) for it. Thus, Hasan (pretty) and qabeeH (ugly) are shar'i (legislated) and not 'aqlee (rationalized).

The difference, between characterizing actions as khair and shar and characterizing them as Husn and qabeeH, is that characterizing them as khair and shar is only with regards their effect, in the view of the human being, with respect to the undertaking (iqdaam) of them or the abstention (iHjaam) from them. So human beings call the actions that either harm them or they dislike, as shar. Also, they call the actions that either benefit them or they like, as khair. This is according to their effect on them, regardless of the Husn and qubH, which is not considered by them in this case. Based on this view, they undertake the action or abstain from them. This view was corrected by stating that the action is not called khair or shar on account of liking (Hub) and disliking (karaahiyyah) or benefit (naf'ah) and harm (Dar). Instead, the only standard (qiyaas) for it being khair or shar is the pleasure of Allah (saw). Thus, the scrutiny must be with regards to the miqyaas (standard of measure) of khair and shar, which people are accustomed to, not in regard to the action itself.

Characterizing actions as Husn and qubH is in terms of the judgment upon them by human beings, with regards to the punishment ('iqaab) and reward (thawaab) on them. Human beings conferred upon themselves the competency (SalaaHiyyah) of judgment upon the action as Hasan or qabeeH, by analogy (qiyaas) with things. When they found themselves capable to judge upon the bitter thing as qabeeH and upon the sweet thing as Hasan, and on the repugnant form as qabeeH and on the beautiful form as hasan, they thought that they are capable to judge on truthfulness (Sidq) as Hasan and lying (kizb) as qabeeH, and on loyalty (wadaa') as Hasan and treachery (ghadr) as qabeeH. So they conferred

upon themselves the competency of judgment upon actions as Hasan or qabeeH, regardless of the subject of khair or shar, as they are not considered by them in this case. Based on their judgment, human beings imposed punishments for the qabeeH action and bestowed rewards on the Hasan action. The correction for this judgment is that the action is not analogous to the thing. Sensation (Hiss) can perceive bitterness and sweetness, or repugnancy and beauty, in the thing, so it is possible for the mind to judge upon it. However, this is contrary to the action which does not possess that which human beings can sense, so as to judge upon it as qubH or Husn. Accordingly, it is absolutely wrong for them to judge upon an action as Husn or qubH from the action in itself. So, inevitably they must take this judgment from other than themselves, that is, from Allah (swt). The scrutiny here is with respect to the judgment (Hukm) upon the action, not in regard to its standard of measure (miqyaas). The scrutiny is also in regard to punishments and rewards on the actions, not in regard to the undertaking (iqdaam) of them or the abstention (iHjaam) from them. Therefore, there is a difference between khair and shar and between the Husn and qubH, which are two completely different subjects.

This is in regard of the characterization of actions. Concerning the aim (qaSad) of the action ('amal), it is inevitable that every performer of an action must have a aim, for the sake of which they performed the action. This aim (qaSad) is the value (qeemah) of the action. Therefore, every action must have a value (qeemah) that human beings take care to achieve, when they undertake the action, otherwise the action would be in vain. Human beings must not undertake actions in vain and without an aim (qaSad). Instead, it is inevitable that they take care in achieving the values of the actions, for whose sake the action is undertaken.

As for the value (qeemah) of the action being maadiyyah (material), such as commercial, agricultural and industrial actions and similar, what is aimed at (maqSud) by undertaking these actions is the generation of material benefits (fawaa'id) from them, which is profit

(ribH), a value which has importance in life. As for the value (qeemah) of the action being insaaniyyah (humanitarian), such as saving the drowning person and aiding the distressed, what is aimed at is to save the human being, regardless of his color, race, religion or any consideration except humanitarian. As for the value of the action being khuluqiyyah (moral), such as truthfulness (Sidq), trust (amaanah), and mercy (raHmah), what is aimed at is the moral stance, regardless of the material benefits and the humanitarian consideration. This is because morality is with other than human-beings, such as kindness to animals and birds, whilst moral actions can incur material loss. However, seeking the moral value is necessary, which is through nothing else but the moral stance. As for the value of the action being roohiyyah (spiritual) such as ‘ibadaat (ritual worships), what is aimed at are neither the material benefits nor humanitarian aspects nor moral matters. Instead, what is aimed at is worship (‘ibaadah) alone. Therefore, it is obliged to take care in realizing its spiritual value, considered regardless of all other values.

These are the values of all actions which human beings strive to achieve when they undertake all of their actions.

The measure of human societies in their worldly life is according to these values. The evaluation is by the extent of achievement of these values in society and what their achievement secures of comfort and tranquility. Accordingly, Muslims have to exert their efforts to achieve the value that is aimed at for every action they undertake, when they perform the action and pursue it. This is so they contribute to the comfort and elevation of the society, whilst securing, simultaneously, comfort and tranquility for themselves.

These values have neither preference (mutafaaDiliyyah) nor equality (mutasaawiyah) amongst themselves, because no qualities are found as a basis for preferring some over others or holding some as equal to others. They are only results that human beings aim for when they undertook the action. As a result, they cannot be compared on one scale, nor measured upon one criterion, because they are in

disagreement, if not contradictory. However, human beings tend to have preferences within the values, choosing the most preferred of them, even though they are neither to be preferred nor made equal. However, human beings are not satisfied with that. Instead, they make preferences and equivocations between the values. This preference and equality is not built upon the value itself. Instead, it is built upon what effect these values have on them. Thereupon, human beings built the preferring and making equal amongst values upon themselves and upon what this value brings of benefit or harm for them. Accordingly, they either make themselves the miqyaas (standard of measure), or make the effect resultant from these values, the standard of measure. Thus, in reality, this preference is between the effects of these values upon them and not between the values in themselves. Since the predispositions within human beings differ with regard to the effects of these values, their preference between them also differs accordingly.

Individuals who are dominated by spiritual emotions, overwhelmed by the inclination (mayil) for them, neglect the material value, preferring the spiritual value over the material one. So they accordingly withdraw to 'ibaadaat (ritual worships), renouncing the material. They are idle in life because it is material, causing material regression in life. Due to them, the standard of living in the society they live in declines, due to what prevails in it of laziness (kassal) and lethargy (khamool).

Individuals who are dominated by materialistic inclinations (mayool), overwhelmed by bodily appetites, neglect the spiritual value, preferring the material value and set out to achieve it. Therefore, ideals to them proliferate. Due of them, the society they live in becomes deranged, with evil (shar) and corruption (fasaad) spreading within it.

Accordingly, it is wrong to leave the evaluation (taqdeer) of these values to human beings. Instead they must be evaluated by the Creator of them, Who is Allah (swt). Therefore, it is necessary that the Islamic Law (Shar'a) itself determines both these values for the human

being, as well as the time of their performance. So it is according to the shar'a that the human being chooses them.

The shar'a has clarified the treatments (mu'aaliJaat) of life's problems through the commands (awaamir) and prohibitions (nawaahee) of Allah (swt). The shar'a has obliged man to advance in this life according to these commands and prohibitions. It has also shown the actions that achieve the spiritual value which are ritual worships ('ibaadaat) which are both farD (obligatory) and Sunnah (recommended). It has also clarified those characteristics (Sifaat) that achieve the moral value. The shar'a left human beings to achieve the material value that compels them to satisfy through it, their necessities (Darooraat) and basic needs (Haajaat), as well as that which is beyond their necessities and basic needs. This is in accordance with a specific system that the shar'a clarified to human beings, commanding them not to deviate from it. Human beings have only to act to achieve these values in accordance with the commands (awaamir) and prohibitions (nawaahee) of Allah (swt), evaluating the values as the Shar'a has clarified.

Accordingly, values are achieved in the society to the level that is needed for a specific society. This society is standardized by their standards of measures (maqaaYees). Upon this basis, actions must be performed to achieve these values, to establish the Islamic society, in accordance with the Islamic viewpoint (wajhatu naZar) of life.

Consequent to all of this, human action is material that the human beings perform in a material manner alone, unless and until the human beings perform the action, whilst perceiving their relationship with Allah (swt), with respect to the action being Halaal (permitted) or Haraam (prohibited). It is then that the human being undertakes actions or abstains from them on this basis. The spirit (ruH) is this perception (idraak), by the human being, of his relationship with Allah (swt). It is the spirit that compels human beings to know of the shar'a (Islamic Law) of Allah (swt), to distinguish between their actions. Human beings comprehend the khair from the shar, only when they know of those

actions that please Allah (swt) and those that anger Him (swt). They also distinguish the Hasan and the qabeeH when Shar'a determines for them the Hasan action and the qabeeH action. They seek the values that are necessary for the Islamic life in the Islamic society, according to what the Shar'a determines. By this alone is it possible for human beings to undertake actions, whilst perceiving their relationship with Allah (swt), engaging in the action or abstaining from it, in accordance with this perception (idraak), because they have awareness of the type of action, its characteristic (waSaf) and its value (qeemah). It is from this that the philosophy of Islam arises of the mixing of the material with the spirit, that is making the actions advance according to the commands (awaamir) and prohibitions (nawaahee) of Allah (swt). This philosophy is constant and necessary for every action, whether it is a little or a lot, minute or great. This is the conception of life, such that the Islamic 'aqeedah (creed) is the basis of life, the basis of Islam's philosophy, the basis of the systems of life, the basis of its systems, which is all the Islamic civilization (HaDaarah). Thus the Islamic HaDarah (civilization) is the collection of concepts about life from the viewpoint of Islam. This is built upon one spiritual basis, which is the 'aqeedah (creed). The conception of the 'aqeedah of life is the mixing of the material with the spirit, whilst the meaning of happiness (sa'aadah) in its view is in the pleasure (riDwaan) of Allah.

Since the 'aqeedah resolves the greatest problem (uqdatun kubra), is the basis of the actions of the human being and the center around which the viewpoint (wajhatu naZar) towards life is centered, whilst Islam's philosophy categorizes these actions, then the systems which emanate from this 'aqeedah both treat the problems of human beings and organize their actions perfectly. Hence, the implementation of the systems is an essential component of the standard (miqyaas) to determine an Abode (daar) as the Abode of Kufr (daar ul-kufr) or the Abode of Islam (daar ul-Islam).

The abode in which Islam's systems are implemented and ruled by all that Allah (swt) has revealed, with its security being by the security

(amaan) of Islam, is an Abode of Islam (daar ul-Islam), even if most of its inhabitants are non-Muslims. Thus, the Abode in which these two matters are not present is considered an Abode of Kufr (daar ul-kufr), even if most of its inhabitants are Muslims. Accordingly, after the ‘aqeedah, the priority is given to the systems of Islam and their implementation in the arena of life. This is because implementation of these systems, along with the ‘aqeedah, brings into being within the Islamic Ummah both the Islamic mentality (‘aqliyyah) and Islamic disposition (nafsiyyah) naturally, whilst making the Muslim a distinguished and exalted personality.

