

Concepts of Hizb-ut-Tahrir

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The Islamic world has been rapidly dipping below its befitting level and dropping shockingly into the abyss of decline since the middle of the twelfth century AH (18th century AD). Despite several attempts at reviving it, or at least preventing its further decline, not one single attempt has succeeded. The Islamic world continued to flounder in the gloominess of chaos and decline, and it is still enduring the excruciation of such retardation and confusion.

The reason for its decline is due to one single factor, namely the drastic raggedness that traumatized the minds' perception of Islam. This feebleness was caused by the separation of the Arabic faculty from the Islamic faculty. Since the beginning of the seventh century A.H, the Arabic language was neglected when it came to perceiving and carrying Islam. Hence, the decline will continue to drag the Muslims down until the faculty of the Arabic language is blended with the faculty of Islam, by making the Arabic language - the language of Islam - an integral and inseparable part of Islam. Arabic was the linguistic faculty that carried the faculty of Islam and consequently blended with it, in such a manner that Islam cannot be perfectly fulfilled except through it. Ijtihad in Shari'ah would remain lacking if the faculty of the Arabic language were overlooked. Ijtihad in Shari'ah can only be performed in Arabic because it is an essential prerequisite for its fulfilment. Ijtihad is imperative for the Ummah, since her progress depends on its presence.

Three factors were identified as the cause of failure in the attempts at reviving the Muslims with Islam. The first was the lack of accurate perception of the Islamic thought among those who assumed the burden of revival. The second was the lack of total clarity in the Islamic method aimed at implementing the idea. The third was their failure to link the Islamic idea with the Islamic method in a coherent manner that would prevent its disentanglement.

As for the idea, it was subjected to obscuring factors, causing several of its minute details to become vague for the Muslims. Those obscuring factors emerged at the beginning of the second century A.H and continued until the arrival of colonialism. Alien philosophies, such as the Indian, Persian and Greek philosophies influenced certain Muslims and evoked them to make a number of attempts at reconciling between Islam and these philosophies, despite the utter contradiction between them. These attempts of reconciliation led to the wrong interpretation and explanation of Islam, which in turn led to alienating a host of Islamic facts from the minds and weakened their ability to perceive these facts. Furthermore, the

individuals who had been harbouring hatred for Islam and who had embraced it hypocritically, were instrumental in foisting into Islam concepts that were alien and even contradictory to it. This led to an erroneous understanding of Islam among many Muslims. This worsened in the seventh century A.H, when the Arabic language was neglected vis-à-vis the delivery of Islam. All this warranted the decline of the Muslims. To rub salt in the wounds, the Muslim world has been subjected to cultural and missionary invasions since the end of the eleventh century A.H (seventeenth century AD.) and up until now, followed by the political invasion of the West. This complicated matters further within the Islamic society and occasioned a telling impact on the Muslims' erroneous visualisation of the Islamic idea, until its true crystallisation in the minds was lost.

As for the Islamic method, the Muslims gradually lost the clarity of its envisagement; because after they had been aware that their existence in life was but for the sake of Islam, that the Muslim's mission in life is to carry the Da'awah to Islam, that the function of the Islamic state is to implement Islam, execute its rules domestically and carry the Da'awah to it worldwide and that the method for this is Jihad carried by the state, we say that the Muslims, after they had been aware of this, they began to view the function of the Muslim is to seek worldly gains first, then to give advice and guidance whenever possible. The state became indifferent and unembarrassed with regard to forsaking Jihad for the sake of Allah to spread Islam. Then, having lost their state, notwithstanding its meagreness and shortcoming, the Muslims viewed the development of Islam through the building of mosques, publications and moral education, while they kept silent over the dominion of Kufr over them and its colonisation of their lands.

This is in respect of the idea and the method; as for their linkage, the Muslims attended to the Shari'ah rules related to solving problems, i.e. those related to the idea, and neglected the rules that elucidate the manner of solving them, i.e. the rules that explain the method. Hence, they focused mainly on the study of the rules detached from the method of their execution. They also focused their attention on the rules of Salat and fasting, marriage and divorce, and neglected the rules of Jihad and alms, the rules of Khilafah, the judiciary, the Kharaj and the like, thus they separated the idea from the method which led to the idea being inapplicable due to the absence of its method.

All of this was coupled at the end of the 13th century AH (19th century AD) with the erroneous perception of the Islamic Shari'ah with regard to its implementation on society. Islamic texts started to be interpreted in a farfetched manner so as to conform with the existing societal reality. In fact, society ought to have been changed to conform with Islam, and not attempt to interpret Islam so as to make it compatible with society, because the point at issue is the presence of a corrupt society that needs reforming with an ideology; hence, the ideology must be

implemented as it is and society as a whole must be radically changed on the basis of this ideology. In other words, those who attempted reform should have implemented the rules of Islam as they were, irrespective of the society, the era, the time and the place. However, they failed to do this; rather they set about interpreting the rules of Islam to conform with the times. They even delved into this error to touch in the general and elaborate issues, deriving in the process a host of general principles and subordinate rules to conform with this outlook. Several erroneous general principles were established, such as “*No harm in changing the rules according to the change of times*” and such as “*Tradition is an arbiter*” and others. They issued a host of fatwa’s that were not supported by evidence from Shari’ah and they even issued fatwa’s that contradicted the conclusive text of the Qur’an. Hence, they permitted little usury under the pretence that it was not multiple and that it was necessary to protect the funds of minors. The judge, referred to as the Shari’ah judge, legitimised usury on the orphans’ deposits, and he was followed by the statutory judge, in legitimising usury as well. They also issued fatwa’s permitting the suspension of the penal code and legitimising the adoption of penal codes from other than Islam. Hence, they enacted a host of laws which contradicted Shari’ah under the pretence that these were compatible with modern times and necessary to make Shari’ah harmonious with every era and every time and place. This resulted in alienating Islam from the realm of life. The enemies of Islam exploited this erroneous perception and these false rules as a means to introduce their laws and principles to the Muslims, who failed to perceive any contradiction between these rules and their religion, due to the erroneous understanding that had become embedded in their minds that Islam suits every time and every place.

Many started to interpret Islam to accommodate every school of thought, ideology, event and every principle, even if it contradicted Islam’s ideology and viewpoint. This was a contributory factor in alienating Islam from the realm of life. Consequently, the failure of every reformist movement proceeding according to this feeble understanding was inevitable.

The obstacles between Islam and life were consolidated further at the beginning of the 20th century and the difficulties facing the Islamic movements piled up, because the Muslims, and in particular the scholars and the intellectuals were influenced by three characteristics:

1. They used to study Islam in a manner that was contradictory to the one required to understand it, because Islam’s method of study stipulates that the rules of Shari’ah must be taught as practical solutions to be implemented by the state in respect of what is part of its competency, and the individual in respect of what is part of his affairs. This is why scholars defined Fiqh as being “*the knowledge of the practical Shari’ah matters that are deduced from their elaborate*

evidences". Hence, the study would yield knowledge for the learner and action for society by the state and the individual. However, those scholars and intellectuals, even the majority of the Muslims, studied Islam merely for theoretical knowledge, as if it were a utopian theoretical philosophy. Hence, the Fiqh rules became hypothetical and impractical and Shari'ah was taught as spiritual and moral issues, not as rules that deal with life's problems. This is in respect of the study, as for the Da'awah to Islam, this was predominated by the method of preaching and guidance pursued by the missionaries, not the method of teaching that Islam commands. Hence, those pursuing Islamic studies became either inanimate scholars, as if they were mobile books, or preachers and guiders who regurgitated to people the monotonous sermons, without occasioning in society any telling impact. They failed to perceive the purpose of Islamic culturing which attends to teaching the Muslims the matters of their religion in a manner that influences their emotions and warns them against Allah's punishment and wrath, thus turning the Muslim into an influential energy when his emotions are linked with his reason, as a result of learning the Ayat of Allah and the method of their teaching. Indeed, they failed to perceive this and they substituted the profound and effective method of teaching with the method of preaching and guidance which is confined to the shallow and hackneyed sermon. Consequently, a notion that there was a contradiction between the Islamic religion and the solving of societies problems developed, and that this required reconciliation; thus interpreting Islam to make it compatible with the times became a common practice among the masses.

Furthermore, they misconstrued the saying of Allah (swt): ***"Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, - that thus they (may learn) to guard themselves."*** [9-122]. They interpreted the Ayah to mean that few individuals from each group should set forth to acquire knowledge and then return to teach their folk; thus they turned the learning of the Deen into a duty of sufficiency, contradicted the Shari'ah rule and meaning of the Ayah.

In respect of the Shari'ah rule, it is incumbent upon every sane and mature Muslim to acquaint himself with the matters of the Deen that are necessary for him in the realm of life, because he is ordered to conduct all his actions according to the commands and prohibitions of Allah; this cannot be fulfilled unless he is well versed in the Shari'ah rules related to his actions. Hence, acquiring the Fiqh in the Deen in relation to the Shari'ah rules that are indispensable for the Muslim in the realm of life is an individual duty, not a duty of sufficiency. As for the Ijtihad to deduce the Shari'ah rules, this is a duty of sufficiency. As for their contradiction to the meaning of the Ayah, it is because the Ayah is related to Jihad, which stipulates that not all the Muslims

should go forth to perform Jihad; when a group of Muslims set out for Jihad, another group should remain to learn the rules at the hands of the Messenger of Allah (saw), so that when the Mujahideen return, those who remained could teach them in a telling manner what they had missed out from the rules of Allah. This is also reflected in the stance of the Sahaba in respect of their eagerness to learn the rules of the Deen and to stay close to the Messenger of Allah (saw); some of them used to go on Jihad expeditions and other used to stay behind to learn the rules of the Deen. When the Mujahideen returned, the others taught them what they had missed in terms of rules.

2. The Westerners who harbour malice and hatred towards Islam and the Muslims attacked the Islamic religion. They libelled Islam on the one hand and vilified some of its rules on the other, despite the fact that these were the sound solutions to life's problems. The Muslims, especially the educated from among them, adopted a weak stance in the face of this onslaught, for they accepted the placing of Islam on the dock and set about defending it; this led them to making several attempts to interpret the rule of Islam. For instance they interpreted jihad as being a defensive rather than an offensive war, thus contradicting the reality of jihad. Jihad is a war against anyone who stands in the face of the Islamic Da'awah, whether he is a belligerent or otherwise. In other words, the aim of jihad is to remove every obstacle that stands in the face of the Islamic Da'awah. In fact jihad is the Da'awah to Islam and the fight for its sake, i.e. for the sake of Allah.

When the Muslims attacked Persia, the Roman Empire, Egypt, North Africa, Andalusia and others, they did so because the Da'awah necessitated the initiation of jihad in order to spread it in those lands. That erroneous interpretation of jihad resulted from the weakness in accepting Islam to be accused and from defending it in a manner that satisfied the accusers. An example of this was the issue of polygamy and the issue of cutting the hand of the thief among other issues in which the Muslims attempted to respond to the Kuffar, thus they set about attempting to interpret Islam in a manner that contradicted it. All of this resulted in alienating the Muslims from perceiving Islam and consequently led to alienating it from implementation.

3. Due to the shrinking of the Islamic state's reign over several Islamic provinces and their fall under the yoke of the authority of Kufr and consequently the collapse and demise of the Islamic State, the existence of the Islamic state and the ruling by Islam alone became improbable in the minds of the Muslims. Hence, they came to accept being ruled by other than what Allah has revealed, and saw no harm in this as long as the name of Islam was maintained, though there was no ruling by Islam, and they called for the necessity to benefit from the other schools of thought and ideologies in order to bolster the

implementation of Islam in the realm of life. This resulted in forsaking the work towards restoring the Islamic state and in keeping silent over the implementation of Kufr rules on Muslims and by Muslims.

As a result of the aforementioned, all the reformist movement that had been established to revive the Muslims and to restore the glory of Islam failed. Their failure was natural, for although they were Islamic, they however made the existing complexities worse due to their lack of knowledge about Islam; they complicated the problem and alienated Islam from society instead of working towards implementing in society.

Hence, it was imperative to have an Islamic movement that perceives Islam in its quality as an idea and a method and to link them together, and to work towards resuming an Islamic way of life in any country from among the Islamic countries so that it turns into a starting point, from which the Da'awah would emanate, and then into a departure point for the Da'awah to Islam.

It is on this basis that Hizb-ut-Tahrir came into being and set about working towards resuming an Islamic way of life in the Arab lands, which would naturally yield the resumption of the Islamic way of life in the Islamic world, by establishing the Islamic state in one or more countries, to act as a support point for Islam and as a nucleus for the greater Islamic state that resumes the Islamic way of life by implementing Islam as a whole over all the Islamic lands and by carrying the Islamic Da'awah to the whole world.

