

Hizb ut Tahrir: A Pioneer in the Clearness and Pureness of the Islamic Thought and the Clarity of the Method in an Age Plagued with Smog and Farness from the Prophetic Guidance

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(Translated)

All thanks and praise to Allah (swt) Who made the Ummah of Mohammed (saw) honored with its Deen rather than disgraced,

All thanks and praise to Allah (swt) Who made the Ummah of Mohammed (saw) strong with its Deen rather than weak,

All thanks and praise to Allah (swt) Who made the Ummah of Mohammed (saw) elevated with its Deen rather than declined,

All thanks and praise to Allah (swt) Who made the Ummah of Mohammed (saw) ruling with its Deen rather than being ruled,

The rising of the nations is related to the principles which they live upon. So, if a nation understands and implements its principles well, and it perfects communicating these principles to the world and spreads its message; then this nation is meant to embark the roads to advancement and reaches the highest level of glory. As long as the principle remains alive in the mind of the Ummah, personifying the principle in its life, carrying the principle as a message to all of mankind, the longer the golden age of the Ummah will be. If the Ummah misunderstands its principle and misapplies it, the Ummah's trust in the principle and the solutions emanating from it becomes shaken. The armies which are motivated to open lands, ensuring that all ports are protected, will eventually be defeated, and decline will gradually begin to show upon the Ummah, thus leading it to totally debility.

The Ummah – whilst in this dangerous situation – is never free from its members, who have distinctive feelings and the will to change, trying to retrieve the Ummah's status and bringing it back to the center stage which it used to occupy. However, these honest people will be shocked with the horrific declined intellectual level which the Ummah plummeted to, and they will be shocked by the situation of the Ummah due to lack of clarity of the principle and its method, and unwillingness of the Ummah to listen to the thought, its lack of trust in the ability and effect of the thought for change...

In this heavily dark night, it becomes in dire need of a revivalist who has the thought of the principle in his mind, the method for implementation of the principle becomes clear to him, and a preliminary structure for the priorities of the matters which are required to bring the Ummah and its life back to the principle becomes complete.

So, when the revivalist has this strong perspective, he embodies the principle, it occupies his mind with of utmost urgency, he cannot see his life except through it, he sees life as unimportant, he becomes ascetic in life's pleasures, he has enough ability to carry this heavy weight, he takes his strength from his Iman and from the principle directly and not from the number of men surrounding him; only then that the Ummah has given birth to a revivalist. This revivalist will pave the difficult road so that a political party bloc would grow upon the principle, address the Ummah through it, reveal every now and then the problems of the Ummah, show the method of solving them through the principle and its rules, and attack the intellectual struggle against every thought or other governing system. The political struggle should be through exposing the rulers and their

agents and the plots of the disbelieving West which are being woven against the Ummah. It should also clarify the errors in the thoughts and solutions and horrible welfare under the shade of the other ideologies, holding the rulers accountable based upon the ideology, and calling upon the Ummah to hold them accountable upon such basis.

The Founding of Hizb ut Tahrir

The founding of Hizb ut Tahrir is related to its founder Sheikh Taqiuddin An Nabhani, may Allah have mercy on him. Sheikh Taqiuddin lived to witness the biggest defeat of the Ummah and the worst of its catastrophes. He learned lessons from these events which ruined the Ummah in this era, and from studying many movements which attempted to reform in this century. He also benefitted from being raised in a religious family, and from the education he has received, as he was born in the village of Ijzum in the year 1909. He was fortunate to be raised well by his Faqeeh father Ibrahim who used to work as a Sharia teacher in the Ma'aref Ministry in Palestine, and he was under the care of his maternal grandfather Sheikh Yusuf An-Nabahani, one of the most prominent scholars in the Uthmani State. Thanks to this special upbringing, he was able to memorize all of the Holy Quran before he became 13 years old, and he benefitted from his grandfather's rich education and his Fiqhi discussions. He was knowledgeable about the political causes which his grandfather knew about, so his brilliance and distinction caught the attention of his grandfather, thus convincing his father of the necessity to send him to Al-Azhar University in order to pursue his Sharia education in the year 1928. He graduated year 1932, afterwards he returned to Palestine to work as a teacher for the Sharia sciences. He later became a judge for the Sharia Quds Court in the year 1948, and then a member of the Court of Appeal.

