Concepts of Hizb ut-Tahrir
(Mafahim Hizb ut-Tahrir)

Taqiuddin an-Nabhani
Hizb ut-Tahrir

(Translated from the Arabic edition)

For exact meanings of words and sentences, please refer to the original Arabic book Mafahim Hizb ut-Tahrir.
Translation of the Qur’an

It should be perfectly clear that the Qur’an is only authentic in its original language, Arabic. Since perfect translation of the Qur’an is impossible, we have used the translation of the meaning of the Qur’an’ throughout the book, as the result is only a crude meaning of the Arabic text.

Qur’anic Ayat and transliterated words have been italicised.

Ahadith appear in Bold.

- subhanahu wa ta’ala
- sallallahu ‘alaihi wa sallam
- radhi allahoo anha/anho

AH - After Hijrah
CE - Christian Era
Since the middle of the twelfth century Hijri (eighteenth century C.E.) the Islamic world has been rapidly declining from its correct position and sinking horribly to the abyss of decline. Numerous attempts have been undertaken to revive it, or at least to halt the decline, but to no avail. The Islamic world remains in a state of gloom, anarchy and decline, and it still suffers the consequences of such backwardness and disorder.

The reason for its decline is due to one single factor, the severe weakness that destroyed the ability of the minds in understanding Islam. The cause for this weakness was the detachment of the capacity of the Arabic language from the capacity of Islam when the Arabic language was ignored both in understanding and carrying Islam from the beginning of the seventh century Hijri onwards. Accordingly, unless the capacity of the Arabic language is mixed with the capacity of Islam by making the Arabic language the language of Islam as a fundamental and inseparable part of it, the decline will continue to drag the Muslims down. This is because it is the linguistic capacity that carried the capacity of Islam and consequently intermingled with it, such that the perfect carrying of Islam cannot be undertaken except by it; and if it is neglected, Ijtihad (deriving of Ahkam from texts) in Shar'a (divine law) cannot be undertaken. Knowledge of the Arabic language is a fundamental condition in Ijtihad. Furthermore Ijtihad is necessary for the Ummah since progress within the Ummah cannot occur except by utilising it.

There are three reasons why the attempts undertaken to revive the Muslims with Islam failed; The first is the lack of an accurate understanding of the Islamic fikrah (idea) by those who assumed the burden of revival. The second is the lack of clarity of the Tareeqah (method) of Islam in implementing its fikrah. The third is the failure of those who assumed the burden of revival to link the Islamic fikrah with the Islamic Tareeqah
With regard to the Islamic *fikrah*, many factors affected it which diluted many of its details for the Muslims. Such factors arose at the start of the second century *Hijri* and continued until the arrival of imperialism. Foreign philosophies, such as Indian, Persian and Greek had an impact on some Muslims, leading them to make attempts to reconcile Islam with these philosophies, despite the complete contradiction between the two. These conciliatory attempts led to erroneous interpretations and explanations that confused and eliminated some Islamic facts from the mind of the Muslims or at least weakened their understanding. Furthermore, some individuals who harboured ill feeling towards Islam embraced it hypocritically and began introducing concepts alien to Islam and even contradicting it. This led to an erroneous understanding of Islam by many Muslims. Additionally in the seventh century *Hijri*, the negligence of the Arabic language arose in the conveying of Islam. All of these factors announced the decline of Muslims. From the end of the eleventh century *hijri* (seventeenth century C.E.) up to the present day, the Islamic world has been subjected to cultural and missionary invasions, followed by the political invasion of the West, which added insult to injury and created further complications in the Islamic society. All this had an effective influence on the Muslims incorrect understanding of the Islamic *fikrah*, thus true crystallisation in the minds of the Muslims was lost.

Regarding the Islamic *Tareeqah*, Muslims gradually lost the clarity of its understanding. The Muslims used to understand their existence in life was for the sake of Islam, that
the Muslims duty in life was to carry the da’wah of Islam, that the duty of the Islamic State is to implement Islam and execute its rules internally and carrying the da’wah for it externally, and that the method for this is Jihad, performed by the State. We say that then after the Muslims clearly understood this, they began viewing the main duty of Muslims as the acquisition of life firstly, and secondly preaching and giving guidance whenever the conditions permitted. The State began to see no fault or sin in its complacency in executing Islamic rules, and did not see any shame in abandoning Jihad fee sabeel lillah (in the way of Allah) to spread Islam. The Muslims after they lost their State - despite its weakness and shortcomings - saw the return of Islam in the building of masaajids, the publishing of books and the educating of morals (Aqhaalaq) whilst they kept silent over the domination of kufr on them and about its colonisation upon them.

With regards to the linkage between the Islamic fikrah and Tareeqah, Muslims started to study the AHkam Shara’ah related to treatment of the problems, i.e. related to the fikrah, and did not pay attention to the rules that demonstrate the manner of the treatment, i.e. demonstrate the Tareeqah. Thus, they studied the rules detached from their method of execution. They also concentrated on studying the rules of prayer and fasting, marriage and divorce, and they neglected the study of the rules of jihad, al-Ghanaim (spoils), Khilafah, the judiciary, land taxation (al Kharaj) and so on. Thus they detached the fikrah from the Tareeqah, which resulted in the implementation of the fikrah becoming inconceivable without its Tareeqah.
At the end of the 13th century Hijri (19th century C.E.) the misunderstanding of the Islamic Shari‘ah and its application on the society became obvious. Islam was interpreted in ways incompatible with its texts in order to adapt to the present society, although what was required was to change the society to adapt with Islam, and not the other way round. For the issue was the corruption of society which needed to be reformed by an ideology (mahda‘a), so the ideology had to be applied as it is, and the society had to be changed completely and radically on the basis of this ideology. Thus, it was necessary for those who attempted to reform the society to apply the Islamic rules as they are, regardless of society, era, time or place. However, they didn’t do this; rather they misinterpreted the Islamic rules to adapt them to contemporary life. The excesses of this error could be seen in the derivation of general and detailed principles. They derived general principles and detailed rules that agreed with this viewpoint. Thus, they established numerous erroneous general principles, such as; “It is not prohibited to change the rules according to the changing of the time”, and like, “Tradition is the arbiter” etc. They issued fatwas without any support or evidence from Shar‘a, and some of them even contradicted the definite Qur‘anic text. For example, they permitted a little usury (riba) on the pretext that it is not multiple, and by the excuse of its necessity for the funds of the minor (qasir). The judge who was called a Shar‘ai judge came to judge with usury (riba) on the deposits of the orphans. The judge, whom they called the regular judge also ruled with usury (riba). They gave fatwa to suspend Hudood (penal code) and allowed the Hudood to be taken from a source other than Islam. Thus they laid down rules contradicting Shar‘a using the excuse that these agree more with the time, and it is necessary that Islam suit every age, time and place. This resulted in the detachment of Islam from life. This erroneous understanding and incorrect rules was used by the enemies of Islam to introduce their laws and principles. The Muslims did not see in them any contradiction with Islam, due to what had been established in their minds based on the erroneous understanding that
Islam suits every time and place. The misinterpretation of Islam to suit every school of thought, ideology, incident and every principle - even if the interpretation disagreed with the ideology of Islam and its viewpoint - became prevalent. This helped in the separation of Islam from life and consequently the failure of every reformist movement working according to this erroneous and poor comprehension was inevitable.

In the beginning of the 20th century C.E, a further problem was added that increased the obstacles that stand between Islam and life. This amplified the already existent problems that faced the Islamic movements. The Muslims, and in particular the scholars (ulema) and the educated people were characterised by three things:

Firstly, they studied Islam in a way different from the method of study required to understand it. Islam’s method of study is to study the Shari’ah rules as practical questions for application by the State in what concerns it, and by the individuals in their affairs as an individual. Scholars have defined jurisprudence (fiqh) as being,

(علم بالمسائل الشرعية العملية المستنبطة من أدلائها التفصيلية)

"the knowledge of the practical Shar'ai matters that are derived from their elaborated evidences (al-adillah al-tafsiliyyah)"

Such a study would produce knowledge for the student and action for the society by both the state and the individual. However, the ulema and educated people, even most
Muslims, studied Islam for the purpose of mere theoretical knowledge as though it were a fanciful philosophy. Through this the juristic rules (AHkam) became hypothetical and impractical, and Shar’a came to be studied as a set of spiritual and moral matters, and not as rules to treat the problems of life. This is as far as the study is concerned. As to the Da’wah for Islam, the way of preaching and guidance as practised by the missionaries prevailed instead of the method of study required by Islam. Thus the people who studied Islam became either inanimate ulema, or guiding preachers who regularly preach the boring sermons (khutba) without producing any effect in society. They did not understand the meaning of culturing with Islam, teaching Muslims the matters of their Deen in a way that produces a change in their emotions, and reminds them of the punishment and wrath of Allah, so that a Muslim becomes a dynamic personality when his emotions are linked to his mind as a result of learning the verses of Allah and the method of its teaching. Indeed, they understood none of this, and they replaced this deep effective method of teaching by the method of “preaching and guidance” (wa’adh wa irshad), which is confined to the shallow sermons (khutba). Due to this, people perceived that there was a contradiction between the way the problems of society were addressed and Islam, and this required reconciliation. Consequently it became common among people to interpret Islam in a way to make it adapt to the contemporary life.

In addition to this, they misunderstood the verses of Allah ﷻ, for example,
“And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in the Deen and that they warn their folk when they return to them, so that they may beware.” [TMQ At-Tawba:122]

They interpreted this Ayah to mean that some people of each group should set off to acquire knowledge and to return to their people to teach them. Through this, they made learning of the Deen fard kifayah (a collective duty), thus conflicting with the Hukm Shar’ai and the meaning of the Ayah.

As for the Hukm Shar’ai - it is an obligation that every sane adult Muslim acquires knowledge from Islam covering the matters of their daily life. This is because they are commanded to perform all his actions based upon the commands and the prohibitions of Allah. There is no way to fulfill this except through the knowledge of Ahkam Sharai’ah related to their actions. Therefore, acquiring comprehensive knowledge in the Deen about the rules necessary for the Muslim to follow in life’s affairs is an obligation upon every individual (fard ayn) not a fard kifayah. As for Ijtihad, that is to derive Ahkam, it is a fard kifayah. With regards with their contradiction to the meaning of this Ayah - the verse is about jihad, which means that Muslims should not all go out to jihad. When a group sets out for jihad another group should remain to learn the Ahkam at the hands of the Messenger, so once the mujahideen returned back, those who stayed behind would teach them what they had missed of the rules of Allah in a way that would produce an effect on them. This is also indicated by the example of the Sahabah, who were so careful to learn the Ahkam of the Deen, and to be in the company of the Messenger. Some of them would set out on an
expedition for jihad, and some would stay behind to learn the AHkam of the Deen. When the mujahideen returned, those who remained would teach them the AHkam they had missed.

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

Thirdly, due to the waning authority of the Islamic State from many of the Islamic countries, its subjugation to the authority of kufr and later due to the collapse of the
Islamic State and its termination, the existence of the Islamic State in the minds of many Muslims became an impossibility, as well as the improbability of ruling with Islam alone. Therefore they came to accept being governed by other than what Allah had revealed. They did not see any harm in this as long as the name of Islam was kept, though there was no ruling by it. They started to call for the obligation of utilising other schools of thought (mazhabs) and ideologies to enable the application of Islam in life’s affairs. This resulted in abstaining from actions to restore the Islamic State and the silence about the application of the rules of kufr on Muslims by their own hands.

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

It thus became necessary to have an Islamic movement that understands Islam as a fikrah and Tareeqah, to make the link between them and work to resume the Islamic way of life in any country of the Islamic world. This country would then become the starting point (nuqTat ibtidaa), from which the Islamic call springs, and then becomes the departure point (nuqTat inTilaq) for the call to Islam.

On this basis Hizb ut-Tahrir was established, and started to work for the resumption of the Islamic way of life in the Arab lands. This will result in the resumption of the Islamic way of life in the Islamic World by establishing the Islamic State in one or more of its countries as a support point (nuqTat iritikaz) for Islam. It would become a nucleus for the great Islamic State that resumes the Islamic way of life by the application of Islam completely in all Islamic lands and conveys the Islamic Da’wah to
the entire world.

After study, thought and investigation, *Hizb ut-Tahrir* adopted rules (*AHkam Shara’i’ab*), some of which relate to the treatment of individual problems that occur among individuals and in their relationship with each other, such as the prohibition of leasing land for farming. Some are relevant to the general opinions that are prevalent among Muslims and others (non Muslims), and others related to the relationship of Muslims with others (non Muslims), such as the permissibility of concluding emergency treaties (*Mu’ahadat idtarriyyah*) and the *Da’wah* for Islam before starting the fight etc. Some are related to the thoughts, which are rules (*AHkam Sharai’ab*) like the generally known rules such as collective principles and definitions, for example, the principle which says;

((ما لا يتم الواجب إلا به فهو واجب))

“That which is necessary to accomplish a duty (wajib) is itself a duty (wajib)”

And the definition of *Hukm Shara’i* as being,

((خطاب الشارع المتعلق بأفعال العباد))

“the speech of the Legislator related to man’s actions” and so on.