After study, reflection and research, this Hizb-ut-Tahrir adopted a host of Shari'ah rules, some of which are related to solutions to personal problems that occur among individuals and to transactions between individuals, such as the prohibition of leasing land for farming; others are related to the common opinions that circulate among the Muslims and others are related to the relationship between the Muslims and others, such as the permissibility of holding exigent treaties and the call to Islam before initiating war and the like. Other Shari'ah rules are related to thought, which amount to Shari'ah rules just like the others, such as the general principles and the definitions, such as the principle of "*Whatever is necessary to fulfil a duty is in itself a duty*", or such as the definition of the Shari'ah rule as being "*The address of the legislator related to the actions of the servant*" and the like. The party has adopted a host of specific Shari'ah rules from each category of these rules and it set about calling for them as it called for Islam. These are purely Islamic opinions, thoughts and rules; they contain nothing non-Islamic and they are not influenced by anything that is non-Islamic; they are purely Islamic and based solely on the foundations and the texts of Islam. When adopting these rules and opinions, the party relies on thought and deems that the Da'awah to Islam must be built on thought and that it must be conveyed in its quality as an intellectual leadership, life is concentrated on the enlightened thought and man

revives on its basis. It is the enlightened thought that reveals the factuality of things, thus yielding a sound perception. In order for the thought to be enlightened, it has to be profound. The profound thought is the profound outlook towards things. The enlightened thought is the profound outlook towards things, their conditions, whatever is related to them and the subsequent deduction made to obtain sound results. In other words, it is the profound enlightened outlook towards things. Hence, it is imperative to have the profound enlightened outlook towards the universe, man and life. It is also imperative to have the profound enlightened outlook towards man and his actions, in order to perceive the rules incumbent upon them.

The profound outlook towards the universe, man and life yields the comprehensive idea about them and solves man's greatest problem. It formulates man's Aqeedah (doctrine) and determines his objective in life and the objective of the actions that he undertakes in life, because man lives in the universe; hence, as long as the greatest problem about himself, about the life existent in him and about the universe, which is the location of his living and his existence is not resolved, he will be unable to identify the behaviour he should pursue. Hence, Aqeedah is the basis of everything.

The profound enlightened outlook towards the universe, man and life leads to the Islamic Aqeedah; hence, it becomes conspicuously clear that they are created by a creator and that it is he who conducts them, protects and steers them according to a specific system ; that this life is neither timeless nor eternal, for there is what is before it, namely its creator and governor and there is what is after it, namely the day of judgement; that man's actions in this life must proceed according to the commands and prohibitions of Allah and that man will be accounted for them on the day of judgement. Therefore, it is imperative for man to adhere to the Shari'ah of Allah, conveyed to him by the Messenger of Allah, our master Mohammed (saw).

The profound enlightened outlook towards the universe, life and man reveals that they are merely matter and not spirit, nor are they composed of matter and spirit. What is meant by matter in this context is the discerned and palpable thing, whether matter is defined as what occupies a space and has a weight, or defined as the overt or covert charged energy, because the issue is not about the essence of matter but rather about the universe, life and man – these perceived and palpable things – in respect of them being created by a creator. What is meant by the spirit in this context is the perceiving of the link with Allah, not the secret of life; the inquiry about the spirit is not in the sense of the secret of life, but rather about the relationship of the universe, life and man with the unseen, namely the creator, and about perceiving this relationship. In other words, does the perception of the link

between the universe, life and man on the one hand and the creator on the other hand form part of them or not?

Hence, the profound enlightened outlook towards the universe, life and man – in the sense of the spirit being the perception of the link with Allah, not in the sense of the spirit being the secret of life - reveals that they are merely matter and not spirit, nor are they composed of matter and spirit. The fact that they are matter is evident and manifest because they are perceived and palpable. The fact that they are not spirit is because the spirit is man's perception of his link with Allah (swt). This perception from man of his link with Allah is neither the universe nor man nor life. It is rather something different from them. The fact that they are not composed of matter and spirit is evident in the universe and in life; as for man, his perception of his link with Allah is not part of his composition, but rather an extrinsic quality; the proof of this is reflected in the fact that the unbeliever who rejects the existence of Allah does not perceive his link with Allah and despite this he is a human being.

Therefore, the claim made by some people that man is composed of matter and spirit and that if matter overcame the spirit, he would be evil and if the spirit overcame matter, he would be good, and that he should give precedence to the spirit over matter in order to be good, this claim is false because man is not composed of matter and spirit. This is so because the spirit being investigated in this context is relevant to all the humans who believe in the existence of a god; in other words it is the effect of the creator or what is witnessed in terms of signs of the unseen aspect, or the fact that something has in it a phenomenon that one perceives that it could only be from Allah, or something similar alluding to that meaning. In other words it is in the sense of spirituality or the spiritual aspect. The spirit, in the sense of spirituality or spiritual aspect existent in man is neither the secret of life, nor does it emanate from it, nor does it have any relationship with the secret of life. It is conclusively something else, and proof for this is reflected in the fact that an animal has the secret of life and despite this he has no spirituality and no spiritual aspect; nobody claims that an animal is composed of matter and spirit; this proves decisively that the spirit in this context is neither the secret of life nor does it emanate from it nor does it have any relationship with the secret of life. Just like the animal is not composed of matter and spirit though it has the secret of life, man is also not composed of matter and spirit, even though he has the secret of life, because the spirit by which man is distinguished, and which he possesses, is not related to the secret of life, nor does it emanate from it; it is rather the perceiving of the link with Allah; hence, it would be wrong to say that it is part of man's composition simply because he has in himself the secret of life.

Since the spirit being explored in this context is perceiving the link with Allah and since it has no relation with the secret of life, it cannot be then part of man's

composition, because perceiving the link is not part of his composition, but rather an extrinsic quality; proof for this is reflected in the fact that the Kafir who denies the existence of Allah does not perceive his link with Allah, and yet he is a human being.

Although the universe, man and life are matter and not spirit, the spiritual aspect as far as they are concerned is reflected in the fact that they are created by a creator; in other words, in their quality as creations, the spiritual aspect is their link with Allah (swt), their creator. The universe is matter and the fact that it is created by a creator represents the spiritual aspect that man perceives. Man is matter and being created by a creator is the spiritual aspect that man perceives. Life is also matter and being created by a creator represents the spiritual aspect that man perceives. Hence, the spiritual aspect does not emanate from the universe itself, nor from life, nor from man, but rather from being created by a creator, who is Allah (swt). This link is the spiritual aspect.

The origin of the meaning of spirit came about when people who believe in the existence of god, often use the terms spirit, spirituality and spiritual aspect; they mean by this the sign of the creator in the place they are in, or what is witnessed in terms of signs of the unseen aspect, or the fact that something includes what is perceivable to be only from Allah, or something similar alluding to that meaning. These meanings which they refer to as spirit, spirituality and spiritual aspect and whatever alludes to this meaning, are ambiguous, vague and non-crystallised. They have a reality in their minds and they have a reality in the exterior for them, namely the unseen, whose existence is perceived and whose essence is not perceived, and the effect of this unseen on things. However, this reality that they palpate falls effectively upon their sensation but they are unable to identify it or crystallise it. Due to the lack of crystallisation in these meanings, people failed to visualise them properly. Some of them confused them with the meaning of the spirit which refers to the secret of life. They started describing man as being composed of matter and spirit, because they sensed that man had a spirit, which is the secret of life, and because of the presence of the spirit in the sense of spirituality or the spiritual aspect; hence, they thought the former to be the latter or to emanate from it; they failed to notice that an animal does have a spirit i.e. the secret of life but he does not have the spirituality or the spiritual aspect. Moreover, and due to this lack of crystallisation, what man felt in terms of emotional invigoration was referred to as spirituality, thus one would say: "*I felt a tremendous spirituality*", or that "*this man has a great spirituality.*" Also, because of this lack of crystallisation, one would come into a place and feels cheerful; he would say that this place has a spiritual aspect or spirituality. One would also starve himself and torture his body, claiming that he wants to strengthen his spirit. All this was due to the lack of crystallisation in the meaning of spirit and spirituality and the meaning of the spiritual aspect. It is similar to the meaning of

reason held by past generations. Reason is a term that refers to perception and the judgement of things or something to that effect. However, people in ancient times used to think that these things such as perception and the like were the effects of reason (Aql) and not reason itself. Reason did have a reality for them which they sensed but could not identify its essence and it was not crystallised for them. As a result, their perception of reason's reality varied and they were confused about its location and about the perception of its reality; some of them claimed it was in the heart, others claimed it was in the head and others said United States was the brain, while others had different views. In recent times, some of the intellectuals set about attempting to crystallise the meaning of reason and to define it, but they became confused because they failed to perceive its reality. Some of them said it was the reflection of the brain on matter and others said it was the reflection of matter on the brain, until it was eventually soundly defined as being the transferring of reality to the brain through the senses with the presence of previous information which explains this reality. Thanks to this definition, the reality of reason became perceived. Likewise, intellectuals should attend to crystallising the meaning of spirit spirituality and spiritual aspect and what this meaning carries, in a manner that enable the mind of perceiving it and of perceiving their reality. This is so because spirit, spirituality and spiritual aspect have a reality. What is palpable and visible to man is that there are certain material things which he can sense and touch, such as a loaf of bread, or he can sense but cannot touch, such as the service offered by a doctor; there are also certain abstract things that man can sense but he cannot touch such as pride and praise. There are also certain spiritual things that he senses but does not touch, such as the fear of Allah and submission to him in times of hardship. Hence, these three meanings do have a reality that man senses, but each one is distinguished from the other; hence, spirit, or the spiritual aspect or spirituality is a diagnosed reality that is palpable; so it is imperative to define this reality in order to crystallise it to people, just like reason was defined and crystallised to people.

By delving into the reality of spirit, spirituality and the spiritual aspect, we deduce that it is not existent in the atheist who denies the existence of Allah, and that it is only existent in those who believe in the existence of a god. This means that they are related to the belief in Allah. They are existent whenever this Iman (belief) is existent and nonexistent whenever this Iman is nonexistent. Iman in the existence of Allah means the decisive assent that things are conclusively and decisively created by a creator; thus the point at issue is in respect of things being created by a creator. Hence, the acknowledgement that they are created by a creator is deemed as Iman and the denial that they are created by a creator is deemed as Kufr (unbelief). If acknowledgement and decisive assent are established, the spiritual aspect comes into being, and what generates it is the assent. If there is a denial and no acknowledgement, the spiritual aspect does not materialise. What prevents it

from materialising is the denial. Hence, the spiritual aspect reflects the fact that things are created by a creator; in other words, it is the link between things and their creator in respect of creation out of nothing. This link, namely the fact that they are created by a creator, if perceived by reason, it leads one to feel the grandeur of the creator, and to acquire the feeling of fear from him and the feeling of idolising him. Hence, the spirit is this perception, which yields this emotion, of this link. Hence, the spirit is perceiving the link with Allah. Therefore, the meaning of spiritual aspect becomes crystallised. The meaning of spirit and spiritual aspect are not mere words that carry a linguistic denotation for which can refer to language, nor are they adopted terms which various people could refer to as they please; they are rather meanings that have a specific reality, irrespective of whatever terms they are given. The point at issue is the reality of these meanings rather than the denotation of linguistic expressions, and the reality of these meanings is this: the spirit, in respect of the spiritual aspect in man is perceiving the link with Allah, and the spiritual aspect in the universe, man and life is the fact that they are created by a creator. Hence, whenever these terms are mentioned, they intend to express these meanings, because they are the ones that have a palpable reality backed by evidence, and because this palpable reality is the rational and external reality of these meanings among the people who believe in the existence of god, i.e. the existence of a creator of things.

As for the spirit, which is the secret of life, it is conclusively existent and confirmed in the conclusive Qur'anic text. Iman in its existence is inevitable and it is not the topic of this study.

The word spirit is a common term that may have several meaning, such the word eye - in Arabic -; the eye could refer to a water source, an eye, a spy, gold and silver among other meanings; likewise, the spirit could refer to several meanings. The word spirit has been mentioned in the Qur'an with several meanings, such as the secret of life. Allah (swt) says: ***"They will ask you concerning the spirit ; say: the spirit is by command of my God, and knowledge you have been given but little."*** It is also mentioned to mean Gabriel (peace be upon him): ***"Which the true spirit have brought down. Upon your heart, that you be (one) of the admonishers."*** It is also mentioned in the Qur'an to mean the Shari'ah: ***"And thus have We inspired in you a spirit of our command."*** All these mentioned meanings are not in relation with the spiritual aspect, nor the spiritual thing, nor the separating of matter from spirit and the like. This statement by the spirit has no relation with the meanings of the spirit mentioned in the Qur'an. The intended meaning of spirit mentioned earlier is rather related to the creation of matter, i.e. in respect of things being created by a creator, who is Allah (swt), and man's perception of the things' link with their creator.