The view (naZar) of Islam towards human beings is as indivisible wholes. Islam organizes their actions through aHkaam Shar’iyyah individually and consistently, regardless of how numerous and varied these actions are. These Shariah rulings (aHkaam shar’iyyah) are the Islamic systems, which treat the problems of human beings. Whenever the rulings treat their problems, it treats them considering that every problem requires a solution (Hal) i.e. considering it as a problem that requires a Hukm shar’i. Thus Islam treats all problems with a singular manner of treatment in their being characterized as a human problem, with no other characteristic (waSf). So when Islam treats an economic problem, such as financial maintenance (nafaqah), or a ruling problem, such as appointing a Khaleefah, or a social problem, such as marriage, it does not treat that problem as an economic, ruling or as a social problem. Instead, it treats the problem as a human problem, for which a solution (Hal) is to be derived i.e. in consideration of it being a mas’alah (legal issue) for which a Hukm shar’i (legal ruling) is derived. Islam has one method for treating the problems of human beings, which is understanding (fahm) the occurring problem and then derivation (istinbaaT) of the ruling of Allah (swt) for it, from the detailed shar’i evidences (adillah shar’iyyah tafSeeleeyah).

The Islamic systems are composed of aHkaam shar’iyyah related to ‘ibaadaat (ritual worships), morals, foodstuffs, clothing, mu’amalat (transactions) and punishments (‘uqubaat).

The aHkaam shar'iyah related to 'ibaadaat, morals, foodstuffs, and clothing are not reasoned by 'illah (legal reasoning). The Messenger (saw) said, « حُرِّمَتْ الْخَمْرُ لِعَيْنِهَا » **“Wine (khamr) was made Haraam in itself.”** As for the aHkaam shar'iyah related to transactions (mu'amalaat) and punishments ('uqoobaat), they are reasoned by an 'illah (legal reasoning). This is because the Hukm shar'i in these are built upon an 'illah, which is the causative (baa'ith) for legislating (tashree'a) of the ruling (Hukm). Many have become used to reasoning all the aHkaam according to utilitarianism (nafa'iyyah), influenced by the Western intellectual leadership Western ideology and Western civilization (HaDaarah), which made utilitarianism (nafa'iyyah) the basis (asaas) for all actions. This contradicts the Islamic intellectual leadership that makes the spirit (rooH) the basis for all actions. Islam makes the mixing of the spirit with the material the regulator of all actions. The aHkaam shari'yyah related to 'ibaadaat (ritual worships), morals, foodstuffs and clothing are absolutely not reasoned by 'illah, since there is no 'illah for these rulings. They are only to be taken as they are stated in the text (naS) and are not adopted upon an 'illah absolutely. So, Salaah, Siyaam (fasting), Hajj, zakaah, the method of Salaah and the number of its rak'at, the rites of Hajj and the niSaabs of zakaah and the like, must be taken as tawqeef (informed by Allah (swt)) as they are mentioned. They are submitted to wholeheartedly regardless of 'illah. Moreover, no 'illah is solicited for them. Similarly, there is no 'illah solicited for the prohibition (taHreem) of the maytah (carrion meat) and the meat of khinzeer (pig) amongst others. Moreover, seeking an 'illah for the prohibition is both wrong and dangerous, because if an 'illah was solicited for the rulings of these matters as a prerequisite, when the 'illah ceased, the ruling (Hukm) too would cease. This is because the 'illah (reason) alternates with the ma'lool (reasoned), in both existence (wujood) and non-existence ('adm). If we were to assume the 'illah for the wuduu' (ablution) is cleanliness, the 'illah for Salaah is physical exercise and the 'illah for Sawm (fasting) is health and so on, as a prerequisite, then in the case of the non-existence of the 'illah, the Hukm does not come into existence, even though the matter is not like

that. Therefore, soliciting (iltimaas) an ‘illah imperils both the ruling and its performance. Thus, it is obligatory to take rulings of ‘ibaadaat as they are, without soliciting an ‘illah for them. As for the Hikmah (wisdom), Allah (swt) Alone is the One Who knows it, whilst our intellect (‘aql) is unable to perceive the reality of the Essence of Allah (swt), so we do not perceive His Hikmah (wisdom). As for what is mentioned in the texts of wisdoms, such as the Saying of Allah (swt), **إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ**, **“Lo! Salaah preserves from faHshaa’i (lewdness) and munkar (evil).”** [TMQ al-‘Ankabut 29:45], the Saying of Allah (swt), **لِيَشْهَدُوا مَنَافِعَ لَهُمْ** **“In order that they may witness the benefits (provided) for them.”** [TMQ al-Hajj 22:28] and His (swt) Saying, **وَمَا آتَيْتُم مِّنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ** **“However, whatever Zakaah you give, seeking the pleasure of Allah, it is they whose reward will be multiplied.”** [TMQ ar-Rum 30:39], amongst other wisdoms stated in the texts, they are indeed restricted to the text, to be taken as they are, without making any Qiyas (Legislative Analogy) upon them. If the text (naS) does not state a Hikmah, there is no soliciting of a Hikmah within it, just as there is no soliciting of an ‘illah within it.

This is in respect to ‘ibaadaat. As for morals (akhlaaq), they are a value (qeemah) for which rulings have clarified virtues (faDaa’il) and noble traits (mukhaarim), as well as elucidating their opposites (aDdaad). They result as consequences of ‘ibaadaat and from what is obliged to observe in transactions (mu’amalaat). This is because, in its legislation (tashree’a), Islam aims at advancing human beings along the path of perfection, until they reach the highest level that they can. So the human being strives to be characterized by the highest of characteristics, as well as maintaining characterization by them. The good moral (khulq) is a value (qeemah) which one pays attention to achieve, when being characterized by it, as it is designated within the virtues (faDaa’il), stipulated by the Shariah. Its value is paid attention to when undertaking these virtues, whilst being characterized by them. Morals (akhlaaq) are a part of the Islamic Shariah, and a section of the commands (awaamir) and prohibitions (nawaahee) of Allah (swt), which must be realized within the person of the Muslim, to complete his

observance of Islam and perfect his undertaking of the commands (awaamir) and prohibitions (nawaahee) of Allah (swt).

The Muslim is neither characterized by moral attributes (Sifaat) for their own sake, nor for whatever is of benefit (naf'ah) within them. Instead, the Muslim is characterized with them because Allah (swt) commanded characterization with them and for nothing else. So a Muslim is neither characterized with truthfulness (Sidq) for the sake of truthfulness itself, nor for whatever is of benefit within it. It is only because shar'a ordered for characterization with truthfulness.

As for not being characterized by the moral for the sake of the moral, it reverts to the characterization of actions. The action that human beings undertake for its own sake is qabeeH, but they may think that it is Hasan and so they undertake it. The attribute by which human beings become characterized for its own sake is qabeeH, but they may think that it is a Hasan attribute and so they become characterized by it. Thus error occurs through the human being acquiring morals for the sake of morals. So unless Islam determines the praiseworthy and deplorable attributes, which the Muslim undertakes according to this clarification, it is not possible for the characterization of the Muslim with these attributes to occur, in accordance with aHkaam shar'iyyah. Accordingly, it is neither allowed for a Muslim to be characterized with honesty (Sidq) for the sake of honesty. It is not allowed for a Muslim to be merciful to the weak for the sake of mercy (rahmah) itself. It is not allowed for a Muslim to be characterized by morals for the sake of morals. Instead the Muslim is only characterized by morals because Allah (swt) ordered that to be so. It is so because these morals are reliant upon the Islamic 'aqedah alone and this is the essential element within them. This is what ensures the settling of the moral in the soul and its preservation, purifying the soul from any blemish and distancing it from penetration by causes of corruption. Accordingly, the protection of the moral is by confining it to what was mentioned about it in the divine text (naS), restricting it upon the spiritual basis and building upon the Islamic 'aqedah.

As for not being characterized by the moral for the sake of what is within it of benefit (naf'ah), it reverts to the moral not aiming at benefit. It is not allowed for the benefit to be the aim, lest it corrupts the moral and lest it makes the moral revolve around the benefit, wherever the benefit revolves to. Morals are attributes which the human being must be characterized with consistently (Taw'an) and willingly (ikhtiyaaran), through the motive (daaf'i) of taqwa (piety) in Allah (swt). The Muslim does not undertake moral actions because they benefit or harm in life. Instead the Muslim undertakes them in response to the commands (awaamir) and prohibitions (nawaahee) of Allah (saw). This is that which makes characterization with the moral continuous and steadfast. The moral does not revolve wherever the benefit revolves.

Morals that are built on the exchange of utility (manfa'ah) make their possessor a moralizing hypocrite. What you see is not what you get, because the moral for them is built on utility (manfa'ah). So the morals revolve within their souls, wherever the benefit revolves to. This is because the human being makes rulings that have had an 'illah solicited, revolve around their solicited 'illah. They believe neither in the existence of the rulings nor in their performance, if they see that their 'illah ceased to exist.

Accordingly, the morals are without an 'illah and it is not allowed to solicit an 'illah. Instead they are taken as they are stated in the shar'a without regard for any 'illah, through the soliciting of 'illah. The solicitation of an illah (ta'leel) for morals must be viewed as both an error and danger, so as not to invalidate the characterization with morals, with the cessation of their 'illah.

Thus, it is clarified that the aim of the 'ibaadaat is the spiritual value alone, whilst the aim of acquiring akhlaaq is the moral value alone. It is obligatory to restrict them to these aimed values, to the exclusion of all else. It is not allowed to elucidate what is in the 'ibaadaat and ikhlaaq of advantages and benefits, because such an clarification imperils them, causing hypocrisy in those who make 'ibaadaat and those who acquire morals. It will also lead to the discarding of the 'ibaadaat

and akhlaaq when their interests are not realized and their benefits do not occur.

With regards to the aHkaam shara'iyyah related to the actions of human beings with other human beings, some of the texts that came as evidence for them mention an 'illah, such as the Saying of Allah (swt) granting the spoils of Bani Nadhir to the Muhajireen and not the Ansar, where Allah (swt) says, كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ **“that it does not become a commodity between the rich among you”** [TMQ Al-Hashr:7], whilst some other texts do not include an 'illah such as the Saying of Allah (swt), وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا **“Allah has permitted trading and has forbidden riba (interest)”** [Al-Baqara:275]. So, whatever text mentions of aHkaam that are reasoned with an 'illah, they are reasoned and Qiyaas (Legislative Analogy) is made upon them, whereas whatever text mentions rulings that are without a reasoned 'illah, an 'illah is absolutely not solicited and consequently there is no Qiyaas (Legislative Analogy) made upon them. The considered 'illah is the shar'i 'illah alone, that is evidenced by the shar'i text from the Qur'an and the Sunnah, because they both are the shar'i texts (nuSooS) alone. Accordingly, the 'illah, upon which is built the reasoned Hukm shar'i, is the shar'i 'illah and not a rational ('aqlee) 'illah. In other words, the 'illah must be mentioned in the text either explicitly (SaraaHah) or by evidencing (dalaalah) or by derivation (istanbaaT) or by Qiyaas (Legislative Analogy). This 'illah revolves with the ma'lool (reasoned) both in presence and absence, so the aHkaam revolve with their 'illah, wherever it revolves. So, we find a thing is prohibited in a situation due to the existence of a shar'i 'illah, yet, if this 'illah disappears that very thing becomes permissible. So, the Hukm shar'i revolves with the 'illah in existence and in absence. When the 'illah exists, the reasoned Hukm exists, whilst when the 'illah does not exist, the Hukm does not exist.

