

Hizb ut-Tahrir is a political party and its ideology is Islam. Politics is its activity and Islam is its ideology, and it works together, among, and with the ummah in order that she takes the re-establishing of Islam in the life, state, and society as its vital issue, in order to lead her into establishing the Khilafah and returning the hokm (rule) of Allah.

Hizb ut-Tahrir is a political organisation which is established on the Islamic thought, it is not a spiritual or a priestly organisation, nor is it a scientific or educational organisation; nor is it an organisation for welfare activities. The Islamic thought upon which it is established is embodied in the group of its individuals, and it invites the ummah to this thought in order to act with it, and in order to carry it together with the party so as to establish it in the reality of life, state and society. This Islamic thought is the soul to the body of the party, it is its nucleus, the secret of its life and it is the bond between its individuals.

The aim of Hizb ut-Tahrir is to resume the Islamic way of life and to carry the Islamic d'awa, i.e. to achieve the objective of solving the vital issue concerning Muslims. Resuming the Islamic way of life means to bring Muslims back to living Islamically in the land of Islam and in an Islamic society, in which the Islamic thoughts and the Islamic emotions dominate, and in which the systems and laws of Islam are implemented. So that all the societal affairs will be carried out according to the divine rules, the prevailing viewpoint in the society has to be based on the halal and the haram as regards what is right and what is wrong. This would be under the shadow of an Islamic State which is the Khilafah, where Muslims would appoint a Khalifah and pledge to listen and obey him on condition that he governs them with the Book of Allah and the traditions of His messenger (SAW), and on condition that he

carries Islam as a message to the world by invitation and jihad. The party aims to accurately revive the ummah through the enlightened thought that is established on the Islamic aqeeda (creed). It seeks to return the Islamic ummah to its previous glory and might, so that it would take the initiative from the other States, nations and peoples, and to return it back to the position of being the number one State in the world, as it was in the past when it used to look after the world and care for its affairs according to the laws of Islam.

The party also aims to carry Islam as a message to the world and to lead the ummah in struggle with kufr and against the systems and thoughts of kufr, until Islam prevails around the globe.

The activity of Hizb ut-Tahrir is to carry the Islamic message in order to change the reality of the corrupt society that currently prevails in the Muslim land and to transform it to an Islamic society. This is through changing the non-Islamic thoughts that exist in society into Islamic thought so that it becomes public opinion amongst the people, and becomes established concepts that drive them to implement them, and act according to them. Additionally to change the non-Islamic emotions which exist in the society so that they become Islamic emotions which accept what pleases Allah and His messenger, and rejects anything which angers Allah and His messenger. Also to change the non-Islamic relationships which exist in the society till they become Islamic relationships which are carried out according to the rules and solutions of Islam.

These actions that the party carries out are political actions, because the party will look after the affairs of the people through these actions and according to the divine rules and solutions. This is because politics is caring for the affairs of people by the rules and solutions of Islam.

What appears in all these political actions that the party conducts is the culturing of the ummah with the Islamic culture in order to mould it with Islam and to purify it from the corrupted creeds, erroneous thoughts, and decadent concepts, and also to purify it from the effect of the kufr thoughts and opinions.

What also appears in these political actions is the Political Struggle; which is manifested in the struggle against the kufr thoughts and systems and also in the struggle against the erroneous thoughts and decadent concepts, through demonstrating and highlighting their corruption and error, and presenting the rules of Islam concerning them.

In the political actions which the party carries out there also appears the Political Strife; which is evident in struggling against the disbelieving States which have an effect on the Muslim lands or have an influence in these lands, in order to salvage the ummah from their domination and to liberate them from their influence uprooting their intellectual, educational, political and military roots; and also uprooting their systems from various Muslim lands.

This political strife appears also in the struggle against the rulers in the Islamic world (including the Arab world) to disclose and reveal their betrayals and conspiracies against the ummah, bringing them to task, and acting to change them because of their complacency in performing their duties towards the ummah and in their caring for her affairs, in their contradiction of the laws of Islam, and because of their application of kufr laws.

So all the activity of the party is political and not educational, and therefore it is not a school, nor is it for preaching and guiding. Rather it is a political activity in which the thoughts of Islam and its

rules and solutions are given in order to act upon them, and in order to see them enacted in the reality of life, state, and society.

The party conveys Islam in order for it to be implemented and in order that its creed becomes the foundation of the state and the basis of its constitution and the various canons and laws.

Hizb ut-Tahrir was not satisfied only to establish itself in a general form based on the Islamic thoughts, rather after study, discussion and thought relating to:

- the reality of the ummah and the position she had reached,
- the reality of the society in Muslim lands,
- the reality of the lifetime of the prophet (SAW),
- the lifetime of the guided Khulafah and the lifetime of the Tabi'een (the followers),
- the method and the manner with which the Prophet (SAW) carried his da'wa after the prophethood came to him until he established the State in Medina, and then studying how he proceeded in Medina;

and further by referring to the Book of Allah and the traditions of His messenger, and to what these two sources directed in terms of other sources such as consensus of the Sahaba (ijma'a) and qiyas (analogy); and by enlightening ourselves with the opinions of the Sahaba (companions) and the followers and the opinions of the Mujtahid Imams, Hizb ut-Tahrir has adopted detailed thoughts, opinions and rules which are related to the Islamic thought and to the way of implementing it. All these are Islamic ideas and nothing more than that; there is nothing non-Islamic or affected by anything non-Islamic, rather they are only Islamic. They do not depend upon anything except the Usool (sources) of Islam and its texts. The party

adopted these thoughts based on the strength of the evidence, and based upon its own ijihad and understanding. The party, therefore, considers all its thoughts and opinions are correct, but with the possibility of being wrong (as all the scholars would say).

The party adopted from these thoughts, opinions and rules the amount that it considers necessary for it as a party, because for the political party to be a party, it needs to adopt the details of the thought and the method. It adopted the amount that is necessary for it to proceed in the activity to resume the Islamic way of life, and to convey the Islamic da'wa through establishing a Khilafah and appointing a Khalifah. The party carries out its activities in such a way that these thoughts, rules, and opinions reveal that Islam is an ideology for life, which includes the aqeeda (creed) and the systems that treat all human problems in life and in a way that makes the party a particular party. These thoughts and rules must become the bondage which binds its individuals and by which it maintains the unity of the party structure, the unity of its thoughts, and in order that the party unifies the ummah over these thoughts, opinions and rules. As the party considers the thoughts as correct, it works for the ummah to take them as their own thoughts and opinions in order to convey them together with the party in the reality of life, state and society.

This is the matter that enabled these thoughts, opinions and rules to be known as the thoughts of the party throughout the Islamic world, including the Arab world and even in all the countries of the world.

The party includes everything it adopted of thoughts, opinions and rules in its many books and leaflets that it issued and distributed to the people