The profound and enlightened view of man will reveal that he lives in two spheres: one dominates him and he dominates the other. As for the sphere that dominates him, it is where the laws of the universe apply to him, for he proceeds together with the universe and life according to a specific system that never tarries. Hence, actions that occur to him within this sphere are beyond his control; he is compelled rather than in control. He came to this life despite himself and likewise, he will depart it. He cannot break away from the system of the universe. Hence, he will not be held accountable for the actions that occur from him or on him within this sphere. As for the sphere that he dominates, it is where he proceeds willingly according to the system that he chooses, be it the Shari'ah or other. This sphere is where the actions emanating from man occur and where the actions occur on him willingly. He walks, eats, drinks and travels anytime he wishes and he refrains from this whenever he likes; he performs and abstains from such actions willingly. Hence, he is accountable for the actions he performs within this sphere.

Man tends to like things that occur by him or on him within the sphere that he dominates and the sphere that dominates him; likewise he despises other things within these two spheres. He attempts to explain this liking and this dislike through good and evil and he inclines towards describing what he likes as good and what he dislikes as being evil.

Also, he describes certain actions as being good and other actions as being evil, on the basis of what he incurs from these actions in terms of benefit and what befalls him in terms of harm.

In fact, the actions that occur from man within his sphere cannot be described as either good nor evil as such, because they are sheer actions and they do not carry the attribute of good or evil within them; the fact that they are good or evil is down to external considerations. For instance, killing a human being cannot be described as good nor evil. It is merely called a killing. The fact that it is either good or evil has come from an attribute that is external to it. Hence, killing the belligerent is good and killing the covenanting citizen is evil, thus the former killer would be rewarded and the latter would be punished, despite the fact that the actions are identical without any distinction. The good and the evil comes from the factors that steer man towards undertaking the action and the objective he aims to achieve from undertaking it. Hence, it is the factors that stimulated man towards undertaking the action and the objective he aimed to achieve that determined the attribute of the action as being good and evil, irrespective of whether man liked it or not and irrespective of whether he incurred benefit or harm.

Accordingly, it is necessary to scrutinise the factors which drive man to practise an action, and to discuss the goal he pursues, to appropriately comprehend when the action is described as khair or sharr. The knowledge of the driving factors and the goal which is sought depends on the type of doctrine (Aqeedah) in which man

believes. Thus, a Muslim who believes in Allah and believes that He sent our master Mohammed (saw) with the law (Shari'ah) of Islam which expounds the commands and prohibitions of Allah, and organises his relationship with his Creator, with himself and with others, this Muslim must be directed in his actions by the commands and prohibitions of Allah, and the goal which he seeks from this is attaining the pleasure of Allah. Therefore, an action is described as angering Allah or pleasing Him. If it is of that which angers Allah, because it disagrees with His commands or it violates His prohibitions, it would be sharr; and if it was of that which pleases Allah, by obeying His commands and avoiding His prohibitions, it would be khair.

Hence we can say: khair, from the viewpoint of a Muslim, is that which pleases Allah, and sharr is that which angers Him.

This applies to the actions which occur by man or upon him in the sphere which he dominates. But in regard to the actions which occur from man or upon him in the sphere which dominates him, man describes them as khair or sharr according to his like or dislike, benefit or harm.

"Lo! man was created anxious, fretful when evil befalls him and when good befalls him, grudging."

"And lo! in the love of good (wealth) he is enthusiastic."

However, this description does not reflect the true attribute of the action, for one may view something as being good, while it is evil and he may view it as evil, while it is good.

"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."

The profound and enlightened view of man's actions as such, devoid of all its associated factors and considerations, reveals that they are sheer matter. The fact that they are matter does not qualify them to be described as pleasant or repulsive as such; they are rather described as pleasant or repulsive due to external concomitants and considerations emanating from other than themselves. This other that clarifies whether the action is pleasant or repulsive could either be Aql (reason) alone, or Shari'ah alone, or Aql with Shari'ah acting as evidence for it, or vice versa. To describe the actions exclusively through Aql is false, because Aql is susceptible to disparity, difference and contradiction. The assessment of Aql to what is pleasant or repulsive is influenced by the environment in which man lives; it even varies and differs through the successions of eras. Hence, if the assessment of pleasantness and repulsiveness were left to Aql, something may be repulsive to a group of people and repulsive to others. Even the one thing may be pleasant in

one era and repulsive in another. In its quality as the eternal universal ideology, Islam necessitates that the attributes of pleasantness or repulsiveness should apply to all humankind at all times. Hence, outlining the action as being pleasant or repulsive must come from a force beyond Aql, thus it must come from Shari'ah. Hence, describing man's action as being pleasant or repulsive comes from Shari'ah. Therefore, betrayal is repulsive and fidelity is pleasant, wrongdoing is repulsive and piety is good and rebellion against the Islamic state is repulsive and correcting its deviation if it erred is pleasant, because Shari'ah has explained this. As for the use of Shari'ah as evidence for what Aql has indicated, this stipulates making Aql the judge in the issue of pleasantness and repulsiveness, and we have expounded the invalidity of such misconception. As for making Aql the evidence for what Shari'ah has indicated, this stipulates making Aql an evidence for the Shari'ah rule, whereas in fact the evidence of the Shari'ah rule is the text and not Aql. The function of Aql is to understand the Shari'ah rule not to make it an evidence for it. Hence, pleasantness and repulsiveness are solely based on Shari'ah and not on rationale.

The difference between describing the actions as being good and evil and describing them as being pleasant and repulsive is that the former description is with respect to their impact, in man's view, and also with respect to the undertaking or the abstention. Hence, man has described what harms him and what he despises in terms of actions as evil and he has described what benefits him and what he likes in terms of actions as good, due to the impact of the action upon him, irrespective of the factor of pleasantness or repulsiveness, for it is not relevant for him in this case; and on the basis of this outlook, he undertakes the actions and abstains from it. Then came the correction of this view to state that the action cannot be described as good or evil according to liking or dislike and that the gauging of good and evil in the action is based on the pleasure of Allah. Hence, the study in here is in respect of the criterion of good and evil that people have made a convention, not in respect of the action itself.

As for the description of actions by pleasantness and repulsiveness, it is in respect of their assessment by man and in respect of punishment and reward. Man has given himself the competency to pass judgement on the action as being pleasant or repulsive in analogy with things; when he found that he had succeeded on passing judgement on the bitter thing to be repulsive and on the sweet thing to be pleasant, on the hideous thing to be repulsive and the pretty thing to be pleasant, he thought that he could judge truthfulness as being pleasant and lying as being repulsive and loyalty as being pleasant and betrayal as being repulsive. Hence, he gave himself the competency to judge actions as being pleasant or repulsive, irrespective of the issue of good and evil, for it was irrelevant in this case as far as he was concerned. On the basis of this judgement he made, he devised a penal code for the repulsive action and a reward for the pleasant action. Then came the correction to this

judgement stipulating that the action cannot be compared to the thing, because sense can discern the bitterness and the sweetness, and the hideousness and the prettiness in things, thus man can judge them; by contrast, the action does not contain something that man can sense, thus enabling him to judge it as being pleasant or repulsive. He can never pass the judgement on an action as being pleasant or repulsive by only depending on the action itself. Hence, he must take the judgement from other than himself, namely Allah (swt). Therefore, the point at issue here is in respect of passing judgement on the action, and not in respect of its comparison; it is also in respect of the punishment and reward for the actions, not in respect of undertaking and abstaining. Hence, there is a difference between good and evil on the one hand and pleasantness and repulsiveness on the other hand, thus they are two entirely separate topics.

This is in respect of the description of the actions; as for the purpose of the action, it is imperative for every initiator to have a purpose for the sake of which he undertakes the action. This purpose is the value of the action. Inevitably, every action has a value which man aims to achieve when undertaking the action, otherwise, it would be sheer frivolity. Man must not undertake his actions playfully and with no purpose; he should rather consider achieving the values of the actions he undertakes.

The value of an action could either be materialistic, such as commercial, agricultural and industrial actions and the like, for the purpose of undertaking such actions is to generate material gains from them, which is profit; this value has an importance in life. It could also be humanitarian, such as rescuing drowning people and helping the needy. The purpose of such actions is to help fellow humans irrespective of their colour, race, religion or any other consideration apart from the humanitarian factor. The value of the action could also be moral, such truthfulness, honesty and clemency. The purpose of such actions is the moral aspect irrespective of material gains or humanistic considerations, for a moral action could be with other than humans such as gentleness towards animals and birds. Moral actions could also incur material loss, but achieving its value may be obligatory, which is the moral aspect. The value of the action could also be spiritual, such as rituals, the purpose of which is neither material gain nor the humanitarian aspects nor the ethical matters; the purpose of such action is sheer worship. Hence, only the achieving of the spiritual value should be taken into consideration irrespective of all other values.

These are the values of all the actions which man endeavours to achieve when he undertaking every one of his actions.

The evaluation of human societies in respect of their life's affairs is carried out according to these values, and insofar as how much of these values are achieved in society and what their achievement secures in terms prosperity and tranquillity.

Hence, a Muslim must exhaust his efforts to achieve the intended value from each action while he performs it, so that he may contribute to society's prosperity and elevation and at the same time securing his own prosperity and tranquillity.

These values are neither superior to each other nor equal with each other, because there are no characteristics that could be taken as a standard to either equate them with each other or to prefer some of them over the other. They are but outcomes that man had intended when he undertook the action. Hence, they cannot be placed in one single scale nor can they be assessed by one single criterion, because they are different if not contradictory.

Man is however inclined towards comparing between values in order to choose the best one, though they are neither superior to one another nor equal; but man does not accept this and tends to differentiate between the values or treat them equally. This differentiation and equalisation is not according to the value itself, but according to what he incurs from it. Consequently, man has built the differentiation and the equalisation between the values upon himself and upon what a value yields in terms of benefit or harm. Hence, he turns himself into the criterion, or he turns the impact that the values have upon him into the criterion. Hence, the differentiation in real terms will be between the impacts of these values upon man not between the values themselves. Since the inclinations of mankind differ in respect of the impacts of values, likewise do their differentiations between them.

The individuals who are predominated by spiritual emotions, who are overpowered by an inclination towards them and who disregard the materialistic value, prefer the spiritual value to the materialistic value. Hence, they devote themselves to rituals and forsake materialistic matters; thus they disrupt life, because it is matter and they cause its materialistic decline. The standard of living drops in society due to the spread of laziness and lethargy.

The individuals, who are predominated by materialistic inclinations, possessed by whims and desires and neglect the spiritual value, prefer the materialistic value and set about achieving it; hence, their high ideals become numerous, the society in which they live becomes unsettled and wickedness and corruption spread.

Therefore, it is wrong to leave the evaluating of these values to man; they must rather be evaluated by the creator of man, namely Allah. Hence, it is imperative for man to let Shari'ah determine these values and when to perform them and accordingly, man proceeds to take them.

Shari'ah has clarified the solutions to life's problems through the commands and prohibitions of Allah, and obliged man to proceed in this life according to these commands and prohibitions. It has also clarified the actions that achieve the spiritual value, namely the compulsory and recommended rituals. Shari'ah has also

highlighted the attributes that achieve the moral value and allowed man to achieve the materialistic value he needs to acquire his basic necessities and his needs and beyond, according to a specific elaborate system; Shari'ah has ordered man not to deviate from that system. All that man has to do to achieve these values is to follow the commands and prohibitions of Allah and to evaluate them according to the guidelines outlined by Shari'ah.

Hence, the values in society would be achieved according to its requirements as a specific society. This society would be evaluated according to the standards of such values. One must work according to this basis to achieve these values so that the Islamic society may be established according to the Islamic viewpoint towards life.

