

Partisan Work (Al-Aml Al-Hizbi) from the Shariah Perspective

(Translated)

<https://www.al-waie.org/archives/article/19984>

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The word “hizb” (party) in language: The word “hizb” in Arabic has several meanings and connotations according to the experts of the language, which are the expert linguists and classical dictionaries. They can be explained as follows:

As for the original linguistic meaning, hizb originally means a group of people who gather around the same opinion or goal. Ibn Faris said in Maqayis al-Lughah (مقاييس اللغة), الجُزْب: الجماعة, “al-hizb: the group of people, and its root is from gathering and joining.” Al-Jawhari mentioned in al-Sihah (الصحاح), وجمعها أخزاب, “al-hizb: الطائفة من الناس, and its plural is ahzab.”

Other linguistic meanings of the word “hizb”

The share or portion: One says, هذا حزبي من الأمر, “This is my hizb of the matter,” meaning my share.

A time or part: One says, قرأت القرآن في حزبٍ من الليل, “I recited the Qur’an in a hizb of the night,” meaning in a part of the night.

A book or designated part of writing: One says, حزب القرآن, “hizb al-Qur’an,” meaning the portion divided for recitation.

The difference between “hizb” and “hazaba”:

“Hizb,” with kasra on the ha’ and sukun on the za’, means a group or faction.

“Hazaba,” with fatha on the ha’ and za’, a verb meaning to gather or to undertake something.

The word “hizb” in terminological usage carries varied connotations depending on the field, whether political, Shariah, Sufi tradition, or societal. Below is a breakdown according to terminological usage:

“Hizb” in modern political terminology: Definition: an organized group with an ideology or shared program that aims to participate in power, or influence political decision-making. Characteristics: it has an organizational structure and leadership. It seeks to attain rule or oversee rule.

“Hizb” in Sufism and individual worship: Sufi “ahzab”: collective litanies and liturgical invocations attributed to a particular Sufi order such as the “hizb al-bahr” of al-Shadhili. It is considered a spiritual gathering more than a political organization.

“Hizb” in human society: Ibn Khaldun describes “al-hizb” in the Muqaddimah as a group unified by kinship or interests, like tribal or military “ahzab.”

The “hizb” in Shariah terminology is applied to a group or faction that is partisan upon a particular approach, whether right or wrong. Its ruling depends on its objectives, and their conformity to the Shariah.

Definition of “Hizb” in Shariah:

In the Shariah technical sense, a “hizb” means an organized group that affiliates itself with a particular method or thought, whether it conforms to the Shariah or contradicts it. This definition is built on the Shariah texts of the Noble Quran and Prophetic Sunnah and the understanding of the pious predecessors.

Types of Ahzab in the Shariah:

Hizb Allah, the Party of Allah, the People of Truth:

They are the believers who follow the Book of Allah (swt) and the Sunnah of His Messenger (saw), avoiding innovations and misguidance.

Their attributes are following the truth and not innovating, gathering upon the truth and not splitting, and loyalty to Allah (swt), His Messenger (saw), and the believers. Evidence: Allah (swt) says, ﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾ **“And whoever takes Allah, His Messenger, and those who believe as allies — indeed, the Hizb of Allah will be the victorious”** [TMQ Surah Al-Ma'idah: 56].

Ahzab of Shaytan, the people of falsehood:

They are every group that contradicts the Book and the Sunnah, such as the people of innovations and deviant sects. Their attributes are innovation in the Deen, division and disagreement, and allying with the enemies of the Deen. Evidence: Allah (swt) says, ﴿أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ﴾ **“Shaytan has prevailed over them and made them forget the remembrance of Allah. Those are the Hizb of Shaytan”** [TMQ Surah Al-Mujadalah: 19].

Conditions for a Hizb to be Legitimate in Shariah:

Steadfastness on the Book and the Sunnah, enjoining good and forbidding evil, avoiding division or distinguishing oneself by innovation, cooperation upon righteousness and piety, not upon sin and aggression and avoiding tribalistic or odious partisanship.

