

How is it that Communism Established its State, Whilst the Islamic Ummah Can't Establish its State?

(Translated)

<https://www.al-waie.org/archives/article/19679>

Al-Waie Magazine: Issues 462, 463, and 464

Thirty-ninth Year, Rajab - Sha'ban - Ramadan 1446 AH, corresponding to January - February - March 2025 CE

Eng. Wissam Al-Atrash - Tunisia

Introduction

Perhaps the sane mind, sound instinct, and upright nature are unable to comprehend that eighteen months, with their days and nights, have passed without the war laying down its burdens, and without the killing machine finishing its crimes against the innocent people of Gaza, such that every moment carries horrors that turn the hair of children white, and which the tongue is unable to describe. It has become like a never-ending nightmare, with each massacre written in letters of blood, a new obituary posted the living, who failed to support the oppressed. Their eyes have grown accustomed to scenes of blood and dismembered bodies, without them moving a muscle, especially the commanders of the massive armies surrounding the region. The agents of colonialism wanted, and still want, it to remain shrouded in shame and disgrace. This is even though Allah (swt) says from above the Seven Heavens, ﴿وَإِنْ اسْتَنْصَرُواكُم فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ﴾ **“If they seek your support in Deen, then you must support them.”** [TMQ Surah al-Anfal 72]

Should we cry out for a remnant of modesty, from the remnant of Iman in their hearts, or should we mourn them, while they are still alive? The best example is the one who withdrew from the battlefield with clear and blatant collusion, saying to his brothers in Gaza, “The sea is before, you and the enemy is behind you.” Where are these people in relation to what the commander Salahudin did?

The small coastal strip of the Gaza Strip, no more than 40 km long, is surrounded by a global war on Islam, its aqeedah, its system, and its sanctities. The most powerful of weapons, warships, and aircraft, including drones equipped with the most sophisticated technology, were used in this war, and the most violent attacks and raids were carried out. The most powerful intelligence agencies were mobilized to support the soldiers of the Zionist “diaper force,” and their advance inside tanks. The bombing of masajid, the desecration of minbars, the burning of Noble Qurans, and the cursing of the Prophet (saw) in the courtyard of Al-Masjid Al-Aqsa merge into a single episode, in the series of episodes, within the clash of civilizations. This war of civilizations has gone beyond the limits of fascism and Nazism, to reveal to us, within this existential civilizational war, the reality of the “civilized” capitalist world in which we live. It places the Ummah, with all its strength, not only before its Shariah obligation and historical responsibility, but also before the true dimensions of its visage, appearance, and features, when it looks at itself in the mirror, and it appears helpless and weak. It realizes with bitterness and regret the sickening state it has reached, as a result of distancing itself from the Shariah rulings of Islam, and the untying of all of Islam’s knots, the foremost among which is governance, to become an Ummah without prestige, power or authority. The Ummah was satisfied for its armies to abandon the theatres of war, to collect garbage and sell vegetables, and to save their equipment and supplies only for training. Allah (swt) forbid that he, whom Allah (swt) has honored with the pinnacle of Islam, Jihad, would submit to the injustice of vile rulers and be content to sit back. Allah (swt) said, ﴿النَّارِ ذَاتِ الْوُفُودِ * إِذْ هُمْ عَلَيْهَا قُعُودٌ * وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ * وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾ **“The Fire fueled by them * While they sit over it * And they are witnesses to what they do to the believers * And they do not resent them except because they believe in Allah, the Exalted in Might, the Praiseworthy.”** [TMQ Surah Al-Buruj 5-8].

Is this state of affairs befitting of the best Ummah brought forth for mankind? Al-Daylami narrated on the authority from Ibn Abbas (ra), «الإسلام والسلطان أخوان توأمان، لا يصلح واحد منهما إلا، بصاحبه، فالإسلام أس والسلطان حارس، وما لا أس له منهدم، وما لا حارس له ضائع» **“Islam and authority are twin brothers. Neither of them is good, without the other. Islam is the foundation, and authority is its guardian. That which has no foundation will collapse, and that which has no guardian will be lost.”** How can we escape and end this tragedy, and all our tragedies, when the forces of kufr have surrounded us, and bound our hands with the shackles of the agent regimes, that act on their behalf in protecting the Jewish entity, and guarding its interests in the lands of Islam, to the extent of even cutting off our livelihoods and our lives if necessary, in spite of the Ummah and its Deen?

