

The Method of Hizb ut-Tahrir

The author has provided a lot of background about why the Ummah is in the situation that it is presently. In this the last section of this booklet, the author provides more explicit insight into Hizb's so-called method.

Hizb claims that it has limited itself only to the divine rules based on Mohammad's sayings and actions. The author quotes a number of passages which command Muslims to follow Mohammad. (1, 2, 3) The author makes a distinction between Mohammad's work and their own. Mohammad carried the Da'wah to Mecca which was not Muslim at the time. Hizb focuses on taking the Da'wah to lands which claims to be Islamic but are not. Hizb, like Seyyid Qutb in Milestones, argues that no Islamic land is truly Dar al-Islam because they do not implement the Shar' ia fully.

Hizb provides four guidelines which they follow to proclaim the Da'wah. The last guideline has five parts to it.

Guideline #1: Hizb proclaims Da'wah to Islamic and non-Islamic worlds to fulfill "Let there be from amongst you a group calling to good, enjoining Ma'rouf (what is right) and forbidding Munkar (evil)." (Al Imran 104) Allah makes it Fard (obligatory) on Muslims to implement the Shar' ia in all areas of public and private life.

Guideline #2: Hizb constrains itself to follow only the divine rules for all actions and activities. The list they provide is the following:

- 1) The Halal and the Haram is the standard for all activities.
- 2) Mastery belongs only to Islam.
- 3) Hizb exposes itself to danger from both without and within the Ummah.
- 4) Hizb does not flatter anyone. If Muslims and non-Muslims are engaged in Kufr activities, they are confronted and encouraged to leave.
- 5) Hizb believes that all political parties (Republicans and Democrats), ideological parties (Socialism, Communism and Democracies) and religious parties (Christian and non-Christian) are kufr.
- 6) Hizb shows no allegiance to any non-Islamic governmental system whether it is in an Islamic land or not.
- 7) Hizb does not use any non-Islamic political party to carry Da'wah because it is Haram. Instead, it takes every opportunity to criticize the Kufr government sharply.
- 8) Hizb does not participate in the ruling system because the participation would strengthen and support the Kufr. Rather, Hizb strives to uproot and remove Jahili systems to restore the Islamic way of life.

Guideline #3: Hizb works to implement Islam everywhere fully. (4) The author quotes "Whatever the Messenger brought you take it, and whatever he forbids you abstain from it." (Al Hashr 7) The word whatever is maa and covers every rule Mohammad gave. Hizb claims that it is obligatory (fard) to implement every command at the same time and not gradually because all of Mohammad's commands must be followed.

The author also takes about reality. He does not explain the term so I can only assume he is talking about the way things really are at any given moment in the world. The Hizb author states "Furthermore, when the reality contradicts with Islam, it is not allowed to interpret Islam so as to agree with reality . . ." In other words, reality is to be reconstructed by the Islamic way of life. So, the Kufr reality is meaningless if it is not the Islamic reality and it cannot be that Islam is the unreality. So, Islam is responsible to force its change on the reality, as the Qur' an states, even if the Kufr hate it.

Guideline #4: The fourth guideline reveals how Hizb attempts to change Jahili from within. There are five stages.

Stage 1: This is the stage of culturing. This involves finding and culturing an individual convinced by the Da'wah. This stage is the foundational stage and everything else hinges on it. In this stage the nucleus or the first circle begins.

- A) An individual is contacted.
- B) The thought and method of Islam are presented individually.
- C) When the individual accepts the Da'wah he is invited to study in concentrated circles.
- D) This study will create an Islamic personality with an Islamic mentality who looks at the world through an Islamic world view.
- E) This creates an Islamic psyche with Islamic emotions making him happy when things are done Allah's way and angry when they are not.
- F) At this point the individual forces himself upon the party and they meet secretly until the second stage. The Hizb author claims that Mohammad also meet secretly with his new converts in Mecca quoting the Qur'an until they were fully formed.
- G) The purpose of this stage is to create a party of people molded by the Islamic thought.