Occurrences of the Word “Hizb” in the Qur'an:

The word “hizb” and its derivatives appear in several places in the Noble Quran, usually in contexts discussing allied or competing groups, whether parties of truth or parties of falsehood. Here are the verses where the word appears explicitly.

Allah (swt) said, ﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾ **“And whoever takes Allah, His Messenger, and those who believe as allies — indeed, the Hizb of Allah will be the victorious”** [TMQ Surah Al-Ma'idah: 56]. Significance: it indicates that the Hizb of Allah (the believers) are ultimately triumphant by adhering to Him.

Allah (swt) said, ﴿أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ﴾ **“Shaytan has prevailed over them and made them forget the remembrance of Allah. Those are the Hizb of Shaytan”** [TMQ Surah Al-Mujadalah: 19]. Significance: a warning about the Hizb of Shaytan, disbelievers and hypocrites, and their loss.

Allah (swt) said, ﴿مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ **“Of those who have split their Deen and become sects, every Hizb rejoices in what they have”** [TMQ Surah Ar-Rum: 32]. Significance: criticism of Ahzab that split Deen and that each rejoices in what they have even if wrong.

Allah (swt) said, ﴿فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ **“Then they were torn to pieces in their affair among themselves, and every Hizb exulted in what it had”** [TMQ Surah Al-Muminun: 53]. Significance: similar to the surah in Ar-Rum about denouncing division and partisan falsehood.

Allah (swt) said, ﴿إِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاعْبُدُون﴾ **“Indeed this, your Ummah, is one Ummah, and I am your Lord, so worship Me”** [TMQ Surah Al-Anbiya: 92]. Context: it came after verses warning against opposing Ahzab, affirming the unity of the Ummah.

Surah Al-Ahzab, as in the entire surah, it was named “Al-Ahzab” because of the coalition of parties, Quraysh, Ghatafan and the Jews, against the Muslims in the Battle of the Trench

﴿وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا * هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ﴾ (Al-Khandaq). For example, **“And when the eyes shifted [in fear] and hearts reached the throats and you assumed about Allah [various] assumptions...”** [verses 10–11 of the surah], describing the trial of the believers.

Tafseer (Commentary) of the verses:

Tafseer of ﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾ “And whoever takes Allah, His Messenger, and those who believe as allies, indeed, the Hizb of Allah will be the victorious” [TMQ Surah Al-Maidah: 56].

General meaning: the verse declares that whoever takes Allah (swt), His Messenger (saw), and the believers as allies will inevitably achieve victory because they are “the Hizb of Allah,” while those who take the believers as enemies will be losers. It responds to hypocrites and Jews who allied against the Muslims.

Detailed Tafseers:

At-Tabari in the “Comprehensiveness of Address” (جامع البيان) that, **الآية نزلت في المنافقين الذين كانوا يوالون اليهود، فبينت أن الولاية الحقيقية هي لله ورسوله والمؤمنين، حزب الله: هم الذين اجتمعوا على طاعة الله، وغلبوا بذلك** “The verse was revealed regarding the hypocrites who were loyal to the Jews; it clarified that real allegiance is to Allah (swt), His Messenger (saw), and the believers, and that the Hizb of Allah (swt) are those who gather on obedience to Allah (swt) and thereby overcome their enemies.”

Ibn Kathir stated in “Tafseer of the Great Quran” (تفسير القرآن العظيم) that, **الآية تأمر بموالاة المؤمنين وترك موالة الكفار، حتى لو كانوا أقارب، الغلبة: تشمل النصر في الدنيا، والفوز بالجنة في الآخرة** “the verse commands loyalty to the believers and to abandon alliance with disbelievers even if kin; “triumph (ghalabah)” includes victory (nasr) in this world and success in the Hereafter.”