Sheikh Taqiuddin witnessed the disaster of the destruction of the Khilafah, and he witnessed the catastrophes which were implicated upon the Ummah and ripped its body, the colonialism which plotted against it, and the occupation of Palestine in the year 1948. He also witnessed the success of the intellectual and cultural invasion, the stance of the Muslim scholars who faced this dangerous invasion by seeming like standing by Islam and commanding by its texts. Rather this aided in cementing the Western thinking and shaking the Ummah's trust in Islam as a way of life, and we could find him during his studies in Al-Azhar questioning, debating, and searching on the cause of the situation which the Muslims reached to, and the correct method to bring back that solid stronghold which the disbelievers destroyed.

Through questions, research, and thinking, he reached to the thought and method to bring back the Islamic ideology to the lives of the Muslims. So, he started drawing a building plan for that structure, and considered what and how much materials he requires, until he had a clear vision for this structure in all of its building stages from its initiation until it becomes well established by its occupants. So what are these general guidelines and areas which the Hizb adopted and the Amir, may Allah have mercy on him, specified?

Firstly: The Intellectual Area:

Sheikh Taqiuddin An Nabhani saw that the mind is the tool for understanding the reality and the texts, and it is the awareness power in the human being which should be addressed. He arrived to describing the mind in details, and he considered it to be transferring the sensing of the reality through senses to the healthy brain in order to connect. He also found there previously acquired knowledge used to explain the reality and making a judgment about it. By this, he would have reached to knowing the correct way of thinking for the human being, thus reaching his detailed rules which fit the reality perfectly. He defined the society as not only made up of individuals, but it is rather of individuals, thoughts, feelings, and systems, and he defined the

revival as being the intellectual uprising through enlightened thinking connected to the spiritual aspect, and it is by economic, education, or materialistic appearance prosperities. Afterwards, he showed that revival cannot be achieved except through the principle, and he defined the principle to be the intellectual Aqeedah from which a system emanates. He saw that the nationalistic, patriotic, and benefactor bonds are merely temporary, emotional, and inhumane bonds, which do not work in bonding one human being to another when it comes to walking upon the path to revival. The ideological bond is the only correct bond in bonding one human being to another, and it is the Islamic Aqeedah of “La ilah illa Allah, Muhammed Rasuul Allah”. He then distinguished between civilization and culture, culture and education, ruling and management, and other terms.

Secondly: The Political Area:

We see that the Hizb has placed set political principles to follow in politics in understanding, analysis, and application, so he defined politics to be managing the affairs of the Ummah internally and externally. He considered the Islamic ideology is a political and spiritual ideology, and he used to view the political awareness of the world from a worldly view and from a specific view which is the Islamic ideology. So, he analyzes and following the political news from an Islamic ideological perspective, thus publishing the book “Political Concepts”, involving also political perspectives, political thoughts, and political causes. By this, he would have compiled full knowledge of the international stance and the international sphere, thus being able to expose the plans and plots being woven against the Islamic Ummah. Consequently, we would have the better picture of how to deal with the colonialist countries which are greedy for the Muslim countries when it’s time to establish the Khilafah State, showing the reason why each country is strong, its dangers, its weaknesses, its strong points, and others...

Thirdly: Fiqhi Area:

He has shown the method of Islam and specified the building upon it his method in Ijtihad by specifying the four sources of the Islamic Sharia: The Quran, the Sunnah, the Consensus of the Companions, and Al Qiyas, and also basing on the principles of the fundamental concepts and the power of the evidence. The Hizb relied on the correct method of Ijtihad which is based on choosing the right reference and understanding the reality, then studying of the Sharia texts in relation to this reality, and thoroughly examining it in order to make sure it works for addressing this reality. The Hizb has excelled in making the reality the subject of thinking and not the source of thinking.