The absence of the Hukm due to the absence (intifaa') of its 'illah does not at all mean that the Hukm has changed. Instead the Hukm shar'i of the issue (mas'alah) remains, as it is without any hange. It is only that the Hukm ceases in effect due to the cessation (zawaal) of the

'illah, whilst the Hukm returns in effect upon the return (rujoo') of its 'illah.

The revolving of the existence of the Hukm (shar'i ruling) with the existence and absence of the 'illah does not at all mean that the aHkaam change according to the change of the time and place. This is asserted with the claim that bringing about (jalb) of interests (maSaaliH) and warding off (dar') of corruption (mafaasid) is the 'illah of the aHkaam shar'iyyah as a whole, so as these change with time and place, so must the Hukm change with them. However, it is not so because the bringing about (jalb) of interests (maSaaliH) and warding off (dar') of corruption (mafaasid) are not the 'illah for aHkaam shar'iyyah at all, since there is no text that evidences bringing about interests and warding off corruption as the 'illah for aHkaam shar'iyyah. There is also no text that evidences that they are an 'illah for any specific Hukm either. Consequently, they cannot be taken as a shar'i 'illah.

The shar'i 'illah is that which is evidenced by a shar'i naS (text) and must be restricted to it, whilst remaining within its evidencing (dalaalah). The shar'i text has not evidenced 'illah upon either bringing about interest or warding off corruption. The shar'i 'illah is that which the shar'i text has brought, not the bringing about interest or warding off corruption. That which the text brings is neither evidenced by the time and the place nor evidenced by the action in itself. It is only evidenced by the shar'i text in clarification (bayyaan) of the 'illah of the Hukm. This text never changes. So, time and place have no value here, just as there is no value to bringing about interest and preventing corruption.

Consequently, aHkaam shara'iyah do not change with the changing of time and place. Instead the Hukm shar'i is as it is and does not change, no matter how times and places may differ.

As for the change of convention ('urf) and custom ('aadah) of people, this must not have an effect in changing the Hukm, because 'urf is neither an 'illah of the Hukm shar'i nor a source for it. Whether the 'urf is conflicting (mukhaalif) or not conflicting with the shar'a (Islamic

Law), the shar'a has come to abrogate and change the 'urf, if it conflicts with the shar'a. This is because the function of the shar'a is to change the corrupted conventions and customs, because they are what cause the corruption of society. Hence, they are neither taken as a source for the Hukm shar'i nor as an 'illah for it, whilst the Hukm does not change for their sake. If the 'urf were not conflicting with shar'a, then the Hukm is affirmed by its evidence (daleel) and its shar'i 'illah and not by this 'urf, even if it does not conflict the shar'a. Thereupon the custom cannot hold sway over the shar'a. Instead, the shar'a holds sway over the conventions and customs. The aHkaam shar'iyyah have evidence (daleel), which is the text (nuS) and shar'i 'illah for them, whilst both the convention and custom are in no way part of that.

As for the suitability of the Islamic Shariah for every time and place, it results from the fact that the Islamic Shariah treats the problems of the human being, at all times and places through its rulings (aHkaam). The Shariah is capable of treatment of all the problems of the human being, no matter their novelty and diversity. This is because when the Shariah treats the problems of the human beings, it treats them in their being characterized as human beings, not by any other characterization (waSaf).

In all times and places, human beings remain the same with respect to their instincts and organic needs, without ever changing. Hence, the rulings (aHkaam) of their treatments (mu'aalijaat) do not change. What does change for human beings are the living standards and these do not affect their viewpoint about life. As for the innovation in varying demands of the human beings, this emerges as a result of human endeavor to satisfy instincts and organic needs. The capacious Shariah came for the treatment of such new and numerous demands, regardless of their types and regardless of how their patterns change. This was one of the causes that led to the growth of Fiqh (jurisprudence). However, this capaciousness of Shariah does not mean that it is flexible, such that it is congruent (munTabiq) to everything, even that which openly contradicts it. It also does not mean that Shariah

evolves, whereby it changes with the times. Instead, it means that the texts have the capacity for the derivation (istanbaaT) of numerous rulings (aHkaam) from them. It also means that the rulings have the capacity for applicability (inTibaaq) upon many issues. So for example, Allah (swt) says, فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ **“Then if they give suckle for you (your children) give them their due payment.”** [TMQ Surah At-Talaaq 65: 6]. From this verse a Hukm shara’i is derived, that the divorced woman (muTalaaqah) deserves a compensation for suckling (ridaa’) of the baby. Another Hukm Shar’ai is derived from it, that the hired person is entitled to a wage, if he or she has carried out their work, whether they are a private or common employee. This rule applies to numerous areas, such as the government employee, the laborer in the factory, the farmer on the farm and the like. So every one of them is entitled to their wage, if they have completed their work, this is because they are private employees. The same applies to the carpenter who makes the cupboard, the tailor who sews the dress, the shoemaker who makes the shoe and the like, every one of them are entitled to their wage, if they have carried out their work, because they are common employees. Since the hiring (ijaarah) is a contract between an employer (mustajeer) and an employee (ajeer), the ruler (Haakim) is excluded, because he is not hired by the Ummah. Instead, he executes the aHkaam shara’iyyah i.e. implements Islam. Accordingly, the Khaleefah is not entitled to a wage (ijrah) for his performance of his work, since he was given the Bay’ah (pledge) to implement the Islamic Law and to convey the Islamic Dawah, so he is not employed by the Ummah. Similarly, his mu’awins (assistants), members of the executive body, and the walis (governors) are not entitled to a wage for the performance of their work, since their work is ruling and so they are not employees. Accordingly, they do not take a wage (ijrah). Instead, an amount is determined for them to cover their needs, due to their distraction from undertaking their private affairs.

This capaciousness (itisaah) of the texts for derivation (istinbaaT) of many rulings and the capaciousness of the ruling for application (inTibaaq) upon many issues (masaa’il) is what makes the Islamic

Shariah suitable for the treatment of all the problems of life, in all times and in all places, as well as all peoples and generations. This is neither flexibility nor evolution.

The daleel of the Hukm shar'i from the text (naS), either Qur'an or Sunnah, is for the treatment of the existing problem, because the Legislator (Shaar'a) intended following the meaning, not confining to the literal alone. Therefore, during derivation (istinbaaT) of the aHkaam shar'iyyah, attention must be paid to the meaning of the 'illah i.e. to observe the legislative aspect in the text when deducing the rule.

The daleel either includes an 'illah for the Hukm, or the 'illah is taken from another daleel (Evidence) or from a collection of Evidences. Although the Hukm is derived from the daleel, complying with the wajh (sense) of the 'illah found within it, it is not confined to the illustrative example (Soorah) mentioned in the text, that was brought at the time to treat the problem that arose. An example is the saying of Allah (swt), **“وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ وَعَدُّوا لَكُمْ** **“Prepare for them all you can of (armed) force and of the tethering of horses, that thereby you terrorize the enemy of Allah and your enemy.”** [TMQ Surah Al-Anfaal 8: 60]. So, the Hukm concerns the preparation of force. The problem that arose was of treating the preparation of force, which includes the tethering of horses. The wajh (sense) of the 'illah from the Hukm is terrorizing the enemy. So, when we derive from this daleel, the Hukm of preparation today, we comply with the wajh (sense) of the 'illah for the Hukm. Thus, we prepare whatever results in terrorizing the enemy, without confining ourselves to what was used to treat the problem at that time i.e. the tethering of horses that the text mentioned.

This is how it is done in every daleel from which a Hukm (ruling) is derived, because what is meant is the securing (taHqeeq) of the 'illah of the Hukm. Accordingly, the Islamic Law (Shar'a) requires that the rulings (aHkaam) related to the people in transactions (mu'amalat) are built upon their 'illah, as well as that the aspect of legislation

(tashree'iyah) is complied with when rulings are derived from the texts and not the illustrative example (Soorah) mentioned in the texts.

Just as the text of the Qur'an and Sunnah is Legal Evidence for the Hukm Shar'ai, the Ijma'a (Unanimous Consensus) of the Sahabah (Companions) and the Qiyaas (Legislative Analogy) are considered Legal Evidences (adillah). Accordingly, the collective evidences (adillah ijmaaliyyah) for the Legal Rulings are the Qur'an, the Sunnah, Ijma'a as-Sahaba and Qiyaas.

As for the madhhab (opinion) of a Companion (ra) in issues (masaa'il) of Ijtihad, it is not a Legal Evidence, because the Companion (ra) is from the People of Ijtihad and so is subject to error. In addition, the Companions (ra) differed in opinion over issues, in which one held an opinion (madhhab), differing from the madhhab of the other. If the madhhab of the Companion was taken as a Hujjah (assertion), it would imply that the assertions of Allah (swt) are differing and contradictory. Consequently, the madhhab of the Companion (ra) is not considered a Legal Evidence. It is allowed to take the madhhab of the Companion (ra) just like the other considered opinions (madhaahib). As for all that the Companions unanimously agreed upon of Legal Rulings, they are not opinion for them but are Ijma'a.

