

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah

Ameer of Hizb ut Tahrir through his Facebook "Fikri" Page

**Answer to Question**

**Political Conflict/Struggle and Intellectual Struggle: Are They Fixed "Methods" or Variable "Styles?"**

To: Ahmed Bakr

(Translated)

**Question:**

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh:

Our Ameer and Sheikh, may Allah protect you, support you, and grant you victory.

Is political conflict/struggle a fundamental tenet of the method or merely one of its styles? May Allah protect you, continue your glory, grant you success, benefit others through you, open doors for you, and elevate your status.

To clarify, I am aware that it is part of the method, just as the intellectual struggle is. However, this matter sparked discussion and differing understandings among the members here in one of our meetings. The issue remained unresolved, and sometime later, a question was raised, and we await a definitive and comprehensive answer.

**Answer:**

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh.

**We previously answered a similar question on the 14th of Safar 1429 AH – 20/2/2008 CE, and it stated:**

[Political and intellectual action are part of the method, as the stage of interaction necessitates them and cannot occur without them. Indeed, there is no interaction without political and intellectual action.

As for political struggle and intellectual struggle, they are a clear challenge to political and intellectual action. This challenge is a style; it may be necessary in one instance but not in another.]

To illustrate the point, distributing a leaflet can be done in a confrontational manner, openly and defiantly, or it can be done in a more ordinary way. Conflict and struggle inherently involve a blatant challenge meaning, along with its associated consequences. These styles vary depending on the situation, and I will give you some examples: The Prophet (saw) used styles of varying intensity with the kuffar. For instance, when one of the leaders of Quraysh (perhaps Utbah) went to Him, the Prophet (saw) presented Islam to him with convincing arguments and profound wisdom, in a calm and impactful style. The man returned to Quraysh transformed, as described by the leaders who had sent him, especially after praising the words he had heard from the Prophet (saw).

While one of the chiefs of Quraysh (likely Wa'il) met the Prophet (saw), this chief of disbelief was holding decayed bones. He showed them to the Prophet (saw) and asked, "Can your Lord bring this back to life?" The Prophet (saw) replied, «نعم ويبعثه حياً» **"Yes, He will resurrect you."** Then the Prophet (saw) added, «ويدخلك جهنم» **"And He will cast you into Hell..."** Here, the Prophet (saw) not only answered his question but also added a rebuke.

Thus, the style of the argument can be intensified or softened according to the nature of the person being addressed.

To clarify further, read this verse: \* اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي \* اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٤﴾ “Go forth, you and your brother, with My signs and never falter in remembering Me \* Go, both of you, to Pharaoh, for he has truly transgressed ‘all bounds’ \* Speak to him gently, so perhaps he may be mindful ‘of Me’ or fearful ‘of My punishment’.” [Ta-Ha: 42-44].

It is clear from this verse that what is required is a calm and gentle intellectual discussion.

Now read this noble verse on the same subject, which is also between Musa and Pharaoh, but in a different context. After Musa presented Pharaoh with clear proofs and evidence, he remained arrogant and persisted in his tyranny. At that point, Musas' words to him were not gentle, but rather harsh, describing him as "doomed," meaning destroyed and cursed...And this noble verse: ﴿وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْتَأْذَنَ بِنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿١٠٢﴾ \* قَالَ لَقَدْ عَلِمْتُمَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿١٠١﴾ “We surely gave Moses nine clear signs ‘You, O Prophet, can’ ask the Children of Israel. When Moses came to them, Pharaoh said to him, “I really think that you, O Moses, are bewitched.” \* Moses replied, “You know well that none has sent these ‘signs’ down except the Lord of the heavens and the earth as insights. And I really think that you, O Pharaoh, are doomed.”” [Al-Isra: 101-102].

The initial, gentle discussion was intended to present evidence and proofs, but after conclusive evidence and insights were presented, and yet arrogance and tyranny persisted, then the discussion became more heated...

I hope I have made the picture perfectly clear.

Therefore, in our books on political actions during the interaction phase, we say: "...in these political actions, intellectual struggle and political conflict/struggle are prominent..."

Conflict and struggle become prominent at this stage due to the confrontation with the leaders of disbelief, and this approach is usually suitable for them. However, with other disbelievers, or at another time, political and intellectual action may require a different style.

I reiterate that political and intellectual action is from the method, as the stage of interaction necessitates and requires them. Escalating political and intellectual action—that is, struggle and conflict—is the style, and it is employed at the appropriate time and place.

**Your Brother,**

**Ata Bin Khalil Abu Al-Rashtah**

6 Sha’ban 1447 AH

25/1/2026 CE

**The Link to the Answer from the Ameer’s Facebook page:**

<https://www.facebook.com/AtaAboAlrashtah/posts/122120060271129051>