Deliberate Consideration of Radical Change

Great horrors abound that leave even the mind confused. Many questions haunt the sons of the Ummah, searching for a faint ray of hope. The atmosphere of war has prevailed. The stench of death has prevailed. Helplessness has almost become an inevitable fate, were it not for a remnant of hope that did not die. Instead, it remained a faint pulse in the heart of the Ummah that believes in its Lord (swt), waiting for the right moment to restore life to it, in an Islamic life in which Islam embraces the authority after separation, and in which the glory of Deen is restored after its knots have been torn apart, and in which it is confirmed to the naysayers and the negligent that Allah (swt) will support His servants, even if after a while, and that change comes with Iman and patience, and that the outcome is for the righteous. Allah (swt) said, «تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ» **“These are some of the news of the unseen which We reveal to you. You did not know them, nor did your people before this. So be patient. Indeed, the best outcome is for the righteous.”** [TMQ Surah Al-Hujarat 11]. This is what our Lord (swt) said in Surat Hud, about which the Prophet (saw) said, «شَيِّئَتْنِي هُوْدُ وَأَخَوَاتُهَا» **“Surah Hud and its sisters have made me turn gray.”**

Therefore, when the winds of adversity blow, and the nights become dark, the light comes like a quiet candle, dispelling some of the darkness and whisperings in the ear, that the end of every dark night is a true dawn. Allah (swt) forbid that the believer surrenders to despair. Instead, you find the believer certain that he carries within him the seeds of hope and change, no matter how intense the tribulations and how great the calamities. Indeed, trials are the most intense, widespread and black, they are the closest to being dispelled and relieved, by the Permission and Help of Allah (swt). Allah (swt) says, «قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ» **“He said, “And who despairs of the Mercy of his Lord except those astray?”**” [TMQ Surah Al-Hajr 56]. He (swt) said, «وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ» **“And do not despair of relief from Allah (swt). Indeed, no one despairs of relief from Allah except the disbelieving people.”** [TMQ Surah Yusuf 87].

There is no doubt about this. It is supported by the abundance of ayaat and hadiths about victory, empowerment, and the inevitability of this Deen’s dominance over all other religions.

The enemies of the Ummah seek to delay victory, and cause a psychological defeat that would paralyze thinking, and hinder the movement of true revival (nahdah), hindering intellectual elevation on a spiritual basis stemming from Iman and the Islamic Aqeedah (doctrine). However, the violent shock that the Ummah experienced coinciding with the events of the war on Gaza undoubtedly created within it a shared collective feeling. That feeling motivates thinking about ways to achieve radical change and the final liberation from the yoke of colonialism. This is so that the tragedies of Gaza are not repeated, whether in Gaza or in other Islamic countries.

However, those who have attained a higher degree of awareness, and in whom the Islamic thought is so focused, that they only move with a movement of awareness and perception in the direction of embodying the ideology on the ground, practically, are required

to awaken and inspire those around them. They must do so by stimulating thought, enlightening understanding, and illuminating the path to reaping the fruits of serious work to resume living according to Islam, and liberating Al-Masjid Al-Aqsa from the filth of the Jews, after this difficult test. This is so that hope finds its way into the hearts of the people. This is so their doubters and naysayers do not find a way to cast doubt over the Islamic thought, or the method that is of the same nature as the thought. Whoever targets the aware group and the pioneering party that bears the burdens of this project through harsh criticism, obstructing the fronts of its advances, and driving a wedge between the party and the sincere commanders in the armies, in accordance with what the kafir colonialist wants, is in reality targeting the shackled yet vitalizing Ummah, that has begun to stir within itself. The Ummah has begun to stir along the path of revival that will follow its standing on its feet, transferring it from the depths of backwardness and weakness, to the summit of glory and sublimity. Yet, we are certain that the Support and Favor of Allah (swt) come at the height of hardship and trial.