As for the Shar'a of the earlier nations (Shar'a min qablina), it is neither considered a Shar'a for us, nor is it considered to be a source of legislation. Although the Islamic 'aqeedah mandates for us to believe in all the Prophets and Messengers (as), and in the Books revealed to them, the meaning of the belief in them is only belief in their Prophethood and their Messages and in the Books revealed to them. It does not mean to follow them. After the Prophethood of Muhammad (saw) all peoples are ordered to give up their Deen and to embrace Islam, since no Deen other than Islam is accepted. Allah (swt) said, **إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ** [TMQ Surah Aal-i-Imran 3:19] Allah (swt) also says, **وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ** **"Lo! The Deen with Allah is Islam."** [TMQ Surah Aal-i-Imran 3:19] Allah (swt) also says, **وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ** **"And whosoever seeks a Deen other than Islam it will not be accepted from him."** [TMQ Surah Aal-i-Imran 3:85]. This

ayah is explicit (SareeH) in meaning. From this ayah the following principle (qaa'idah) was derived, شرع من قبلنا ليس شرعاً لنا "The Shar'a of those before us is not a Shar'a for us." Another evidence for this principle is the fact that the Companions (ra) had a Unanimous Consensus (Ijmaa') that the Shariah of Muhammad (saw) abrogates all the previous Shariah (divine laws). Also Allah (swt) says, وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ **"And unto you have We revealed the Book with the truth, confirming whatever Book was before and dominating over it."** [TMQ Surah Al-Maida 5:48] i.e. to have dominance and supremacy over it. The supremacy of the Qur'an over the previous Books means the abrogation (nasakh) of the previous Shariahs i.e. the Qur'an confirms and abrogates the previous Shariahs. It was narrated that when the Messenger (saw) saw 'Umar Ibn Al-Khattab (ra) reading from a page of the Torah, he (saw) became angry and said, **"Didn't I bring it pure and clean? Had my brother Musa been present now he would have no choice but to follow me."** Many of the rituals of Hajj such as Tawaf around the Ka'abah, touching and kissing the black stone and running between Safa and Marwah were performed at the time of Jahiliyyah. However, when we perform them as 'ibaadah, we don't perform them considering them as rituals of a previous Shariah. Instead, we perform them as part of the Islamic Shariah, since Islam brought them as new aHkaam shara'iyah, and not as part of a previous Shariah. Similarly, we do not at all perform nor abide by what previous Deens prescribed. Instead, we only follow what Islam brought us. The Christians and the Jews are addressed with the Islamic Shariah and ordered to leave theirs, because Islam abrogated them. If this is the obligation on the followers of the Jewish Shariah, the Jews and the Christians, then how can a Muslim be ordered to take the previous Shariahs as his Shariah? With regards to the saying of Allah (swt), إِنَّا **"We revealed to you as we revealed to Noah."** [TMQ Surah An-Nisaa 4:163]. What is meant by this is that He (swt) revealed to Muhammad (saw) the same way as He (swt) revealed to the other Prophets (as). Allah (swt) said, **"He** سَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا

has ordained for you that Deen which He commanded unto Noah.”

[TMQ Surah Ash-Shura 42:13] This means that He ordained the origin of tawHeed, which He ordained for Noah. In the Ayah, **ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا** **“Then we revealed to you to follow the faith (millah) of Ibrahim.”** [TMQ Surah An-Nahl 16:123]. This means to follow the origin of tawHid, because millah means the origin of tawHeed. The understanding of all these verses, and the like of them, is that the Messenger (saw) is not an innovator among the Messengers (as). Instead, he (saw) was sent as a Messenger like them and that the origin of tawHeed is the Deen common to all the Prophets and Messengers (as). Every Messenger had been sent with a specific Deen; Allah (saw) says, **لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمِنْهَا جَا** **“For each we have appointed a Shariah and an open way.”** [TMQ Surah Al-Maidah 5:48]

Accordingly, the shar’a (Law) of previous nations is neither a shar’a for us, nor is it considered one of the legislative sources from which the rulings (aHkaam) are derived.

Deriving aHkaam is performed by mujtahids, because knowing the Hukm of Allah (saw) on a specific issue cannot be reached except by Ijtihad. There must be Ijtihad. The ‘ulema of usool have stated that Ijtihad is a fard kifayah (collective obligation) on Muslims and that no generation can be without a mujtahid. If all Muslims agree to leave Ijtihad they would be sinful, this is because the only way of deriving the divine rulings (aHkaam) is by Ijtihad. If any generation was without a mujtahid who is able to derive aHkaam, this would result in the abandoning of the Shariah and lead to the elimination of the Shariah rulings, a matter which is expressly forbidden. Nevertheless, Ijtihad has conditions which have been elaborated by the ‘ulema of usool. It requires broad knowledge, a correct understanding of the texts, a sufficient knowledge of Arabic linguistics and it needs knowledge of the Shariah matters and an understanding of their evidences (adillah).

Extracting aHkaam without careful study and careful examination is not called istinbaat (derivation of ruling). Likewise, the mere presence of a benefit in a certain Hukm, followed by misconstruing

the texts and misinterpreting them to derive that ruling, is not called Ijtihad. Instead, it is an insult to the Deen of Allah (swt) and whoever commits that deserves the punishment of Allah (swt).

It is true that the door of Ijtihad is open but it is open for the 'ulema not for the ignorant. Mujtahids are of three types. Mujtahid mutlaq and mujtahid madhab are two types that have specific prerequisites. As for the third type, it is the mujtahid who performs Ijtihad in a single issue (mujtahid mas'alah). Such a mujtahid should be capable of understanding the text and to pursue the issue, its daleel and the daleel of other mujtahids, concerning the issue. This type of Ijtihad is necessary for every Muslim who needs to know the aHkaam of Allah (saw), since Shariah has originally mandated that Muslims derive the Hukm from the evidence by themselves, i.e. to be a mujtahid in the issues of the Deen necessary to them.

However, after recording the madhabs of the mujtahids and the principles of Ijtihad and the aHkaam were derived, the notion of Ijtihad became weak amongst individuals and the number of mujtahids decreased. Taqleed (blind imitation) became prevalent amongst the Muslims and Ijtihad amongst them became unusual, until the concept of taqleed prevailed to such an extent that some people started to call for the closing of the door to Ijtihad and to speak of taqleed as obligatory. Accordingly, the overwhelming majority of Muslims, if not all of them, became muqallideen (blind imitators).

The muqallid is of two types; muttabi'a (pursuer) and 'aammi (layman). The difference between the muttabi'a and the 'aammi is that the muttabi'a (pursuer) takes the rule derived by a mujtahid after they pursue and are convinced of the daleel, which the mujtahid depended upon. They do not follow the opinion unless they are aware of the daleel through pursuance. The 'aammi is the one who follows the mujtahid in the Shariah rule without looking for the daleel. The muttabi'a has a better level than the 'aammi and most of the earlier generations were of the muttabi'a level, for they were greatly concerned with learning the daleel. When the age of decline came and it became difficult for the

people to follow the mujtahids, they began to follow the ‘ulema and mujtahids in the rulings concerning them, without seeking the daleel. What encouraged this situation was the silence and consent of the ‘ulema that a person could be ‘ammi, even if he was an educated person. The ‘ulema were silent about this because taqleed is permissible, whether the muqallid is a muttabi’a or ‘ammi. However, the Muslim must originally be able to take the aHkaam from its daleel, although they are allowed to imitate. Thus they are allowed to be muttabi’a, i.e. they know the ruling, know its daleel and become convinced of it. This makes the Muslim qualified for Ijtihad, even in a single issue, a matter which is necessary for us in our current age. However, issuing a fatwa (legal pronouncement) is not considered Ijtihad in an issue, because it does not belong to the category of Ijtihad. It is of the lowest level of writings in fiqh (jurisprudence). This is because after the age of the mujtahids, their students and the students of their students followed them. They turned to elaborating on the opinions of the madhab, laying down its ‘usool and consolidating its opinions. That age was considered to be the golden age of fiqh in which the master references of fiqh books in the various madhabs were written. These books are considered the backbone in the issues of fiqh. This era continued until the Seventh Century CE, after which the decline of fiqh followed. In these ages commentary (sharH) and annotation (taHsheeyah) began, most lacking originality, istinbaat (deduction of rules) and Ijtihad even on just a single issue. Then there came an age in which the decline was even deeper, wherein the ‘ulema followed the way of listing the issues and the rulings, without making reference to their different aspects and details. They called these publications fatawa (legal pronouncements). It is incorrect to make these fatawa as a reference in fiqh and it is incorrect to take them as a reference for the aHkaam Shariah as well, because they do not follow the method of Ijtihad in deriving the rulings (aHkaam).

It is not permitted to refer to reference works written along the lines of the codification of Western law books as a reference for Shariah rules. This is because these books are a form of imitation of Western

laws and such codification weakens the fiqh. This form is dominated by taking fiqh issues without any daleel or with a weak daleel. It is also dominated by the notion of adapting to the age and twisted interpretations, to comply with the Western viewpoint in solving the problems. This is in addition to the lack of the legislative aspect and the absence of Ijtihad in these books. So they are not suitable for application or as a reference. Their existence was a disaster for fiqh and legislation, because it was an attempt at imitation that weakened the people's perception of Islamic fiqh. This is in spite of the vast amount of Islamic fiqh and it being the richest jurisprudence of all nations. This fiqh is indispensable for the judges and rulers, but codifying it in a form which imitates the canonical format has reduced and disgraced it. It made the Shariah judges, when they confined themselves to the knowledge of these canons, ignorant in fiqh. In addition, these books lack the appropriate legal wording, because they are a host of juristic texts of some fuqahaa (jurists) that have been introduced under numerical listings. No attempt has even been made to generate general principles, that could then themselves be taken as the subject of the articles, under which different issues would fall. Instead the issues themselves were arranged as separate articles and this is incompatible even with the canonical format. Even when some of the articles came in the form of principles, they were not stated in a comprehensive manner. Instead, they were no more than definitions from the fiqh books and almost all articles followed this style. Consequently, it is not permissible to take those canons as a reference, because of their erroneous style, superficial information, and remoteness from the recognized Shariah rulings, which are based on the detailed evidences (adillah tafSeeliyyah).

In order to put together a constitution and cannons that can be comprehended and followed by the judges and rulers, the following method in legislation should be followed:

1. Human problems have to be studied, so a general constitution is written addressing them in the form of general comprehensive principles (qawwa'id kuliyyah) or comprehensive Shariah rulings. These

principles and rulings have to be derived from Islamic fiqh, on condition that they are either taken from one of the mujtahids, mentioning their daleel and being convinced of the daleel or from the Qur'an, the Sunnah, Ijma'a as-Sahaba or Qiyaas, but only through a correct Ijtihad, even if it is Ijtihad on a single issue (masalah). In the introduction for each article, the madhab from which it is taken together with its daleel, or the daleel from which it was deduced, must be mentioned. Neither the influence of the bad situation of the Muslims nor the situation of the other nations or the non-Islamic systems can be taken into consideration, when framing such a constitution.

2. AHkaam Shara'eeyah must be put down as draft canons for the penal code ('uqubaat), rights (Huqooq) and testimonial evidences (bayyinaat). This should be according to the aforementioned criteria, be compatible with the constitution, with reference to the madhab and the daleel on the condition that its legal composition is with general principles, so to serve as a reference for the judges and the rulers.

3. The Shariah texts, the Islamic fiqh and the usool of fiqh must be the reference point when interpreting the constitution and the laws by the judges and rulers, in order to facilitate the means to deep understanding.

The judge is not permitted to issue verdicts contradictory to what the state has adopted because, *أمرُ الإمام نافذ ظاهراً وباطناً* "The decree of the Imam is to be executed overtly and covertly."

In cases where the state has not adopted rules, the judge will issue the verdict based on the Hukm shar'ae he views as applicable to the case, whether this opinion is of one from the mujtahids or an opinion derived by his own Ijtihad.