The *Hizb* has adopted certain rules in every category and started advocating them in the process of calling to Islam. These are merely Islamic opinions, thoughts and rules,
none of which are non-Islamic, nor affected by any non-Islamic thing; they are purely Islamic, depending only on Islamic sources and texts. The Hizb when adopting, depends on the thought, and considers the call for Islam to be based on thought, and that it should be delivered as an intellectual leadership. This is because life is based on the enlightened thought and man then progresses in accordance with it. Enlightened thought also shows the reality of things and issues in a way enabling their correct comprehension. Thought must be deep in order to be enlightened. The deep thought is the profound view of things, whilst the enlightened thought is the profound view of things, their conditions and everything which is related to them and drawing conclusion from this so as to reach sound judgements. In other words, it is a deep enlightened look towards things (and issues). Therefore it is necessary to have a deep enlightened view about man, life and the universe, and about human beings and their actions, so as to understand the rules assigned to them.

The deep enlightened thought about man, life and the universe, produces the collective thought about them, resolves the greatest problem of human beings, establishes the 'aqeedah for them and defines for them the purpose of life and the objective of the actions which they undertake in the life of this world. This is because human beings live in the universe; and unless the greatest problem about man, the life existent in them, and the universe, which is the location of their life and their existence, is solved, they will not be able to know the manner in which they have to behave. Hence, the 'aqeedah is the basis of everything.

The deep enlightened thought of man, life and the universe leads to the Islamic 'aqeedah. It explains clearly that a Creator creates them, and this Creator is He alone who directs them, preserves them and guides them according to a specific system; and that the life of this world is not eternal (azali) nor everlasting. Hence before this life
there is its Creator and Sovereign, and then there is the Day of Judgement after this life. Consequently the actions of human beings in this life must proceed in accordance with the commands and prohibitions of Allah ﷻ for we will be questioned about them on the Day of judgement. Therefore it is compulsory on human's to abide by the *Shar'a* of Allah, which the Messenger Muhammad ﷺ has conveyed to us.

The deep enlightened view of man, life and the universe shows that they are only material and not spirit, nor composed of material and spirit. By material we mean the thing that is tangible and can be comprehended, whether defined as that which occupies a space and has a weight, or defined as the overt or covert charged energy, be it visible or not. This is because the discussion here is not about the nature of the material, but rather about man, life and the universe - these tangible comprehended things - which the Creator has created. By spirit we mean here the realisation of the relationship with Allah, and not the ‘secret of life’. This is because the discussion is not about the spirit in the sense of the secret of life; rather it is about the relationship of man, life and the universe with the unseen, i.e. with the Creator, and the realisation of such a relationship. In other words; is the realisation of the relationship between man, life and the universe with their Creator, a part of them or not?

As a matter of fact the deep enlightened view of man, life and the universe - concerning the meaning of the spirit as being the realisation of the relationship with Allah, not in regard of the spirit as being the secret of life - reveals that they are material only, not spirit, nor composed of material and spirit. As for being material; this means they are visible and not concealed because they are sensed and tangible. As for not being spirit, this is because the spirit is man's realisation of his relationship with Allah ﷻ. This realisation of man of his relationship with Allah is neither man, life nor the universe; rather it is different from them. As for not being composed of
material and spirit, this is clear in the reality of life and the universe. As for man, his realisation of his relationship with Allah is not part of his structure, but an extraneous attribute, with the evidence being that the unbeliever denying the existence of Allah does not realise his relationship with Allah even though he is a human being.

What some people claim, that man is composed of material and spirit, so if the material in him dominates over the spirit he would become evil and if the spirit in him dominates over the material he would become good; and that he has to make the spirit dominate over the material in order to become good, is an incorrect claim. Man is not composed of material and spirit, because the spirit discussed in this chapter according to the view of all people who believe in the existence of a God is either the effect of the Creator, the effects of the unseen witnessed by them, or the realisation that the thing contains a matter which cannot exist save by Allah or the like i.e. the sense of spirituality or the spiritual aspect. The spirit, in the sense of spirituality or the spiritual aspect existent in man, is neither the secret of life nor resulting from it or related to it. It is completely different to that, with the evidence that an animal has the secret of life, and yet it has no spirituality or spiritual aspect, and nobody claims that an animal is composed of material and spirit. This confirms definitely that the spirit, in this context, is not the secret of life nor does it result from the secret of life and it has no relationship with the secret of life. As the animal is not composed of material and spirit though it has the secret of life, man is similar. This is because the spirit by which man is distinguished and which he possesses, is not connected with the secret of life and nor results from it, rather it is the realisation of the relationship with Allah. Accordingly it is not true to say that spirit is a part of man's structure, just because man has in himself the secret of life.

Since spirit discussed in this context is the realisation of man's relationship with Allah
and has no relationship with the secret of life, it cannot be a part of man’s structure. The realisation of the relationship is not a part of his structure but rather an external attribute, with the evidence being that the non-believer who denies the existence of Allah, does not realise his relationship with Allah even though he is a human being.

Although man, life and the universe are material and not spirit, they do have a spiritual aspect in them; which is the fact they are created by Allah ﷻ, their Creator. That is, the universe is material, and being created by a Creator is the spiritual aspect which man realises. Likewise man is material, and being created by a Creator is the spiritual aspect which man realises. Life is also material, and being created by a creator is the spiritual aspect which man realises. Thus, the spiritual aspect does not result from man, life and the universe, but from their being created by a Creator, by Allah ﷻ. This relationship is the spiritual aspect.

The origin of the meaning of spirit is that people who believe in the existence of a God frequently use the words of spirit, spirituality, and spiritual aspect, to articulate the effect of the creator in a particular place, or what is witnessed of the effects of the unseen, or to comprehend in the thing an aspect that can not exist save by Allah. These meanings, which they call spirit, spirituality and the spiritual aspect and that which has a similar meaning, are general, ambiguous and are not crystallised meanings. They have a reality in their mind and a reality outside their mind, which is the unseen whose existence is realised and whose identity is not, and the effect of this unseen in things. However this reality they can sense but cannot really define it nor is it crystallised for them. Due to the lack of crystallisation of these meanings, their understanding of these terms were confused. This confusion led to understanding the spirit, as the secret of life. Thus due to their sensation of the existence of spirit in man, which is the secret of life as well as the existence of spirituality and spiritual
aspect, they came to say that man is composed of spirit and material. Hence they thought the spirit is the same as that or results from it, and they did not turn their attention to the fact that the animal has a spirit, i.e. the secret of life but it neither has spirituality nor the spiritual aspect. Moreover due to this ambiguity, man started to call what he feels in himself of stimulation as spirituality. Thus the individual would say about himself that he felt an incredible spirituality or that a certain person had a great spirituality. Also due to its ambiguity, a person would enter a place and feel a delight or elevation, so that place was described as having a spiritual aspect or spirituality. Because of its ambiguity, a person would starve himself, torment and weaken his body claiming that he wanted to strengthen his spirit. All this is a result of the ambiguity in understanding the meaning of spirit, spirituality and the spiritual aspect. A similar confusion occurred in the past when people tried to conceive the reality of the ‘intellect’ or the ‘mind’ (thinking). Mind is a word which means the comprehension and judgement upon a thing etc. However those of ancient times perceived comprehension and the like as effects of the ‘mind’ not the mind itself. The mind in their view had a reality which they felt but they were unable to comprehend its reality and was ambiguous to them. As a result of this ambiguity their perception of it differed, their perception of its location and their comprehension of its reality became more confused. Some of them claimed that it was located in the heart, to others it was in the head, to others it was in the brain, whilst another group held different opinions. In recent times some thinkers have proceeded to identify the meaning of the mind and define it, but they in turn were confused because they failed to comprehend its reality. Some of them said it is the reflection of material on the brain, while others claimed it is the reflection of brain on the material. A correct definition was in the end elaborated, by defining the ‘mind’ as the transmission of the reality to the brain via the senses together with previous information through which this reality is interpreted (or understood). By this definition the mind is correctly
comprehended. Likewise, it is necessary that some thinkers proceed to crystallise the meaning of spirit, spirituality and the spiritual aspect in order that the mind comprehends them and their reality. This is because there is a reality for spirit, spirituality and spiritual aspect. For it is witnessed and sensed by man that there are materialistic (tangible) things which man senses and touches, such as a loaf of bread and others that he may sense but do not touch, such as the service rendered by a doctor. There are moral things that man senses but does not touch, such as pride and praise; or spiritual things which man senses but does not touch, such as the fear of Allah and the submission to Him during times of calamity. These are three meanings, each has a reality which man can sense and each is distinct from the other. Accordingly, the spirit or the spiritual aspect or the spirituality has a specific reality, felt by the senses. It is then necessary to define this reality and crystallise it to the people, as the mind was defined and crystallised.

A close examination of the reality of the spirit, spirituality and the spiritual aspect reveals that they are not existent in the atheist who denies the existence of Allah, but only in those who believe in the existence of a God. This means that they are related to the belief in Allah, whenever faith exists they exist and they are absent whenever faith is absent. Belief in the existence of Allah means the conclusive conviction that a Creator, who definitely created them, creates things. Thus the subject of discussion is that a Creator creates things. The acknowledgement that a Creator creates them is belief, and the denial that a Creator creates them is disbelief. Once acknowledgement and definite belief is established the spiritual aspect is found, and what brought it into existence is the belief. In case of non-acknowledgement and denial, the spiritual aspect does not exist, for denial made it non-existent. Accordingly the spiritual aspect is the fact that things are created by a Creator, i.e. the relationship of things to their Creator in respect of being created out of nothingness. If the mind comprehends that
relationship of the things being created by a Creator, it will occur due to this
appreciation of the might of the Creator, feeling fear of Him and feeling of His
sanctification. So the realisation of this relationship, which yields such a feeling, is the
spirituality. Thus the spirit is the realisation of the relationship with Allah, and the
meaning of the spiritual aspect and that of the spirit becomes crystallised. Spiritual
aspect and spirit are not merely terms that have linguistic connotations for which
references are made to linguistics, nor are they technical terms set up by each people
to mean what they like. They are rather expressions which have a precise reality
regardless of whatever terms they are given. So the discussion is about the reality of
these meanings not about the meaning of certain linguistic words. The reality of these
meanings is that the spirit, in respect to the spiritual aspect in man, is the realisation
of the relationship with Allah; and the spiritual aspect in man, life and the universe is
the fact of being created by a Creator. Whenever these terms are mentioned they
indicate these meanings because it is these meanings that have a sensed reality which
can be proved. This sensed reality is also the rational and external reality to the people
believing in God, i.e. in the existence of a Creator of things.

As for the secret of life (rooh), it definitely exists and is proven in the definite Qur'anic
texts so we must believe in it. However it is not the subject of this discussion.

The term spirit ‘rooh’ is a common term like the word ‘sin’ in Arabic – that has more
than one meaning; such as ‘water source’, ‘eye’, ‘spy’, ‘gold’, ‘silver’ and others. The
term rooh came in the Qur'an with numerous meanings, such as the secret of life;

وَبِسَأْلُونَكَ عَنِ الرُّوحِ قَلْ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا
“They will ask you concerning the spirit; say, ‘the spirit is by command of my Lord, of knowledge it is only a little that is communicated to you, (O men).’” [TMQ Isra’a:85]

Or as Gibreel,

“Which the true spirit have brought down. Upon your heart, that you be (one) of the warners.” [TMQ Ash-Shura:193-194]

Or as the Shari’ah of Allah,

“And thus have We inspired to you (Mohammed) a spirit of Our command.” [TMQ Ash-Shura:52]

All those meanings are not intended when saying there is in it a spiritual aspect or this is a spiritual thing or detachment of the material from the spirit etc. There is no relationship between this statement about the spirit and the meanings of spirit (rooh)
mentioned in the Qur’an. What is meant by the spirit in the usage explained earlier is the meaning related to the creation of the material, i.e. in respect of things being created by a Creator who is Allah ﷺ, and man’s realisation of the relationship of things with their Creator.

The deep enlightened view of human beings reveal that we live within two spheres; one of them dominates us, and the other we control. With regards to that which dominates us, it is the sphere in which the laws of the universe apply upon us. So man, life and the universe proceeds according to a certain system, which does not slacken. Actions in this sphere fall upon us against our will; so we are controlled in this sphere and not free. We came to this world against our will, we shall leave it against our will, and we cannot stray from the system of the universe. Therefore human beings are not questioned about actions which occur from them or upon them in this sphere. As for the sphere which we control, it is the sphere in which we proceed freely within the system we choose, whether it is by adhering to the Shari‘ah of Allah or any other. In this sphere the actions that occur are from human beings, or happen to them, according to their will. Thus we walk, eat, drink and travel any time we like and abstain from these any time we like. Human beings act and abstains freely and will therefore be questioned about their actions within this sphere.