Accordingly, human action is matter that man performs physically. However, he perceives his link with Allah when performing the action from the perspective of the action being either Halal or Haram. Hence, he would either perform or abstain on this basis. This perception of man's link with Allah is the spirit. It is what compels man to acquaint himself with the Shari'ah of Allah so that he may recognise his action; hence, he would distinguish the good from the evil when he perceives what actions please Allah and what actions anger Him. He would also distinguish the pleasant from the repulsive when Shari'ah determines for him the pleasant action and the repulsive action. This perception would also enable him to consider the values that are imperative for the Islamic way of life in the Islamic society according to what Shari'ah determines. Consequently, when he undertakes his actions and perceives his link with Allah, he would be able to either perform or abstain from an action according to this perception, because he knows the type, the description and the value of the action. Accordingly, the philosophy of Islam is to blend matter with the spirit, i.e. to render the actions conducted according to the commands and prohibitions of Allah. This philosophy is permanent and necessary for every action, be it minute or great. It is also the depiction of life. Since the Islamic Aqeedah is the basis of life, the basis of this philosophy and the basis of the systems, then the Islamic civilisation – which is the collective of concepts about life from the viewpoint of Islam – is built upon one single spiritual basis, namely the Aqeedah; its depiction of life is blending matters with the spirit and the meaning of happiness in its view is the pleasure of Allah.

Since the Aqeedah that solves the greatest problem is the basis of man's actions, upon which the viewpoint about life is built and since the philosophy is the regulator of these actions, then the systems that emanate from the Aqeedah are what tackles man's problems and organise his actions in a meticulous order. Hence, the implementation of the systems is the criterion that determines whether the land is Dar al-Kufr or Dar al-Islam.

Hence, the household in which the systems of Islam are implemented and the ruling is by what Allah has revealed is considered an Islam's household even if most of its population were non-Muslim. Whereas the household that is ruled by other than what Allah has revealed is considered a Kufr household even if most of its population were Muslims.

Accordingly, after the Aqeedah, it is counted on the systems of Islam and their application in the realm of life, because their application with the Aqeedah will develop naturally in the Ummah the Islamic mentality and the Islamic disposition and will transform the Muslim into an exalted and distinguished personality.

Islam has considered man as an integrated being and regulated his actions with Sharia'h rules in a single coherent system, irrespective of how diverse or numerous these actions were. These Sharia'h rules are the Islamic systems that deal with man's problems. However, when they address his problems, they address them with the proviso that every problem requires a solution; in other words, considering the fact that it is an issue that requires a Sharia'h rule. Islam tackles man's problems in one single manner in their quality as human problems and nothing else. Hence, when Islam tackles an economic matter such as maintenance, or a ruling matter such as the appointing of a Khalifah, or a social matter such as marriage, it does attend to the matter in its quality as an economic matter or a ruling matter or a social matter, but rather in its quality as a human problem, thus a solution is deduced for it; in other words, it deems it a matter for which a Sharia'h rule is deduced. Islam has a single method in tackling man's problems, which is to perceive the occurring problem and then deduce the relevant rule of Allah from the elaborate Sharia'h evidences.

The Islamic systems are Sharia'h rules related to rituals, morals, diets, clothing, transactions and the penal code.

The Sharia'h rules related to rituals, morals, diets and clothing cannot be justified. The Messenger of Allah (saw) said: ***"Intoxicants have been forbidden for what they are."*** As for the Sharia'h rules related to transactions and to the penal codes, they are justified because the Sharia'h rule in these is built upon a (Illah) reason that was the cause for the existence of the rule. Many have become accustomed with justifying all the Sharia'h rules on the basis of expediency due to the influence of the Western intellectual leadership and the Western civilisation, which deems sheer expediency as the basis of all actions. This contradicts the Islamic intellectual leadership that makes the spirit as the basis of all the actions and makes its blending with matter as the regulator of actions. Hence, the Sharia'h rules related to rituals, morals, diets and clothing are never justified because there is no Sharia'h reason for these rules. They must be taken as mentioned in the texts and must absolutely never be built upon a Sharia'h reason. Salat, fasting, Hajj, Zakat, the manner of Salat and the number of its prostrations, the rituals of Hajj, the

minimum amount liable for Zakat and the like must be taken as they are and as mentioned by the texts. They must be received with full acceptance and submission irrespective of any reason; in fact one must not seek a reason for them. Likewise is the prohibition of unslaughtered meat, the flesh of the swine and the like; no reason should be sought for them whatsoever. It is even wrong and dangerous to seek a Sharia'h reason for them because if a reason is sought for the rules of these things this would entail the disappearance of the rule if the reason disappeared; this is because the Illah (reason) evolves with the effect in existence and in absence. For instance, if we were to assume that cleanliness is the Illah of Wudu, physical exercise the Illah of Salat and wellbeing the Illah of fasting and so on, this would then entail the absence of the Sharia'h rule when the Illah is absent. The issue is not like this and this is why it is dangerous on the Sharia'h rule and on its fulfilment if a Illah is sought. Hence, the rules related to rituals must be taken as they are without seeking a Illah for them. As for the wisdom behind the Sharia'h rule, Allah alone knows it since our minds cannot perceive the essence of Allah's being, thus we cannot perceive His wisdom. As for what is mentioned by the texts in terms of wisdoms such as His saying (swt): ***“Truly Salat preserves from lewdness and iniquity”*** and as His saying: ***“That they may witness things that are of benefit to them”*** and His saying: ***“That which you give in Zakat seeking Allah's countenance, has increased manifold”***, among other wisdoms, one must take them literally without making any analogies; unless a wisdom behind the rule is mentioned by text, neither a wisdom nor a Sharia'h reason should be sought for it.

This is in respect of rituals; as for morals, they constitute a value for which a set of rules have been established outlining the virtues, the noble qualities and their opposites; they were also established from the yields of rituals and from what must be observed in transactional matters, because Islam aims in its legislation to steer man towards perfection so that he may achieve the highest standard possible; thus he thrives to acquire the sublime qualities and maintain them. A graceful character is a value that one should consider to achieve as he abides by it. This graceful character is related to the virtues that Sharia'h has stipulated and whose value is taken into consideration when undertaking these virtues and when abiding by them. Morals are part of the Islamic Sharia'h and part of Allah's commands and prohibitions that must be fulfilled by every Muslim so that his abidance by Islam and his adherence to the commands and prohibitions of Allah may be complete.

A Muslim does not bear the moral attributes for their sake nor for what they yield in terms of benefit. He carries such qualities simply because Allah has decreed them and not for any other reason. Hence, a Muslim does not abide by truthfulness just for the sake of it nor for the benefit he may yield, but because Sharia'h has commanded it.

A Muslim does not bear the moral attributes for the sake of morals. This is due to the nature of actions. An action performed by man may be repulsive and yet he may perform it thinking it to be pleasant; also, the characteristic he adheres to for its own sake may be repulsive and yet he may think it is pleasant. This is where the error occurs when man observes morals just for their own sake. Hence, unless Islam defines the good attributes and the bad attributes, and unless the Muslim performs them according to this definition, acquiring these attributes would not be in compliance with the Sharia'h rules. Hence, it is prohibited for the Muslim to be truthful just for the sake of it or to be clement for the sake of clemency or to observe the morals for the sake of morals. He must rather bear these attributes because they are commanded by Allah and because they are based on the Islamic Aqeedah; this is the fundamental issue as far as morals are concerned and this is what ensures their concentration in one's soul, keeping it free from any blemish and protecting it against any corrupting factors. Hence, the optimum way to protect morals is to confine them to what is stipulated in the text and to the spiritual basis and to build them upon the Islamic Aqeedah.

As for man's non observance of morals for the sake of expediency, it is because expediency is not intended from morals; it is forbidden for expediency to be targeted lest it corrupts morals and makes them revolve around it. Morals are attributes that man must characterise himself with willingly and out of choice, motivated by piety. A Muslim does not perform moral deeds because they yield benefit or harm for him in life, but rather in response to the commands and prohibitions of Allah. This is what makes the observance of good morals constant and solid, not revolving around expediency.

Morals that are built on mutual expediency would turn the person into a hypocrite whose inward nature would be different to his outward nature, because morals to him are built on expediency; thus his morals revolve around expediency. This is so because man tends to deal with the justified rules according to their reasons; he does not believe in their existence nor in their incumbency if he deems that the Shari'ah reason has disappeared.

Hence, morals are not justified and it is categorically forbidden to seek a Illah (reason) for them. They should be acknowledged as they were mentioned by Shari'ah irrespective of any Illah. It is erroneous and dangerous to justify morals, lest they disappear once their Illah disappears.

Hence, it becomes clear that the purpose of rituals is to achieve the spiritual value only and the purpose of morals is to achieve the moral value only. They must be confined to these intended values to the exclusion of all others. It is forbidden to outline what rituals and morals may yield in terms of avails and benefits, because it would be detrimental and could encourage hypocrisy among worshippers and

those who observe morals; it could also lead to forsaking rituals and morals when they no longer manifest their avails and benefits.

As for the Shari'ah rules related to the actions of man in his relationship with man, the texts that cover them indicate that some of these rules do have a Illah, such as Allah's saying in the Qur'an about giving the alms of Bani al-Nadhir to the Muhajireen to the exclusion of the Ansar: ***"Lest it becomes a commodity between the wealthy from among you."*** [TMQ]. Other rules do not include a Illah, such as in Allah's saying: ***"And Allah has made trading lawful and has prohibited usury."*** Hence, any rules that denote a Illah by text, then they can be justified and analogy can be made on them and any rules that the text does not mention a Illah for them, these must never be justified and thus they must never be analogised. The approved Illah is the Shari'ah Illah that the text indicates from either the Book or the Sunnah, because they are exclusively deemed the legitimate Shari'ah texts.

Therefore, the Illah upon which the justified Shari'ah rule is built is a Shari'ah Illah and not a rational one. In other words, the text must indicate it either explicitly or implicitly or by way of deduction and analogising. The justified rules revolve with their Illah in existence and in absence; thus the rules revolve with their Illah under all circumstances. Hence, a thing may be prohibited for a specific Shari'ah based Illah, but if the Illah disappears, the thing becomes permitted. Hence, the Shari'ah rule revolves with the Illah in existence and in absence. If the Illah exists, then the rule exists and if it does not exist, the rule does not exist either.

However, the absence of the rule due to the absence of its Illah does not at all mean that the rule has changed; the rule remains as it is. Only the rule disappears due to the absence of its Illah and it becomes applicable when its Illah becomes existent.

The fact that the rule revolves with the Illah in existence and in absence does not entail a change in these rules due to the change of the time and the place, under the pretext that obtaining a benefit and averting a detriment is a Illah for the Shari'ah rules and that these vary due to the change of the time and the place. This is because obtaining a benefit and averting a detriment is not at all a Illah for the Shari'ah rule. There is no text to indicate that obtaining a benefit and averting a detriment is a Illah for a specific rule; thus it cannot be a Illah based on Shari'ah.

Furthermore, the Shari'ah based Illah has been denoted by the Shari'ah text; hence, it is imperative to adhere to it and to its denotation. The Shari'ah text has neither indicated obtaining a benefit nor averting a detriment. What is mentioned in the text is not indicated by the time or the place or even the action itself. It is rather indicated by the Shari'ah text when outlining the Illah of the rule. This text does not change at all, thus neither the time nor the place has any significance; also, obtaining a benefit and averting a detriment carries no weight whatsoever.

Therefore, the Shari'ah rules do not change with the change of time and place. The Shari'ah rule remains intact, irrespective of the change of times and places.

As for the evolvement of traditions and conventions among people, this does not influence a change in the rule, because tradition is not an Illah for the rule nor is it a root for it. Tradition can either be contradictory to Shari'ah or non contradictory. If it were contradictory, Shari'ah would then abrogate it and change it, because the function of Shari'ah is to change the corrupt traditions and conventions, because they cause corruption in society. Hence, they are not taken as a root for the Shari'ah rule nor a Illah for it and the rule does not change for their sake. However, if tradition were in harmony with Shari'ah, then the rule would be confirmed by its evidence and its Shari'ah Illah, but not by tradition, even if it did not contradict Shari'ah. Therefore, tradition does not override Shari'ah. It is rather Shari'ah that overrides traditions and conventions. Hence, the Shari'ah rules do have their own evidences, which is the Shari'ah text and they do have their own Shari'ah Illah, which traditions and conventions are categorically not part of them.

As for the suitability of the Islamic Shari'ah for every time and place, it emanates from the fact that the Islamic Shari'ah addresses man's problems at all times and in all places. It is capable of solving all man's problems no matter how renewed and how diverse they are. This is because the Islamic Shari'ah tackles mans' problems in his quality as man and not in any other capacity.

Man has always been the same in every place and at all times in respect of his instincts and organic needs. He does not change and likewise the rules of the solutions to his problems also do not change. What changes are man's lifestyles and these do not influence his viewpoint towards life. As for what is renewed in terms of man's numerous demands, this emanates from those instincts and organic needs and Shari'ah is amply comprehensive to tackle these renewed and diverse demands, irrespective of their multitude and diversity. This was in fact one of the factors that contributed to the growth of jurisprudence.

