

ATTAB'AH AL HIZBIAH

The word Tab'ah linguistically means responsibility and the term Hizb means a party composed of individuals bonded to a ideology they believe in and seek towards implementing it in the society. Thus, the term Tab'ah Al Hizbiah means the responsibility placed on the party by the adopted ideology.

Since our ideology is Islam, the responsibility placed on the party is part of the adherence to the Islamic Aqeedah which results from adopting Islam as a system of life. Consequently, Islam is the basis and reason we work with the Hizb. This is the realization of every Shab which emanates from upholding the Islamic Aqeedah. Such a form of conviction will result in greater strength and determination for the responsibility placed on a Islamic party than other parties not based on Islam.

Allah (swt) the Almighty, has the most truthful word: “Which then is best ? Who laid his foundation on piety to Allah and his good pleasure or who laid his foundation on an undermined sand-cliff ready to crumble to pieces with him into the Hellfire.” (9-109).

The party structure has to have bylaws which regulate its structure. The responsibility of the party should be based on the evidences from the Shariah dealing firstly, with individuals as Muslims, and secondly, as a dawah carrier. In addition, the party structure as a party structure adds to the responsibility other things and obliges only its to members to adhere to it.

From a study of different evidences from the Shariah, the nature of the party structure, the bylaws, and the administrative pamphlets, we list important points related to the responsibility falling on each Hizbi:

1. Adherence and commitment to the Hokum Shari, and this is the responsibility of each and every Muslim.
2. Carrying the da'wa regardless of where one resides. Every Muslim is responsible in this regard. If every Muslim has to do this, then the members of the Hizb should do this even more. This requires from the Shab to live by and for the idea. The ideas should be the main desire of his life such that he would not feel comfortable except through carrying the idea. Therefore, the Shab would not tolerate anything in this life to sway him away from the idea.
3. Adopting the ideas which the Hizb has adopted which includes: thinking based upon the adopted ideas, ideas, education, actions, and da'wa. The Shab carries, calls, acts, and teaches the ideas that the Hizb has adopted regardless if the idea is related to the Aqeedah like “Aqeedah is not taken based on indefinite evidence”, or if the idea has to do with Hukm Shari like ‘the prohibition of leasing or renting the agricultural land for cultivation’, or related to a political concept such as a particular ruler being an agent for a country, or related to definition of terms such as revival, culture, or thinking.
4. Executing the directive issued by the Hizb. Each one of the Shabab should recall the oath he took when becoming a member of Hizb ut -Tahrir.
5. The da'wa should be the center of our life and around which our interests and actions revolve and not the other way around. The prophet was most truthful when he said: “The grinding wheel of Islam is turning. So, turn with it wherever it turns.”
6. Placing the priorities according to the way Islam has organized them. Allah says:
Say: “if it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight- are dearer to you than Allah or his Apostle, or the striving in his cause, then wait until Allah brings about his decision.” (9-24)
7. Preserving the essence of the kutlah. The essence of the kutlah as the Hizb has defined it in one pamphlet is, “The high standards and values ordained by the Islamic concepts”. This is the case because the Shabab and the Committees of the Hizb are not only bound by the issues that any ordinary Muslims abides by. Rather they go beyond the minimal to adopting higher standards like

saying the truth at the time of danger though it is recommended and not obligatory. The high standard for the kutlah obliges the Shab to speak the truth even if his life was in jeopardy.

8. Preserve the unity of the Hizb and avoid splitting it. This is because our structure is consolidated through an idea and not around personalities. Our loyalty is for an idea and not for a personality. This should be enough to avoid the split in the Hizb or the existence of different wings in it.

9. We have to preserve the purity of our idea and continuously examine our understanding in order to purify it from any alien idea that may have attached to it. We have to distance ourselves from anything that may confuse the idea or is looked at as part of the idea. This is because the purity of the idea and its clarity is the only guarantee that the idea will succeed and continue to succeed.

10. Uphold the idea. The continuous research for anything that is wrong does not mean that our understanding is not sound. Rather, it is a solid understanding that is based on deep thinking. The Hizb said in its book, Concepts of Hizb ut Tahrir "Thus, the Dai's should be aware of their call and in their comprehension of it, cautious not to be swayed away from this understanding, this deviation is the most dangerous thing to the da'wa."