On the other hand, in the context of serious consideration of radical, revolutionary change that would extricate us from this painful reality, one may fail to comprehend the extent of the hesitation and inaction that prevents some of the Ummah's effective and capable forces from supporting Islam and Muslims, the foremost amongst them being the armies of Muslims, stationed in their barracks. Hence, it is imperative that we seek curative awareness that will rescue us from the reality of decadence, caused by the application of capitalism, under the umbrella of a so-called democracy, and within narrow confines of nationalistic cages, suffocating us to the point of death and turning us into lifeless corpses beneath the rubble of the intellectual and legislative settlements, built by colonialism in our countries. This is what prompted us to pose some burning, and perhaps confusing questions, within thoughts formulated on the sidelines of the war in Gaza, and in the wake of the systematic intellectual bombardment in all Islamic countries, to answer, in shaa Allah, a shocking question that was chosen intentionally: Is it conceivable that the thought of communism led to a revolution that established the nucleus of the Soviet Union, which for decades challenged and clashed with the leading state in the world, whilst Muslims, in comparison, are to be unable to change their reality by establishing a state based on the Islamic thought, and confronting America and its Jewish protégé in the Deen?

The Bolshevik Revolution, the path to establishing a communist state

At the beginning of the last century, Marxist thought emerged in agrarian Russia. The state-sponsored idea of communism and socialism transformed it into a leading force within twenty years (1917 to 1939). It was merely a philosophical idea that dawned within the mind of the German philosopher Karl Marx, who developed his diabolical idea with an atheistic bent, arguing that the universe, including everything in it, is matter, governed solely by materialistic development. Marx denied any relation between the universe, humanity, and life and the conception of a Creator. Upon this, Marx based his economic thought and theory, as well as his view of society. It became a rational doctrine from which a system for life, society, and the state emerged, despite its intellectual weakness, fundamental fabrications, methodological contradictions, and even violation of human nature. This ideology was embodied in a state founded on it, carrying it as a civilizational project for all nations and peoples.

In 1848, Karl Marx, along with his compatriot and comrade-in-arms, Friedrich Engels, published "The Communist Manifesto," a pamphlet analyzing class struggle, and the problems of capitalism. It became one of the most prominent and best-selling works, and played a major role in shaping the ideological approach of the communist bloc, led by the Soviet Union, which competed with the West for decades during the last century. Its historical significance lies in the fact that it was the first exposition of Marxist theory, in Lenin's words, with "brilliant clarity and precision." Or "clarity and brilliance of genius".

Marx died in 1883. During his lifetime, no state was established, based on his ideas. Although communist ideas began to spread in the first half of the nineteenth century, with Marx taking his call to Paris, Brussels, and London, no revolution based on these ideas

occurred during that century. No political party took the initiative to adopt this project, especially in the advanced industrialized, capitalist countries that Marx expected to be the nucleus of this project, given the development of their means of production, and the expansion of their labor class, in the shadow of the periodic crises of capitalism.

However, historical reality has shown that the first successful communist revolution occurred in an unexpected country. A revolution took place in agrarian, Tsarist Russia in 1905 and failed. The February 1917 Revolution also failed. The Bolsheviks reorganized their ranks with record speed. The October 1917 Revolution, led by Lenin, succeeded. This reflected confidence in the communist thought, which translated into a determination to attempt change in this particular corner of the world. It is true that Germany played a role in supporting Lenin and his movement, to wrench Russia out of the alliance formed against Moscow, by Britain and France in the First World War. Therefore, the anti-socialist counterrevolutionaries, with British and French support, quickly mobilized. However, the new regime, led by the communists, was able to crush them in 1920.

What is the secret behind the success of the Bolshevik Revolution, which ended the West's project of the capitalist civilization's monopoly on leading humanity, and established an industrial state competing with the West, such that it was able to launch the world's first space satellite, shocking America in 1957?

This thought, communism, despite being a kufr (disbelieving) creed and an atheistic philosophical idea, was able to lead a group of people and enable them not only to rule, but also to compete with the major powers, for four main reasons, worthy of attention and consideration:

First: The existence of a creed

The communist thought was able, from a theoretical standpoint, to be a comprehensive concept of the universe, humanity, and life, and to answer, albeit incorrectly, the questions of existence. It reconsidered the details of the universe and reduced the entire world to matter, considering matter itself eternal and ancient. It thus represented a specific viewpoint on life, that formed the intellectual and philosophical basis for the communist state. It even defined the mind as a reflection of matter in the brain. Thus, Hizb ut Tahrir in its publication, "Thinking," *"Whether in the past... or in the modern times, none of them are worth mentioning, or reach the level of consideration, except the Communist thinkers. Their definition only is the one that might be worth mentioning, and might reach the level of consideration. This is because it is a serious attempt, undermined only by their erroneous insistence to deny there is a Creator for the universe (wujud)."*