However, this amplitude of the Islamic Shari'ah does not mean it is flexible in such a manner that it becomes applicable to anything even if it contradicted it; it does not also mean that it is evolving in such a manner that it changes with time. It rather means that the texts are extensive for the deduction of several rules. For instance, Allah (swt) says: "***If they give suckle for your children then give them their due payment.***" A Shari'ah rule is deduced from this verse, namely that a divorced woman deserves payment for breastfeeding. Another rule is also deduced from this verse, namely that a hired person is entitled to a wage for carrying out his work, whether he is a private employee or a civil servant. This Shari'ah rule is applicable upon several cases such as the case of the civil servant, or the workman in the factory, or the farmer on the farm and the like; each one of them deserves a wage if they fulfil their task, because they are hired staff. The carpenter who

makes the wardrobe, the tailor who makes the dress, the shoemaker who makes the shoes and the like, each one of them is entitled to remuneration if they carry out their work because they are public domain workers. Since employment is a contract between the employer and the employee, the ruler does not form part of such a contract, because he is not an employee of the Ummah; he is rather an executor of the Shari'ah rules; i.e. an implementer of Islam. Hence, the Khalifah is not entitled to a wage for performing his task because he was given the pledge of allegiance to execute the Shari'ah and to carry the Islamic Da'awah. He is not an employee of the Ummah nor are his assistants from among the executive committee and the Walis. They are not entitled to a wage for performing their work because their task is to rule, thus they are not employees. Hence they do not receive a salary but they are adequately compensated for being engaged in ruling matters away from their own affairs.

This amplitude of the texts that enables the deduction of several rules and the extensiveness of the rules to be applied on numerous issues is what makes the Islamic Shari'ah suitable to address all life's problems that face every nation and every generation, at all times and in all places. This is neither flexibility nor evolution.

The evidence of the Shari'ah rule derived from the text, be it the Book or the Sunnah, is intended to tackle the issue at hand; this is because the Legislator has purposed the observance of the meanings rather than the rigid adherence to the literal form of the texts. Hence, the aspect of the Illah mentioned in the text must be taken into consideration when deriving the rules; in other words, from a legislative perspective, the Illah that is contained in the text must be taken into consideration when deriving the rule.

The evidence may either include the Illah of the rule, or the Illah may be obtained from another evidence or from a number of evidences. Although the rule is deduced from its evidence, the purport of the Illah is nevertheless taken into consideration, without adhering to the case mentioned in the text, which came to tackle the contemporaneous issue. For instance Allah (swt) says: "***Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into the hearts of the enemies of Allah and your enemies.***" The Shari'ah rule orders the preparing of power and the contemporaneous problem was dealt with by preparing a power, including steeds of war. The purport of the Illah is to strike fear into the heart of the enemy. Hence, when we deduce today from this evidence the Shari'ah rule related to the preparing of force, we take into consideration the purport of the Illah obtained from the rule, thus we prepare what fulfils striking terror into the heart of the enemy but we do not adhere to what the contemporaneous solution was tackled with, namely the steeds of war, as mentioned in the text.

Therefore, this is the procedure to be followed with each evidence from which a rule is derived, because the aim is to attain the purport of the Illah from the rule. Hence, the Islamic Shari'ah decrees that the rules related to transactions between people ought to be built upon their Illah and that the comprised legislative aspect, rather than the case mentioned in the texts, must be taken into consideration when deducing the rules from them.

As the text of the Qur'an and the Sunnah is deemed a Shari'ah evidence for the rule, the Ijma'a (general consensus of the Sahaba) and the Qyas (analogy) are also deemed likewise. Therefore, the elaborate evidences of the Shari'ah rules are the Book, the Sunnah, the Ijma'a and the Qyas. As for the school of the Sahabi in matters of Ijtihad, it is not deemed Shari'ah evidence because the Sahabi is from the people of Ijtihad and he is susceptible to error. Furthermore, the Sahaba differed over certain issues and each one of them adopted a different school from the other. So if the school of the Sahabi were turned into an authority, then the authoritative sources of Allah would be different and contradictory.

Hence the school of the Sahabi is not deemed Shari'ah evidence, but rather just like the other approved schools that can be followed. As for what the Sahaba agreed upon in terms of rules, it is not a mere school, but rather the Ijma'a.

As for the Shari'ah of our ancestors, it is not deemed a Shari'ah for us and it is not deemed as part of the Shari'ah evidences. Although the Islamic Aqeedah commands us to believe in all the prophets and messengers and in all the scriptures revealed to them. However, to believe in them means to assent to their prophethood and their message and to what was revealed to them in terms of scripture. To believe in them does not mean to follow them because after the prophethood of Mohammed (saw), all people are commanded to relinquish their religions and embrace Islam because no other religion apart from Islam is acknowledged. Allah (swt) says: ***"Truly the religion before Allah is Islam."*** Allah (swt) also says: ***"And whosoever seeks a religion other than Islam it will not be accepted from him."*** This is an explicit text from which the Shari'ah principle of "The Shari'ah of our ancestors is not a Shari'ah for us" has been deduced. The evidence for this is that the Sahaba unanimously agreed that the Shari'ah of Mohammed (saw) abrogates all the previous Shari'ah(s). This is also because Allah (swt) says: ***"And unto you have we revealed the Book with the truth, confirming whatever Book was before it and controlling over it."*** i.e. dominating it. The domination of the Qur'an over the previous scriptures is in fact an abrogation of previous Shari'ah(s), i.e. assenting to them and abrogating them. It was reported that when the Messenger of Allah (saw) saw Omar Ibnul Khattab with a portion of the Torah from which he was reading he became furious and said: ***"Have I not brought it clear and pure? And if my brother Moussa were here today he would have no choice but to follow me."*** Still, many of the Hajj

rituals such as walking around the Ka'aba, touching and kissing the Black Stone and walking between al-Safa and al-Marwa had existed in the days of Jahiliyah, but when we not perform them as acts of worship of a previous Shari'ah but in their quality as part of the Islamic Shari'ah, because Islam has brought them as new Shari'ah rules, not as an approved old Shari'ah. Similarly, we do not perform any of the rituals prescribed by the previous religions, but we only perform what the Islamic Shari'ah has brought. Hence, Christians and Jews are addressed with the Islamic Shari'ah and commanded to relinquish theirs, because Islam has abrogated Shari'ah(s). So if this is an obligation on the disciples of the Jewish Shari'ah, namely the Jews and the Christians, how can the Muslims be ordered to adopt the Shari'ah of their predecessors as their own? As for Allah's saying addressing the Messenger of Allah (saw) ***"We revealed to you as we revealed to Noah"***, it means He revealed to him just like he revealed to the other prophets. Also, Allah's saying ***"He has ordained for you the Deen which He enjoined on Noah"*** means He decreed the origin of monotheism and that is what he ordered Noah with. As for Allah's saying ***"Then We revealed to you to follow the "Millah" creed of Ibrahim"***, it means follow the origin of monotheism, because Millah means the origin of Tawheed (monotheism). The meaning of all these verses and their like is that the Messenger of Allah (saw) is not an innovation among the messengers; rather he was sent like them and that the origin of Tawheed is the Deen and it is what all the prophets and messenger have in common. Apart from this, every messenger was sent with a religion: Allah (swt) says: ***"For each we have prescribed a Shari'ah and a method."***

Therefore, the Shari'ah of our ancestors is not a Shari'ah for us and it cannot be deemed as part of the Shari'ah evidences from which the rules are derived.

Deriving the rules is in essence performed by the Mujtahid(s) because knowing the rule of Allah in a specific matter can only be achieved through Ijtihad. Hence, it is imperative to have Ijtihad. The scholars of foundations of jurisprudence (Usool) stated that Ijtihad was a duty of sufficiency upon the Muslims and that no generation should be devoid of a Mujtahid. If all the Muslims were to agree on relinquishing Ijtihad, they would be sinful, because the way to acquainting oneself with the Shari'ah rules is via Ijtihad; hence, if a generation were devoid of a Mujtahid who could be relied upon in knowing the rules, this would lead to the disruption of Shari'ah and the extinction of the rules, which is not allowed. However, Ijtihad has its conditions, which have been elaborated by the Usool scholars. Ijtihad requires an extensive knowledge, a sound understanding of the texts and ample knowledge of the Arabic language; it also requires an understanding of the Shari'ah matters and their evidences.

Hence, taking the rule without reflection and without scrutiny cannot be deemed as deduction. Likewise, the mere emergence of a benefit in a certain rule followed by

an attempt to abuse the texts and attribute to them that which they do not denote to deduct a rule cannot be deemed as Ijtihad; it is rather an audacity against the Deen of Allah whose perpetrator deserve punishment from Allah.

Indeed the door of Ijtihad is open, but it is open for the learned not for the ignorant. The Mujtahid(s) are three types: absolute Mujtahid and the Mujtahid within a school; these two have a host of specific requisites. As for the third type, it is the Mujtahid of one single matter; he is the one who is capable of perceiving the text and pursuing the one single matter, its evidences and the evidences of the Mujtahid(s) in respect of that matter. It is necessary for every Muslim who aims at knowing the rules of Allah. Shari'ah stipulates that in essence, a Muslim should derive himself the rule from the evidence; in other words, he should be a Mujtahid in the matters that concern him.

However, after the schools of the Mujtahid(s) were recorded and the principles of the rules were established, the notion of Ijtihad weakened among people and the number of Mujtahid(s) diminished. The Muslims drifted towards imitation and Ijtihad became a rare occurrence. The notion of imitation became so predominant to the point where some Muslims called for slamming to door of Ijtihad shut and for the imitation to be obligatory. This is why the overwhelming majority, if not all the Muslims, became imitators.

An imitator, i.e. Muqallid, is two types: follower and common. The difference between the follower Muqallid and the common Muqallid is that the former adopts the rule derived by a Mujtahid once he is convinced of the evidence upon which the rule is based; he does not follow unless he is aware of the evidence. As for the common, it is he who imitates the Mujtahid in the Shari'ah rule without searching for the evidence. The follower Muqallid is in a better status than the common Muqallid and the majority of the earlier generations were followers because they used to attend to the evidences, but when the era of decline came and people started to find it difficult to pursue the evidences, they started imitating the Mujtahid(s) and the Imams without concerning themselves with the evidence. This situation was encouraged by the silence of the scholars who consented to a person being a common Muqallid even though he was educated. The scholars kept silent over this because imitation is in principle permitted, irrespective of whether the imitator is a follower or a common. However, a Muslim should in essence take the Shari'ah rule from its evidence although he is allowed to imitate, thus he is allowed to be a follower, i.e. to acquaint himself with the rule and with its evidence and become convinced of it. This makes the Muslim qualified for Ijtihad even in the one single matter, which is a necessity for us nowadays. Issuing fatwas is not deemed as Ijtihad in the one matter, because it is not part of Ijtihad; it is rather the lowest form of compilation in jurisprudence. After the age of the Mujtahid(s) came the age of their pupils and the pupils of their pupils, who set

about explaining the school's opinions, outlining its principles and consolidating these opinions. That era was deemed the golden era of jurisprudence during which the most prominent books of jurisprudence from the various schools were compiled. These books are the backbone of reference in issues of jurisprudence. This continued until the 7th Hijri century. Then came the eras of decline in jurisprudence; these were the eras of commentaries and footnotes, most of which were devoid of any originality, deduction and Ijtihad, even in the one single matter. This was followed by a worse era in terms of decline. Scholars occasioned the method of listing the issues and the rules without mentioning their aspects and their ramifications. These issues were referred to as fatwas. Hence, it would be wrong to consider these as a reference for jurisprudence and it would also be wrong to use such fatwas as a reference for the Shari'ah rules, because they are far away from the method of Ijtihad in deducing the rules.

Also, it is forbidden to adopt the books that have been compiled according to the method of legislative codification as a reference and as a basis for the Shari'ah rules, because it would be an aspect of imitation of Western law and because this codification proceeds by way of abbreviating the jurisprudence and tends to generally adopt the matters that lack evidence or have a weak evidence; it also tends to go along with modern times and to resort to interpretation in order to conform with the Western viewpoint in solving problems; it lacks the legislative aspect and it is devoid of Ijtihad. It is unsuitable for implementation and unfit to be a reference. Its presence was a calamity on Fiqh and legislation because it was a conformist attempt that led to weakening people's knowledge of Islamic Fiqh, though the existent resource of Islamic Fiqh is abundant. It is one of the richest in the world in comparison to other nations. The wealth of Islamic Fiqh is necessary for the judges and the rulers, drafting it in a conformist manner akin to the canonical format has abridged and shrunk it. This made the judges ignorant in Fiqh as they were contented with acquainting themselves with these laws. Besides, these books are but a bundle of texts in Fiqh belonging to some scholars and which were listed in a numerical sequence with no attempt to generate general principles that could act as the subject matter of the articles, under the which all the matters are classified; in fact, the matters were placed as the articles and this is inconsistent with the canonical compilation. Furthermore, some of the articles that came in the shape of principles yielded incomprehensive principles that were in fact no more than a host of definitions taken from the books of Fiqh; most of these definitions followed the same pattern.