Human beings like some things which occur from them or upon them in the sphere which they control and the sphere which dominates them, and dislikes some things in the two spheres, so they try to interpret this liking and disliking as kha‘ir (good) and sharr (bad). We incline to call what we like as kha‘ir, and what we dislike as sharr. Also we call some actions as kha‘ir and some actions as sharr according to the benefit we get from them and the harm they inflict upon us.
The truth is that the actions which occur from human beings in this sphere are not described as *khair* or *sharr* for their sake, because they are actions only, having no innate quality of being *khair* or *sharr*. Their depiction of being *khair* or *sharr* occurs due to factors different from the nature of the actions. Thus killing a human being is not called *khair* or *sharr*, it is only called killing, but it being describes as *khair* or *sharr* comes from a qualification external to it. For example, killing an enemy fighter at war is *khair* and killing a citizen, an individual under covenant or an asylum seeker is *sharr*. So the first person performing the killing is rewarded and the second is punished though they have both performed the same action. *Khair* and *sharr* result from those factors that drive humans to undertake actions and from the goal they pursue in their actions. So the factors which drive human beings to act and the goal which they pursue, are those which assign the quality of the action as *khair* and *sharr*, whether man likes the action or dislikes it, and whether they get benefit or harm from it.

Accordingly it is necessary to scrutinise those factors that drive human beings to perform an action, and to discuss the goal they pursue in order to correctly understand when the action is described as *khair* or *sharr*. The knowledge of the driving factors and the goal sought depends on the type of ‘aqeedah in which man believes. A Muslim who believes in Allah and believes that He sent Sayyidina Muhammad ﷺ with the law (Shari'ah) of Islam which explains 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 either 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*. 

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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.

> إن الإنسان خلق هulloًا وإذا مسة الشر جروعًا * وإذا مسة الخير هulloًا *

"Truly man was created very impatient; fretful when evil befalls him and niggardly when good reaches." [TMQ Al-Ma’arij: 19-21]

> وأنا لحب الخير لشديدٍ

"And lo! in the love of good (wealth) he is enthusiastic." [TMQ Al-Adiyat:8]

However this description does not mean a description of its reality, because he may see something as _khair_ while it is _sharr_, and he may see it as _sharr_ while it is _khair_.

The deep enlightened view of man's actions reveals that they are only material when detached from their associated circumstances and considerations. Being material they are not characterised with ḥusn (prettiness) or qubh (ugliness) in themselves but they are described as such because of external circumstances and considerations associated with them. The external (factors) which determines that an action is ḥasan (pretty) or qabīb (ugly) is either just the mind, or the Islamic law only, or it is the mind but the Shari'ah is its proof, or it is the Shari'ah but the mind is its proof. Determining the actions by the mind alone is false because the mind is subject to disparity, difference and contradiction. That is because the mind's evaluation of ḥusn or qubh can be affected by the environment in which man lives, and even it becomes disparate and differs with the succession of ages. So if the evaluation of ḥusn and qubh were left to the mind, the thing would be qabīb for one group of people and ḥasan for others. Even the same thing could be ḥasan in one age and qabīb in another. Islam as the everlasting and universal ideology determines that the description of actions as qabīb and ḥasan should be the same for all human beings in all ages. Therefore the depiction of an action being ḥasan or qabīb should come from a power beyond the mind; so it must come from the Shari'ah. Thus the characterisation of the human action as qabīb and ḥasan comes from Shari'ah. We say treachery is qabīb and loyalty is ḥasan, and sinfulness is qabīb and piety is ḥasan, and the rebellion against the Islamic State is
qabeeh and correcting its deviation, if it deviated, is a hasan action, because Shari'ah has demonstrated that. As for using the mind as an arbitrator for hasan and qabeeh, we have proved this to be false. In regards to using the mind as an evidence for what the Shari'ah has denoted, this amounts to using the mind as an evidence for the divine rule (Hukm Shar'ai), though the evidence for the Hukm Shar'ai is the divine text and not the mind. The role of the mind is to understand the Hukm Shar'ai and not as an evidence for it. From this discussion, hasan and qabeeh are only determined as such by the Shari'ah and not by the mind.

Describing actions with khair or shar is in terms of their effect on the human's viewpoint and in terms of practising or abstaining from them. So human beings call the actions which harm them or which they dislike as shar, and they call the actions which benefit them or which they like as khair, according to their effect on them, regardless of the hasan and qubh which is not considered by them in this case. Based on this view, they undertake the action or refrain from them. This view was corrected by stating that the action is not called khair or shar based upon likes and dislikes or benefit and harm. Rather the evaluation of it being khair or shar is the pleasure and displeasure of Allah ﷻ. So the discussion here is in regard to the criterion of khair and shar which people became acquainted with, not in regard of the action itself.

Characterising actions as hasan and qubh is in terms of the judgement upon them by humans and in terms of the punishment and reward on them. Human beings gave themselves the authority to judge upon the action as hasan or qabeb in comparison with things. When they found themselves able to judge upon the bitter thing as qabeeb and upon the sweet thing as hasan and on the disgusting shape as qabeeb and on the beautiful shape as hasan, they saw that they could judge on the truthfulness (tidq) as hasan and the lie as qabeeb, and upon keeping one's word as hasan and on treachery as
qabeeb. So they gave themselves the authority of judging upon actions as hasan or qabeeb regardless of the subject of khair or sharr, which in this case is not considered by them. Based on this judgement, human beings imposed punishments on the qabeeb action and placed rewards on the hasan action. This judgement is corrected to state that the action is not compared to the thing. The senses can appreciate the bitterness and the sweetness of something and hence the mind can judge upon it. This is contrary to the action which does not possess a matter that human beings can sense so as to judge upon it as qubb or husn. Accordingly, it is absolutely wrong for them to judge upon such an action as husn or qubb from the action itself. Thus they must take this judgement from another source, that is from Allah ﷻ. The subject here concerns judgement upon the action not in regard to evaluating it, and it is also in regard to punishment and reward on the actions, not in regard of undertaking them and refraining from them. Therefore there is a difference between khair and sharr and between the husn and qubb, which are two completely different subjects.

This is in regard of the description of actions. Concerning the aim of the action, every person must have an aim, for the sake of which they performed the action. This aim is the value of the action. Therefore every action must have a value that human beings seek to achieve when they undertake that action, otherwise it would be in vain. Human beings shouldn’t undertake actions in vain and without purpose, but rather they must observe achieving the intended values of the actions undertaken.

The value of the action is either maddiyah (materialistic), such as commercial, agricultural and industrial actions and the like; since the aim of undertaking these actions is to achieve materialistic benefits from them, which is profit; a value which has importance in life. The value of the action could be insaniyyah (humanitarian), such as saving a drowning person and helping a person who is needy or disturbed, with the
aim being to save the human being, regardless of his colour, race, religion or any consideration except humanitarian. The value of the action could also be *khuluqiyah* (moralistic), such as truthfulness, trust, and mercy, with the aim being the moral aspect, regardless of the benefits or humanitarian considerations. This is because morals could also be towards creatures other than humans, like kindness to animals and birds. A materialistic loss could occur from the moral action, but the achievement of its value is necessary, which is the moral aspect. The value of the action could be *roohiyah* (spiritual) such as ‘*ibadat*, accordingly the whole objective of it is not materialistic benefits or humanitarian aspects, nor moral matters, rather its aim is worship. Therefore, only its spiritual value should be achieved irrespective of all other values.

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

Evaluating the human societies in their worldly life is undertaken according to these values, and the evaluation would be in accordance of the level of achievement of these values in society and what their achievement secures of comfort and tranquillity. Muslims have to exert their efforts to achieve the value sought for every action they undertake when they perform actions, so as to contribute to the prosperity and elevation of the society, and to secure - at the same time - their own prosperity and tranquillity.

These values are not preferential over each other or equal, by themselves, because no common qualities exist among them in order to be equated with each other or to prefer some of them over the other. They are but results human beings sought when they undertook their actions. As a result, they cannot be put in one balance, nor
evaluated by one criterion, because they are in disagreement if not contradictory. Human beings however are used to differentiating between the values, to choose the best of them, though they are neither dissimilar nor equal. Yet human beings do not accept that, so they differentiate and equalise between them. This differentiation and equalisation is not according to the value itself but according to its effect on them. Thereupon, human beings built the differentiation and equalisation between values upon themselves and upon what this value produces of benefit or harm for them. They establish themselves as the measure (standard) or make the effect, which befalls them from these values as a measure. Thus this differentiation is actually between the effects of these values upon them, not between the values themselves. Since the inclinations of human beings vary in regard to the effects of the values, their differentiation between them differs accordingly.

People who are highly influenced by and inclined to spiritual emotions and ignore the materialistic value, prefer the spiritual value over the materialistic one. So they accordingly turn to prayer (individual 'ibadat) and renounce the material world and its aspects. They neglect the life because it is material, and they account for materialistic backwardness; and because of them, the standard of living in the society they live in declines due to what prevails in it of laziness and lethargy.

People who are highly influenced by materialistic inclinations, are taken over by their whims and neglect the spiritual value, prefer the materialistic value and seek to achieve it. Therefore, the ideals to them become numerous, and because of them, the society they live in becomes disturbed and wickedness and corruption spread in it.

Accordingly it is wrong to leave human beings to evaluate these values; instead they must be evaluated by the Creator of them, who is Allah ﷻ. Therefore it is necessary
that the divine law (Shar’a) itself determines for them these values and assigns to them the time of their performance and according to Shari’ah man selects them.

The Shar’a has shown the solutions of life’s problems through the commands and prohibitions of Allah, and has obliged man to proceed in this life according to these commands and prohibitions. It has also shown the actions that achieve the spiritual value which are the Fard (obligatory) and mandub (recommended) worships. It has also clarified those qualities that achieve the moral value, and left human beings to achieve the materialistic value necessary for them so as to satisfy with it their necessities and basic needs and what is even beyond their necessities and basic needs, in accordance with a certain system (Shari’ah) and commanded not to deviate from it. Human beings has but to act to achieve these values in accordance with the commands and prohibitions of Allah, and to evaluate them as the Shar’a has demonstrated.

Values are achieved in the society at the level it needs as a specific society and this society is evaluated using the standards of these values. Upon this basis, actions must be performed to achieve these values, to establish the Islamic society in accordance with the Islamic viewpoint of life’s affairs.

In summary, human action is material which they perform materialistically. When actions are undertaken the relationship with Allah is realised, from the perspective that this action is permissible (halal) or prohibited (haram). Actions are undertaken or abstained from according to this basis. The realisation of this relationship with Allah is the spirit, which obliges human beings to know the Shar’u (law) of Allah to distinguish their actions. Human beings distinguish the khair from the sharr when they know those actions that please Allah and those which anger Him. They also distinguish the qubb from the busn when Shar’a assigns for them the busan action and
the qabeeb action. They seek those values that are imperative for the Islamic life in the
Islamic society according to what the Shar’a has assigned. When human beings
undertake actions and realise their relationship with Allah, they will be able to engage
in or abstain from an action in accordance with this realisation, because they have
awareness of the type of action, its description and its value. Hence, the philosophy
of Islam is the mixing of the material with the spirit, that is making the actions
directed by the commands and prohibitions of Allah. This philosophy is constant and
necessary for each action whether it is small or large, minute or great. This is how life
is depicted. Since the Islamic ‘aqeedah (creed) is the basis of life, the basis of Islam’s
philosophy, the basis of the systems of life. Thus the Islamic HalDarah (civilisation) is
the total concepts about life from the viewpoint of Islam. This is built upon one
spiritual basis, which is the ‘aqeedah (creed); and its depiction of life is the mixing of
the material with the spirit; and the meaning of happiness in its view is to attain the
pleasure of Allah.

While the ‘aqeedah, which resolves the greatest problem of human beings, is the basis
of actions and upon which the viewpoint in life is based, and Islam’s philosophy
controls the actions, then the systems which emanate from this ‘aqeedah address the
problems of human beings and organise their actions accurately. Hence, the
application of the systems is the criterion in determining whether a land is the land of
kufr (daar ul-kufr) or the land of Islam (daar ul-Islam).

The land in which Islam’s systems are applied, governed by that which Allah has
revealed and its security is by the security of Islam, is considered a land of Islam (daar
ul-Islam), even if the majority of its population are non-Muslim. While the land in
which these two matters are not fulfilled is considered a land of Kufr (daar ul-kufr),
even if the majority of its population are Muslim. Accordingly, after the doctrine, the
priority is given to the systems of Islam and their application in the walks of life. This is because application of these systems along with the doctrine naturally produces the Islamic mentality (‘aqliyyah) and Islamic disposition (nafiiyyah) within the Ummah and makes the Muslim a distinguished and exalted personality.