Second: An intellectual leadership

Dialectical materialism is one of the fundamental principles of communist philosophy. It assumes the existence of contradictions, and conflicts, in society resulting from class and economic disparities. This contradiction and conflict are considered a driver of social and historical development, and the transformation of economic and social constructs toward a more just system. The communist ideology deals with these contradictions in a way that enables them to understand reality and drive societal change. Therefore, the generally raised dialectical method, which relies on raising contradictions in public discourse and the media, falls under the concept of dialectical materialism, in communist thought. This method was a means of stimulating thought and bringing about a kind of intellectual elevation. The socialist ideology, including communism, carried an intellectual leadership: materialism and material development. Based on this, it governed its systems, advocated for them, and sought to implement them everywhere.

Third: The ideological political party

Marxist thought remained a mere philosophical theory until it was embraced by the young Vladimir Lenin, who left his legal profession to devote himself exclusively to political

activity. Lenin transformed communist thought, creating what became known as “Marxist Leninism.” Lenin had the ability to interpret reality, and deal with its variables, in light of communist thought and philosophy, in order to mature a “revolutionary alternative,” to be put into practice and implementation, according to the features and visions he documented in his books. At the same time, however, Lenin believed that change could not come through individuals. Instead, he believed change could only come through the entity of a party. Among his most famous sayings in this regard are, “A party is the vanguard of a class, and its duty is to lead the masses and not merely to reflect the average political level of the masses.” [Lenin, “Speech on the Agrarian Question,” November 14 (1917)]

Therefore, the relationship between individual leaders and the party structure was interactive. Lenin, Trotsky, and those with them relied on the support of the structured party to disseminate their ideas and implement their plans. At the same time, the party leadership in the branches derived its legitimacy, and influence, from the vision presented by its leaders and their ability to plan strategically. The party had branches in almost all of Russia.

Therefore, the Bolsheviks’ success in the Russian Revolution was the result of the interaction between the decisive and influential individual leadership, like Lenin, and the Bolshevik Party’s organized apparatus and structures. The party organization provided the necessary infrastructure and support, while individual leaders provided inspiration, and the vision and decisive decisions required to mobilize the masses, and guide and lead the revolution. Therefore, in his book “The State and the Revolution: The Marxist Doctrine of the State and the Tasks of the Proletariat in the Revolution,” Lenin criticized the approach of democratic parties, that believed in gradual reform and gradualism, believing that change could only occur through a comprehensive, radical revolution.

The Bolshevik Party was an ideological party characterized by its strong organization, strong leadership structure, strict party discipline, and ability to communicate with followers, activists, and the masses. It had a well-defined hierarchical structure, with a clear division of tasks and roles, which facilitated the effective implementation of strategies. The Bolsheviks also developed complex secret networks, and revolutionary cells, to ensure effective communication among members, especially under the repression they faced at the hands of the Tsarist government, and then the Provisional Government. Artificial intelligence and electronic communication were nonexistent at the time. Thus, the party remained proactive, innovative in its plans and methods, able to adapt to changing circumstances and exploit political opportunities to its advantage. It was ready to convene in emergency situations, and capable of political action at critical junctures.

Fourth: Gaining the support of the army

It is no secret to any observer that communism theorizes “revolutionary violence” and considers it a necessary condition for the success of the revolution. The revolutionary forces attempted to mobilize armed factions against the authorities with the aim of overthrowing them. However, after the revolution’s repeated failures, the Bolsheviks realized that they had no choice but to rely on the army, and gain the support of the Tsarist army officers and soldiers, especially since many of them were dissatisfied with the situation. Thus, careful coordination took place between the Bolshevik Party and the soviets, the workers’ and soldiers’ councils, which helped organize the uprising effectively, and also helped seize control of Petrograd. Then, during the Civil War, the Red Army, led by Trotsky, which was originally a volunteer force, demonstrated a high level of discipline and coordination, thanks to the use of former Tsarist army officers, with military experience, despite the opposition of some Bolsheviks.