In addition, he drew a clear a detailed description for understanding Islam, and that Islam should be implemented in real life by establishing an Islamic State, so he placed a holistic vision for the state, its basis, its pillars, and its systems. He showed all these in his books, booklets, publications, and articles such as the books “The Islamic State”, “The Ruling System in Islam”, “The Institutions of State in the Khilafah in Ruling and Administration”, “The Economic System in Islam”, “The Social System in Islam”, “The Penance System”, “The Transactions”, “Funds in the Khilafah State”, “The System in Islam”, “The Islamic Personality” (3 volumes), “The Party Structuring”, “Concepts of Hizb ut Tahrir”, “Democracy is a System of Kufr”, “The Khilafah”, and other books, booklets, and publications which cannot be mentioned in full. Via this manner, the Hizb has drawn a detailed and clear path to carry on with the work which it does.

The Hizb excelled in its detailed vision for the return of Islam, so it considered, from a detailed perspective that the return of Islam should characterize by bringing back to everyday life. This is shown via achieving two things which he considered his sole goal, which are:

- 1- Resuming the Islamic lifestyle.

2- Establishing the Khilafah State which implements Islam and spreads it through Dawah and Jihad.

With this goal, the Hizb has presented a complete and holistic vision for all aspects of an Islamic lifestyle and the job of the Islamic State.

Maybe this is what the disbelieving colonialist West realized and built its colonies since the beginning, that the Muslims' source of power are these two things. So, it focused on eliminating them from the lives of the Muslims and making them absent from the Muslims' minds. On this account, it's worth noting the saying of Louis VII who announced that the secret behind the Muslims' power lies in their ruling by the Quran, uniting under one Khalifah, and the idea of Jihad running through their blood.

Yes, these are the honorable obligations: Ruling by what Allah has revealed, the unity of the Islamic Ummah under one Khalifah, and Jihad is the highest peak of Islam. All these are combined by the Khilafah State which is the general government for all the Muslims of the world for implementing the Islamic Sharia, and carrying Islam to the world through Dawah and Jihad.

When the Khilafah State was destroyed in 28 Rajab 1432 AH, coinciding with 3rd of March, 1924, Britain's Prime Minister Curzon said about this: "We have demolished the biggest power of the Muslims, which are: Islam and the Khilafah."

As for the method of Hizb ut Tahrir in implementing its thought:

Before I state the method, I would like to note that Islam cannot exist in the reality of life except through three pillars: Aqeedah, the State, and Jihad. Allah (swt) says in Surah At-Tawba, verse 20: ﴿الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ﴾: **"The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]."** Allah has spoken the truth. As the word "believed" is related to "Aqeedah", "emigrated" is related to "the State", and "striven" is related to "Jihad in the cause of Allah".

As for the method, it is deduced through a correct Shari'i Ijtihad following the method of the Rasuul (saw) in establishing the Islamic State; where we find that the Rasuul (saw) has passed the Makkan period through three stages:

First Stage: Spiritual and creed culturing and gathering in order to build Islamic personalities, which means finding the group of people to culture on Islam.

Second Stage: The stage of interactive Dawah which will witness an intellectual clash, political struggle, and seeking support, and this stage will be about addressing the society with the Islamic thoughts and concepts which the Hizb adopts.

Third Stage: Establishing the State, and receiving the ruling system.

This is the Sharia method in brief, and it is a clear method in carrying the Islamic Dawah, which the Hizb carried without any compromise or flattering anyone, and without accepting gradualism, partial solutions, or pleasing anyone at the cost of the Islamic ideology. The Hizb follows the footsteps of the Rasuul (saw) when Quraysh tried to bargain him on the ruling, money, and prestige, so the Hizb will remain patient and composed, placing itself in front of the eyes of the Rasuul (saw), until Allah grants it victory.