Islam considers a human being as an integrated being (indivisible whole), and addresses his or her actions with Ahkam Sharai’ah in a consistent and balanced manner regardless of the number and type of these actions. These Ahkam Sharai’ah are the Islamic systems which address the problems of human beings. When problems are addressed, human beings deal with them considering that every problem requires a solution i.e. considering it as a problem that requires a Hukm Shara’i. Thus Islam addresses all problems as human problems and nothing else. So when Islam treats an economic problem such as the husband’s financial support (nafaqah) of his wife or a ruling problem such as the appointment of a Khaleefah or a social problem such as marriage, it does not solve that problem as an economic, ruling or as a social problem but rather treats the problem as a human problem to which a solution should be derived i.e. a Hukm Shara’i should be derived. Islam has one method in addressing the problems of human beings, which is to understand the reality of the problem and then derive the rule of Allah for it from the detailed shari’i evidences.

The Islamic systems are composed of Ahkam Sharai’ah related to ‘ibadat, morals, foodstuffs, clothing, mu’amalat (transactions) and penal code.

The divine rules related to ‘ibadat, morals, food-stuffs, and clothing cannot be reasoned by ‘illah (legal reason). The Messenger ﷺ said;

((حِرْمَتُ الخُمْرَ لَعِينَهَا))

31
“Wine (khamr) was forbidden for itself.”

However the Ahkam Shara’i\'ab related to transactions and penal code are reasoned by an ‘illab. This is because the Hukum Shar’ai\'in these matters are built upon an ‘illab, which is the reason for legislating the rule. Many people have become used to justifying all the Share\'ee rules according to benefit (masla\'ah), because they are influenced by the Western ideology and Western culture, which views benefit alone as a criterion for actions. Such an understanding contradicts the Islamic intellectual leadership which considers spirit as the basis for all actions; and makes the mixing of the spirit with the material the regulator of all actions. The Ahkam Shara\'i\'ab related to ‘ibadat, morals, foodstuffs, and clothing are absolutely not reasoned, since there is no ‘illab for these rules. They should be taken as they came in the text and should not be based upon an ‘illab. Prayer (Salaah), fasting (Sawm), the Hajj, zakaah, the method of praying the Salaah and the number of its rak\'at, the rites of Hajj and the minimum amount of property liable to payment of zakaah (niSaab of zakaah) and the like, should be taken, accepted and submitted to as they came in the text (tawqeefiyah) and no ‘illab is sought for them. The same thing applies to the prohibition of eating the meat of a dead animal, pork and the like. Seeking an ‘illab for these rules is wrong and dangerous. This is because if an ‘illab was sought the result would be that if the ‘illab of the rule ceased to exist then the rule would no longer exist. The ‘illab is connected to the rule in existence and absence. As an example, if we assumed cleanliness was the ‘illab for the wud\'a, and physical exercise as the ‘illab for salah, and hygiene as the ‘illab for fasting (Sawm) etc., then in these situations, whenever the ‘illab does not exist, the rule would not exist either, though the matter is not like this. Therefore seeking an ‘illab is dangerous for the rule and its performance. Thus, it is obligatory to take rules of ‘ibadat as they are, without seeking an ‘illab for them. As for the Hikmah (wisdom) behind a rule, Allah alone knows it, since our mind cannot conceive the essence of
Allah, and hence we cannot comprehend His Hikmah. As for the Hikmah mentioned in the texts, such as the saying of Allah ﷻ,

اِنَّ الصَّلَاةَ تَنْهَى عَنِ الفُحُشَاءِ وَالْمُنْكِرِ

“Lo! Prayer (Salah) preserves from lewdness and iniquity.” [TMQ Al-’Ankabut:45]

And Allah ﷻ

لَيَشْهَدُوا مَنافِعَ لَهُمْ

“That they may witness the benefits (provided) for them” [TMQ Al-Hajj:28] and for His ﷻ

وَمَا آتَيْتُم مِّن رَزْقٍ تُرِيدُونَ وَجَهَّةَ الْلَّهِ فَأَوَّلَ نَكُلِّهُمُ

المُضْعُفُونَ

“That which you give in Zakah seeking Allah’s countenance, has increased manifold.” [TMQ Ar-Rum:39]

And other sorts of Hikmah that are stated in the texts, they should be taken literally as mentioned in the text without making comparison to them. Unless the Hikmah of
the rule is mentioned in a text, neither Hikmah and nor an ‘illah has to be sought for the rule.

This is in respect to ‘ibadat. Morals (Aqhlaaq) are however values for which rules have been established to illustrate the virtues and noble deeds and the things that contradict them. They also result from ‘ibadat, as well as being observed in mu’amalat. This is because Islam aims in its legislation to take man on the road towards perfection so as to reach the highest achievable level. Therefore man has to work towards acquiring the supreme qualities and to maintain them. The good Aqhlaaq is a value which one intends to realise when exhibiting it. It is specific to the virtues (faDaa’il) stated by the Shar’, and its value is targeted when performing these virtues and acquiring them. Aqhlaaq are a part of the Islamic Shari’ah, and a part of the commands and prohibitions of Allah, which must be achieved by every Muslim so that his observance of Islam becomes complete, and his undertaking of the commands and prohibitions of Allah is perfected.

A Muslim neither acquires Aqhlaaq attributes for their sake, nor for the perceived benefit. Rather he or she acquires them only because Allah commanded him with them and for no other reason. So a Muslim is not characterised with truthfulness for the sake of truthfulness in itself, nor for the perceived benefit, rather because Shar’a ordered it.

As for the fact that the Muslim does not acquire Aqhlaaq for the sake of Aqhlaaq, this is because of the description of the actions. An action which human beings perform might be by itself qabeeb but they thought it hasan so they performed it. The attribute which human beings are characterised with might be by itself qabeeb but they consider it a hasan attribute so they acquire it and thus errors would arise because man observed
Aqhlaaq for their own sake. Unless Islam defines for the Muslim the hasan attributes and the qabeh attributes and unless the Muslim performs them according to this definition, then their acquiring of these attributes would not be in compliance with the AHkam Sharai’ah. Therefore Muslims should not be characterised with truthfulness for the sake of truthfulness, nor should they be characterised with compassion for the sake of compassion, nor should they be characterised with all the Aqhlaaq for their own sake. Rather they should be characterised with them because they are commands from Allah because the fundamental fact is that these Aqhlaaq are based on the Islamic ‘aqeedah. Observing this issue would guarantee the acquisition of the Aqhlaaq in individuals thus purifying the soul of any impurity and distancing it from any corrupting factors. The best way to protect Aqhlaaq is to confine them to what is stated in the text (Qur’an and Sunnah), restrict them to the spiritual basis and build them upon the Islamic ‘aqeedah.

As for not acquiring Aqhlaaq for the sake of benefit, this is because one does not seek or aim to acquire benefit from the Aqhlaaq, lest it corrupts it and makes it revolve around the benefit. Aqhlaaq are attributes which man must be characterised with, freely and willingly, by the incentive of taqwa (the fear of Allah). Muslims do not abide by Aqhlaaq simply because they benefit or harm them in life; rather they do so in response to the commands and prohibitions of Allah. With this understanding the characterisation with good Aqhlaaq is constant and steadfast and does not revolve around benefit.

Such Aqhlaaq built on the exchange of benefit would make the individual a hypocrite, revealing certain behaviour while concealing his true nature. This is because their Aqhlaaq are built on benefit, so their Aqhlaaq revolve around the benefit, for they make the reasoned rules revolve around their ‘illah and they do not believe in the
existence of the rules nor in their obligation if the ‘Illab ceased to be present.

Aqhlaaq are not reasoned and should never be taken by their ‘Illab. They must be accepted as they came in Shar’a, irrespective of any ‘Illab. It is erroneous and dangerous to seek ‘Illab for Aqhlaaq, so as not to abandon the characterisation with Aqhlaaq when their ‘Illab has ceased.

It becomes evident that the aim of the ‘ibadat is the spiritual value only and the aim of acquiring Aqhlaaq is the moral value only. They must be restricted to these intended values. Benefit or interest should not be manifested in the ‘ibadat and Aqhlaaq, because such a manifestation is dangerous, causing hypocrisy in those who worship and those who are virtuous people. It will also lead to the abandonment of the ‘ibadat and Aqhlaaq when their benefit or interest does not appear.

In regard to the AHkam Shari’ah related to man’s actions in his relation with others, some of the texts that came as evidence to them include an ‘Illab such as in respect to giving the spoils of Bani Nadhir to the Muhajireen and not the Ansar. Allah ﷻ says regarding this,

كَمْ مَثْلَ دُوَّارٍ بَيْنَ الْمَهْدِيِّينَ مِنكُمْ

“that it does not become a commodity between the rich among you.” [TMQ Al-Hashr:7]

While some other texts do not include an ‘Illab at all such as,

وَأَحْلَ اللَّهُ الْنُّبُوَّةَ الْعَلِيمَةَ وَحَرَّمَ الرِّطْنَا
“Allah has permitted bai’a (trading) and has forbidden Riba (interest).” [Al-Baqara:275]

Therefore any rules where the text included an ‘illah are reasoned and Qiyas may be made to them; whereas for the rules whose text is without an ‘illah, an ‘illah is not sought and Qiyas cannot be used. The valid ‘illah is the Shar’i ‘illah that is mentioned in the text from Qur’an and Sunnah, for only these two are the Shar’i texts. The ‘illah upon which the reasoned Hukm Shar’i is built is a Shar’i ‘illah and not a rational ‘illah. In other words the ‘illah must be mentioned in the text either explicitly or implicitly or by deduction or through Qiyas. This ‘illah is connected with the reasoned Hukm in presence and absence. Thus the rules revolve with their ‘illah. So we find a thing is prohibited in a situation due to the existence of a Shar’i ‘illah, and if this ‘illah disappears that very thing becomes permissible. So the Hukm Shar’i revolves with the ‘illah in existence and in absence, when it exists the Hukm exists and if the ‘illah does not exist the Hukm does not exist.

The absence of the Hukm due to the absence of the ‘illah does not at all mean that the Hukm Shar’i has changed, rather the Hukm Shar’i of the question remains as it is without change. It is only that the Hukm is no longer applied due to the absence of the ‘illah and will be applied if the ‘illah is present.

The relationship of the rule with the ‘illah in existence and in absence does not mean that the rules change due to the change of the time and place, therefore claiming that bringing about the benefit and preventing corruption is the ‘illah of the Hukm Shar’i, which changes as the time and place change, so the Hukm Shar’i changes accordingly. Bringing about benefit and preventing harm are not at all the ‘illah of the AHkam, since no text came to denote that bringing about benefit and preventing corruption are ‘illah for all the AHkam, nor to denote that they are an ‘illah for a specific Hukm.
Consequently, it cannot be taken as a Shar’ai ‘illah.

The Shar’ai ‘illah is that which is taken from a Shar’ai text and should be restricted to it and its meaning. The Shar’ai text has neither indicated that bringing about a benefit nor warding off corruption as being the ‘illah. The Shar’ai ‘illah is that which the Shar’ai text has brought, not the bringing about of benefit or warding off corruption. That which is brought in the text is not indicated by the time or the place nor indicated by the action itself. It is rather indicated by the text in manifesting the ‘illah of the Hukm. This text never changes, so no consideration is given to the time and place in this context, nor is there a value to bringing about benefit and preventing corruption.

Consequently, AHkam Shar’i‘ab do not change with the changing of the time and place, they remain as they are regardless of this change.

As for the change of traditions and customs of people, this does not have an effect in changing the rule, for the tradition is not an ‘illah of the Hukm Shar’ai and neither a source for it. The traditions may agree or disagree with the Shar’i‘a. If they disagree with the Shar’i‘a then the Shar’i‘a has come to abrogate and change them, since the function of the Shar’i‘a is to change the corrupted traditions and customs, because they are the factors that cause corruption in society. Hence they are not taken as a source for the Hukm Shar’ai nor an ‘illah for it and the Hukm does not change. If the traditions were in agreement with shar’i‘a, then the Hukm is proved by its Shar’ai evidence and by its Shar’ai ‘illah and not by these traditions, even if these traditions do not contradict the Shar’i‘a. The customs cannot rule over the Shar’i‘a, rather the Shar’i‘a rules over the traditions and customs. The AHkam Shar’i‘ab have their own evidences, which is the text and they have Shar’ai ‘illah and the traditions and customs are not a
As for the suitability of the Islamic Shari‘ah for every time and place, it results from the fact that the Islamic Shari‘ah addresses man’s problems by its rules through all times and places and is capable of solving all problems of human beings irrespective of how diverse and numerous they are. This is because when it addresses their problems, it treats them in their capacity as a human being and not in any other capacity. Whatever the time and place, human beings remain the same with respect to their instincts and biological needs without changing at all. Hence the rules which solve their problems do not change. What does change for human beings, are the patterns of life, which do not affect their viewpoint about life. As for the constant new and numerous demands of human beings, they emerge as a result of the humans endeavour to satisfy their instincts and biological needs. The Shari‘ah was revealed to solve such new and numerous demands, regardless of their number or how their patterns change. This was one of the factors which contributed towards the growth of fiqh. However this vast capacity of the Share‘ah does not mean that it is flexible and adapts to everything or to every issue even if it contradicts it. Nor does it mean that it evolves thereby it changes with time. It rather means that the texts have the capacity to derive numerous rules from them. It also means that the rules have the ability to apply on many issues. So for example, Allah ﷻ says:

"Then if they give suckle for you (your children) give them their due payment." [TMQ At-Talaq: 6]
From this verse a Hukm Shar‘ai is derived, that the divorced woman deserves a compensation for suckling the baby. Another Hukm Shar‘ai is derived from it, that the hired person is entitled to a wage if he or she has carried out their work, whether they are a private or common employee. This rule applies to numerous areas, such as the government employee, the labourer in the factory, the farmer on the farm and the like. So every one of them is entitled to their wage if they have completed their work, this is because they are private employees. The same applies to the carpenter who makes the cupboard, the tailor who sews the dress, the shoemaker who makes the shoe and the like. All of them are entitled to their wage if they have carried out their work because they are common employees. Since the employment is a contract between an employer and an employee the ruler (Haakim) is not included, because he is not hired by the Ummah, but rather he executes the AHkam Shar‘aiab i.e. implements Islam.