Thus, it can be said, with some degree of correlation, that these four factors, when combined, played a significant role in the success of the Bolshevik Revolution, and the establishment of the Soviet Union on the ruins of Tsarist Russia, despite communism’s clear contradiction to human nature. However, if we assume the existence of a fifth factor, it is inevitably the oppressed majority of the population, who were suffering from misery, poverty,

and deprivation. This is what made public opinion receptive to the idea of overthrowing capitalism, even by force.

In this regard, Hizb ut Tahrir had the final say in its discussion of the intellectual leadership of communism, summarizing its reality by saying: "Therefore, from the aspect of the innate nature of man, the intellectual leadership in communism is a failed leadership. It only manipulates the people through appealing to their stomach. It attracts the starving people, the scared and the miserable ones. Those who adhere to it are those low in their thinking, the failures in life and resentful of it, and those mentally devious who aspire to be known as intellectuals, when they chatter about the theory of dialectics, whose falsehood and corruption are so obvious by both the senses, and the intellect. It resorts to force to subjugate people to its ideology. Hence, oppression, suppression, revolutions, turmoil, destruction and instability are its most important instruments."

The laws of change that Hizb ut Tahrir proceeds upon

Here, the question remains: if a deviant philosophical idea, such as socialism and communism, was able to ascend the ladder of ideas to the point of forming the identity for an entire society, upon which the entity of a major power was built, then what is preventing the Islamic Ummah from establishing a state based on the Islamic thought and challenging the crumbling capitalist ideology, when the Ummah is promised victory and empowerment?

To answer this question, we must consider the following points:

1. The Islamic aqeedah is a rational aqeedah from which a system emerges. It is a comprehensive thought about the universe, humanity, and life. Leadership in Islam is an intellectual leadership, which leads to a correct revival. It is intellectual elevation on a spiritual basis, unlike communism, which contradicts the innate human nature. Therefore, Islam is an intellectual foundation upon which all partial concepts in life are built. Islam is the foundation of true revival, because it resolves the greatest existential problem for humanity, in a way that convinces the mind, agrees with human nature, and achieves tranquility in the heart.

2. Shariah rulings address realities. What is required to lead people is to demonstrate the extent to which the Shariah ruling applies to reality. This requires properly applying the Shariah rulings to realities, in a way that highlights Islam and its solutions as a treatment for the reality that needs to be changed. This also highlights the vision of a society that is thriving on the basis of Islam, thus restoring the Ummah's confidence in its Deen and creed. It also requires enjoining munkar and forbidding evil, including enjoining good and forbidding evil, in the case of the ruler, and urging people to bring about change. This is because changing reality is incumbent upon the Ummah as a whole, and is not the exclusive domain of an individual or group. This is in contrast to inciting contradictions and conflicts to carry out the process of change, as is the case in communism.

3. The Shariah method for resuming the Islamic way of life, and establishing an Islamic state, is an ideological political structure based on Islam, emulating the method of the Messenger of Allah (saw) in transforming the reality of Madinah, and transforming it into Dar ul-Islam. Thus, Hizb ut Tahrir was established in the Ummah in 1953, at the hands of the mujadid of this era, Sheikh Taqi al-Din al-Nabhani (may Allah have mercy on him). This ideological political party is all about thought and feeling, seeking to impose itself on society, acting actively, not passively, and influencing, not being influenced, no matter how events rage, and how difficult the challenges are that lie before it. The Hizb is grasping the reins of power, eager to bring about a comprehensive intellectual and emotional revolution in the society it seeks to build.

The Hizb (party) was aware from the outset of the necessity of entering society as an intellectual, structured entity, in which the structural aspect alone was clearly prominent, and that the structural aspect must be the only one that is operative, and that no other aspect must be involved. In fact, the Hizb saw that any case in which any party action took place

without the structural aspect, or by mixing another aspect with it, this action would not only lead to failure, but would also weaken the Hizb in both the struggle and its structural aspect.

4. The embodiment of the Islamic project on the ground is not complete unless public opinion within the Ummah embraces seeking the Nussrah (support) of the people of power, prevention and protection. Therefore, seeking Nussrah from military or tribal commanders in Muslim lands is a Shariah ruling of the method. Islam must have power, authority, and an executive entity to implement its Shariah rulings and carry out its risaalah (message), which is the state that the Hizb seeks to establish, following the example of the Messenger of Allah (saw). However, political facts and experiences, both ancient and modern, have confirmed that the establishment of any state anywhere in the world occurs through the powerful faction in that place. It is a Divine Law (Sunnah of Allah (swt)) within the realm change, not a genius innovation invented by communism.