4. During the derivation (istinbaat) of the rulings and when adopting them, it is necessary to understand the reality of the issue and the jurisprudence (fiqh) related to it and what is necessary to treat the reality from the Shariah evidence. It is this that is the understanding of the ruling (Hukm) of Allah (swt) that He (swt) ruled by on this reality.

Then the Hukm is applied on the reality. In other words, it is to know the reality and the jurisprudence relevant to it in order to know of the ruling of Allah (swt).

The state implements the Islamic Shariah upon all those who hold citizenship, whether Muslim or otherwise. With regards to non-Muslims they must be left to practice their own belief and worships. They are treated in the matters of foodstuffs and clothes according to their religion, within the framework of public order. The matters of family affairs amongst themselves, such as marriage and divorce, will be settled according to their religions. As for the rest of the Islamic Shariah, such as matters of transactions (mu'amalat), penal code, ruling and economic systems, they are implemented upon all citizens, both Muslims and non-Muslims alike. With regards to Muslims, the state implements the entire Islamic Shariah upon them, whether in the area of worship, morals, transactions, penal code and so on. The duty of the state is to implement Islam completely and to consider its implementation upon non-Muslims as a Dawah for them towards Islam. This is because the Shariah is universal for mankind. The state implements it in every country under its authority in order to convey the Dawah to its people. The secret of success behind the Islamic conquests is to deliver the Dawah to Islam to the non-Muslims.

Islam has an 'aqeedah from which a system (niZaam) emanates. This system consists of the Shariah rules derived from the detailed evidences. Islam has also demonstrated in its system how its rulings are to be implemented, via Shariah rulings. The Shariah ruling which demonstrate the manner of implementation are the method (Tareeqah), whilst all rulings beyond that are parts of the thought (Fikrah). Accordingly, Islam is a Fikrah (Thought) and Tareeqah (Method). Thus, the 'aqeedah and the Shariah rulings which solve man's problems constitute the Fikrah, whilst the Shariah rulings which demonstrate the manner of implementing these solutions, protecting the 'aqeedah and the way to carry the Dawah are the Tareeqah. Islam's Tareeqah is of the same nature as its Fikrah and it is a part of Islam. It is

not allowed to confine the Dawah to Islam to only demonstrating its Fikrah. Instead, the Dawah must also include the Tareeqah as well. Therefore, the mabda'a (ideology) is a combination of the Fikrah and Tareeqah. The belief in the Tareeqah is as important as the belief in the Fikrah. It is necessary that the Tareeqah and the Fikrah be an indivisible whole, linked together tightly such that nothing but the Islamic Tareeqah is used in the implementation of the Islamic Fikrah. Both of them form Islam by which it is governed and towards which the Dawah is conveyed. Since the Tareeqah exists in the Shariah, it must be restricted to that which the Shariah has brought and what is derived from its texts. Just as the rulings of the Fikrah were included in the Qur'an and the Sunnah, likewise the rulings of the Tareeqah were also embodied in the Qur'an and Sunnah. When Allah (saw) says, **وَأِمَّا تَخَافَنَّ** **“And if you see signs of betrayal by a people, respond by openly terminating your treaty with them.”** [TMQ Surah al-Anfaal 8:58]. This is from the rulings of the Tareeqah. Also, the saying of the Prophet (saw), **لَا تَمَنَّوْا لِقَاءَ الْعَدُوِّ، فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا**, **“Don't wish to face the enemy and if you face him, be patient”** [Bukhari and Muslim], is from the rulings of the Tareeqah. Subsequently, all the ruling of the Tareeqah, like all other rules, are derived through Ijtihad from the Qur'an, Sunnah, Ijma'a and Qiyaas. Since the Sunnah is an clarification (mubayyinah) of the Qur'an, the Fikrah is abridged (mujmalah) in the Qur'an and detailed (mufassilah) in the Sunnah. The Tareeqah is also abridged in the Qur'an and detailed in the Sunnah. It is obligatory to take as the light of guidance Sayyidinaa Muhammad (saw), the Messenger of Allah (saw). We must take the rulings of the Tareeqah from his actions which exist in his Seerah (life), as well as from his speech (qawl) and consent (sakoot), just as we take rulings from the Qur'an, since all that is Shariah. We make our example in understanding the Seerah, the rightly guided Khulafa'a and all the other Sahabah, just as we make our thinking the effective means in the understanding and derivation (istinbaat) of rulings, according to the Shariah perspective.

The Shariah rulings that explain the way of implementation indicate actions. These actions must be performed, whether related to

implementation or to carrying the Dawah. These actions cannot be viewed as a means, because the means (waseelah) is a material tool used when performing an action. These means differ as the actions differ. They change according to the situation and are determined by the type of action. Therefore, the waseelah does not take one, permanent form. However, the actions indicated by the Tareeqah do not change. Instead, they must be performed based upon the text alone. So it must be noted that no action, other than that which is evidenced by the Shariah, can be undertaken. Additionally, no action can be undertaken, except in the circumstances defined by Hukm Shariah.

On examining those actions which are defined by the Shariah rulings related to the Tareeqah, we find that they are material (maadah) actions of the type that achieve tangible (mahsoosah) results. They are not of the type of actions aimed at achieving non-tangible results, even though both types of actions achieve the same value. For example, supplication (Dua) is a material action that achieves a spiritual value, whilst Jihad is also a material action that achieves a spiritual value. However, whilst being a material action, Dua achieves a non-tangible result, which is the reward (thawaab), whilst the intention of its performer was to achieve a spiritual value. This is in contrast to Jihad, fighting against the enemy. Jihad is a material action which achieves a tangible result, such as the opening of a fortress or city, or killing the enemy and the like, whilst the intention of the mujahid was to achieve the spiritual value. The actions of the Tareeqah are material actions that achieve tangible results and they differ from other actions. Therefore, Dua is not taken as a Tareeqah for Jihad, even though the mujahid prays to Allah (swt). Similarly, preaching (wa’Z) is not taken as a Tareeqah to deter the thief, though he is preached to and instructed. Allah (swt) says, **“And fight them until persecution is no more and all the Deen is for Allah.”** [TMQ Surah Al-Baqarah 2:193]. Allah (saw) also says, **“And for the thief, both male and female, cut off their hands.”** [TMQ Surah Al-Maidah 5:38]

It is unacceptable for actions undertaken to implement the Islamic Fikrah, to be of those type of actions that achieve non-tangible results. This is contrary to the nature of the Islamic Tareeqah. In this respect there is no difference between actions used to implement the rulings related to the solving of the problems or actions used to convey the Islamic Dawah. For example, Salah is considered part of the Fikrah, whilst the Tareeqah of its implementation (tanfeedh) is the state. It is not allowed for the state to use education (ta'leem) and instruction (tawjee) alone as a Tareeqah to ensure the people establish the Salah. Instead, the state has to punish anyone who abandons Salah, for example by material (maadiyyah) actions such as imprisonment, even though the state also undertakes education and instruction. Similarly, carrying the Islamic Dawah is part of the Fikrah, and the Tareeqah of its implementation by the state is Jihad i.e. fighting against the enemies. So it is not permissible for the state to use the reading of Sahih Al-Bukhari as a method to remove the material obstacles in the way of the Dawah. Instead the state must use Jihad as a Tareeqah, which is the material fighting against the enemies. The same applies to all actions related to the Tareeqah.

It must be known that whilst the action indicated by the Tareeqah is a material (maadiyyah) action, which achieves tangible (mahsoosah) results, this action must proceed according to the commands (awaamir) and prohibitions (nawaahee) of Allah (swt). Proceeding according to the commands and prohibitions is for the pleasure (riDwaan) of Allah (swt). The Muslim must also be dominated by his awareness of his relationship with Allah (swt), so that he seeks closeness (qurbah) to Allah (swt) through Salah, Dua, recitation (tilawah) of the Quran and so on. He must also believe that Nasr (victory) is from Allah (swt). It is necessary that taqwa (piety) is established in the hearts to implement the rulings of Allah (swt). It is also necessary to make Dua and make remembrance (dhikr) of Allah (swt), whilst maintaining the relationship with Allah (swt), when performing all actions.

This is from the perspective of the Tareeqah being constituted of Shariah rulings that we must abide by and not contradict. This is also from the perspective that the actions constituting the Method achieve tangible results (nataa'ij). However, from the perspective of achieving the results, the practical principle (al-qaa'idah al-'amaleeyah) must be followed, which is that the work (al-'aml) is based on thinking (fikr) and it must be for a designated goal (ghaayah mu'ayyinah). This is because it is the sensation of the reality, connected with the previous information, that must produce thinking (fikr). This thinking (fikr) must be linked with the work (al-'aml), whilst both the thinking and the work must be for the sake of a designated goal. All of this must be based on the Iman (belief in Islam), in order to keep the individual permanently in the atmosphere of Iman. It is not permitted at all to separate the work from either thinking or from the designated goal or from Iman, since this separation, no matter how small, is harmful to the work itself, on its results (nataa'ij) and its continuity. This designated goal must be understood and clear for anyone who undertakes the work, before they begin the work. It is also obligatory that the logic of sensation (manTiq ul iHsaas) be the basis of thinking. So, both the understanding and the thinking process (tafkeer) must be the result of sensation (iHsaas) and not the result of assumptions over imagined issues. The sensation of the reality must be carried to the brain (dimaagh), generating, along with any related previous information, the cerebral activity, which is thinking (fikr). This is what achieves depth in the thinking process (tafkeer) and productivity (intaaj) in the work. The logic of sensation (manTiq ul iHsaas) leads to the intellectual sensation (al-iHsaas ul-fikree), which is the sensation that strengthens the thinking in the individual. Accordingly, by way of example, the sensation of the advocates of the Dawah becomes stronger, once they have understood the Dawah, when compared to their sensation before understanding.

It is dangerous to transfer from sensation to the work directly, instead of transferring from sensation to thinking. This will not change the reality. Instead it will make the person pragmatic and reactionary, proceeding in life with a declined intellect ('aqleeyah). That is because

it is making reality the source (maSdar) of the thinking process (tafkeer), instead of the subject (mawdoo') of the thinking process. Therefore, sensation must firstly lead to thinking and then this thinking must lead to the work. This is the approach that enables man to rise above the reality. It enables the work to transform the reality to better situations, in a radical manner. The one that senses the reality and then acts immediately can never change the reality, but instead only works for conforming himself to the reality. So he will remain backwards and declined. However, the one who senses the reality and then thinks of the manner (kayfiyyah) for changing it, before acting according to this thought process (tafkeer), is the one who conforms the reality according to his ideology, changing the reality in a comprehensive change. This is the one who complies with the radical method (tareeqah inqilaabee), which is the only method for the resumption of the Islamic way of life. This is because this method mandates that the thinking (fikr) must result from sensation (iHsaas) and that this thinking be crystallized within the intellect (dhihn), with respect to the blueprint of both the Fikrah and the Tareeqah. The individual will then perceive the ideology in a correct perception that leads to the work, such that the thinking that occurs within him will be comprehensively radical. So, the individual will then proceed to developing the people, societies and atmospheres according to this thinking, producing a radical change in public opinion (al-ra'i al-aam), after generating general awareness (al-wa'ee al-aam) of the ideology, as both a Fikrah and Tareeqah. Then, through the way of the ruling authority, begins the implementation of the ideology in a radical implementation, without acceptance of any gradualism (tadarruj) or patchwork (tarqee'a). Such a radical method necessitates that thinking results from sensation, whilst the work is linked to a specific goal. Nothing leads to this except deep thinking.