Therefore, it would be prohibited to adopt these canons and to use them as a reference due to their corrupt style, the shallowness of their information and their remoteness from the authoritative Shari'ah rules that are based on the elaborate evidences.

When drafting the constitution and the cannons, the following legislative method should be adopted in order to ensure that the rulers and the judges perceive them:

1. The problems facing humanity should be studied and a general constitution drafted in the shape of general and comprehensive principles or general Shari'ah rules; these should be derived from the Islamic Fiqh, provided they are obtained either from an opinion of a Mujtahid, with full knowledge and conviction of the evidences, or from the Book, or the Sunnah, or the Ijma'a, or the Qyas, but through a valid Ijtihad, even if it were a partial Ijtihad in one single matter. In the listed incumbent exigencies for each article, the school that was relied upon or the evidence from which the rules were deducted must be mentioned; neither the wretched reality of the Muslims nor the reality of other nations nor the non-Islamic system should be taken into consideration.
2. The Shari'ah rules should be introduced as draft canons for the penal code, the bill of rights and the testimonies among others, on the same criteria and according to the constitution, with reference to the school and the evidence, provided that the compilation is canonical and based on general tenets so that it may act as a Fiqh reference for the judges and the rulers.
3. The Shari'ah texts, the Islamic Fiqh and the science of the Fiqh foundations should be adopted as the reference for interpreting the constitution and the law for the judges and the rulers so that they may provide them with the means of profound perception.

The judge must not rule by what contradicts the State's adoptions in terms of Shari'ah rules because the order of the Imam is binding overtly and covertly. As for the cases presented to the judge and for which the State did not adopt any rules, the judge would issue his verdict according to the Shari'ah rule that he deems applicable to the case, irrespective of whether the opinion is attributed to a Mujtahid or derived by his own Ijtihad.

4. It is imperative to perceive and discern reality and to perceive the duty of tackling it with the Shari'ah evidence, i.e. perceiving the rule of Allah related to this reality; then applying one on the other. In other words, it is imperative to recognise the rule of Allah by recognising and being well versed with reality.

The State implements the Islamic Shari'ah upon all its citizens, Muslims and non-Muslims alike. The non-Muslims would be permitted to practise their doctrines and their rituals. They will be treated according to their religions in matters of foodstuffs and clothing within the framework of public order. Personal statute matters such as marriage and divorce for instance would be dealt with according to their religion. As for the rest of the Islamic Shari'ah matters in terms transactions, penal code, ruling and economic systems among others, they would be

implemented upon everyone, Muslims and non Muslims alike. As for the Muslims, the State implements the whole of the Islamic Shari'ah upon them, such as rituals, morals, transactions and penal code and the like. The duty of the State is to implement Islam as a whole and to deem its implementation upon the non-Muslim as an invitation to Islam for them, because Shari'ah is ordained upon mankind; thus the State implements it upon every country that comes under its authority with the aim of conveying the Da'awah to it, because the secret behind the Islamic conquests is to carry the Da'awah to Islam.

Islam is a doctrine from which a system emanates. This system is the Shari'ah rules deduced from the elaborate evidences. Islam has elucidated in the system the manner by which its laws are executed through Shari'ah rules. These Shari'ah rules expound the manner by which the method is implemented; the other rules are part of the idea. Hence, Islam is an idea and a method. The Aqeedah and the Shari'ah that tackle man's problems represent the idea and the Shari'ah rules that outline the manner by which the solutions are executed, by which the Aqeedah is preserved and by which the Da'awah is carried in the method. Hence, the method of Islam is of the same type as its idea and part of it. Hence, it would be prohibited to confine the Da'awah to Islam to outlining its idea; it must rather include the method as well. Hence, the ideology consists of the idea and the method. Belief in the method is equal to the belief in the idea. Therefore, it is imperative to maintain the method and the idea as an indivisible whole and to bind them tightly together in a manner that ensures the exclusive use of the Islamic method when executing the Islamic idea. The combination of the two is the Islam by which it is governed and for which the Da'awah is carried. Since the method is existent in Shari'ah, then it is imperative to abide only to what is mentioned by Shari'ah and what is deduced from its texts. Just like the rules of the idea, the rules of the method have also been mentioned in the Book and the Sunnah. Hence, Allah's saying "***And if you fear treachery from any folk, then throw their treaty back to them fairly.***" is part of the rules of the method. Likewise, the saying of the Messenger of Allah (saw) "***Do not yearn for confronting the enemy but when you do, stand firm.***" is also part of the rules of the method. Therefore, all the rules of the method are deduced through Ijtihad from the Book, the Sunnah, the Ijma'a and the Qyas. Since the Sunnah is explanatory of the Book, the idea is abridged in the Book and expounded in the Sunnah. Likewise, the method is abridged in the Book and expounded in the Sunnah. Hence, it is incumbent upon us to make our master Mohamed the Messenger of Allah (saw) our torch of guidance; thus we take the rules of the method from his actions that are found in his Sirah (biography), from his saying and his consent as we take them from the Qur'an, because all that is Shari'ah; al-Khulafa al-Rashideen and the rest of the Sahaba should act as our example in understanding the Sirah and we also make our reason the effective tool to perceive and deduce according to a Shari'ah aspect.

The Shari'ah rules that demonstrate the manner of execution indicate actions; hence, it is imperative to undertake these actions, be it those related to the implementation or to conveying the Da'awah. These actions are not means because a means is but a tool that is used during the performing of the action; it may differ from one action to another or vary according to circumstances and it is determined by the type of the action. Hence, adherence to one specific pattern is not obligatory. As for the actions that are indicated by the method, these never change; they must rather be performed according to the denotation of the text. It is forbidden to undertake an action that is not defined by Shari'ah and no action should be undertaken outside the context outlined by the Shari'ah rule.

A scrutiniser of the actions indicated by the method-related Shari'ah rules deduces that they are physical actions that achieve palpable results. They are not intended to achieve impalpable results even though the two sets of actions achieve one single value. For instance, supplication is an action that achieves a spiritual value and Jihad is a physical action that achieves a spiritual value. However, although supplication is a physical action, it achieves an impalpable result, which is the reward, though the intention of the performer is to achieve a spiritual value. This is in contrast with Jihad, which is fighting the enemies and is a physical action that achieves tangible results, such as the conquest of a fortress or a city, or the killing of the enemy and the like, though the intention of the Mujahid is to achieve a spiritual value. Therefore, the actions of the method are physical actions that achieve palpable results and are different from the other types of actions. Hence, supplication should not be adopted as a method for Jihad, though the Mujahid supplicates Allah; also, preaching must not be adopted as a method to deter the thief, though the thief is advised and directed. Allah (swt) says: ***“Fight them until persecution is no more and the Deen as a whole is for Allah.”*** He (swt) also says: ***“cut off the hand of the male or female thief.”***

Therefore, it is categorically renounced to have all the actions aimed at executing the idea of Islam being part of those that do not achieve palpable results, because this would be contradictory to the method of Islam, irrespective of whether the actions are aimed at executing the rules related to solving problems or at conveying the Islamic Da'awah. For instance, Salat is deemed as part of the idea and the method to execute it is via the state. Hence, it would be forbidden for the state to merely adopt education and advice as a method to make people perform Salat; the state should rather punish those who neglect Salat physically, such as prison for instance, even though it undertakes education and advice. Likewise, carrying the Da'awah is an idea and the method of its execution is Jihad by the state. Hence it is forbidden to resort to reading Sahih al-Bukhari in order to remove the material obstacles that stand in the way of the Da'awah; the state must adopt Jihad, which means fighting the enemies physically; the same applies to all the actions related to the method.

However, it must be made clear that although the action indicated by the method is physical and it yield palpable results, it must proceed according to the commands and prohibition of Allah with the intention of gaining Allah's pleasure. It is imperative for the Muslim to be dominated by his perception of his link with Allah, thus he draws closer to Him with Salat, supplication, recitation of the Qur'an and the like. The Muslim must believe decisively that victory comes from Allah. Hence, it is imperative to have piety concentrated in the hearts in order to execute the rules of Allah, to supplicate Allah and remember Him. It is also imperative to be in constant link with Allah when performing all the actions.

This is in respect of the method being a host of Shari'ah rules that we must adhere to and not contradict and in respect of the actions being physical and achieving palpable results. As for the achieving of results, it is imperative to follow the practical principle, namely that the action must be built upon the thought and it must be for a specific objective. This is because the sensing of reality, with the precedent knowledge, must generate thought and this thought must be associated with action. The thought and the action must be for a specific objective and all this must be built upon Iman so that one is constantly proceeding within the atmosphere of Iman. It is categorically forbidden to separate the action from the thought or from the specific objective or from Iman; because this separation, no matter how minute, poses a threat to the action itself, to its outcomes and to its continuity. Therefore, one must have the specific objective perceived and lucid before initiating the action. It is imperative to have the perceptual logic as the basis; in other words, the perception and the thought must originate from a sensation, not from mere assumptions of imaginary issues. The sensing of reality must impact the brain, thus generating with the precedent knowledge, the cerebral motion, which is thought. This is what achieves profoundness in the thought and productivity in the action. Perceptual logic leads to intellectual sensation, i.e. to the sensation that is consolidated by the thought. Hence, for instance, the sensation of the Da'awah carriers would be stronger than what it was before they had perceived it.

To move directly from sensation to action rather than to thought would be precarious, because this would not change reality and would make one pragmatic and reactionary, proceeding within a subdued mentality and making reality the source of thinking rather than the object of thought. Hence, it is imperative for the sensation to lead first to the thought, then the thought should lead to action. This is what enables one to rise above reality and enables the action to move to better situations in a radical manner. A person who reacts upon sensing reality does not work towards changing reality but works towards becoming accustomed to reality; hence, he remains backward and declined. Whereas the person who senses reality, ponders changing it and then acts on the basis of this thought, he will shape reality according to his ideology and changes it in a comprehensive manner. This is what

conforms to the radical method, which is the only method to resume the Islamic way of life. This method stipulates that the thought is the outcome of a sensation and that the thought is crystallised so as to have the geometric diagram of the idea and the method drawn in the mind, thus one perceives the ideology in a sound manner that leads to action, so that a radical change is generated in the thought, which will then proceed towards grooming individuals, societies and atmospheres to generate a revolution in public opinion once a general awareness about the ideology, in the shape of an idea and a method, is occasioned. Then the state will assume the implementation of the ideology in a radical manner without any graduation or patchwork. This radical method stipulates that the thought must be the yield of a sensation and twinned with an action for a specific objective and this could only be achieved through profound thought.

The profound thought requires one to generate it or enhance it or fructify it. The radical method requires the grooming of individuals and society by arming them with the Islamic ideology. Generating this profound thought and grooming the individuals requires from those who wish to work to study Islam. It also requires the study of society. This can only be brought about through nurturing the minds with information; study is the easiest and shortest method to convey this information to the mind to help generate the thought.

Islam has a specific method of study and adopting it yields the desired effect. This method stipulates studying the information in order to work with it and the learner should receive it in an intellectual and impressive manner, touching his emotions so that his sense of life and its liabilities originates from an affective thought in order to ignite in the learner the passion and generate simultaneously zeal, thought and abundant knowledge, thus turning the implementation into a natural outcome. In addition to generating in the learner perception and the ability to fulfil what he perceives in an affective manner, this method of study broadens the thought, links it to sensation and teaches the learner the facts with which he tackles life's problems. Hence, it is imperative to avoid studying merely for the sake of knowledge, lest the learner becomes a mobile book and the study should not turn into mere preachments and instructions, lest it becomes shallow and devoid of the fervour of Iman.

Students of Islam must not deem the study as mere knowledge and preachments, for this would be distracting, sedating and detrimental to the work.

To achieve the objective for which the work was undertaken, it is imperative to envisage that this requires earnestness, absorption and commitment to the duties stipulated by the party affiliation in addition to the duties of Islam. Islam has a host of specific duties, some of which are proactive and others are passive; these duties entail financial, physical and emotional burdens. Some of these duties are compulsory on every one and some are beyond the obligations; such duties are

undertaken voluntarily by those with spiritual and rational sublimity who seek to draw closer to Allah (swt). Performing these duties is imperative in order to attain the objective. Hence, one should brace himself and compel his soul to undertake all the compulsory duties with all their aspects: financial, physical and emotional in order to occasion hope in achieving the objective.