These four points are the foundations upon which Hizb ut-Tahrir has been based since its inception. It calls upon the Islamic Ummah with all its energies to work with the Hizb and rally around it to bring about the Islamic project on the ground, and embody it in a state that implements it and carries its risaalah (message) as a message of mercy to the worlds. The method adopted by the Hizb in its advance has similarities with communism in certain aspects, but only because they are considered Divine Laws (sunan of Allah (swt)) for effecting change in society. These include generating public opinion, monitoring public opinion, and molding public opinion with fundamental concepts through culturing people, both individually and collectively. However, it differs, for example, by rejecting the resorting to violence as a means of effecting change, and instead it adheres strictly to the footsteps of the Messenger of Allah (saw) in establishing the state.

Therefore, what is required of the Ummah today, after the idols of nationalism have collapsed in people's minds following the tragedy in Gaza, is not to set a date for victory, for that is known only to Allah (swt), but instead, it is to take the necessary measures and strive with those who strive to achieve it, with complete reliance (tawwakul) upon Allah (swt), with certainty that His Promise will be fulfilled. Therefore, all indicators of victory and divine preparations for Islam's imminent practical realization are nothing but good tidings that reassure hearts that are already certain of the inevitability of this victory. Allah (swt) says, ﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ **“And Allah made this a sign of victory and reassurance to your hearts. Victory comes only from Allah. Surely Allah is Almighty, All-Wise.”** [TMQ Surah Al-Anfal 10]. The movement by the Ummah towards establishing the Islamic State cannot be achieved by proceeding without a political leadership to direct its movement, without which the Ummah would proceed in an improvised, twisted and spontaneous manner. Instead, it can only be achieved by comprehensively and exclusively rallying around the Hizb and embracing its Dawah to destroy nationalistic idols and establish the Islamic State on their ruins, so that the armies can mobilize towards liberating the Blessed Land from the filth of the Jews.

Hizb ut Tahrir and taking leadership

What is required of the Hizb in its work with the Ummah is to constantly strive to have a greater popular platform within the masses of the Ummah, and the masses of people generally, for the Hizb in society. This is what some people call the popular base, because the Ummah is the **natural support for authority**. It is the effective means for removing the unnatural support that supports the current authority, and keeps it perched on the chests of the people. The Ummah is the influential instrument that weakens the means that help support the current authority. Therefore, the practical way to assume authority naturally is to create a greater popular platform from within the masses of the Ummah, and the masses of the people in general, that will be the direct instrument for assuming authority, as well as being the impregnable fortress that protects Islam and raises its status.

The Hizb does not only give its thoughts and opinions. It gives opinions, whilst following them up, in order to gain power through the pillars of society, namely the power of public

opinion, the power of individuals, and the power of strong influential personalities. The sum of its work is **following up**, that is, **following up** the thoughts it has disseminated, and the opinions it has presented, so that they actually exist. It intentionally and deliberately aims to generate a public opinion, emerging from the general awareness, and to gain individuals to the Hizb, and gain strong personalities to support the Hizb. Winning the support of strong influential personalities naturally enables gaining the masses of the people. This is as happened in Madinah, when the people of the First Pledge of Aqabah carried the Dawah with Musab Umair (ra), which had an impact on gaining the leaders of the people of Madinah, and the success of the Dawah in gaining the leaders of Madinah, such as Saad ibn Muadh (ra) and Asad ibn Hudayr (ra), led to gaining the masses of the people of Madinah.

In this way, the Hizb actually builds the popular platform in parallel with another process, the molding process, by striving to unify the thoughts, opinions and convictions of the Ummah in a collective, if not unanimous, unification.

Hence, it was necessary to exert an extraordinary effort to generate the popular base. It must be clear that the purpose of building the greater popular platform of the masses of the Ummah, and the masses of the people in general, is not only to generate public opinion for the Hizb's thoughts, and for the Hizb and masses that support it and follow it, such that some shebaab rush into this process by stirring up emotions, and portraying the demands of the Ummah as easily accessible, with the result being a meagre worldly gain. Instead, the purpose is to generate a greater popular platform that is prepared to bear the heavy responsibility that will be placed on its shoulders in confronting dangers, and wrestling with enemy forces in the long term, and with patience. This is so that the West does not dare to repeat the scenario of Iraq, Syria, Afghanistan, Sudan and Gaza in any place in the Muslim countries. Therefore, it is necessary to rely on generating general awareness before generating public opinion, and to rely on thought before relying on feelings, and to create realistic perception, whilst maintaining distance from theoretical assumptions and imaginations.

