

اَسْتَجِيبُوا لِلّٰهِ وَلِلرَّسُولِ اِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

The ideology (mabda'a) must come into existence in the mind of a man either by revelation from Allah (swt) with a command for him to convey it or through an ingenuity that shines in that man. As for the ideology (mabda'a), which originates in the mind of a man by revelation from Allah (swt). This is the correct ideology (mabda'a) since it is from Allah (swt) who is the Creator of man, life and the universe. Therefore, it is definitely the correct ideology (mabda'a). Whereas, the ideology (mabda'a), which originates in the mind of a man through a spark of genius in him is false since it originates from a limited mind, which is incapable of comprehending everything in the universe. Furthermore, man's ability in organisation is liable to disparity, differences, contradictions and being influenced by the environment in which he lives. This consequently produces a contradictory system that leads to man's misery. Therefore, the ideology, which originates in a man's mind, is false in its 'aqeedah and the system that emanates from this 'aqeedah.

Consequently, the foundation of the ideology is the comprehensive idea (al-fikrah alkulliyyah) about man, life and the universe and the method, which brings the ideology into existence and implementation in all the walks of life is indispensable to ensure the existence of the ideology. The comprehensive idea is the foundation of the ideology since it is the 'aqeedah and the intellectual leadership. On the basis of this comprehensive idea the intellectual direction of man and his viewpoint in towards life is defined. Moreover, all thoughts are built upon it and the solutions for life's problems emanate from it. The fact that the tareeqah (method) is essential, is because if the system that emanates from the 'aqeedah (doctrine) does not include the manner of implementing such a system, preserving the

'aqeedah and conveying the da'wah to it, then the idea would become a hypothetical and fanciful philosophy that remains recorded in the books without having any effect in this world. Hence, the 'aqeedah (doctrine), the solutions for the problems and the tareeqah (method) are all necessary for the ideology to come into existence. However, the mere presence of the idea (fikrah) and the method (tareeqah) from which a system emanates does not indicate that the ideology (mabda'a) is correct; it simply indicates that it is an ideology (mabda'a) and nothing more. The matter that proves the validity of the ideology (mabda'a) is the 'aqeedah. This is because the 'aqeedah is the intellectual basis (al-qa'idah al-fikriyyah) upon which every thought is built, views are defined and from which every solution and method emanates. Therefore, if the intellectual basis (al-qa'idah al-fikrayyah) is correct the ideology (mabda'a) will be correct and if it is false the ideology (mabda'a) will be false from its basis.

If the comprehensive idea (doctrine) agrees with man's nature (fiTrah) and is built upon the mind it will be correct. However, if it disagrees with man's nature (fiTrah) and is not built upon the mind it will be false. The compatibility with man's nature means that the 'aqeedah recognises the natural weakness of man and his need for the Creator, the Sovereign, i.e., it agrees with the instinct of religiousness (tadayyun). Building the 'aqeedah (doctrine) on the mind means that it is not built on matter or a solution arrived through compromise. □

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Whenever the level of thinking declines, the patriotic bond (raabitah al wataniyyah) amongst people arises, due to them living in one land and being attached to it. The survival instinct drives them to defend themselves, the country they live in and the land they live off. Hence the patriotic bond arises. This patriotic bond is the weakest and lowest level of bonds. It is present amongst animals and birds as well as human beings. It manifests itself in an emotional way. It comes about in the event of a foreign aggression against the homeland, either when attacked or occupied. The patriotic bond has no effect when the homeland is safe from aggression. It ceases when the foreigner is repelled or banished from the homeland. Therefore, this bond is of a low level.

Moreover, when the thinking level is narrow, a nationalistic bond (raabitah qawmiyyah) arises. It is a family bond though in a broader sense. This is because when the survival instinct becomes deeply rooted in the individual, love of dominance appears in him. This love of dominance is individualistic in the man of low intellect. However, as the awareness of an individual broadens his love of dominance widens, thus he considers the dominance of his family. Once his awareness has broadened and widened, he considers the dominance of his people in his homeland. Once this is achieved he considers their dominance over all other peoples. Therefore, due to this aspect local feuds arise amongst the members of the family. Hence, once the dominance within the family is settled then the feud transfers to a feud between his family and other families until the dominance is settled in favour of one family or a group of people from different families. In the end, the conflict arises between his people and others for sovereignty

and achieving a high standard of living. Therefore, tribalism ('asabiyyah) prevails amongst the adherents of this bond. As a result of this, whims and assisting one another against others prevail amongst them. Consequently, it is an inhumane bond and it remains exposed to internal feuds if they are not preoccupied instead with external conflicts.

Therefore, the patriotic bond is unsuitable for the following three reasons: Firstly, because it is a low level bond, which is not good to bind man with man in his quest for revival. Secondly, because it is an emotional bond arising from the survival instinct of defending oneself. Such an emotional bond is liable to change and alteration, so it is not fit to be a permanent bond between human beings. Thirdly, because it is a temporary bond that exists in the case of defence (of a threat), but in the state of stability, which is the normal state of man, it does not exist. Therefore, the patriotic bond is not fit to be a bond amongst mankind.

Similarly the nationalistic bond is also unsuitable for the following three reasons: Firstly, because it is a tribal bond which is not appropriate to bind man with man in his quest for revival. Secondly, because it is an emotional bond that arises from the survival instinct, thus resulting in the love for dominance. Thirdly, because it is an inhumane bond for it causes conflicts among people over dominion. Therefore, it is not suitable to be a bond between human beings.

The other invalid bonds, which are mistakenly taken as bonds between people are: the bonds of self-interest (ar-raabitah al - maslahiyah) and the spiritual bond (ar-raabitah al ruhiyah) from which no system emanates. The bond of self-interest is a temporary bond and it is

not suitable to bind mankind, for it is subject to compromise in the pursuit of greater interests; so it ceases to exist when the interests are outweighed. It also comes to an end and separates people from each other when the interests become dissimilar. Furthermore, when the interests are fulfilled this bond ceases to exist. Therefore, it is a dangerous bond for its adherents. The spiritual bond from which no system emanates appears in the case of religiousness and does not manifest itself in the realm of life. Therefore, the spiritual bond is a partial and impractical bond, it is not suitable to bind people in the affairs of life. Consequently, the Christian creed did not serve as a bond amongst the European nations, though they all embrace it, because it is a spiritual bond devoid of a system. Consequently all the aforementioned bonds are not suitable to bind man with man in his quest for revival. The only correct bond, which binds mankind in life, is the rational doctrine ('aqeedah) from which a system emanates; that is the ideological bond (ar raabitah al mabdaiyah).

The ideology (mabda'a) is a rational doctrine from which a system emanates. The 'aqeedah (doctrine) is a comprehensive idea about man, life and the universe what preceded this life, what is to follow it, and the relationship of this life with what preceded it and what is to follow it. As for the system that emanates from this doctrine, it is the solutions for man's problems, the method for implementing those solutions, preserving the doctrine and conveying the ideology to others. The method of implementing the solutions, preserving the doctrine and conveying the ideology constitutes the tareeqah (method), while anything else, which is the 'aqeedah and the solutions, is the idea. Consequently, the ideology is composed of an idea (fikrah) and method.