The Khaleefah is not entitled to a wage for carrying out his work, since he was given the pledge to implement the Shar‘a and to convey the Islamic Da’wah, so he is not employed by the Ummah. Similarly, his assistants (deputies), i.e. the members of the executive and the Wali (governors) are not entitled to a wage for carrying out their work since their work is ruling, thus they are not employees. They do not take a salary but an amount is assigned to them to meet their needs due to being kept preoccupied from practising their own affairs and occupations.

This capacity of the texts to derive many rules and the capacity of the rules to be applied to many problems is what makes the Islamic Share‘ab suitable to address all problems in life at all places and times as well as to all peoples and generations. This cannot be described as flexibility and evolution.

The Daleel of the Hukm Shar‘ai taken from the text, either Qur’an or Sunnah, is to address existing problems, because the Legislator intended that we follow the
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meanings of the texts rather than halting at the literal meaning of the text. Therefore, when deriving the Ahkam Shar’iah, attention has to be paid to the meaning of the ‘illab i.e. to observe the legislative aspect in the text when deducing the rule.

The Daleel may include an ‘illab for the Hukm, or the ‘illab may be taken from one or more other evidences. Although the Hukm is derived from the daleel, nevertheless the sense of the ‘illab in it is observed, without adhering to the mode mentioned in the text that came to treat the problem at that time. An example is that the saying of Allah ﷺ,

أَعْدِهَا لَهُمْ مَا أَسْتَطَعْتُم مِّن فُوَّةٍ وَمِن رِيَاضِ الْخَيْلِ

تَرْهِبُونَ بِهِ عَدَوَّ الَّهِ وَعَدَوَّكُمَّ

“Prepare for them all you can of (armed) force and of horses tethered, that thereby you strike fear in the heart of the enemy of Allah and your enemy.” [TMQ Al-Anfal: 60]

The Hukm concerns the preparation of force. The issue addressed at the time is preparing the force (via the tethering of horses), and the meaning of the ‘illab from this Hukm is, to strike fear in the enemy. Therefore, when we derive today the rule of preparation of force from this daleel, we also observe the meaning of the ‘illab from the Hukm, and accordingly we prepare whatever is needed to alarm the enemy; without restricting ourselves to the mode mentioned in the text (i.e. tethering the horses), in treating the problem at hand at the time.

Therefore this approach should be followed in every daleel from which a Hukm is
derived, since the purpose is to fulfill the meaning of ʿillab intended from the Hukm. Accordingly, the Islamic Share'ah requires that the rules related to the societal relations (mu'amalat) be based upon their ʿillab and that we observe the legislative aspect in the texts and not the form that they came in when deriving the rules from these texts.

Just as the text of the Qur'an and Sunnah are an evidence for the Hukm Shar'ai, the Ijma’a (consensus) of the Sahabah (companions) and the Qiyas (analogical deduction) are also considered as an evidence for the Hukm Shar'ai. Accordingly, the general evidences (adillah ijmaaliyyah) for the shar'ai rules are; the Qur'an, the Sunnah, Ijma’a as-Sahaba and Qiyas. As for the opinion of a Sahabi related to matters of his Ijtihad, it is not a daleel, because the Sahabi is like any Mujtahid, and is subject to error. In addition, the Sahabah differed over some issues, holding differing opinions to one another. So if the opinion of the Sahabi was taken as a daleel, then the proofs would be different and contradictory. Consequently, the opinion of the Sahabi is not considered a shar’ai daleel, but rather it is allowed to be followed like the other acknowledged opinions and schools of thought (madhaahib). The rules that are agreed upon by the Sahabah are not a madhab for them, but rather they are Ijma’a.

As for the Shar’a of the earlier nations (Shar’a min qablina), it is neither considered a Shar’a for us, nor is it considered to be a source of legislation. Although the Islamic ‘aqeedah mandates for us to believe in all the prophets and messengers, and in the Books revealed to them. The meaning of the belief in them is belief in their prophethood and their messages and in the Books revealed to them, and does not mean to follow them. After the prophethood of Muhammad ﷺ all peoples are ordered to give up their Deen and to embrace Islam, since no Deen other than Islam is accepted. Allah ﷻ said,
Lo! The Deen with Allah is Islam.” [TMQ Al-i-Imran:19]

Allah ﷻ also says,

“And whosoever seeks a Deen other than Islam it will not be accepted from him.” [TMQ Al-i-Imran:85]

This ayah is explicit (Sareef H) in meaning. From this ayah the following principle was derived,

((شروع من قبلنا ليس شرعا لنا))

“Shar’a of the people before us is not a Shar’a for us.”

Another evidence for this principle is the fact that the SaHaabah had a consensus (Ijmaa’) that the Shar‘i’ab of Muhammad ﷺ abrogates all the previous Shar‘i’ab (divine laws). Also Allah ﷻ says,
"And unto you have We revealed the Book with the truth, confirming whatever Book was before it and controlling over it." [TMQ Al-Maida:48]

i.e. to have control and supremacy over it. The supremacy of the Qur'an over the previous Books means the abrogation of the previous Share'ahs i.e. the Qur'an confirms and abrogates the previous Share'ahs. It was narrated that when the Messenger saw 'Umar Ibn Al-Khattab reading from a leaf of the Torah, he got angry and said,

(Al-Mtlt بُعِيضَاءَ نَقْبَة َوَلَوْ أُدْرِكْيَ أَخِي مُوسَى لَمْ لَا وَسُهْلَ إِلَّا

إِبِيَاعَيِّ)

“Didn’t I bring it pure and clean, and By Allah, had my brother Musa been present now he would have no choice but to follow me.”

Many of the rituals of Hajj such as Tawaf around the Ka'abah, touching and kissing the black stone and running between Saja and Marwab were practised at the time of jahiliyyah. However when we perform them as 'ibadat, we don't practise them considering them as rituals of a previous Shari'ah. Rather we perform them as part of the Islamic Shari'ah, since Islam brought them as new Ahkam Sharai'ah, and not as part of a previous Shari'ah. Similarly, we do not at all perform nor abide by what
previous Deens prescribed, rather we only follow what Islam brought us. The Christians and the Jews are addressed with the Islamic Shari'ah and ordered to leave theirs, because Islam abrogated it. If this is the obligation on the followers of the Jewish Shari'ah and they are Jews and the Christians, then how can a Muslim be ordered to take the previous Sharee'ahs as his Sharee'ah? With regards to the saying of Allah ﷻ,

أَيُّنَا أَوْحِيَّنا إِلَيْكَ كَمَا أُوْحِيَّنا إِلَيْ نُوحٍ

“We revealed to you as we revealed to Noah.” [TMQ An-Nisaa:163]

What is meant by this is that He ﷻ revealed to Muhammad ﻪ the same way as He revealed to the other prophets. And,

شَرِعَ لَكُمْ مِنَ الدِّينِمَا وَصَىٰ بِهِ نُوحٍ

“He has ordained for you that Deen which He commanded unto Noah.” [Tmq Ash-Shura:13]

This means that He ordained the origin of tawHeed, which He ordained for Noah. In the Ayah,

ثُمَّ آوِحِيَّنا إِلَيْكَ آنَ أَلْبَعُ مَلَةً إِبْرَاهِيمَ حَنيفًا

“Then we revealed to you to follow the faith (medlah) of Ibrahim.” [TMQ An-Nahl:123]
This means to follow the origin of \textit{tawhid}, because \textit{mellah} means the origin of \textit{tawheed}. The understanding of all these verses and the like is that the Messenger \textit{sa} is not an innovator among the messengers (of Allah), rather he was sent (as a messenger) like them and that the origin of \textit{tawheed} is the Deen common to all prophets and messengers. Every messenger had been sent with a specific Deen; Allah \textit{sa} says,

\begin{quote}

\textit{لَكُمْ جَعَلْنَا مِنْكُمْ شَرِعَةً وَمِنْهَاجًا.}

\end{quote}

“For each we have appointed a Share’ah and an open way.” [TMQ Al-Maidah:48]

Accordingly the \textit{Shar’ah} of previous nations is neither a \textit{Shar’ah} for us and nor is it considered one of the legislative sources from which the rules are derived.

Deriving \textit{AHkam} is performed by \textit{mujtahids}, because knowing the \textit{Hukm} of Allah on a specific issue cannot be reached except by \textit{Ijtihad}. There must be \textit{Ijtihad}. The scholars of \textit{usool} have stated that \textit{Ijtihad} is a \textit{fard kifayah} (collective obligation) on Muslims and that no generation should be without a \textit{mujtahid}. If all Muslims agree to leave \textit{Ijtihad} they would be sinful, this is because the only way of finding out the divine rules is by \textit{Ijtihad}. If any generation was without a \textit{mujtahid} who is able to derive \textit{AHkam}, this would result in the abandoning of \textit{Shar’ah} and lead to the elimination of the \textit{shar’i} rules, a matter which is expressly forbidden. Nevertheless, \textit{Ijtihad} has conditions which have been elaborated by the scholars of \textit{usool}. It requires broad knowledge, a correct understanding of the texts and a satisfactory knowledge of Arabic linguistics and it needs knowledge of the \textit{Shar’i} matters and an understanding of their evidences.
Extracting \textit{AHkam} without careful study and without careful examination is not called \textit{Istinbat} (deriving rules). Likewise, the mere presence of a benefit in a certain \textit{Hukm} followed by misconstruing the texts and misinterpreting them to derive that rule is not called \textit{Ijtihad}, it is rather an insult to the\textit{Deen} of Allah , and whoever commits that deserves the punishment of Allah .

It is true that the door of \textit{Ijtihad} is open but it is open for the scholars (ulema) not for the ignorant. mujtahids are of three types; mujtahid mutlaq and mujtahid madhab, these two have specific prerequisites. As for the third type it is the mujtahid who performs \textit{Ijtihad} on one issue (mujtahid masa’alah). Such a mujtahid should be capable of understanding the text and to pursue the issue, its \textit{daleel} and the \textit{daleel} of other mujtahids concerning the issue. This type of \textit{Ijtihad} is necessary for every Muslim who needs to know the \textit{AHkam} of Allah, since \textit{Shar’a} has originally ordained that Muslims derive by themselves the \textit{Hukm} from the evidence, i.e. to be a mujtahid in the issues of the\textit{Deen} necessary to them.

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

The muqallid is of two types; muttabi’a (follower) and ‘aammi (layman). The difference
between the muttabi’ā and the ‘aammi is that the muttabi’ā takes the rule derived by a mujtahid after they are convinced of the dālīl which the mujtahid depended upon, and they do not follow it unless they are aware of the dālīl. The ‘aammi is the one who follows the mujtahid in the shar’ī rule without looking for the dālīl. The muttabi’ā has a better level than the ‘aammi and most of the earlier generations were the muttabi’ā, for they were greatly concerned with learning the dālīl. When the age of decline came and it became difficult for the people to follow the mujtahids, they began to follow the scholars and mujtahids in the rules concerning them without seeking the dālīl. What encouraged this situation was the silence and consent of the ʿulema that a person could be ‘aammi even if he was an educated person. The ʿulema were silent about this because taqlīd is permissible, whether the muqallid is a muttabi’ā or ‘aammi. However, the Muslim should originally be able to take the AHkām from its dālīl, although they are allowed to imitate thus they are allowed to be muttabi’ā, i.e. they know the rule and knows its dālīl and becomes convinced of it. This makes the Muslim qualified for Ijtihad, even in a single issue, a matter which is necessary for us in our current age. However, issuing a fatwa is not considered Ijtihad in an issue, because it does not belong to the category of Ijtihad. It is of the worst type of writings in fiqh. This is because after the age of the mujtahids, their students and the students of their students followed and these turned to elaborating on the opinions of the madhabs, laying down its foundations and consolidating its opinions. That age was considered to be the golden age of fiqh in which the master references of fiqh books in the various madhabs were written. These books are considered the backbone of the issues of fiqh. This era continued until the seventh century C.E., after which the decline of fiqh followed. In these ages commenting and footnotes began, most lacking originality, Ḥanīfah (deduction of rules) and Ijtihad even on just a single issue. Then came an age in which the decline was deeper, where the ʿulema followed the way of listing the issues and the rules without making reference to their different aspects and details. They called these
issues *fatawa*. It is incorrect to make these *fatawa* as a reference in *fiqh* and it is incorrect to take them as a reference for the *AHkam Share‘ah* as well, because they do not follow the method of *Ijtihad* in deriving the rules.