On this basis, the state will be established, and loyalty will be earned for Islam. Then Islam's enemies will be confronted, and its risaalah (message) will be carried internationally to the world. Indeed, on this basis, the Ummah will struggle within the international scenario, and against the current international order. Therefore, the Ummah entirely, or a large section of it, must be the popular platform, whilst the public opinion within it must stem from general awareness, focused completely on the rational aqeedah and certain Iman based on evidence. The support of the masses must reach the level of readiness for martyrdom with willingness, contentment, reassurance, and longing for the gardens of bliss and the Pleasure of Allah (swt). The Hizb does not want the Ummah to give it its votes in elections. Instead, it wants them to wage jihad against the kuffar to raise the Word of Allah (swt) as the Highest. There is a vast difference between the goal of someone who seeks votes to succeed in assuming power, and the goal of someone who seeks Jihad in the Path of Allah and fighting decisive battles to raise the Rayah banner of Islam.

So, in order for the Ummah, under the leadership of the Hizb, to establish its Islamic state, three matters must be present and well-conceived to build the state. These are, in fact, three pillars upon which the Hizb's strategic vision is based:

- Generating public opinion in society for the Islamic ideology promoted and embraced by Hizb ut-Tahrir.
- The embracing by the people of this Islamic ideology and its advocates, including the powerful faction, will enable them to attain the honor of establishing a state based on this ideology, and handing over power to the Hizb.
- The Hizb and its apparatus have the capacity to manage the affairs of government, without difficulty or effort, and this is already in place, Alhamdulillah (swt).

Then, in sha Allah, the assumption of power will be natural, with the declaration of the Khilafah Rashidah (Rightly-Guided Caliphate), since our work had been to build a state, not merely assume power.

Examples of this matter, are numerous, and do not end by comparing Islam to communism. The Prophet (saw) built a state and assumed power. Lenin built a state and assumed power. Mao Zedong built a state and assumed power. However, Stalin assumed power, but did not build a state, because the state had already been built. Abu Bakr (ra) and Umar (ra) assumed power but did not build a state because the Prophet (saw) had built the state. However, Mustafa Kemal destroyed a state and assumed power. Abdel Nasser assumed power but did not build a state. The Ba'athists in ash-Sham assumed power, but did not build a state. They also assumed power in Iraq, only for it to collapse on their heads because they did not build a state.

If any Hizb were to generate these three matters, namely, public opinion, the embracing of the thought by a powerful faction, and the Hizb's ability to manage, it will then be able to take power. This is the act of state-building. This Hizb will thus establish the state of the Khilafah Rashidah (Rightly-Guided Caliphate), which can then, with all virtue, courage, and steadfastness, expand to include all the lands of Islam, to place the Uqab banner on every hilltop, in every building, and in front of the legions of the army of Islam. It can then challenge all the countries of the earth, and stand firm in the face of their anticipated threats, and advance with the legions of its army, under the Rayah banner of Jihad, to destroy and remove all the material obstacles that stand in the way of Islam. It can then transfer other peoples from the misguidance of kufr to the guidance of Islam, and to work to assume the position of the leading state in the world. It can then seize the leadership of the ship of humanity and save it from sinking into the like of which Biden and Trump are steering it towards, and to steer it instead towards the shores of safety and security. It can then guide humanity and lead it upon the path to Paradise in the Hereafter and honor in this world, inshaaAllah, with all these peoples enjoying the shade of the ruling by Islam, and enjoying its warm embrace. All that is not difficult for Allah (swt).

Allah (swt) said, **﴿يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ * هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾** **“They wish to extinguish Allah’s light of guidance with their mouths. However, Allah (swt) will only allow His light to be perfected, even to the dismay of the disbelievers * Allah (swt) is the One Who has sent His Messenger with true guidance and the Deen of Truth, making it prevail over all others, even to the dismay of the mushrikeen.”** [TMQ Surah At-Tawbah 32:33].