Al-Qurtubi states in the “The Compendium of the Shariah Rulings of the Quran” (الجامع) **نبه إلى أن الولاية لله تستلزم اتباع شرعه، وولاية الرسول صلى الله عليه وسلم تكون باتباع سنته، حزب الله: (that, لأحكام القرآن) indicates that allegiance to Allah (swt) requires following His Shariah Law and to the Messenger (saw) by following his Sunnah; the Hizb of Allah are Ahl al-Sunnah and al-Jama’ah, not deviant sects.”**

As-Sa’di said in “Facilitation by The Most Gracious and Most Merciful” (تيسير الكريم الرحمن) that, **الآية تُعَلِّمُ الْمُؤْمِنِينَ اخْتِيَارَ الْوَلَاءَاتِ بِحَسَبِ الْحَقِّ لَا الْهَوَى** “the verse teaches choosing loyalties according to truth, not whims.”

Triumph here includes: Verbal triumph: through evidence and guidance. Material triumph: through victory over enemies. Implied connotations: the Shariah obligation of being loyal to believers and to renounce allegiance to disbelievers even if relatives. True triumph is promised by Allah (swt). It is a warning against alliances that oppose Islam.

Tafseer of ﴿اسْتَخْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ﴾ “Shaytan has prevailed over them and made them forget the remembrance of Allah. Those are the Hizb of Shaytan” [TMQ Surah Al-Mujadalah: 19].

General meaning: the verse describes people overtaken by Shaytan who caused them to forget Allah’s remembrance and thus became the Hizb of Shaytan, destined for loss.

Commentators (mufasiroon):

Ibn Kathir stated in “Tafseer of the Great Quran” (تفسير القرآن العظيم) that, **الاستحواذ: استيلاء الشيطان على قلوبهم حتى صاروا كالمأسورين له** “prevailed” means Satan took control of their hearts until they became as if captive.” He added, **الخسران: خسارة الدنيا بالضلال، والآخرة بالعذاب الأليم، ذكر أن هؤلاء هم** “As for “loss,” it is loss in this world and the Hereafter. It is noted these were the munafiqoon (hypocrites) who publicly appear Muslim, but inwardly disbelieve.”

استحوذ عليهم الشيطان: أي غلبهم that, (جامع البيان) At-Tabari in the “Comprehensiveness of Address” Shaytan has taken over them: that is, he has overcome them and they have become subject to his obedience. The Hizb of Shaytan: everyone who follows his desires and disobeys God is from the Hizb of Shaytan.”

Al-Qurtubi states in the “The Compendium of the Shariah Rulings of the Quran” (الجامع) أنه إلى أن الشيطان لا يستولي على الإنسان إلا إذا أعطاه الفرصة بالمعاصي والغفلة. حزب الشيطان يقابل that, لأحكام القرآن) He (swt) warned that Shaytan seizes hearts when people commit sins and negligence. The Hizb of Shaytan is the counter of the Hizb of Allah in the previous ayah.”

As-Sa'di said in “Facilitation by The Most Gracious and Most Merciful” (تيسير الكريم الرحمن) that, the verse warns of neglecting the remembrance of Allah (swt), which opens the way to Shaytan's domination.” He added, Loss: includes the loss of Iman, happiness, and winning Paradise.”

Ibn Ashur wrote in Liberation and Enlightenment (التحرير والتنوير) that, الاستحواذ: سيطرة تدريجية. تبدأ بالإغواء وتنتهي بالاستعباد. ذكر أن حزب الشيطان يشمل كل المشركين والمنافقين وأهل البدع Prevailed: Gradual control that begins with seduction and ends with enslavement. It is stated that the Hizb of Shaytan includes all mushrikoon (polytheists), munafiqoon (hypocrites), and people of innovation.

“Of ﴿مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ 32, Tafseer of Surah Ar-Rum: those who have split their Deen and become sects, every hizb rejoices in what they have” [TMQ Surah Ar-Rum: 32]: General meaning: a warning against becoming like previous mushrikoon who split their Deen into sects; each hizb rejoices in what it has though it may be false.

Commentators (mufasiroon):

Al-Tabari states, (من الذين فَرَّقُوا دِينَهُمْ): أي لا تكونوا مثل المشركين الذين بدلوا دينهم الحق (كاليهود والنصارى) “those who have split their Deen” refers to those who altered the true Deen, such as the Jews and Christians who believed in parts and disbelieved in parts, or abandoned it altogether.” He adds, (وَكَانُوا شِبَعًا): صاروا فرقا متعددة، كل فرقة تعبد معبوداً مختلفاً “And they became sects.” They became multiple groups, each group worshipping a different deity, idols, stars, fire, and so on.” He adds, (كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ): كل “Every Hizb rejoices in what it has,” Every sect rejoices in its innovation and believes that it is right, even though they are all astray.”