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

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

1. Human problems have to be studied, so a general constitution is written addressing them in the form of general comprehensive principles or comprehensive Shar'ai rules. These principles and rules have to be derived from Islamic fiqh, on condition that they are either taken from one of the mujtahids, mentioning their daleel and being convinced of them or from the Qur'an, the Sunnah, Ijma'a as-Sahaba or Qiyas, but only through a correct Ijtihad, even if it is Ijtihad on a single issue. In the introduction for each article, the madhab from which it is taken together with its daleel, or the daleel from which it was deduced, must be mentioned. Neither the influence of the bad situation of the Muslims nor the situation of the other nations or the non-Islamic systems should be taken into consideration when putting down such a constitution.

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

3. The Shar'ai texts, the Islamic fiqh and usool-ul-fiqh should be the reference point when interpreting the constitution and the laws by the judges and rulers, in order to facilitate the means of deep understanding.
The judge is not permitted to issue verdicts contradictory to what the state has adopted because,

“The decree of the Imam is to be executed overtly and covertly.”

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

4. When deriving the rules and adopting them, it is necessary to understand the reality (of the issue and comprehend it) and to understand what is necessary to treat the reality from the *Shar‘ai* evidence; in other words to understand the rule of Allah ﷻ on this issue and then to apply the rule on the reality. That is, to arrive at the *Hukm Shar‘ai* by understanding and fully comprehending the reality of the issue.

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

Islam has an 'aqeedah from which a system emanates. This system consists of the
Share'ah rules derived from the detailed evidences. Islam has demonstrated in its
system how its rules are to be implemented via the Share'ah rules. The Shar'ui
rules which demonstrate the manner of implementation are the method (Tareeqah);
and all rules beyond that are parts of the idea (fikrah). Accordingly, Islam is a
fikrah (idea) and Tareeqah (method). Thus, the 'aqeedah and the Shar'ui rules
which solve man's problems make-up the fikrah, and the Shar'ui rules which
 demonstrate the manner of implementing these solutions, protecting the creed and
the way to carry the da'wah are the Tareeqah. Islam's Tareeqah is of the same
nature as its fikrah and it is a part of Islam. It is not allowed to confine the call
for Islam to only demonstrating its fikrah but rather the call must also include
the Tareeqah as well. Therefore, the mabda'a (ideology) is a combination of the
fikrah and Tareeqah. The belief in the Tareeqah is as important as the belief
in the fikrah. It is necessary that the Tareeqah and the fikrah be an
indivisible whole, linked together tightly such that nothing but the Islamic
Tareeqah is used in the implementation of the Islamic fikrah. Both of them form Islam by
which it is governed and for which the call is conveyed. Since the Tareeqah exists in the
Shar'ah, it should be restricted to that which the Shar'ah has brought and what is
derived from its texts. As the rules of the fikrah were included in the Qur'an and the
Sunnah, likewise the rules of the Tareeqah were also embodied in the Qur'an and
Sunnah. When Allah ﷻ says;
“And if you fear treachery from any folk, then throw back to them (their treaty) fairly.” [TMQ Al-Anfal:58]

This is from the rules of the Tareeqah. Also, the saying of the Prophet ﷺ,

“(لا تمنوا لقاء العدو وإذا لقيتموه فاصبروا)

“Don’t wish to face the enemy and if you face him, be patient”, is from the rules of the Tareeqah. Subsequently, all the rules of the Tareeqah, like all other rules, are derived by ijithad from the Qur’an, Sunnah, Ijm’a, and Qiyas. Since the Sunnah is an explanation of the Qur’an, the fikrah is summed up in the Qur’an and detailed in the Sunnah. The Tareeqah is also summed up in the Qur’an and detailed in the Sunnah. It is obligatory to take as the light of guidance Sayyidinaa Muhammad ﷺ, the Messenger of Allah. We should take the rules of the Tareeqah from his deeds, which exist in his Sirah (life) and from his speech and consent as we take them from the Qur’an, since all that is Shar’iah. We make our example in understanding the Sirah, the rightly guided Khulafa’a and all the other Sahabah; and we make our rational understanding the effective means in the understanding and derivation (of rules) according to the Shar’ai method.

The Shar’ai rules that explain the way of implementation indicate actions. These actions must be performed, whether related to implementation or to carrying the da’wah. These actions cannot be viewed as a means, because means (waseelah) are a
device used when performing an action. These means differ when the actions differ, and they change according to the situation and are determined by the type of action. Therefore it does not take one form. However the actions indicated by the Tareeqah do not change, rather they should be performed based upon the text. So it should be noted that no action other than that explained by the Shar'a could be undertaken. Additionally, no action should be undertaken except in the context defined by Hukm Shar'ai.

On examining those actions which are defined by the Shar'ai rules related to the Tareeqah, we find that they are materialistic actions achieving tangible results. They are not actions aimed at achieving non-tangible results, even though both actions achieve the same value. For example, supplication (dua'a) is a materialistic action that achieves a spiritual value, and jihad is also a materialistic action that achieves a spiritual value. However, dua'a, although being a materialistic action, it achieves a non-tangible result which is the reward even if the intention of its performer was to achieve a spiritual value. This is in contrast to jihad, fighting against the enemy is a materialistic action which achieves a tangible result, e.g. the opening of a fortress or city, or killing the enemy and the like, even if the intention of the mujahid was to achieve the spiritual value. The actions of the Tareeqah are materialistic actions that achieve tangible results and they differ from other actions. Therefore, dua'a is not taken as a method for jihad, though the mujahid prays to Allah. Likewise, preaching is not taken as a method to deter the thief, though he is advised and instructed. Allah ﷻ says,

وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ ﴿[TMQ Al-Baqarah:193]"And fight them until persecution is no more, and all deen is for Allah."

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“And for the thief, both male and female, cut off their hands.” [TMQ Al-Maidah:38]

It is completely unacceptable that all actions used to implement the Islamic Fikrah be those actions that achieve non-tangible results. This is contrary to the nature of the Islamic Tareeqah. In this respect there is no difference between actions used to implement the rules related to the solving of the problems or actions used to convey the Islamic da'wah. Salah, for example, is considered part of the fikrah, and the Tareeqah of its implementation is the state. It is not permissible for the state to use education and instruction alone as a Tareeqah to make people perform the salah. Rather the state has to punish anyone who abandons prayer, for example by material actions such as imprisonment, even though the state undertakes education and instruction. Similarly carrying the Islamic da'wah is part of the fikrah, and the Tareeqah of its implementation by the state is jihad, i.e. fighting against the enemies. So it is not permissible for the state to use the reading of Sahih Al-Bukhari as a method to remove the materialistic obstacles from the way of the da'wah. Instead the state must use jihad as a Tareeqah which is the materialistic fight against the enemies. The same applies to all actions related to the Tareeqah. 

It must be noted that though the action indicated by the Tareeqah is a materialistic action which achieves tangible results, this action should be directed by the commands and prohibitions of Allah with the intention of earning Allah's pleasure. The Muslim must also be dominated by his awareness of his relationship with Allah, so he seeks
nearness to Allah through salah, dua’a, recitation of the Qur’an and so on. He must also believe that Nasr is from Allah. It is necessary that Muslims maintain taqwa established in the heart to implement the rules of Allah. It is also necessary to make dua’a and to remember Allah (dhikr), and to maintain the relationship with Allah whenever undertaking all actions.

This is regarding the Tareeqah being Shar’i rules which we must follow and are not allowed to disagree with and concerning these actions and the fact they achieve tangible results. However in regards of achieving the results, we should follow the practical principle, which means that actions should be based on the thought and it should be for the sake of a specific goal. This is because the sensation of a reality connected with the previous information should produce thought. This thought should be linked with the action and the thought, and action should be for the sake of a specific objective and all this should be based on the iman, in order to keep the individual permanently in the atmosphere of iman. It is not permitted at all to separate action from thought or from the specific objective or from iman, since this separation, no matter how small, is very harmful on the action itself, on its results and to its continuity. This specific objective should be understood and clear for each individual who wants to perform any action before they can embark on this action. It is also obligatory that the sensory perception be the basis, i.e. the understanding and thought be the result of sensation and not of mere hypothetical assumption or imagination. The sensation of the reality should be carried to the brain thus generating, together with any previous information (on the issue) brain activity, which is the thought. This is what guarantees depth in thinking and productivity in the action. Sensory perception leads to intellectual sensation, i.e. sensation that is strengthened in the individual by the thought. For example, the sensation of the carriers of the da’wah, once they have understood the da’wah becomes stronger than before.
It is dangerous for humans to jump from sensation to action without thinking. Such behaviour will never change the reality. Instead it will make the person succumb to reality and become reactionary, proceeding in life with declined thinking and making reality the source of thinking rather than the subject of the thinking. Therefore, sensation should first lead to thought, and then this thought should lead to action. This is the approach that enables man to rise above the reality and enables the effort to move to better situations in a radical way. Any person acting on the basis of his sensation alone will never be able to change the reality but rather adapts himself to it. Thus he will remain backward and in a state of decline. While the one who senses the reality then thinks of the methodology of changing it and then acts according to this thought is the one who changes the reality according to his ideology, and changes it completely. This is the type of person who complies with the radical method, which is the only method to resume the Islamic way of life. This is because this method mandates that thought should result from sensation (of the situation) and this thought be crystallised in a way that the blueprint of the *Fikrāb* and the *Tareqah* are well understood. The individual will then understand the ideology correctly leading him to undertake the action. In such a way a complete radical change occurs in the thought, so man proceeds then to prepare the people, societies and environment with this thought, producing a radical change in public opinion after generating general awareness of the ideology (as a *Fikrāb* and *Tareqah*). Based upon this and through the ruling authority the ideology will be implemented radically, without accepting any gradual or patchwork implementation. Such a radical method necessitates that the thought should arise from sensation, be linked to the action and aim at a specific objective. Nothing could lead to this except the deep thought.

This deep thought is in need of that which initiates it, develops it and enhances it. Additionally the radical method (of change) requires building people and preparing
society with the Islamic Ideology. Generating this deep thought and the preparing of people by the ideology requires from those who work for the change to undertake a detailed study of Islam and society. This cannot be achieved except through culturing the mind with information. Study is the easiest and shortest way to communicate information to the mind in order to help generate the thought.

Islam has its own specific method of study. Following this method alone produces the results of this study. This method mandates that the information be studied to be practised, and the one who studies them should receive them in an effective intellectual way that affects their emotions. This makes their feeling of the life and its responsibilities the result of an effective thought, so as to produce in the one who receives the information the warmth, enthusiasm, thought and broad knowledge simultaneously, making the implementation an inevitable result. This method generates understanding in the individual and ability to communicate that which they understand in an effective manner. It broadens the thought and connects it with the feeling and also provides the individual with the facts he or she needs to address the affairs of his or her daily life. Abstract study for the sake of knowledge only should be avoided, so that the individual does not become a walking book. This study should not also be by abstract preaching and instructions; otherwise it becomes shallow and void of the warmth of iman. Similarly the one who studies Islam should not consider the study only as academic knowledge and theoretical preaching. Rather, they should consider it harmful to the work of da’wah and potentially distracting and paralysing it if it was received as such.

To achieve the objective for which the action was performed, it should be conceived that achieving this objective requires seriousness, attention and adherence to the duties obliged by the Hizbi responsibilities in addition to the obligations placed by
Islam. Islam has ordered us to perform specific obligations and refrain from certain things covering financial, physical and emotional aspects. Amongst such obligations, some are compulsory and obligatory on everybody, and some are above the compulsory (fard) and obligatory (wajib), fulfilled optionally by those who have intellectual and spiritual elevation. They are those who want to increase their nearness to Allah. Fulfilling these obligations is necessary to achieve the objective. Therefore, everyone should compel their souls and force themselves to fulfil the compulsory obligations in all their aspects; financial, physical and emotional, in order that the hope in achieving the objective exists.