This deep thinking is in need of that which generates it, matures it and enhances it. Additionally, the radical method needs the preparation of both individuals and society with the Islamic ideology. Both the generation of this deep thinking and the preparation of individuals with the ideology requires, from those who want to work, to

study (dars) Islam, as well as to study the society. This cannot be achieved except by culturing (thathqeef) of the mind (dhihn) with information (ma'loomaat). Diraasah (studying) is the easiest and shortest way to communicate information to the mind, in order to assist in the generation of thinking (fikir).

Islam has its own particular method of study (dars). Following this method alone produces the impact (athar) of this studying (diraasah). This method mandates that the information be studied for acting upon. It mandates that the daaris (student) receives the information in an evocative intellectual manner, effecting their emotions (mashaa'ir). It evokes his emotions so that his sensations (aHsaas) about life and its responsibilities are produced from impactful thinking. The sensations simultaneously generate within the soul of the daaris burning passion, enthusiasm, thinking and abundant comprehension (ma'rifah). Implementation becomes an inevitable result. This method of studying evokes understanding in the daaris and evokes within him the ability to convey what is understood in an evocative (mu'athir) manner. This is in addition to the diraasah expanding the thinking (fikir) and connecting thinking (fikir) with feelings (shu'oor). The studying teaches the daaris the truths (Haqaa'iq) that treat the problems in life. So, consequently, the studying must avoid study for the sake of abstract knowledge alone, lest the daaris becomes a walking book. It must not be abstract preaching and instruction, lest that it becomes shallow and empty of the heat (haraarah) of Iman. It is obligatory that the daaris of Islam does not consider the studies as academic knowledge and preaching. Instead, the daaris must consider that studying becoming academic and preaching is a danger, distraction and impediment to the work.

To achieve the goal for which the work was performed, it must be conceived that achieving this goal requires seriousness, attention and adherence to the duties obliged by the Hizbi responsibilities, in addition to the obligations placed by Islam. Islam has ordered us to perform specific obligations and refrain from certain things, covering

financial, bodily (jasadiyyah) and dispositional (nafsiyyah) aspects. Amongst such obligations, some are compulsory and obligatory on everybody, whilst some are beyond the compulsory (fard) and obligatory (wajib), fulfilled optionally by those who have intellectual and spiritual elevation. They are those who want to increase their closeness (qurbah) to Allah (swt). Fulfilling these obligations is mandatory to achieve the goal. Therefore, everyone must compel their souls and force themselves to fulfil the compulsory obligations in all their aspects, financial, physical and emotional, in order that the hope of achieving the goal remains.

In order that the work be productive, it is necessary to define the place (makaan) where to commence the work and the people with which the work is to be started. Indeed, Islam is universal and views all of humankind as the same. In the Dawah, Islam gives no weight to the difference of environment, situation and place and so on. Islam considers all of humankind as having the ability to embrace the Dawah and considers Muslims responsible for carrying this Dawah to all of humankind. Despite this, carrying the Dawah to Islam cannot start globally, for if such a start took place it will fail and will not lead to any result. Instead, it must start with the individual and end with the world. Therefore, the Dawah must be carried in a place where once it is established, that place becomes the Starting Point (nuqTat ul-ibtidaa). Thereafter, this same place, or another place where the Dawah was established, is then considered as the Departure Point (nuqTat el-inTilaq) from which the Dawah will proceed on its course. That place, or another place, are then considered as the Support Point (nuqTat ul-irtikaz) in which the state is established. Then the state establishes the Dawah in this place and proceeds in its natural way, the way of Jihad. However, it must be known that although the places are taken as locations for work at every point, it is the Dawah, not the place, which transfers from one point to another. Moreover, the Dawah transfers simultaneously in all the places where it works. Although, it is necessary to define a place to be the Starting Point, after which there will be the Departure Point and the Support Point, determining the place of these

three points is not within the sphere which man controls, because man does not possess such knowledge. The issue of this determination is within the sphere which dominates man. Man should only proceed in his work, within the sphere which he controls. Whereas the actions which are in the other sphere will occur according to the Will and Decree of Allah (swt).

With regards to determining the Starting Point of the Dawah, it is surely in the place of residence of the person in whose mind the first spark of the Dawah is ignited and whom Allah (swt) has prepared to convey it. More than one person may share the same sensations. However, the person whom Allah (swt) has prepared to convey the Dawah would not be known until he appears. The Dawah starts then in the place where he lives. That place would be the Starting Point.

The Departure Point depends on the readiness of the societies, because societies are not the same in their thoughts (afkaar), emotions (mushaa'ir) and systems. Therefore, the place where the society is better suited, and the atmosphere is more conciliatory, becomes the Departure Point. More than likely the place which was the Starting Point will also be the Departure Point. However, that is not inevitable, since the better suited place to be the Departure Point is that place where political and economic oppression prevails, whilst atheism and corruption have become excessive and prevalent.

With regards to the Support Point (nuqTat ul-irtikaz), this depends on the success of the Dawah in a specific society. Any place where the Dawah does not create impact on society, unable to create a suitable environment for itself, is not suited as the Support Point (nuqTat ul-irtikaz), regardless of how great the number of the people who carry the ideology. However, the place where the Fikrah and the Tareeqah are embraced by the society, dominating its environment, is suitable as the Support Point (nuqTat el-irtikaz), irrespective of the number of people who carry the ideology.

Those who carry the Dawah must not assess the Dawah by their number. Such assessment is absolutely wrong and harmful to the

Dawah because it distracts the Dawah carriers from focusing on the society, to focusing on individuals. This will cause the Dawah to slowdown and perhaps cause failure in that place. The reason behind this is that society is not composed of individuals, as many people think. Instead, individuals are parts of the community (jamaa'ah). What bonds the individuals in the society are other components such as their thoughts, emotions and systems. The Dawah is carried in order to change the thoughts, emotions and systems. It is a collective Dawah that is a Dawah taken to society, not to the individuals. Reforming the individuals is only to make them become part of the structure (kutlah) that carries the Dawah to society. Consequently, those who carry the Dawah, with understanding, focus on society to carry the Dawah to it. They will consider that reforming the individual will not lead to reform of the society. It will not even guarantee the permanent reform of any individual. Instead, reforming the individual comes through reforming the society. Once the society is reformed, the individual is reformed. Accordingly, the Dawah must focus its attention to societies, following the principle, *أصلح المجتمع يصلح الفرد ويستمر إصلاحه* "Reforming the society reforms the individual and maintains the continuity of his reform."

The society is similar to water in a large kettle. If anything that causes the temperature to drop is placed beneath the kettle, then the water freezes and transforms to ice. Similarly, if corrupted ideologies are introduced into the society, then it would freeze in corruption and continue in deterioration and decline. However, if a contradictory ideology were introduced into the society, then contradictions would appear in it. The society would struggle with these contradictions and instability will prevail. However, if flaming heat was put under the kettle, the water would warm, then boil and emit a dynamic, forceful steam. Similarly, if the correct ideology was introduced into the society, it would act as a flame, whose heat would transform the society to boiling point and then to a dynamic force. The society then implements the ideology and carries its Dawah to other societies. Although, the transformation of society from one state to the next state is not seen, just like the transformation of the water in the kettle is not seen, those

who are aware of societies, having confidence that the ideology which they carry is the fire that will burn and the light of guidance that will enlighten, know that society is in a state of transformation and it will definitely reach boiling point and the points of movement and dynamism. Therefore, they focus attention upon societies.

As a matter of fact, the place which is suitable to become the Support Point (nuqTat ul-irtikaz), cannot be known because it depends on the readiness of the society and not solely on the strength of the Dawah in that place. The Islamic Dawah in Makkah was strong. Makkah was the Starting Point (nuqTat ul-ibtidaa) for the Dawah and was also suited to become a Departure Point, from which the Dawah launched. However, it was not suited to become a Support Point. Instead, it was Madinah which became the Support Point (nuqTat el-irtikaz), to which the Messenger (saw) migrated, after being satisfied with the situation in the society there. There he (saw) established the state, which conveyed the strength of the Dawah to the different regions of the Arabian Peninsula and later on to various regions of the world.

Accordingly, we can say that the carriers of the Dawah will neither know the place which is suited as a Departure Point, nor the place which is suited to become a Support Point. They are unable to identify them, regardless of their intelligence and analysis. Only Allah (swt) is aware of them. Therefore, the Dawah carriers must depend on one thing only, their Iman, belief in Allah (swt). Also all their effort must be built only on this belief alone and not anything else, because the success of the Dawah will be through Iman in Allah (swt) and nothing else.

The belief in Allah (swt) requires true Tawakkul (dependence) on Him (swt) as well as seeking help from Him (swt). Allah (swt) alone knows the secrets and what is hidden, and Allah (swt) is the One Who grants the Dawah carriers success and guides them towards the right path. It is mandatory to have strong Iman and complete Tawakkul on Allah (swt), as well as the continuous seeking of help from Him. Iman mandates that the believer believes in the ideology, the Iman in Islam,

because it is from Allah (swt). It is obligatory that this conviction be firmly established without any doubt, or the smallest possibility of any doubt in it. This is because the smallest doubt (raib) in the Islamic ideology will lead to failure. It could even lead to disobedience (tamarrud) and kufr, may Allah (swt) forbid.

This strong, unwavering Iman is a decisive matter for the Dawah carriers, for it guarantees the continuity of the advance of the Dawah, in quick and broad strides, along the right path. This Iman makes it obligatory that the Dawah be open and challenges everything, the customs and traditions, the incorrect thoughts and the distorted concepts. The Dawah challenges even the public opinion if it is wrong and even if it has to struggle (kifaaH) against it, challenging the false creeds and the false ways of life, regardless of the stubbornness and bigotry of their adherents. Therefore, the Dawah based on the Islamic 'Aqeedah, is distinguished by straightforwardness (saraaHah), boldness (jur'ah), strength, thought and challenge. The Dawah challenges everything that disagrees with the Fikrah and the Tareeqah and exposing their fallacy. It challenges irrespective of the consequences and circumstances. It challenges whether the ideology agrees or disagrees with the masses. And it challenges whether the people accept, reject or oppose it. The carrier of the Dawah neither flatters nor compromises with the people. He neither praises nor courts those of weight in the society, whether they are from the rulers or other than the rulers. Instead, he adheres to the ideology exclusively, without giving consideration to anything else.