Ibn Kathir states, أن الآية تشمل كل أهل الأديان الباطلة (اليهود، النصارى، المجوس، عبدة الأوثان) الذين اختلفوا في دينهم وصاروا شيعاً. أشار إلى أن هذه الآية تنطبق أيضاً على بعض فرق المسلمين الذين تفرقوا في الدين، إلا الفرقة الناجية (أهل السنة) “The verse includes all followers of false religions, Jews, Christians, Zoroastrians, and idol worshippers, who have differed in their religion and become sects. He pointed out that this verse also applies to some Muslim sects who have become divided in their Deen, except for the saved sect (Ahl al-Sunnah wa'l-Jama'ah), who adhere to the Qur'an and Sunnah.”

Al-Sa'di explains, أن الآية تزم التفرق في الدين، مع أن الأصل هو التوحيد ووحدة المصدر (الرسول والإله) “The verse denounces division in Deen. The origin is monotheism and unity of source, the Messenger and Allah.” He adds, حذر من التعصب للآراء الخلافية في الفروع الدينية، ما يؤدي إلى التشتت والشقاق “A warning against fanaticism regarding controversial views in religious branches, which leads to dispersion and discord among Muslims.”

“Then ﴿فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ 53, Tafseer of Surah Al-Muminun: they were torn to pieces in their affair among themselves, and every Hizb exulted in what it had” [TMQ Surah Al-Muminun: 53]. General meaning: the verse speaks of the fragmentation of previous peoples into contending sects after having had a single Deen. Each faction takes pride in what it has, even if it is false.

Commentators (mufasiroon):

Ibn Kathir states, **فَنَقَطُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا**: أي تفرقوا في دينهم إلى مذاهب متعددة، كما فعلت اليهود والنصارى. **“they were torn to pieces”** That is, they divided their religion into multiple sects, as the Jews, Christians, and Zoroastrians did, so each sect had deviant beliefs.” He added, **كُلُّ حَزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ**: كل فريق يغتر ببدعته ويظنها حقاً، مثل فرق الخوارج والروافض في **“Every Hizb rejoices in what they have.”** Every group is deceived by its innovation and thinks it is true, such as the Khawarij and Rawafid groups in Islam, or Christian sects such as the Nestorians and Jacobites.”

At-Tabari states, **زُبُرًا**: أي كتباً متفرقة (كالزبور، التوراة المحرفة)، حيث حولوا الدين إلى أجزاء متناقضة. **“zubra”** (plural of **“zabur”** or **“portion”**) refers to divided books, as they transformed the Deen into conflicting parts.”

Al-Sa'di states, **الآية تحذر المسلمين من التمزق كالأمم السابقة، وتؤكد أن الفرح بالرأي دون دليل شرعي من علامات الضلال.** **“The verse warns Muslims against the fragmentation that occurred in previous nations, and emphasizes that rejoicing in one’s own opinion without Shariah evidence is a sign of misguidance. It calls for adherence to the Quran and Sunnah and abandoning fanaticism toward sects or individuals.”**

Al-Mawdudi states, **يربط الآية بالسياق العام للسورة الذي يذكر وحدة دعوة الأنبياء (من نوح إلى محمد صلى الله عليه وسلم)، في مقابل تفرق أتباعهم. يشير إلى أن التفرق غالباً ما ينتج عن تحريف الدين الأصلي، كما حدث في اليهودية والنصرانية.** **“This verse connects to the general context of the surah, which emphasizes the unity of the call of all the Prophets, from Nuh to Muhammad, peace and blessings be upon them all, as opposed to the disunity of their followers. It indicates that disunity often results from the distortion of the original Deen, as occurred in Judaism and Christianity.”**