Stage 2: In this stage Hizb goes public and interacts with the Ummah.

- A) The concentrated culturing of individuals which began in stage one continues increasing the party's numbers and knowledge.
- B) The collective culturing of the Ummah begins when Hizb takes the Da'wah to the masses through mosques, conferences, lectures, public gatherings, newspapers, books and leaflets.

Stage #3:

- A) The intellectual struggle begins with the Kufr.

Stage #4: This is the political struggle against the governments.

- A) The struggle is against any political institution which is imperialist and disbelieving.
- B) All the rulers of Islamic states that are not Dar al-Islam must be confronted to expose them.

Stage #5: In this stage Hizb now turns to care for the Ummah. Hizb claims that the party has already been following the Sunnah through these steps.

Hizb has struggled against both Islamic and non-Islamic leaders challenging them at every step when they do not follow the Shar'ia. Mohammad defamed, insulted and cursed the gods of the Meccans and Hizb has been doing the same to Shirk no matter who is in charge. And just like Mohammad did in similar circumstances, Hizb too has refrained from using violence. The Sunnah the Hizb writer chooses is the time when the people who gave Mohammad the second pledge at Aqabah sought to use violence against those persecuting them. Mohammad answered that Allah did not permit the use of force at this time. (5) Hizb also has been trying to reach the world with Da'wah peacefully.

This is an interesting statement because although it is true, it is also true that Mohammad eventually abandoned peaceful methods and used force. Mohammad did not take Mecca merely through Da'wah but ultimately through force. Force was the life blood of Islamic conquest throughout the Near and Middle East and eventually into Europe and North Africa. Hizb stated in this booklet that its job is to promote

the Islamic way of life through Da'wah and Jihad. So, when does Hizb turn from merely peaceful means to jihad?

Nevertheless, the world hardened its feelings toward Hizb and the question might be, is it permissible to use force? Hizb reviewed the times when society hardened itself against Mohammad and they believe that Nusrah (help) is the answer. This may be a cry for help from Hizb ut-Tahrir to get the protection they seek to continue the Da'wah.

- 1) Mohammad was under Abu Talib's protection but when he died Mohammad lost that protection and the society hardened against him. So, Allah commanded Mohammad to leave Mecca and to seek help from other tribes.
- 2) So, Mohammad approached the tribes. He stated he was Allah's messenger, asked them to believe that and to provide him protection so he could continue his Da'wah.
- 3) The Bani Kinda and Bani Amir ibn Sa'as'ah (Medinah) consented to protect Mohammad as long as they had the right of government. The Hizb author concludes that the Kinda tribe understood that Mohammad wanted to setup a government in his request for Nusrah.
- 4) The tribes at Medinah provided the Nusrah at the end of the second pledge of Aqabah and at this point the Islamic state now existed.
- 5) The society has become hardened to a point against the Da'wah today. Therefore, Hizb is asking for Nusrah to (1) carry the Da'wah to the world and (2) to reach the government to establish the Caliphate. Nevertheless, this protection would be limited because there are many areas in which Hizb has the political upper hand. Hizb does not protection everywhere but they could use help in Central Asia and America.

The Hizb author ends with a prayer that Allah help them to establish demolish all Kufr regimes, establish the Caliphate and govern by the Shar' ia.

- 1) "Verily, in the Messenger of Allah you have a good example for everyone who looks for Allah and looks for the last day and who mentions Allah much." (Al-Ahzab 21)
- 2) "Say to them if you love Allah then follow me, Allah will love you and will forgive you your sins." (Al-Imran 31)
- 3) Whatever the messenger gives you take it, and whatever he forbids you abstain from it." (Al Hashr 7)
- 4) "And govern between them with what Allah has revealed and don't follow their desires and beware that they might seduce you from some of the what Allah has revealed upon you." (Al-Ma'dah 49)