This Iman mandates that the sovereignty (siyadah) belongs to the ideology, i.e. to Islam, alone and not to any other thing, and to consider other ideologies as kufr, no matter how diverse and numerous these ideologies are. Allah (swt) said, **إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ** **“Certainly, the only Deen with Allah is Islam.”** [TMQ Surah Aali Imran 3:19]. From the Islamic point of view whoever disbelieves in Islam is a kafir. It is not allowed conclusively for the Islamic Dawah carriers to say to those who embrace other than Islam, whether it is another religion or ideology,

تمسكوا بمبادئكم ودينكم “Adhere to your ideology or religion.” Instead, it is mandatory to call them to Islam through wisdom (Hikmah) and fine exhortation (al-maw’izat ul-Hasanah) so as to embrace it. This is because the Dawah requires from its carriers to work to ensure the sovereignty for Islam alone. Leaving non-Muslims to what they believe in does not mean acknowledgement (iqraar) of their beliefs and religions. Instead, it is in response to the order of Allah (swt) Who prohibits forcing peoples to embrace Islam. It is Allah’s order which obliges us to leave the individuals to their creeds, beliefs and rituals, as long as this is restricted to their individual and not collective affairs, provided they do not have their own entity (kiyaan) within the entity of Islam. Islam does not allow the existence of non-Islamic political parties or structures, established on any basis contradicting Islam, whilst Islam only permits parties and structuring within the limits of Islam. Belief in the Islamic ideology mandates that the ideology alone is sovereign in the society, without being associated in that by anything else.

Iman in Islam is different from understanding its rulings and legislations. Iman in Islam is established through intellect (‘aql) or through evidences established by intellect. Therefore, there is no room for any doubt (irtiyaab). Whereas understanding the rulings does not depend on the mind alone but also on acquaintance (ma’rifah) with the Arabic language, the capability of strength in juristic derivation (istinbaat) and the ability to distinguish between authentic (saHeeH) ahadeeth from weak (Da’eef) ahadeeth. Therefore, the Da’awah carriers must consider their understanding of the rulings (aHkaam) as correct (Sawaaban), with the possibility of being wrong (khaTaa’), whilst the understanding of other people is wrong, with the possibility of being correct. This is in order for them to proceed with the Dawah to Islam and its rulings, according to their understanding and derivation (istinbaat) of them, trying to change the opinions of others which they consider wrong, but with the possibility of being correct. Accordingly, it is incorrect for the Dawah carriers to say of their understanding, هذا هو رأي الإسلام ‘this is the opinion of Islam.’ Instead they must say of their opinion, هذا رأي إسلامي ‘this is an Islamic opinion.’ The mujtahids who

established the schools of Fiqh (madhabs) used to consider their derivation of rulings as correct, with the possibility of being wrong. Each one of them used to say, إذا صح الحديث فهو مذهبي واضربوا بقولي عرض الحائط, “If a hadith was correct then, it is my opinion and disregard my previous saying.”

Similarly, the carriers of the Dawah must also consider their opinions (aaraa’) which they adopt, or arrive at from Islam in terms of their understanding, as being correct but with the possibility error. This is whilst their Iman in Islam as an ‘aqeedah must not contain any doubt whatsoever. Such an attitude of the Dawah carriers regarding their understanding is because the Dawah implants in their souls the yearning towards perfection (kamaal), mandating them to continuously search for correctness (Haqeeah), and scrutinize whatever they know or understand. This is so they purify their understanding from any extraneous idea attached to it, distancing from their understanding anything that has the potential to be considered part of it, if it becomes associated with it. This is to ensure that their understanding remains correct and the thinking deep. This is so the Fikrah remains pure and clear because they only truly undertake the Dawah as long as the Fikrah remains pure (naqee) and clear (safaa’). Indeed, the purity (nqeeyah) of the Fikrah and the clarification (wuDuH) of the Tareeqah are the only guarantee of the success of the Dawah and its continuity.

However, the Dawah carriers’ search for correctness (Haqeeqah) and continuously seeking what is correct (Sawaab), does not in any way mean that their understanding is weakly constituted. Instead, their understanding remains firmly established, because is produced by deep thought thinking. Accordingly, it is an understanding that is more firmly established, than any other understanding. The Dawah carriers must be vigilant of their Dawah, and of their understanding, beware lest they are seduced from this understanding by others. Indeed, such a sedition (fitnah) is the greatest danger for the Dawah. Therefore, Allah (swt) warned His Prophet (saw) of this fitnah, saying, **وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ** “Beware of them lest they seduce you from some

part of that which Allah revealed to you.” [TMQ Surah Al-Maidah 5:49]. It is reported that ‘Umar (ra) said to his judge ShuraiH when he advised him to look in the Book of Allah (swt), **ولا يلفتك عنه الرجال** “Don’t let the people seduce you from it.”

The Dawah carriers are obliged to beware of any incorrect word, even from the sincere, or any opinion held by one concerned for the Dawah, pleaded on the pretext of benefit (maslaHah), even though it contradicts Islam. So let them beware of this and not allow anyone to do that because it will be clear misguidance (Dalaalah). It is obligatory to differentiate between the Dawah for the resumption of the Islamic way of life and the Dawah to Islam as a whole. Consequently, it is obligatory also to differentiate between the Dawah which is carried by a group (jamaa’ah) within the Ummah, as a structure (kotlah), and the Dawah which is carried by the Islamic State.

As for the differentiation (tafreeq) between the Dawah to Islam and the Dawah for the resumption of the Islamic way of life, it is through knowing the goal (ghaayah) towards which the Dawah advances. The difference between them both is that the Dawah to Islam is carried to non-Muslims, who are invited to embrace Islam and enter its domain. The practical Tareeqah (Method) to invite these people is that the Islamic State governs them by Islam, so that they see the guiding light of Islam, whilst they are invited to Islam, through the clarification of its beliefs and its rulings, so that they perceive the greatness of Islam. Therefore, it is mandatory that the Dawah to Islam be carried by an Islamic state.

Regarding the Dawah for the resumption of the Islamic way of life, it must be carried by a structure and not individuals, individualistically. This Dawah to resume the Islamic way of life is as follows: the society whose individuals are Muslims on the whole, but not ruled by Islam, is a non-Islamic society, and is considered Daar ul-Kufr (Abode of Kufr). The Dawah in this society is carried to establish an Islamic State to implement Islam within and carry the Islamic Dawah to other societies. This is the case when there is no Islamic State anywhere.

However, if there is an Islamic State elsewhere that implements Islam completely, the Dawah is carried in the society so that it becomes one of the regions of that Islamic State, to be ruled over by Islam, becoming part of that Islamic State, carrying the Islamic Dawah such that it becomes an Islamic society, upon which the definition of Daar ul-Islam (Abode of Islam) truly applies. This is because it is not permitted for a Muslim to live in Daar ul-Kufr. Instead it is upon him, if the Daar ul-Islam in which he lives becomes Daar ul-Kufr, to work to make it Daar ul-Islam or make Hijrah to Daar ul-Islam.

As for differentiation (tafreeq) between the Dawah carried by a group within the Islamic Ummah and the Dawah carried by the Islamic State, it is known by the type of work undertaken by the carrier of the Dawah. The difference between them is that the Dawah to Islam carried by the Islamic State demonstrates within it the practical aspect, which is the implementation of Islam completely and comprehensively, bringing Muslims happiness in life, whilst the non-Muslims, who live under the protection of the Islamic State, see the guiding light of Islam, embracing Islam willingly and through choice, through consent and reassurance. The state carries the Dawah externally, not by propaganda and explanation of the Islamic rulings alone, but by preparation of military force for Jihad in the Path of Allah (swt), in order to rule the lands that are opened by Islam, considering that the state's ruling over them is the practical Tareeqah (Method) of Dawah. This is the Tareeqah that the Messenger (saw) used, as did the Khulafa'a after him (saw), until the end of the Islamic State. So, accordingly, the carrying of the Dawah by the State is of the practical aspect in the Dawah, domestically and externally.

As for the Dawah that is carried by a group or structure (kotla), it is of actions related to the thinking (fikir) and not related to undertaking other actions. Therefore, it takes the intellectual aspect, not the practical aspect. So the group or structure performs what the Shariah obliges upon it in such a situation, until the Islamic State comes into existence. It is then that the practical aspect begins through the

state. Accordingly, with respect to its being an entity that calls Muslims, the group or structure (kotlah) invites them only to understand Islam, so that the Muslims can resume the Islamic way of life, whilst it struggles with those who stand in the face of this Dawah, with the style (usloob) that struggle (kifaaH) with them necessitates.

The life of the Messenger (saw) in Makkah must be taken as the example (uswah) to proceed according to in the Dawah. So, the Dawah starts with studying (daraasah) and understanding (taffahum), whilst undertaking all the obligations of Islam, as was the case in the House of Al-Arqam.

Then the dariseen who have understood Islam, sincerely believing, transfer to interaction (tafaa'ul) with the Ummah, until the Ummah comprehends both Islam and the need of the Islamic State to exist. It is upon the structure (kotlah) to initiate interaction with the people by addressing their corruption, undermining it. It is upon the structure to challenge them in their erroneous concepts and corrupt opinions, exposing the folly of these. This is whilst the structure clarifies for them reality of Islam and the essence of its Dawah. This is so that the public awareness (al-waie al-'aam) is constituted within the people, with the men of the Dawah being a part of the Ummah, whilst the Ummah is with them as an indivisible whole, so that the Ummah as a whole undertakes the productive work under the leadership of the structure (kotlah) of the Dawah. This is until the men of the Dawah reach the ruling authority (al-Hukm) and bring the Islamic State into existence. It is then that the life of the Prophet (saw) in Madinah must be taken as the model (qudwah) to advance according to, in the implementation of Islam and in carrying the Dawah to the Islam. Consequently, the Islamic structure (kotlah) which carries the Dawah has nothing to do with the practical aspects of Islam. It does not occupy itself with anything other than the Dawah. It considers the undertaking of any other action other than the Dawah as distraction, stupefying and impediment to the Dawah. Preoccupation with practical aspects is absolutely not allowed. The Messenger (saw) used to call to Islam in Makkah, when it was full of

evil (fisq) and immorality (fujoor). He (saw) did not do anything practically for their eradication. The oppression and harm, poverty and neediness, were all quite apparent. It has not been narrated about him (saw) that he (saw) undertook any action to alleviate these matters. He (saw) was in the Ka'abah, whilst idols were above his head. It is not narrated about him (saw) that he struck any of the idols. All he did was to undermine the gods of the Makkans, exposed the folly of their thinking and denounced their actions, whilst restrict himself to speech and the intellectual aspect. However, when he established the state and opened Makkah, he left nothing of these idols, fisq and fujoor, oppression and harm and poverty and neediness.

Therefore, whilst carrying the Dawah, the structure is not allowed to carry out, as a structure, any other actions. It is obliged to limit itself to the Islamic thinking and the Dawah, whilst individuals are not prevented from undertaking what they like of the charitable deeds. However, the structure does not perform these, since its work is to establish a state that will carry the Dawah.