In order that the action be productive it is necessary to define the place where to commence the action and the people with which the work is to be started. Indeed Islam is universal and views all of humankind as the same. In the da’wah, Islam gives no weight to the difference of environment, situation and place etc. Islam considers all humankind as having the ability to embrace the da’wah, and considers Muslims responsible for carrying this da’wah to all of humankind. Despite this, carrying the da’wah to Islam cannot start globally, for if such a start took place it will fail and will not lead to any result. Instead, it should start with the individual, and end with the world. Therefore, the da’wah should be carried in a place where once it is established, this place becomes the starting point (nuqTat el-ibtidaa). Thereafter, this place or any other place where the da’wah was established is then considered as a departure point (nuqTat el-inTilaq) from which the da’wah will proceed on its course. This place or other places are then considered as a support point (nuqTat el-irtikaz) in which the state will be established. Then the state establishes the da’wah in this place and proceeds in its natural way, the way of jihad. However it must be known that although the places are taken as locations for action in every point, it is the da’wah, not the place, which transfers from one point to another and the da’wah transfers simultaneously in all the
places where it works. Though it is necessary to define a place to be the starting point after which there will be a departure point and a support point, but determining the place of these three points is not within the sphere which man controls, because man does not possess such knowledge. This issue is within the sphere which dominates man. Man should only proceed in his action within the sphere which he controls. Whereas the actions which are in the other sphere will occur according to the Will and Decree of Allah ﷺ.

With regards to determining the starting point, it is surely the area where the person in whose mind the first spark of the da’wah is ignited and whom Allah has prepared to convey it, lives. More than one person may share the same sensations, but the person whom Allah has prepared to convey the da’wah would not be known until he appears. The da’wah starts then in the area where he lives, and that area would be the starting point.

The definition of the area which will be the departure point depends on the readiness of the societies, because societies are not the same in their thoughts, emotions and systems. Therefore the area in which the society and the atmosphere are more conducive towards the new idea becomes a departure point. More than likely the area which was the starting point will also be the departure point, though that is not inevitable, since the most favourable place to be the departure point is that place where political and economic oppression prevails, and where atheism and corruption have become excessive and prevalent.

With regards to the support point (nuqTat al-irtikaz), this depends on the success of the da’wah in a specific society. Any place where the da’wah does not create impact on the society and could not create a suitable environment for itself cannot be considered
as a support point (nuqTat el-irtikaz) regardless of how great the number of the people who carry the ideology. However, the place where the Fikrah and the Tareeqah are embraced by the society and they dominate its environment is suitable as a support point (nuqTat el-irtikaz), irrespective of the number of people who carry the ideology.

Those who carry the da’wah should not assess the da’wah by their number. Such assessment is absolutely wrong and harmful to the da’wah because it distracts the da’wah carriers from focusing on the society to focusing on the individuals. This will cause the da’wah to slowdown and perhaps cause failure in that place. The reason behind this is that society is not composed of individuals as many people think. Rather the individuals are parts of the group (community). What bonds the individuals in the society are other components such as their thoughts, emotions and systems. The da’wah is carried in order to change the thoughts, emotions and systems. It is collective da’wah and a da’wah taken to the society and not to the individuals. Reforming the individuals is only to make them become part of a group (bloc) that carries the da’wah to the society. Therefore those who carry the da’wah and have a deep understanding of its nature rely on society to carry the da’wah to it. They will consider that reforming the individual will not lead to reform in the society. It will not even guarantee the permanent reform of any individual. Instead, reforming the individual comes through reforming the society, for once the society is reformed, the individual is reformed. Therefore the da’wah should focus its attention to the society at large, following the principle;

(أصحح المجتمع يصلح الفرد ويستمر إصلاحه)

“Reform the society, this will lead to reform of the individual constantly.”
The society is similar to water in a large kettle; If anything that causes the temperature to drop is placed beneath the kettle then the water freezes and transforms to ice. Similarly, if corrupted ideologies are introduced into the society then it would freeze in corruption and continue in deterioration and decline. However if a contradictory ideology were introduced into society, then contradictions would appear in it, and the society would struggle with these contradictions and instability will prevail. However if flaming heat was put under the kettle, the water would warm and then boil and effuse an intense stirring vapour. Similarly, if the correct ideology was introduced into the society it would be a flame whose heat would transform the society to boiling point and then to a dynamic force. It then applies the ideology and carries its da’wah to other societies. Although, the transformation of society from one state to the opposite state cannot be noticed just like the transformation of the water in the kettle is not noticed, those who are aware of societies and have confidence that the ideology which they carry is the fire and light which will burn and enlighten, know that society is in a state of transformation and it will definitely reach boiling point and the points of movement and dynamism. Therefore, they give attention to societies (and not number of individuals).

As a matter of fact the place which is suitable to become the support point (nuqTat el-irtikaz), cannot be known because it depends on the readiness of the society and not solely on the strength of the da’wah in that place. The Islamic da’wah in Makkah was strong, and although it was the starting point (nuqTat el-ibtidaa) for the da’wah, and was also suitable to become a departure point – where the da’wah launched - yet it was not suitable to become a support point. Rather, it was Madinah which became the support point (nuqTat el-irtikaz) to which the Messenger ﷺ migrated after being satisfied with the situation in the society there. There he established the state, which conveyed the strength of the da’wah to the different regions of the Arab peninsula and later on to
the different parts of the world.

Accordingly, we can say that the carriers of the da’wah will not know the place which would be suitable as a departure point (mujTat el-inTilaq), nor that which could become a support point, nor would they be able to identify it, regardless of their intelligence and analysis. Only Allah  is aware of this and therefore the da’wah carriers should depend on one thing only, this is their iman, belief in Allah . Also all their effort should be built only on this belief and not anything else, because the success of the da’wah will be through iman in Allah and nothing else.

The belief in Allah  requires true Tawakkul (dependence) on Him as well as seeking help from Him. Allah  alone knows the secrets and what is hidden, and Allah  is the One Who grants the da’wah carriers success and guides them towards the right path. It is necessary to have strong iman, and complete Tawakkul in Allah as well as the continuous seeking of help from Him. Iman requires that the believer believes in the ideology, that iman in Islam, because it is from Allah . It is necessary that this conviction be firmly established without any doubt, or the smallest possibility of any doubt in it. This is because the smallest doubt in the Islamic ideology will lead to failure. It could even lead to kufr and rebellion, may Allah forbid.

This strong unquestionable iman is an inevitable matter for the da’wah carriers, for it guarantees the continuity of progress of the da’wah in quick and lengthy steps in its right path. This iman makes it obligatory that the da’wah be open and challenges everything, the customs and traditions, the incorrect thoughts and the distorted concepts; challenging even the public opinion if it is wrong, even if it has to struggle against it; challenging the false creeds and the false deen regardless of the
stubbornness and bigotry of their adherents. Therefore, the *da'wah* based on the Islamic *'aqeedah*, is distinguished by frankness, daring, strength, thought and the challenge to everything that disagrees with the *Fikrah* and the *Tareekah* and exposing their fallacy, irrespective of the consequences and circumstances and of whether the ideology agrees or disagrees with the masses, and whether the people accept, reject or oppose it. The carrier of the *da'wah* does not flatter the people, nor compromise with them. He does not praise the ruler or influential people in the society, nor does he court them, rather he adheres to the ideology and to it alone, without giving any account for anything else. This belief mandates that the sovereignty (*siyadah*) belongs to the ideology, i.e. to Islam alone and not to any other thing, and to consider other ideologies as *kufr*, no matter how diverse and numerous these ideologies are.

*‘An’il din ‘an ilah illa’l Is’laam.* [TMQ Al-i-Imran:19]

From the Islamic point of view whoever disbelieves in Islam is a *kafir*. It is absolutely forbidden for the Islamic *da'wah* carriers to say to those who embrace other than Islam, whether it is a religion or an ideology; “Adhere to your ideology or religion”. Rather, it is necessary to call them to Islam through the *hikmah* and rational evidences so as to embrace it. This is because the *da'wah* requires from its carriers to work to ensure the sovereignty for Islam alone. Leaving non-Muslims to what they believe in does not mean acknowledgement of their beliefs and religions, rather it is in response to the order of Allah ﷺ Who prohibits forcing peoples to embrace Islam. It is Allah’s order which obliges us to leave the individuals to their creeds, beliefs and rituals, as long as they are restricted to their personal and not public affairs, provided they do
not have their own entity within the entity of Islam. Islam does not permit the existence of non-Islamic political parties or bloc formations that are established on any basis contradicting Islam, and it permits parties and structures within the limits of Islam. Belief in the Islamic ideology necessitates that the ideology alone will be sovereign in the society without being associated in that by anything else.

Iman in Islam is different from understanding its rules and legislations. Iman in Islam is established through intellect or through evidences proven by intellect. Therefore there is no room for any doubt. Whereas understanding the rules does not depend on the mind alone but also on knowing the Arabic language, having the ability to make derivations and being able to distinguish authentic hadith from the weak hadith. Therefore, the da’wah carriers should consider their understanding of the rules as correct, with the possibility that they may be wrong, while the understanding of other people wrong, with the possibility that they may be correct. This is in order to proceed with the da’wah for Islam and its rules according to their understanding and derivation of them, trying to change the opinions of others which they consider wrong, but could possibly be correct. It is totally incorrect for the da’wah carriers to view their understanding as if it is the opinion of Islam, rather they have to present their opinion as an Islamic opinion. The mujtahids who established the schools of Fiqh (madhabs) used to consider their deduction of the rules as correct, accepting the possibility of it being wrong. Each one of them used to say:

((إذا صح الحديث فهو مذهبي وأضربوا بكلم عرض
الخانط))
“If a hadith was correct then it will be my mazhab, and don’t consider my opinion.”

Likewise the carriers of the da’wah should also consider their opinions which they adopt or derive from Islam in terms of their understanding of such opinions, as being correct but open to error, but their belief in Islam as an ‘aqeedah must not contain any doubt whatsoever. Such an attitude of the da’wah carriers regarding their understanding is because the da’wah implants in their souls the yearning towards perfection, and mandates them to continuously explore the truth, and scrutinise whatever they know or understand. Such a process will purify their knowledge from any alien idea and remove from it anything which has the potential to be considered part of it if it remains close to it. This is to ensure that their understanding remains sound, the thought deep and consequently the Fikrah remains pure and clear. This is because they will truly be able to perform the da’wah as long as the Fikrah remains pure and clear. Indeed the purity of the Fikrah and the clarity of the Tareeqah are the only guarantee for the success of the da’wah and its continuity.

However da’wah carriers exploring the truth and continuously seeking the correct ideas, does not in any way mean that their understanding is not firmly established. It should rather remain firm, because it emanates from a deep thought that is more firmly established than any other understanding. The da’wah carriers should be aware of their da’wah and of their understanding and cautious not to be diverted from this understanding by others. For this diversion is the most dangerous thing for the da’wah. Therefore, Allah warned His Prophet ﷺ of this; He ﷺ said to him, 

وَاْحِدَّرُ هُمْ أَنْ يَفْتَشُوا لِعَنْ يَعْضُو مَا أَلْزَلَ اللَّهُ إِلَيْكَ

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“Beware of them lest they seduce you from some part of that which Allah revealed to you”. [TMQ Al-Maidah:49]

It is reported that Omar ﷺ said to his judge ShuraiH when he advised him to look in the Book of Allah ﷻ, he said to him

“Don’t let the people turn you away from it.”

The da’wah carriers should be aware of any word that contradicts Islam though it may come from an honest person, or any opinion viewed by a person concerned about the da’wah and trying to push for it under the pretext of maslahah even though it contradicts Islam. So they should be aware of this and not allow anybody to deviate them from this. If this happens, then it will be a clear deviation. It is necessary to differentiate between the da’wah to Islam and the da’wah to resume an Islamic way of life, and also to differentiate between the da’wah carried by a group as an Islamic group in an Ummah and the da’wah, which is carried by the Islamic state.

The distinction between the da’wah to Islam and the da’wah to resume the Islamic way of life is to define the objective which the da’wah aims at. The da’wah to Islam is carried to non-Muslims who are invited to embrace Islam and enter its domain. The practical method to invite these people is to be governed by Islam by the Islamic State, so as to see the light of Islam. They’ll be invited to Islam through the manifestation of its creed and its rules so as to appreciate the greatness of Islam. Therefore, it is necessary that the call to Islam be carried by an Islamic state.
Regarding the *da’wah* to resume the Islamic way of life, it must be carried by a group and not individuals. This *da’wah* to resume the Islamic way of life is viewed as follows; the society whose individuals by their majority are Muslims but not governed by Islam is a non-Islamic society, i.e. *Daar al kufr* (land of kufr). The *da’wah* in this society is carried to establish an Islamic State to implement Islam in it and carries the Islamic *da’wah* to other societies. This is the case when there is no Islamic State. However if there is an Islamic State that implements Islam completely, the *da’wah* is carried in that society so that it becomes one of the provinces of the Islamic State, to be governed by Islam through the State and become part of it. So it carries the Islamic *da’wah* that enables it to become an Islamic society on which the definition of *Daar al-Islam* (land of Islam) applies. This is because it is not permitted for a Muslim to live in *Daar al-Kufr*. In case the *Daar al-Islam* in which they live becomes *Daar al-Kufr*, they must work to make it *Daar al-Islam*, or emigrate to *Daar al-Islam*.