In order for the work to be fruitful, it is imperative to define the place in which the activity starts and the community to be targeted with the work. Indeed Islam is universal and takes the whole of humanity into consideration. It deems all humans to be equal and does not lend any weight to the disparity in the environments, the climate, the land and the like when it comes to the Da'awah. Islam considers the Muslims to be responsible for conveying this Da'awah to all humankind; however, the Da'awah should not be initiated throughout the whole world from the onset, because this would end in failure and would not yield any results. Hence, it is imperative to start with the individual and end with the world. Therefore, the Da'awah should start in an area where it would be concentrated until it becomes a starting point. Then this area or other areas where the Da'awah is concentrated would be adopted as a departure point from which the Da'awah proceeds in its course. Then, that area or other areas would be adopted as a support point in which the state would be established and the Da'awah would concentrate and proceed in its natural course, which is the course of Jihad. However, although the areas are adopted as the field for the work in each point, it is the Da'awah that moves from one point to the next and not the area; thus the Da'awah moves simultaneously in all the areas where it operates. Although it is imperative to determine the area to be a starting point, then the departure point and the support point, determining the area in each of these points is not within the sphere that man dominates, because he does not and cannot possess this ability. This issue is within the sphere that dominates man and all he has to do is proceed within the sphere that he dominates. The actions within the other sphere would occur according to the will and decree of Allah.

The starting point is definitely determined according to the location of the person in whose mind the first gleam of the Da'awah radiates and whom Allah prepares to carry it. Many individuals may experience the same sensations, but the person whom Allah has conferred to carry the Da'awah cannot be known until he becomes manifest, thus the Da'awah starts in the area where he lives and that area would be the starting point.

As for the departure point, it depends on the readiness of societies, because societies vary in terms of thoughts, emotions and systems. Hence, the departure point would be in the area where society is more righteous and the atmosphere more conducive, because societies are incongruent in terms thoughts, emotions and systems. The departure point is usually the area where society is more righteous

and the atmosphere more conducive. Also, the location of the departure point is likelier to be the area that was the starting point, though this is not consequential because the most suitable areas for departure is where political and economic injustice is prevalent and where heresy and corruption are widespread.

As for the support point, it also depends on the success of the Da'awah in society. The area that the Da'awah does not impact on its society and where it fails to generate an atmosphere for itself is unsuitable to become a support point irrespective of the multitude of those who embrace the ideology. However, the area where the idea and the method are digested by society and dominate its atmospheres is suitable to become a support point irrespective of the number of individuals who embrace the ideology.

Therefore, it is wrong for the Da'awah carriers to gauge the impact of the Da'awah by the number of those who carry it. Such gauging is utterly wrong and a threat to the Da'awah, because it diverts the Da'awah carriers from focusing on society towards attending to individuals. This causes lethargy and even failure in that area. The reason behind this is because society is not made up of individuals as many may think. The individuals are rather constituents of the community and what merges these individuals in society are other components such as the thoughts, the emotions and the systems. Hence, the Da'awah is initiated to redress the thoughts, the emotions and the systems. This Da'awah is collective and it targets society rather than the individuals. The individuals are reformed in order to turn them into constituents in a collective bloc that carries the Da'awah to society. Hence, the individuals who perceive the reality of the Da'awah invoke society to carry the Da'awah to it and consider that reforming the individual could not possibly reform society nor could it reform the individual permanently. Reforming the individual comes through reforming society. Once society is reformed, the individual will be reformed. Hence, the focus of the Da'awah should be directed towards societies on the basis of the principle that stipulates: "Reform society and the individual will be reformed in a constant manner."

Society is similar to water in a large pot; the water freezes and turns into ice if anything causing a drop in the temperature is placed around or beneath it. Likewise, society congeals around corruption and continues to deteriorate and decline if corrupt ideologies are introduced to it. Also, contradictions will emerge in society if contradictory ideologies are introduced to it and it will continue to proceed aimlessly in its confusion and fluidity. However, if a burning fire were placed under the pot, the water would heat and then boil, turning into a propelling steam. Similarly, if the sound ideology is introduced to society, it will be like a flame whose heat will transform it into exuberance and fervour. Society will implement the ideology and will carry it to other societies.

Although the transformation of society from one situation to another cannot be noticed, just like the transformation of water in the pot cannot be noticed, those who are well versed with societies' evolvments and who are certain that the ideology they carry is a fire and a light that burns and illuminates, do however perceive that society is in a state of transformation and that it will reach boiling point then the point of vivacity and dynamism; hence, they attend to societies.

Therefore, the place that will be suitable to become a support point cannot be known because it depends on the susceptibility of society and not just on the vigour of the Da'awah; the Islamic Da'awah in Makkah was strong; it was the starting point and it was suitable to become a departure point, thus the Da'awah consequently took off from there, yet it was not suitable to become a support point. The support point was rather in Madinah; this is why the Messenger of Allah (saw) migrated to it after he had become reassured about its society. He established the state from which the Da'awah departed vigorously to the various regions of the Arabian Peninsula and then to the world.

Therefore, we can say that the Da'awah carriers cannot determine the place that will be suitable to become a departure point nor the place that will be suitable to become a support point. They will not be able to recognise it not matter how analytical and sharp they may be. Only Allah knows; hence, the Da'awah carriers must rely solely on the belief in Allah and the whole of their work should be based exclusively on this belief. Success in the Da'awah comes only through the belief in Allah.

Belief in Allah necessitates a sound reliance on Him and seeking help from Him, because He alone knows what is secret and what is yet more hidden. Allah (swt) grants the Da'awah carriers success and guides them towards the path of righteousness. Hence, it is imperative to have a strong Iman and total reliance on Allah and to constantly seek assistance from Him. Iman necessitates from the believer to believe in the ideology, i.e. to believe in Islam, because it is from Allah (swt). It also necessitates that this Imam is firmly established without any doubt or the least possibility of a doubt creeping into it, because the slightest doubt in the ideology will lead to failure or even Kufr and rebellion, Allah forbid.

This strong Iman that doubt cannot creep into is an inevitable matter for the Da'awah carriers, because it guarantees the continuity of the progress in the Da'awah at quick pace and in the straight path. This Iman necessitates that the Da'awah is eye-catching and defiant against everything, the customs and conventions, the flawed thoughts and the fallacious concepts; it even necessitates that the Da'awah stands up to public opinion if it were erroneous, even if it meant struggling against it, and to the doctrines and religions, even if it meant facing the chauvinism of their adherents. Hence, the Da'awah based on the Islamic Aqeedah is characterised by bluntness, boldness, vigour, thought and challenge to

everything that contradicts the idea and the method, exposing its fallacy, irrespective of the consequences and the situations and irrespective of whether the ideology agrees or disagrees with the masses and whether people accept it or not. Hence, the Da'awah carrier does not cajole the masses nor does he adulate or flatter the influential individuals in society such as the rulers among others. He must rather adhere to the ideology without taking into account anything else.

This Iman also stipulates that the sovereignty is to the ideology alone, i.e., to Islam alone, and to consider other ideologies as Kufr, irrespective of how numerous and diverse these ideologies are. "The Deen to Allah is Islam". Hence, whoever disbelieves in Islam is Kafir from an Islamic viewpoint. Hence, it is categorically forbidden for Da'awah carriers to tell those who embrace other than Islam, whether it is a religion or an ideology, to adhere to their ideology or religion; they must rather invite them to Islam with wisdom and good advice so that they may embrace it. This is because the Da'awah demands from its carriers to work towards ensuring that sovereignty belongs exclusively to Islam. Leaving non-Muslims to observe their religion and uphold their faiths does not mean acknowledging their religion; it is rather a response to Allah's command not to coerce people into embracing Islam. Allah has ordered us to let individuals practise their creeds, religions and rituals, on condition that the practice remained personal and did not turn into a distinct entity within the entity of Islam.

Hence, Islam prohibits the existence of non-Islamic political parties and blocs that are founded on a basis that contradicts Islam, and it allows the existence of parties and blocs within the boundaries of Islam. Hence, Iman in the ideology necessitates its exclusive prevalence in society to the exclusion of everything else.

Iman in Islam is different from perceiving its rules and legislations, because Iman established through reason, or via a source whose origin has been proven through reason. Hence, doubt does not creep into it. as for perceiving its rules, this is not dependent on reason alone, but also on the knowledge of the Arabic language, the ability of deduction and the ability to distinguish between the sound and the weak Ahadith. Hence, the Da'awah carriers should deem their understanding of the rules as sound, but possibly wrong, and the understanding of others as wrong, but possibly sound, so that they may call to Islam and its rules according to their understanding and their deduction, and endeavour to change the understandings of the others which they deem wrong but may be sound, to their understandings which they deem sound but may be wrong. Therefore, it would be wrong for the Da'awah carriers to say that their understanding is the opinion of Islam; they should rather say it is an Islamic opinion. The Mujtahid(s) belonging to the various schools used to deem their deduction of the rules as sound but may be wrong; each one of them used to say: "If the Hadith is sound then it will be my school and disregard my opinion." Also, the Da'awah carriers must consider the opinions that

they adopt or they arrive at from Islam, on the basis of their perception as being sound opinions which may be wrong, whereas their Iman in Islam as an Aqeedah must not be in any doubt whatsoever. The Da'awah carriers consider their understanding in this manner because the Da'awah implants in its carriers the propensity towards perfection and obliges them to always explore the truth and delve into what they have acknowledged and perceived, in order to purify it from any alien ideas and to remove anything that may potentially creep in and become part of it, in order to keep the perception sound and the thought profound, and in order to keep the idea pure and clear, because the purity and clarity of the idea enables them to fulfil the task of the Da'awah and because the clarity of the idea and the conspicuousness of the method is the only guarantee of sustained success.

However, this exploration of the truth and the search for soundness does not in any way mean that their understanding is shaky; it should be firm because it emanates from a profound thought. Hence, it is the firmest of thoughts. The Da'awah carriers must therefore be vigilant about their Da'awah and about their perception of it; they must be wary of being diverted away from this perception by others. This temptation is the most serious threat to the Da'awah. This is why Allah (swt) warned His Messenger (saw) of it. He (swt) says: "'Beware of them lest they seduce you from some part of that which Allah revealed to you.'" Omar (ra) told his judge Shurayh when advising him to refer to the Book of Allah: "Do not let people divert you away from it." Hence, the Da'awah carriers must be wary of a sincere person who may utter a word or voice an opinion that may be viewed as favourable to the Da'awah and being conveyed under the pretext of the common interest, whereas in fact it contradicts Islam. So they must be wary of him; they must not allow anyone to do this, because this would be a clear aberration. It is imperative to differentiate between the Da'awah to Islam and the Da'awah to resume the Islamic way of life, and to differentiate between the Da'awah carried by a group, in its quality as an Islamic bloc, within an Ummah and the Da'awah carried by the Islamic State.

The aim of differentiating between the Da'awah to Islam and the Da'awah to resume an Islamic way of life is to identify the objective towards which the Da'awah proceeds. The Da'awah to Islam is carried to non-Muslims. They are invited to embrace Islam and enter its realm. The practical method to invite them is to govern their affairs according to Islam by the Islamic State, so that they may witness the radiance of Islam, and to explain to them the doctrines and the rules of Islam so that they may discern the greatness of Islam. Hence, it is imperative to carry the Da'awah to Islam through an Islamic State.

As for the Da'awah to resume the Islamic way of life, it must be carried by a bloc rather than individuals. This Da'awah to resume the Islamic way of life stipulates the following: The society whose individuals are in their majority Muslims and

ruled by other than Islam is a non-Islamic society and fits the criteria of a Kufur household. The Da'awah in such a society should be for the rise of an Islamic State to implement Islam upon it and to convey its message to other societies. This would be the case if an Islamic State did not exist. However, if there were an Islamic State implementing Islam in its entirety, the Da'awah in such a society should be to turn it into a province of the Islamic State so that it may be governed by Islam through the State and become part of it, carrying the Da'awah and turning into an Islamic society, thus fitting the criteria of Dar al-Islam. This is because a Muslim is forbidden from living in Dar al-Kufr; if Dar al-Islam in which he lives becomes Dar al-Kufr, he must work towards turning into Dar al-Islam or emigrate to Dar al-Islam.