Whilst the life of the Messenger (saw) in Makkah must be taken as the model to advance according to, the difference between the people of Makkah, in their being called to Islam, and the Muslims of today, in their being called to the resumption of the Islamic way of life, must be noted. The difference is that the Messenger (saw) used to call the Kuffar to Iman, whilst the Dawah today is to call Muslims to understand Islam and to act according to it.

It is vital that the structure does not consider itself as an entity separate from the Ummah it lives within. Instead, it must consider itself a part of this Ummah, because the Ummah are Muslims like the men of the structure. The men of the structure are not better than any of the Muslims, even if they understand Islam and work for it. However, the members of the structure have a heavier burden and greater accountability before Allah (swt) in serving the Muslims and working for Islam. It is upon the men of the structure to know that they have no value, regardless of their numbers, without the Ummah within which

they work. Consequently, their mission (mahammah) is the interaction (tafaa'ul) with the Ummah, the advance with the Ummah in the struggle (kifaaH) and the informing of the Ummah that it is the one who is working. It is obligatory that the structure stays away from any action, speech or indication, small or large, that implies the structure is separate from the Ummah. This is because this distances the Ummah from the structure and its Dawah. It makes the structure one of the problems of society that prevents its revival. Thus, it is the Ummah, as an indivisible whole, that establishes the structure to establish the state. The structure is the guardian for Islam both within the Ummah and the state. If it notices any deviation in the Ummah, it will evoke in the Ummah its Iman and its ingenuity. If it notices any crookedness in the state, then the structure will work together with the Ummah for its rectification, through all that Islam obliges. By all this, the Islamic Dawah, carried by the structure, will advance along its natural path in an excellent manner.

The goal (ghaayah) of the structure (kotlah) must be the resumption of the Islamic way of life in the Islamic Lands and carrying the Islamic Dawah to the world. The Method of the structure for achieving this goal is the ruling authority (al-Hukm). Within its method to arrive at the ruling authority, is the studying (diraasah) and comprehension (tafaham) of Islam and culturing (tathqeef) of the people with Islam to evoke the generation of the Islamic mentality ('aqliyyah) and the Islamic disposition (nafsiyyah), thereby constituting the Islamic personality (shakhsiyyah). The same applies to interaction (tafaa'ul) with the Ummah in terms of its understanding of Islam, its realization of the truth of its interests, Islam's treatment of these interests, ensuring their achievement and adopting the Ummah's interests (maSaalaH), provided that the interaction (tafaa'ul) and the struggle (kifaaH) in the path of Dawah takes place along with the simultaneous studying (diraasah).

This work of the party structure is political (siyaasee). Therefore, it is necessary that the prominent face of this structure is the political face. This is because it is the primary, practical manner in which the

Dawah for Islam starts. However, this does not mean the Dawah is just to politics (as-siyaasah) or to the ruling authority (al-Hukm) alone. Instead, it means the Dawah to Islam and the political struggle (al-kifaaH as-siyaasee) is to arrive at the ruling authority completely, in order to bring into being the Islamic State, which implements Islam and carries its Dawah. The structure that carries the Islamic Dawah must be political. It is not allowed for the structure to be a spiritual structure, or moralistic structure, or an academic structure, or an educational structure or anything similar. It is from this that Hizb ut Tahrir, an Islamic party, a political party, engages with politics. It works to culture the Ummah with the Islamic culture (thaqaafah), in which the political aspect is prominent. The Hizb condemns what the colonialists and their agents are doing by preventing the students and employed from engaging in politics and attempting to distance the masses from that as well. The Hizb views that is an obligation for the masses to be acquainted with politics and that political nurturing (tarbiyyah) dominates them. The political work does not mean clarifying that Islam includes politics or that the political principles in Islam are such and such. Instead, politics means guardianship of the interests (maSaalaH) of the whole Ummah, domestically and externally, whilst the Ummah advances upon Islam and nothing else. This must all be by the state and by the Ummah which accounts the state over Islam. In order for this to occur in practice, the Hizb must be the one who undertakes this both within the Ummah and within the ruling authority. Hizb ut Tahrir carries the Dawah to Islam as a comprehensive Dawah and clarifies the Shariah rulings that treat the problems of life. The Hizb works in order to rule by Islam alone and strives against the kaafir colonialists to uproot their influence. It also struggles against the agents of colonialism, whether those who adopt its intellectual leadership and its ideology or those who implement its policy and thoughts.

Carrying the Islamic Dawah and the political struggle (kifaaH) in its way can only be undertaken in the society which the party has defined as its arena (majaal) for itself. Hizb ut Tahrir considers the society in all the Islamic World to be one society. This is because its

entire issue is of a single issue, the issue of Islam. However, the Hizb made the Starting Point the Arab lands, by virtue of their being part of the Islamic Lands. It considers the establishment of an Islamic state in the Arab countries, as the nucleus for the Islamic State, as a natural step.

The society in the Islamic World, is in an awful political state, as it has been colonized by the Western states in its entirety. The Islamic World is still colonized despite its apparent manifestations of autonomy. The Islamic World is completely subordinate to the intellectual leadership of capitalist democracy. In the ruling authority and politics, the Islamic World is ruled by the systems of democracy. In economy, it is ruled by the capitalist system. In the military domain, it is shackled to the foreigners in its weaponry, military training and various military disciplines. In foreign affairs, the Islamic World is subordinate to the colonialist foreign policy. We can say that the Islamic Lands are still colonized and that colonialism is still entrenched within them. This is because colonialism is the imposition of military, political, economic and cultural domination on the subjugated peoples to exploit them. Colonialism deploys all its forces to impose its intellectual leadership and consolidation of its viewpoint about life. The various forms of colonialism include the annexation of the conquered country to the territory of the colonizing country, the establishment of colonies and the establishment of governments that are nominally independent but are practically subjugated to the colonized state. This is the current reality in the Islamic Lands which are all subjugated to Western domination (say Tarah). They advance culturally according to the Western colonialist program. Despite their subjugation to the domination of Western colonialism, they were also similarly a target for an assault by the former Soviet Union, which used to work in the Islamic Lands through its agents to make people embrace communism and for the domination of its intellectual leadership and its viewpoint of life, by calling to the communist ideology.

Accordingly, the Islamic Lands are colonized by the Western states and a theatre for the foreign intellectual leaderships. They were also the focus of attention for the former Soviet Union and an aim for its assault and occupation of them. This was done not to colonize them but instead to transform them into communist countries and to change the entire society from an Islamic society to a communist society, removing all the influence of Islam. However, through the fall of the former Soviet Union, all this disappeared, though there remained some affiliated to the communist parties in the Islamic Lands, but without having any practical effect upon them.

It is essential that political work is undertaken in the struggle (kifaaH) against colonialism and for struggling against the foreign intellectual leaderships, as well as undertaking the work to prevent the danger of the foreign assault that targets our lands. Just as carrying the Islamic Dawah in a correct manner struggles against the danger of the foreign intellectual leaderships, it is obligatory that the struggle against Western colonialism be the cornerstone of the political struggle.

The political struggle obligates not seeking assistance from the foreigner, whosoever he may be and regardless of the form of this assistance. All political assistance from any foreigner, as well as any promotion of the foreigner, is considered a betrayal (khiyaanah) against the Ummah. The work also obligates the building of the domestic integrity of the Islamic World in a sound manner, so that the Islamic State becomes a world power with its distinct entity and sublime society. This world power is to seize the initiative from both camps, in order to carry the Islamic Dawah to the entire world and assume leadership over it. The political struggle obligates the struggling against the Western systems, canons and laws and all colonialist conventions. It obligates the rejection of all the Western projects, especially those of Britain and the United States, regardless of their being any type of technical and financial project or any form of political project. It obligates the absolute renunciation of the Western civilization (Hadaarah), without renunciation of the material forms, because

material progress (madaniyyah) is to be taken when produced from science and technology. It obligates the complete eradication of the foreign intellectual leadership. It also obligates the renunciation of the foreign culture (thaqaafah), which conflicts with the Islamic viewpoint. However, this does not include science, because science is universal. Science must be taken from any place because it is amongst the most important causes for material advancement in life.

The political struggle requires that we know that the Western colonialists, especially the British and the Americans, in every colonialized country, extend assistance for their agents, from the obscurant conservatives, to the promoters of both the colonialist policy and the colonialist intellectual leadership, in addition to the ruling factions. These colonialists will do everything to provide assistance to their agents in the different regions, so as to obstruct the Islamic movement. The colonialists provide financial and non-financial assistance, making available all the resources needed for the agents to ensure the suppression (qaDaa') of this movement. So, the colonialists, along with their agents, will raise the banner of propaganda against this Islamic liberation movement, by levelling various accusations such as, it is funded by the colonialists, it is inciting domestic sedition (fitnah), it is striving to turn the world against the Muslims and it violates Islam, amongst similar charges. It is obligatory that those who are engaged in the struggle are aware of the colonialist policy and of its styles, so as to expose the colonialist plans domestically and externally, in a timely fashion. This is because exposing the plans of the colonialists in a timely fashion is one of the important kinds of struggle (kifaaH).

Thus, Hizb ut Tahrir, works to liberate the Islamic regions from colonialism, in its entirety. It confronts colonialism relentlessly, without restricting itself to a demand for military withdrawal and nominal independence alone. Instead, it works for the complete eradication of the state of affairs established by the kafir colonialists, by liberating the lands, the institutions and the thoughts from occupation (iHtilaal), whether it is military, intellectual, cultural, economic or any other form.

The Hizb confronts anyone who defends any aspect of colonialism, until the Islamic way of life is resumed through the establishment of the Islamic State, which will carry the Message (ar-risaalah) of Islam to the entire world. We pray to Allah (swt), beseeching Him (swt), that He (saw) provides us with His Assistance ('awn), for undertaking these enormous responsibilities. Truly, He is As-Samee'a, Al-Mujeeb.

Hizb ut Tahrir

Hizb ut Tahrir is a political party, whose ideology is Islam and its goal is the resumption of the Islamic way of life by establishing the Islamic state, which implements Islam and carries its Dawah to the world. This party has prepared a party culture, that includes Islamic rulings about the affairs of life. The Hizb calls to Islam as an intellectual leadership, from which emanate systems that treat all the problems of human beings, whether political, economic, cultural, social or others. It is a political party whose membership includes both men and women. It calls all people to Islam and to adopt its concepts and systems. It looks upon them all from the Islamic perspective, regardless of their race or school of thought. It relies on interaction with the Ummah to achieve its goal. It struggles against colonialism, in all its forms, to achieve the liberation (tahrir) of the Ummah from the colonialist intellectual leadership, eradicating colonialism's cultural, political, military and economic roots from the soil of the Islamic lands. It struggles to change the erroneous concepts spread by colonialism, that restrict Islam to personal worship ('ibaadah) and morals.