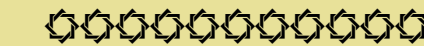




Obstacles in Establishing the Islamic State

7. The presence in the Muslim countries of governments founded on a secular basis, implementing the Capitalist Ideology and Democratic System upon the people, having strong political ties with Western countries, and founded on nationalism. This makes the task of resuming the Islamic way of life difficult to achieve because it cannot be brought about unless it is comprehensive. Islam does not allow Muslim lands to be divided into statelets, but commands that the land be united under one single state.

8. The presence of strong public opinion in favor of nationalism, patriotism and socialism coupled with the rise of political movements based on nationalist, patriotic and socialist ideas. This led to the rise of some political movements which carried the banner of nationalism to repel the enemy from the land, and others which carried the banner of patriotism in order to confine the rule within the people. Then the corruption and shortcomings of the Capitalist system became flagrant. These movements did not have any clear vision of the system of life, their strategy was not focused and this led them astray from Islam being a universal ideology.



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as sciences.

5. Society in the Islamic world is misguided by the non-Islamic way of life. This is so because the political system upon which the society is based, as well as the principles upon which society as a whole stands, and the emotional trend which Muslims follow and their intellectual mode of thinking is based on concepts about life which are alien to Islamic concepts. As long as these fundamentals remain unchanged and as long as these erroneous concepts are not eradicated, it would be difficult to change people's way of life in society, political system, society's order, and the emotional and rational trends which control the Muslims.

6. The widening gap between the Muslims and Islamic rule, especially in the areas of ruling and economy.

This makes the Muslims' vision of the Islamic way of life as something remote, and makes the disbelievers' illustration of the Islamic way of life negative due to the fact that the Muslims witnessed a period during which Islam had been misimplemented. It is therefore imperative that people should realize that this transformation to the Islamic way of life must be comprehensive and not partial, and that the implementation of Islam must be simultaneous and comprehensive, and not gradually and in a partial or haphazard manner.

according to the method which they selected, a matter which made the majority of the graduated young people and those in the educational institutions proceed in a direction contradictory to Islam.

Not the scientific and industrial part of the educational curriculum, as these are universal but the culture which affect the viewpoint towards life, as they are responsible for making the educational programs stand as an obstacle in the face of resuming the Islamic way of life. These subjects include history, literature, philosophy and legislation.

History reflects the practical interpretation of life; literature reflects emotional conditions; philosophy is the basic thought upon which the viewpoint towards life is built; and legislation is the practical solutions to life's problems and the tool which regulates the organization of and transactions between individuals and communities.

4. Lending culturally based subjects, such as sociology, psychology and education science unnecessary respect and erroneously classifying them as universal sciences.

Most people recognize these disciplines as being scientific. As a result, they treat them with high regard and they consider such studies to be indisputable. They turned to them in order to solve their life's affairs and taught them in our schools and universities

them. This would entail divulging the shortcomings of non-Islamic concepts and their dangerous consequences and thus the Da'wah should take its political course with endeavors made in order to inculcate the Ummah with the Islamic outlook on the reality before and after life, as well life itself, which necessitates a discussion of life's political aspects. This is how the first obstacle would be overcome.

2. The presence of the educational programs which the colonial powers set up and the method by which these educational systems are implemented in the schools and universities. Those who take up positions in Government, the Administration, the Judiciary, the teaching profession, medicine and students of other professions who graduate from such institutions have adopted a distinctive mentality that works in harmony with the plan which the colonialists have laid down. The way to overcome this obstacle would be to divulge these actions of those rulers, civil servants to all the people so that the ugly face of colonialism comes to the surface and so that they cease protecting those policies and systems allowing therefore the Da'wah to find its way to those Muslims.

3. The continued application of the educational curriculum according to the basis which was laid down by the unbelieving colonialists, and

There are several colossal obstacles facing the re-establishment of the Islamic State which first need to be removed and dismantled, and there are several major difficulties standing in the way of the resumption of the Islamic way of life which also need to be overcome. This is so because the issue is not founding of a state simply calling itself Islamic. The issue is in fact the existence of the Islamic State which implements Islam as a system emanating from the Islamic 'Aqeedah, a State which implements Islam according to the Shari'ah rules. The obstacles should be assessed and a clearly laid out plan should be made in order to overcome them.

The most serious of these obstacles are:

1. The presence of the non-Islamic concepts in the Islamic world. These concepts found fertile ground free of any resistance and they became deeply rooted, thus the mentality of the Muslims, especially the intelligentsia, came to be infested by these concepts. A mentality largely influenced by imitation emerged which lacked any sense of creativity and which was unprepared to accept the Islamic ideology nor was it able to realize the essence of this ideology, especially the political side of it. The Islamic call must be a call to resume the Islamic way of life. The non-Muslims should be called to Islam by presenting the Islamic thoughts to