As for the aim of differentiating between the Da'awah carried by a group within an Islamic Ummah and the Da'awah carried by an Islamic State, it is to perceive recognise the type of activity undertaken by the Da'awah carriers. The Da'awah carried by the Islamic State is reflected in the practical aspect. The State implements Islam domestically in a complete and comprehensive manner, so that the Muslims may live happily and so that the non-Muslims living under the wing of the Islamic State may witness the radiance of Islam and embrace it voluntarily, willingly and with total contentment and reassurance. The State carries the Da'awah to the world by preparing the necessary force to perform Jihad for the sake of Allah, and not by merely promoting and elucidating the rules of Islam, in order to rule the adjoining lands with Islam. Ruling these lands by Islam is the practical method of the Da'awah; it is the method that the Messenger of Allah (saw) implemented and so did the Khulafa' (Caliphs) after him until the last days of the Islamic State. Hence, carrying the Da'awah via the State is the practical aspect in the Da'awah domestically and internationally.

As for the Da'awah carried by a group or a bloc, it is a host of actions related to the thought, to the exclusion of all other actions. Hence, the Da'awah adopts the intellectual aspect rather than the practical aspect. It undertakes what Shari'ah has stipulated in this instance, until the Islamic State is established, and then the practical aspect will be assumed by the State. Hence, the Da'awah invites the Muslims to perceive Islam so that they may resume the Islamic way of life, and struggles against all those who stand in its path with the appropriate styles.

The life of the Messenger of Allah (saw) in Makkah must be adopted as a model to be emulated when proceeding in the Da'awah. Hence, it starts with the study and the conceptualisation while fulfilling all the obligations of Islam, as was the case in the house of al-Arqam. Then the studiers who perceived Islam, the sincere believers, move towards interacting with the Ummah so that she may conceptualise Islam and the need to establish an Islamic State. The bloc must initiate contact with people to highlight and criticise their corruption, to challenge

their erroneous concepts and to trivialise their corrupt opinions. The bloc should explain to people the reality of Islam and the essence of its Da'awah until the general awareness about the Da'awah is acquired, the Da'awah carriers are considered as part of the Ummah and the Ummah is on their side as an indivisible whole. The Ummah as a whole should then undertake the productive work under the leadership of the bloc of the Da'awah, until they assume authority. Hence, they occasion the Islamic State; then the life of the Messenger of Allah (saw) in Madinah should be adopted as a model to emulate in respect of implementing Islam and carrying the Da'awah to it. Therefore, the Islamic bloc that carries the Da'awah should not engross itself in the practical aspects and must attend solely to the Da'awah. The bloc should view the undertaking of any activity other than the Da'awah as a distraction and a sedative that hampers the progress of the Da'awah. It would be absolutely forbidden to engage in such activities. The Messenger of Allah (saw) used to call to Islam in Makkah while it was teeming with decadence and immorality and he did not take any physical action to remove them. Injustice, oppression, poverty and deprivation were quite evident, and yet, it was never reported that the Messenger of Allah (saw) took any action to alleviate them. He was in the Ka'aba and the idols were just above his head, but it was never reported that he touched any of them. He used to rather ridicule their gods, deride their dreams and exposes the corruption of their actions, confining his efforts to the verbal means and the intellectual aspects. However, once he established the State and conquered Makkah, none of those idols remained, nor any of the decadence and immorality, or the injustice and oppression.

Therefore, it is prohibited for the bloc, while it carries the Da'awah, to undertake any other activity in its quality as a bloc. It must confine its work to the intellectual and Da'awah aspects. However, individuals may undertake what they wish in terms of charitable deeds, but the party bloc does not perform them because its work is to establish a state to carry the Da'awah.

Although the life of the Messenger of Allah (saw) in Makkah must be adopted as the model to follow, the difference between the people of Makkah and calling them to Islam, and the Muslims today and calling them to resume the Islamic way of life must be noticed. The Messenger of Allah (saw) used to call Kuffar to Iman, whereas the Da'awah today targets the Muslims so that they may conceptualise Islam and act upon it; hence the Da'awah nowadays is easier.

Therefore, the bloc must not deem itself other than the Ummah with which it exists. It rather should consider itself as part of this Ummah because people are Muslims just like its adherents, who are not better than any other Muslim. Their perception of Islam and their work for it places a heavier burden on their shoulders and makes them more accountable before Allah in respect of serving the Muslims and working for Islam. The men of the Islamic bloc must perceive that without the

Ummah, they would be worthless, no matter how numerous they became. Hence, their task is to interact with the Ummah, to proceed with her in the struggle and help her sense that she is working. The bloc must avoid any action or word or remark that may imply its separation from the Ummah in any shape or form, because this would distance the Ummah from the bloc and its Da'awah and would turn it into one of society's problems that prevent its revival. The Ummah is an indivisible whole and the bloc endeavours to establish the state and to become a guardian for Islam within the Ummah and the state, so that if it noticed a deviation within the Ummah, it would evoke her Iman and her genius, and if it noticed a malfunction within the state, it would share with the Ummah the task of redressing it according to what Islam stipulates. Hence, the Islamic Da'awah carried by a bloc would proceed in its natural path in an excellent manner.

Therefore, the objective of the bloc is to resume the Islamic way of life in the Islamic lands and to carry the Islamic Da'awah to the world; its method in achieving this is to assume power. Part of its method towards assuming power is to study and conceptualise Islam, culture the masses with Islam in a manner that influences the occasioning of the Islamic mentality and the Islamic disposition, in order to shape the Islamic personality and to interact with the Ummah while helping her perceive Islam and perceive the reality of her interests and how Islam would tackle them and would guarantee their achievement, and in order to adopt the interests of the Ummah. The interaction and the struggle for the sake of the Da'awah should go hand in hand with the study. This work by the party bloc is political; hence, it is imperative for the political aspect to be prominent in the bloc, because it is the initial practical path in the Da'awah to Islam. This does not necessarily mean confining the call to politics, or to the rule. It rather means calling to Islam and undertaking the political struggle to assume total power in order to establish the Islamic State that implements Islam and carries its Da'awah. Hence, the bloc that carries the Islamic Da'awah must be a political bloc. It is forbidden for the bloc to be spiritual or ethical or academic or educational, or anything of the like. It must rather be a political bloc.

Therefore, Hizb-ut-Tahrir - which is an Islamic party – is a political entity that attends to politics and works towards culturing the Ummah with the Islamic culture, in which the political aspect takes prominence. The party condemns the colonialists and their agents' efforts to prevent the students and civil servants from engaging in politics, and their attempts to alienate the masses from it. The party believes that the masses must acquaint themselves with politics and that political culture must become their prominent feature. To illustrate that Islam includes politics and that the political principles in Islam are such and such is not deemed as a political activity. Politics is rather to look after all the interests of the Ummah domestically and internationally and to manage them exclusively according to Islam. This is undertaken by the state and by the Ummah who holds the state

accountable. In order to achieve this practically, it is imperative for the party to assume this within the Ummah and in authority. Hence, it carries the Da'awah to Islam in a comprehensive manner and expounds to the Ummah the Shari'ah rules that tackle life's affairs. It works towards achieving exclusive authority for Islam and struggle against the colonial Kuffar in order to uproot them. It also struggles against the agents of colonialism, be it those who carry its intellectual leadership and principles or those who advocate its policies and thoughts.

Carrying the Islamic Da'awah and the political struggle for its sake takes place in the society that the party determines as part of its field of activity. Hizb-ut-Tahrir deems society in the whole of the Islamic world as one single society, because its issue is one, namely the issue of Islam. However, it initiates the Starting Point in the Arab lands - in their quality as part of the Islamic lands - and deems the rise an Islamic state in the Arab lands, which will be the nucleus of the greater Islamic State, as the natural step in this process.

Society in the Islamic world is in dire straits. Most of it was colonised by the Western powers and it is still virtually colonised and labouring under the yoke of the capitalist and democratic intellectual leadership despite the superficial aspects of autonomy. It is subjected to quasi-democracy in government and politics and to capitalism in economy. It is shackled by foreign powers in terms of weapons, military training and various military techniques. In foreign policy, it is affiliated to its colonial masters. Hence, we can say that the Islamic lands are still occupied, because occupation is the imposition of the military, political, economic and cultural dominion upon the oppressed nations in order to exploit them. Colonialism devotes all its forces to impose its intellectual leadership and to concentrate its viewpoint towards life. The forms of colonialism are various; they include annexing the defeated country to the lands of the conquering force, establish colonies and set up nominally independent governments that are in reality under the dominion of the colonial power. This is the reality in the Islamic lands. They are all under the Western dominion and they proceed culturally according to the Western colonial curricula. In addition to being under the hegemony of the Western colonialism, the Islamic lands are also the target of the Russian conquests, because Russia works with the help of her agents to spread communism and to make her intellectual leadership and viewpoint towards life prevalent by propagating the communist ideology.

Therefore, the Islamic lands are colonised by the Western powers and act as an arena for the foreign intellectual leaderships; they are also the target of Russia who aims to conquer and occupy the Islamic lands, not to colonise them, but to turn them into communist countries and turn society as a whole into a communist society with no trace of Islam.

Hence, it is imperative for the political work undertaken to struggle against the current colonial powers to tackle the foreign intellectual leaderships and to avert the threat of the foreign invasion that target our lands. As for the Russian invasion, its threat is not palpable in the political aspect though it is confined to the propagators, who carry its intellectual leadership in our lands, and who exploit the political and economic oppression inflicted upon us by the Western colonial powers to consolidate this leadership. Hence the struggle against the Western colonialism leads to the struggle against the threat of the Russian conquest; and carrying the Islamic Da'awah in a sound manner will lead to resisting the foreign intellectual leaderships. Hence, struggling against Western colonialism should be the cornerstone of political struggle.

Political struggle necessitates soliciting no assistance from foreigners, irrespective of their nationality and irrespective of the type of assistance. Any political assistance sought from a foreigner and any propagation of his views is deemed a betrayal of the Ummah. Political struggle also necessitates building the domestic entity in the Islamic world in a sound manner so that it may become a world power with an outstanding entity and a refined society. This force will work towards seizing the initiative from both the Western and Eastern camps to carry the Islamic Da'awah to the world and to assume its leadership. Political struggle necessitates also the struggle against the Western systems, cannons and legislations, as well as all forms of colonialism. It also necessitates the rejection of all the Western projects, especially the British and American ones, be it the various technical and financial projects, or the diverse political projects. It also necessitates the total rejection of the Western civilisation; this does not mean relinquishing the technological aspects of urbanism; these should be adopted if they were the yield of science and industry. Political struggle necessitates also the deracination of the foreign intellectual leadership and the rejection of the foreign education that contradicts the Islamic viewpoint; this does not mean science, because science is universal and should be taken from any source, because it contributes to material advancement in life.

Political struggle induces us to realise that the Western colonialists, especially the British and the Americans, resort in every colonised country to helping their agents from among the reactionaries and the doom and gloom merchants. They also help those who propagate their policies and their intellectual leadership and the ruling factions; they haste to provide assistance to those agents in the various provinces to halt this Islamic movement. They will provide them with funds and other types of assistance, as well as all the necessary force to destroy this movement. Colonialism, together with its agents, will bear the banner of propaganda against this Islamic liberation movement, by hurling various accusations at it such as being sponsored by colonialism, instigating domestic strife, seeking to incite the world against the Muslims, contradicting Islam and the like. Hence, the strugglers must

be mindful of the colonialist policy and its styles in order to expose its domestic and international plans in due time. Exposing the plans of colonialism in due time is deemed as the most important types of struggle.

Hence, Hizb-ut-Tahrir works towards liberating the Islamic provinces from colonialism in its entirety. It struggle relentlessly against colonialism but does not merely call for its withdrawal, nor for an illusive independence; it rather works towards uprooting the conditions that the Kafir colonialist established, by liberating the lands, the institutions and the thoughts from occupation, be it a military, intellectual, cultural or economic or other. It fights all those who defend any aspect of colonialism until the Islamic way of life is resumed through the establishment of the Islamic State who will carry the message of Islam to the whole world. We pray to Allah and implore Him to confer upon us His help to undertake these colossal tasks. He is indeed Samee'a Mujeeb.

struggle against colonialism in all its shapes and forms to achieve the liberation of the Ummah from its intellectual leadership, to uproot its cultural, political, military, economic and any other influence from the soil of the Islamic lands and to change the erroneous concepts that colonialism has disseminated, namely confining Islam to worship and morals.

Hizb-ut-Tahrir

Hizb-ut-Tahrir is a political party with Islam as its ideology. Its objective is to resume the Islamic way of life by establishing an Islamic State that implements Islam and carries its Da'awah to the world. This party has developed a party culture that includes a host of Islamic rules about life's affairs.

The party calls to Islam in its quality as an intellectual leadership from which the systems that tackle all man's problems emanate, be it political, economic, cultural or social or other. It is a political party that includes in its membership men and women and it calls all people to Islam and to adopt its concepts and systems. It views people from an Islamic perspective irrespective of their ethnicities and their schools. It relies on interaction with the Ummah to achieve its objective and