Al-Qurtubi said, **الفرح هنا نَمُّ لأنه ناتج عن جهل بالحق، كمن يفرح بالبدعة أو الكبر على الآخرين.** **“Rejoicing:”** Joy here is blameworthy because it results from ignorance of the truth, like someone who rejoices in innovation or arrogance towards others.” He added, **يضرب أمثلة بتفرق بني إسرائيل بعد موسى عليه السلام.** **“examples of the dispersion of the Bani Israeel after Musa (as).”**

The Mention of “Hizb” in the Ahadith of the Prophet (saw) and the Sayings of the Companions (ra)

In the Prophetic Sunnah the blameworthy partisan division: The Prophet (saw) said, **«أَلَا كُنْتُمْ تَعْلَمُونَ أَنَّ نَبِيَّكُمْ قَدْ بَرَأَ مِنْ فِرْقٍ دِينَهُ وَاخْتَرَبَ»** **“Know that your Prophet has disassociated himself from one who divides his Deen and forms Hizbs [ahzaab] (yahtazib),”** reported by Abu Dawud. Meaning that the Prophet (saw) dissociated from those who split the Deen into Hizbs and sects.

There is the blessed saying regarding the Hizb of Allah: The Qur’an describes the Hizb of Allah, **«أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ»** **“Indeed, the party of Allah — they are the successful”** [TMQ Sutrah Al-Mujadalah: 22]. They are described as righteous believers supporting Allah’s (swt) Deen.

Statements of the Companions (ra)

Bilal ibn Rabah (ra), at his death, he said, **«غَدًا نَلْقَى الْأَحِبَّةَ، مُحَمَّدًا وَحِزْبَهُ»** **“Tomorrow we will meet the beloved, Muhammad and his Hizb,”** meaning the Companions (ra) and their followers.

Aishah (ra) described the wives of the Prophet (saw) as **«حزبان»** **“two Hizbs,”** a Hizb in which Aishah (ra) and Hafsa (ra) belonged and another party with Umm Salamah (ra) and the other wives (ra), a usage reflecting groupings, not necessarily negative.

Umar ibn al-Khattab (ra) urged unity of **«الجماعة»** **“the community,”** which is the unified community of Muslims, and warned against division, indicating that blameworthy partisanship is what opposes Islamic unity.

Ibn Taymiyyah’s fatwa on the permissibility of forming Hizbs [ahzaab]:

﴿الَّذِينَ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾ **“Will You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?” [Al-Baqara:30].** The Quran narrates that Allah (swt) replied, ﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ **“Indeed, I know that which you do not know.”** Still, Ibrahim went out to Merv to confront the rebel Abu Muslim Abd al-Rahman ibn Muslim al-Khurasani. Ibrahim spoke to him harshly. Abu Muslim seized him, but the jurists of the people of Khurasan and their worshippers gathered around him, until they secured the release of Ibrahim. Then Ibrahim came back to him and rebuked him. Then Ibrahim came back to him and said, “I do not find anything I can do for God Almighty better than fighting you, and I will fight you with my tongue. I do not have the strength in my hands, but God sees me and I hate you for His sake.” So, Abu Muslim killed Ibrahim.

Conclusion

In the absence of the Khilafah (Caliphate) and full implementation of the Shariah Law of Allah (swt), a crucial question arises regarding the role of partisan Hizbi work and its obligation in establishing an Islamic state. Here is a Shariah and practical view based on Qur'an, Sunnah, and stances of the ulema.

The Shariah Obligation of Collective Work to Establish the Khilafah (Caliphate):

Shariah Evidences:

Allah (swt) said, «وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ» **“And let there be from you an Ummah inviting to good...”** [TMQ Surah Al Imran: 104]. The tafseer of “an Ummah” here includes organized collective action, not individual activity, which evidences the Shariah legitimacy of organized Hizbi work.

The Prophet (saw) said, «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَنْقَى بِهِ» **“Indeed, the Imam is a shield; you fight behind him and are protected by him”** (agreed upon), which evidences the necessity of a political entity to protect the Muslims.