The distinction between the *da’wah* carried by a group within an Islamic Ummah, and the *da’wah* carried by an Islamic State is important in order to know the type of action to be undertaken by the *da’wah* carriers. The *da’wah* carried by the Islamic State is manifested in practical terms, where the State implements Islam internally and in totality, so that it brings happiness to Muslims and the non-Muslims who live in *Daar al-Islam* will perceive the light of Islam and embrace it freely and willingly and with consent and confidence. The state carries also the *da’wah* externally not just by way of publicity and explanation of the rules of Islam, but also by preparing the necessary forces for jihad in the way of Allah, so as to rule the neighbouring territories with Islam. Ruling them in this manner is considered the practical method of the *da’wah*, and it is the method used by the Messenger ﷺ, and the Khulafa’ after him until the end of the Islamic State. Carrying the *da’wah* by the State is the practical aspect of the *da’wah* internally and externally.
Concerning the *da’wah* carried by a group or a structure, all its actions are limited to the intellectual aspect and not related to any other actions. It takes the intellectual aspect and not the practical aspect. The group carries out what *Shar’ā* has mandated upon it in such situations, until the Islamic State is established, where then the practical aspects start in the state. Thus, *da’wah* is directed to the Muslims, to understand Islam in order that the Islamic way of life may be resumed and it challenges those who oppose the *da’wah* using the styles required by the struggle against them.

The life of the Messenger ﷺ in Makkah should be taken as a model to follow in the *da’wah*. The *da’wah* should first start with understanding and performing all the obligations defined by Islam, as was the case in the House of Al-Arqam. Then those who have studied and understood Islam and sincerely believed in it will move to interact with the Ummah, until the Ummah understands Islam and realises the necessity of establishing the Islamic State. The party bloc should take the initiative by addressing the corruption of the people and challenging them in their erroneous concepts and corrupt opinions. The reality of Islam and the essence of its *da’wah* then must be demonstrated and explained, so that public awareness about the *da’wah* is established. The *da’wah* carriers have to be part of the Ummah and the Ummah must be with them as an indivisible whole so that the Ummah as a whole carries the productive effort under the leadership of the party bloc carrying the *da’wah*, until they assume the ruling authority and bring the Islamic State into existence. Then the life of the Prophet ﷺ in Medinah should be taken as the model to follow in the implementation of Islam and in carrying the *da’wah* to the world. The Islamic party bloc which carries the *da’wah* has nothing to do with the practical aspects of Islam, and does not occupy itself with anything other than the *da’wah*. It considers the involvement in any other action other than the *da’wah* as a distraction that could
paralyse and delay the da'wah. Accordingly the group is absolutely not allowed to engage in any of these actions. The Messenger ﷺ used to call for Islam in Makkah when it was full of evil and immorality. He did not undertake any physical actions to remove it. The tyranny and oppression, poverty and need were quite apparent, and it has been narrated he did not perform any action to ease or remove these things. He would pray in the Ka'abah, while the idols were above his head, but he didn't destroy any of them. All he did was to undermine the Makkans’ gods, belittle their thinking, expose their actions as erroneous and restrict himself to the verbal and intellectual aspects. This is in contrast to when he established the state in Medina and opened Makkah, then he destroyed the idols, removed fisq (viciousness) and fujoor (immorality), abolished oppression and suppression, and poverty and need.

Therefore the party bloc while it carries the da'wah, is not allowed to carry out as a group, any other actions and should limit itself to the Islamic thought and da'wah. The individuals within the group are not prevented from performing what they like of the charitable deeds, but the group does not perform these, since its function is to establish a state that will carry the da'wah.

Though the life of the Messenger ﷺ in Makkah has to be taken as the model to follow in the da'wah, one must notice the difference between the people of Makkah in being called to Islam, and the Muslims today in being called to resume the Islamic way of life. The Messenger ﷺ used to call the Kuffar to Islam, while the da'wah nowadays is to call Muslims to understand Islam and to act according to it.

It is vital that the party bloc does not consider itself as an entity separate from the Ummah it lives with. Rather it must consider itself a part of this Ummah, because the Ummah are Muslims like the members of the bloc. The members of the party bloc
are not better than any of the Muslims, even if they understand Islam and work for it. The members of the bloc have a heavier responsibility and greater accountability in serving the Muslims and working for Islam in the sight of Allah. The members of the Islamic group should know they are worthless regardless of the size of the group without the Ummah, which they work amongst. Consequently their duty is to interact with the Ummah and to proceed with her in the struggle, ensuring that the Ummah should feel that she is the one who is working for the struggle. The bloc (party) has to stay away from any action, word or remark, regardless of its size, that would imply that the block is separate and distinct from the Ummah. This is because this alienates the Ummah from the party and its da'wah, and makes the block a problem added to the host of problems in the society which prevents its revival. So the Ummah is an indivisible single entity and the party bloc rises to establish the state and to be the guardian for Islam in the Ummah and in the state, ensuring that no deviation can take place. If it notices any of that in the Ummah, it will instil in the Ummah her iman and her ingenuity. If it notices any deviation in the state then it will work together with the Ummah to rectify it according to Islam. Thus, the Da’wah carried by the group will successfully proceed along its natural path with excellence.

The objective of the group should be to resume the Islamic way of life in the Islamic Lands, and to carry the Islamic da’wah to the world. Its method to achieve this objective is through ruling (government). Its method to attain the ruling is through the study and comprehension of Islam and culturing people with it in a way producing the effect in the building of the Islamic mentality (‘aqliyyah) and the Islamic disposition (nafsiyyah), so as to form the Islamic personality (shakhsiyyah). It also interacts with the Ummah by making her understand Islam and realising her true interests and showing that Islam addresses these interests and secures their achievement together with adopting the interests of the Muslims. This interaction and struggle in the way of the
da'wah should proceed simultaneously with the study of Islam. These actions of the party bloc are political; therefore it is necessary that the prominent appearance of this block be political, for it is the first practical way in which that da'wah for Islam starts. However, this does not mean da'wah is for politics alone or for ruling alone. Rather it means da'wah to Islam and the political struggle to gain the authority so as to establish the state, which will implement Islam and carry its da'wah. The bloc that carries the Islamic da'wah should be political. It should not be spiritual, moralistic, academic, scholarly, educational or any of these.

Hizb ut-Tahrir, is a Hizb based on Islam and a political Hizb that deals with politics, and works to culture the Ummah with the Islamic culture in which the political aspect is prominently manifested. The Hizb condemns what the colonialists and their agents are doing by preventing students and employees from engaging in politics and attempting to distance the masses from it as well. The Hizb views the necessity that the masses know politics and that the political culture should be maintained in them. Political activity does not mean showing that Islam includes politics or the political principles in Islam are such and such. Politics means taking care of the affairs of the whole Ummah internally and externally and that these affairs be conducted on the basis of Islam alone. This should be done by the state and by the Ummah in her responsibility of accounting the state. To achieve this practically, the Hizb must undertake such responsibility in regards to the Ummah and ruling. Hizb ut-Tahrir carries the Da'wah to Islam comprehensively and cultures the Ummah with the Ahkam Shar’iah that address the problems of daily life. The Hizb works in order to govern by Islam and strives against the Kafir colonialists to uproot their influence. It also struggles against the agents of colonialism, whether those who adopt its intellectual leadership and ideas or those who implement its policy and thoughts.
Carrying the Islamic da’wah and the political struggle for its cause can be undertaken only in the society which the party has defined as its area for activity (majal). Hizb ut-Tahrir considers the society in all the Islamic lands to be one society because its entire cause lies in one case, Islam. However, it takes the Arab lands that form a part of the Islamic Lands as a starting point. It considers the establishment of an Islamic state in the Arab countries as a nucleus for the Islamic state as a natural step.

The society in the Islamic world has politically declined and most of it was occupied by the Western States. It is still dominated by them despite the apparent autonomy enjoyed by some areas of the Islamic World. It has been subjugated completely to the democratic capitalist intellectual leadership. In government and politics, it is ruled by the system of democracy; in economics by capitalism, and in the military field, it is shackled by the foreigners, in its weapons, the training of the Muslim armies, and the various military arts of war. In external affairs, the Islamic world follows the West who dominates it. We can say that the Islamic countries are still colonised and that colonialism is still entrenched in them. This is because colonialism is the imposition of military, political, economical, and cultural power on the weak peoples to exploit them. Colonialism deploys all its forces to impose its intellectual leadership and to consolidate its viewpoint of life. The different forms of colonialism include annexing the colonised countries and establishing colonies, establishing governments that are nominally independent yet practically subject to the colonialis states. This is the current situation in the Islamic countries which are all subject to Western hegemony and they proceed culturally according to the Western colonialist programmes and ideas. Despite their subjugation to the domination of Western colonialism they were at the same time a target for the former Soviet Union, which used to work in the Islamic countries through its agents to make people embrace Communism, and for the domination of its intellectual leadership and its viewpoint of life, by calling to the
Communist ideology.

The Islamic countries are colonised by the Western states, and are a platform for the foreign intellectual leaderships. They were also the target of the former Soviet Union and an aim for its invasion and occupation of them. This was done not to colonise them but rather transform them into communist countries and to change the whole society from an Islamic society to a communist society where all signs of Islam would be removed. However through the downfall of the former Soviet Union, all this disappeared, though there are some who join the communist parties in the Islamic countries but without having any effect. It is essential that political work be undertaken in the struggle against the current colonialism and fight against the foreign intellectual leaderships. We should also work to protect our lands from the foreign invasion which targets them. Carrying the Islamic da’wah in the correct manner will withstand the danger of the foreign intellectual leaderships. The struggle against Western colonisation should be the cornerstone in the political struggle.

Political struggle requires that we do not seek help from the foreigner regardless of their nationality and regardless of the form this assistance may take. Any political assistance from any foreigner and any promotion for him is considered a betrayal of the Ummah. Political struggle also obliges us to work to build the internal structure of the Islamic world in a sound manner so that the Islamic State becomes the leading power with its distinct structure and sublime society. This power will work to take the leadership from both camps in order to carry the Islamic da’wah to the entire world and to maintain its initiative. Political struggle means we must also stand against the systems, canons and laws of the West and all forms of colonialism. We must reject all Western projects, particularly those of the British and Americans, whether they are technical, financial, political or in any form. It also necessitates the total rejection of
Western civilisation, without rejecting material objects, since the madaniyya (material objects) can be taken, for they are the product of science and technological development. It requires is to remove the foreign intellectual leadership and reject the foreign culture, which contradicts the Islamic viewpoint. This does not include scientific ideas, because they are universal, which must be taken from any country because they are of the most important elements for material progression in life’s affairs.

Political struggle means we must be aware that the Western colonialists, especially the British and the Americans, work in every colonised country to help their agents including those who are passive, those who want to live in the darkness, those who advocate colonialist policies and their intellectual leadership, in addition to the ruling class. These colonialists will do everything to provide assistance to their agents in the different regions so as to obstruct this Islamic liberation movement. The West will provide these agents with funds and all the assistance and forces they need to destroy this movement. For example, the colonialists and their agents will embark on a slandering campaign against this Islamic liberation movement, by making false accusations, such as; it is being employed by the colonialists, it is inciting internal feuds, or trying to provoke the world against the Muslims, or its ideas contradict with Islam, etc. Those involved in this struggle should be aware of the colonialist policies and of its plans and styles so as to expose the colonialist’s plans internally, and externally in due course. This is because one of the most important aspects of the struggle is to expose the plans of the colonialists.

Therefore, *Hizb ut-Tahrir*, works to liberate the Islamic lands from all forms of colonialism. It stands against colonialism without hesitation and it seeks neither military evacuation of the Islamic lands nor their false independence, rather it works
for removing the situations established by the kafir colonialists, by liberating the lands, institutions, and the thoughts from occupation, whether it is military, intellectual, cultural, economical or other. The Hizb stands against anyone who defends or advocates any aspect of colonialism, until the Islamic way of life is resumed through the establishment of the Islamic state, which will carry the message of Islam to the whole world. We ask Allah ﷻ, and pray to Him that He ﷻ provides us with His help, so we may carry out these heavy responsibilities. Truly He is As-Sameea, Al-Mujeeb.

**Hizb ut-Tahrir**

*Hizb ut-Tahrir* is a political party, whose ideology is Islam and its goal is to resume the Islamic way of life by establishing the Islamic state which implements Islam and carries its da'wah to the world. The Hizb has developed a party culture, which includes Islamic rules about life's affairs. The Hizb calls for Islam as an intellectual leadership from which emanate systems that address all problems faced by human beings, whether political, economical, cultural, social and others. It is a political Hizb whose members include both men and women. It calls all people to Islam and to adopt its concepts and systems and views them, no matter what their nationalities and schools of thought, from the Islamic outlook. It relies on interaction with the Ummah to achieve its goal. It stands against colonialism in all its forms and aims to liberate the Ummah from the colonialist intellectual leadership and to remove its cultural, political, military, and economical influence from the Islamic lands. It also aims to change the erroneous and distorted concepts spread by colonialism that restrict Islam to personal worship and morals.