

Thus, they may look down upon the Ummah or her individuals. If this were to happen, the Ummah will begin to feel that the Hizb is a class different from her. The Hizb will also begin to perceive itself as a different class. This feeling will mark the beginning of the collapse of the Hizb, because it will weaken the Hizb's concern about the ordinary individuals of the masses, and it will undermine their confidence in the Hizb. The Ummah will start to turn away from the Hizb, and once the Ummah has turned away from the Hizb, the Hizb will collapse. Restoring and re-gaining the Ummah's trust and confidence will require a great deal of effort. Therefore the Hizb's members should proceed through life as simple individuals of the Ummah and not think of themselves as anything but servants of the Ummah. They should realize that their role as Hizb's members is to serve the Ummah because this guarantees them immunity and will benefit them not only in maintaining the confidence of the masses, but also in the third stage when they will have acquired the authority to implement the ideology. As rulers they would remain servants of the Ummah in the eyes of the people, which would make it easy for them to implement the ideology.

#### 18. The third stage is acquiring the authority.

The Hizb acquires the authority through the Ummah and the works of seeking Nusrah. It implements the ideology in its totality, which is known as the radical method. This method does not allow sharing authority in government, but seizes complete power and uses it as a method to implement the complete ideology. It implements the Islamic ideology in a comprehensive manner

and does not accept the gradual method, regardless of existing circumstances.

Once the state has implemented the ideology completely and comprehensively, it should then proceed to carry the Islamic Da'wah. Hence it should assign in the State's budget a special fund for propagating the Da'wah. The State will oversee the Da'wah either through the State's international relations, or through the Hizb, according to the circumstances.

Despite the Hizb's acquisition of authority, it will continue operating as a Hizb and its apparatus will also remain as such, whether its members are holding ruling positions or not. The authority is considered as the first practical step towards the implementation of the Hizb's ideology in the state as well as in every part of the world.

These are the steps in which the Hizb proceeds in life in order to transfer the idea into practice, which include transferring the ideology into the life by resuming the Islamic way of life, reviving the society, and carrying the Da'wah to the world. At that time, the Hizb would begin the practical role for which it was founded. Hence, the Hizb is the true guarantee of establishing the Islamic State, maintaining it, implementing Islam, enhancing its implementation, continuing this implementation, and carrying the Islamic Da'wah to the world. This is because, once it established the State, it will act as a monitor (rageeb) over the State. It will hold it accountable, and it will lead the Ummah in this mission. At the same time, it would carry the Islamic Da'wah in the Islamic countries and all other parts of the world.

[Source: Structuring of a Party by Hizb ut Tahrir, p. 47-49]

هُدًى وَنُورًا فَطَّاعُوا عَظِيمَ الْقَلْبِ لَانْقِصُوا مِنْ حَوْلِكَ

# The Dangers of the Interaction Stage with the Ummah

Mukhtarat Flyer Issue 30 Rajab 1435 AH

www.hizb-ut-tahrir.info

## *The Dangers of the Interaction Stage of the Ummah*

17. The Hizb itself may face two dangers during this interaction stage: an ideological danger (a danger to the ideology), and a danger of elitism. The ideological danger may surface from the underlying currents within the community, as well as from the desire to respond to its persistent and immediate demands, and from the dominating residual opinions of a section in the community over the ideas of the Hizb. Such a danger may arise because as the Hizb interacts with society, it will communicate with the masses in order to interact with them and lead them. At that time, the Hizb will be equipped with its ideology, whereas the masses will have many old, contradictory and reactionary thoughts, legacies from the past generations, dangerous foreign ideas, as well as the people's imitation of the disbelieving colonialists. When the Hizb interacts with the masses, it will provide them with the Hizb's opinions and thoughts and will strive to correct their concepts, to awaken the Islamic 'Aqeedah within them, and to produce the correct traditions and standards. This requires Da'wah and propaganda, so as to gather the Ummah around it on the basis of the ideology in a way that strengthens in the Ummah her belief in the ideology, provokes in her confidence in the Hizb concepts, builds respect and appreciation to it, and makes the Ummah ready to act under the leadership of the Hizb. At that time, the duty of the Hizb will be to increase its members who are trusted by the Ummah so that they will have full command of the Ummah, like the general in the army. If the Hizb succeeds in this phase of

interaction, it will then lead the Ummah towards its objective within the boundaries set by the ideology, without being derailed or deviated.

However, if the Hizb were to lead the masses before the interaction is completed and before the public awareness amongst the Ummah is generated, the leadership of the Ummah by the Hizb will not proceed according to the ideology. Rather, the leadership will be by diagnosing what is simmering in the Ummah's mind, by tickling her sentiments, and by falsely portraying the Ummah's aspirations as being at hand and within her grasp.

However, in this case, the masses will not have lost their previous emotions, such as patriotism, nationalism and priestly spiritualism, and the 'mob instinct' will stir such emotions. Thus trivial traditions, such as sectarianism and "madhabism," old thoughts such as independence and freedom, and corrupt chauvinism such as racism and tribalism, will re-emerge amongst the masses. The contradictions between the masses and the Hizb will begin to surface, and the masses will assume for themselves demands which do not conform to the ideology. They will call for short-term aims harmful to the Ummah and become enthused over these demands, and their rage will increase in order to achieve these demands. In this case, the Hizb will have to choose between two difficult options: either to face the anger of the Ummah and her resentment and thus destroying all that the Hizb had built in order to dominate the society; or to face a deviation from its ideology and become lenient towards it. Either of these two options poses a great danger to the Hizb. If the masses and the ideology come into conflict, it is imperative for the Hizb members to adhere to the ideology alone. Even

though the Hizb members would be subjected to the Ummah's resentment, for this negative feeling would only be temporary. Their adherence to the ideology will win them the trust of the Ummah again. Hence, the Hizb should always caution itself not to contradict the ideology or deviate from its essence, even slightly.

The ideology is the life of the Hizb and the guarantor of its survival. In order to ward off such grave situations and to prevent such a danger, the Hizb should endeavor to cultivate the ideology in the Ummah, to maintain the clarity of the Hizb's thoughts and concepts and to work towards maintaining the predominance of its thoughts and concepts over the Ummah. All of this will be facilitated by being careful in the culturing stage and mass education, by meticulously exposing the colonialists' plans, by constantly watching over the Ummah and her interests, by melting the Hizb with the ideology, by constantly examining thoughts and the concepts of the Hizb so that they remain clear, and by expending every possible effort in achieving all of this, no matter how much effort and suffering this may cost.

The second danger to the Hizb, namely elitism, may penetrate the members of the Hizb themselves and not the Ummah. When the Hizb represents the Ummah or the majority of the Ummah, it enjoys an exalted position, a respected place, and complete admiration from the Ummah and the influential people, and this position may arouse arrogance. Hence the Hizb's members may consider themselves to be superior to the Ummah, and to believe that their role is to be leaders while believing that the role of the Ummah is to be led.