Thus, the Hizbi work is a collective obligation of sufficiency (fard kifayah كفاية), if some undertake it, the obligation is lifted from others. Today, in the absence of an Islamic state, there must be organized Hizbi work to resume Islamic life by establishing the Khilafah Rashidah (Rightly-guided Caliphate). The Hizbi work must include political culturing about Islam as a comprehensive system, intellectual conflict against secular ideas and peaceful political pressure on agent rulers to remove them because they do not rule by all that Allah (swt) revealed. Participation in secular democratic systems is not permissible because it entails legitimizing ruling governance by other than the Shariah Law of Allah (swt) which is forbidden by the Shariah.

What the Ummah must do today:

Raise political awareness: understand that the absence of the Khilafah (Caliphate) is the root of all the crises of weakness, fragmentation, and occupation.

Support organized work: join Islamic Hizbs committed to the Shariah and that do not compromise fundamentals.

Reject secular regimes: participation in them consolidates the current situation.

Be ready to assist in governance: prepare cadres capable of governing when the opportunity to establish the state arises.

The concise conclusion:

Is Hizbi work a Shariah obligation? Yes, if the goal is to establish the Shariah rather than accommodate corrupt systems. There must be a Hizb that adopts Islam as a way of life and adheres to the Method of Prophethood in change. The focus must be on convincing the Ummah intellectually and seeking genuine military support (nussrah) from those with military strength and protection. There must be a purpose, a method, committed leadership, and correct bonds between the individuals.

The Khilafah (Caliphate) is the crown of obligations, and Allah's Promise is not broken, but the question is: do we act in a way that pleases Allah (swt) or do we accept humiliation? The matter is not a choice between individual work and Hizbi work, but between serious work and surrender to the status quo.

Is there an ideological Hizb that adopts Islam as a way of life? Yes, Hizb ut Tahrir is the guiding Hizb that does not lie to its people.

Then there is the question that what is its vision on partisanship and how did it respond to those who claim partisanship is forbidden?

The Hizb is a political group working to resume Islamic life through establishing the Khilafah (Caliphate). Partisanship, which is joining an Islamic political party, is not forbidden

but is a Shariah obligation if the Hizb works to restore an absent Shariah obligation. The Hizb brings the evidence of the verse, ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾ **“And let there be from you an Ummah inviting to good”** [TMQ Surah Aal-i Imran:104]. The Hizb asserts that “an Ummah” here means an organized group (a party).

Then, the question, why do some Islamic groups prohibit “partisanship”? Some groups, such as traditional Salafis, forbid partisanship for the following two reasons:

Fear of division: they rely on the hadiths about the Ummah’s future divisions and view Hizbs as causes of division. They consider it an innovation, thus claiming political Hizbs did not exist among the pious predecessors.

Confusing “Hizb” with deviant sects: due to the Qur’anic use of “ahzab” sometimes referring to corrupt groups, such as when Allah (swt) says, ﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ **“and every Hizb exulted in what it had.”**

Response to these claims:

Evidence from the Qur’an and Sunnah: The Hizb asserts that the term “Hizb” is sometimes used in the Qur’an with a positive meaning, such as, ﴿أُولَئِكَ حِزْبُ اللَّهِ﴾ **“Those are the Hizb of Allah”** [TMQ Surah Al-Mujadila: 22].

The hadith, «أَحَبُّ الدِّينِ إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ» **“The most beloved of Deen to Allah is the eased, tolerant and generous”** (Narrated by Bukhari), which the Hizb asserts includes organized group work.

There is a distinction between a “Hizb” and a “deviant sect”: The Hizb is a group working on evidence and not dividing the Ummah, whilst a deviant sect is a group that contradicts the Book and the Sunnah.

There is a distinction between “partisanship” and “splitting”: Disciplined political organizing is not necessarily division but organization for Islamic action. Some groups forbid it out of misunderstanding or misapplication of Shariah texts, deliberately or not.

The preponderant opinion:

The Shariah evidences do not absolutely forbid partisanship; rather they forbid wrongful, harmful, or fitna-causing partisanship. Organized political work that abides by the Shariah can be obligatory, recommended, or permissible depending on its goals. If the work aims to establish a missing Shariah obligation, such as the Khilafah (Caliphate), then this work is obligatory.