Therefore, Allah warned His Prophet (saaw) of this deviation: He (swt) said to him (saaw), "Beware of them lest they deviate you from some part of that which Allah revealed to you."

Omar (ra) said to his judge Shuraih when he (Omar) advised him to mediate by the book of Allah, he said to him, "Don't let the men turn you away from it." Therefore, the Dai's must be aware of a word that may come from a faithful person, or of an opinion that a person caring for the da'wa may see it and dictate it by the pretext of an interest while it disagrees with Islam. So they have to be aware of this, and not allow any chance for anybody to do that, because this is the clear misguidance.

11. We have to be careful about the two kinds of danger: the class danger and the ideological danger as the Hizb explains in the book, Takatol Hizbi.

12. Abide by the bylaws of the Hizb. The administrative matters are among the things that are lawful, but adopting any administrative matter by the Hizb becomes an obligation on the Shabab to follow such as the way the Halaqa is conducted and its time.

13. The financial commitment is an important one. The Hizb does not oblige the Shabab to pay a particular amount, but the Shab should commit themselves to a monthly amount. It should be mentioned that this amount not be as low as to be considered a petty charity. The Hizb prefers that the Shab pays 10% of their income for the da'wa. This should not be considered as a contribution, rather it should be considered as an obligation, and abiding by it is part of the responsibility falling on the party member. It should be noted that the one who is asked to pay is the one who is able.

14. The need to observe the proper channels when it comes to conducting the affairs of the da'wa like communications, discussions, and complaints. The Mushrif is not allowed to provide information about the Halaqa except to the person who is in charge. Additionally, the Shab should not discuss any administrative or structure matter except with the Shab who is conducting his Halaqa or with a person who is in charge of the affairs of the Hizb in the area. It is not allowed to discuss an adopted matter and to show that it is wrong except with the Mushrif (the one who conducts the halaqa) or the Mas'ool (the person in charge). Such a discussion should not be done in a group forum.

15. We should not be silent when we see something wrong even if it comes from the person in charge. The problem should be pointed out but in a way that preserves the unity of the Hizb.

16. We should avoid discussions outside the proper channel. Shabab should discuss with the Mas'ool and not any other Shab about any matter that he wants to talk about. If two or more Shabab are together, then they should limit the discussion to ideological matters not administrative. The latter should only be discussed with the Mushrif or the Mas'ool.

17. We should avoid talking about the Shabab. The Hizb says in one of the pamphlets: “The conduct of a few Shab, who point out their brothers' shortcomings and announce publicly that they are corrupted, is not acceptable from an ordinary Muslim and therefore should not be the behavior of a Shabab from Hizb ut-Tahrir.”

18. We need to enrich the Hizb with our writings about a particular opinion, suggestion, idea, or comment, or any other thing. The Hizb is always asking the Shabab to continue their research, exploring literature's, and to write to the Hizb about it. The Shab should not hesitate to write to the Hizb because this is stinginess which is not acceptable. Furthermore, such hesitation may lead to different things to accumulate in Shab's mind which may cause a difficulty in his path. The Hizb does benefit from everybody's suggestions and opinions and pays attentive ear to them. Even if the Hizb did not adopt the suggestion of the Shab, this does not mean that the suggestion went nowhere. The fact of the matter is that the benefit already is there even if the Hizb did not adopt the suggestion of the Shab.

19. The Shabab should not pass any information about the Hizb and about the Shabab to others because this may lead to a definite danger.

20. We should avoid anything that puts us in a seemingly non-Islamic or suspicious circumstance.

21. The Shab needs to broaden his horizon by continuous reading of the culture that the Hizb adopted and other aspects of the Islamic culture and researches in ideological issues, and to follow up on the political events. We should not limit our reading to what the Hizb has adopted because this will result in the limitation of the Shab's horizon and leads to ideological stagnation.

22. The need to make live contact with the people and to do that on a continuous basis. We should not limit our contacts with the Ummah to the distribution of the pamphlets; the live interaction with the Ummah is the most effective way of reaching the Ummah. This obligates the Shab to continue to live with the Ummah in a natural way, making contacts with the people, visit them, share their happiness and sorrow while carrying ideas in a relevant manner and without forcing the idea so that the Shab will not be bored from the people and the people will not be bored with the Shab.

The previous mentioned points are among the things that we need to do as part of the Tab'ah a Islamiyah and Tab'ah Hizbiyah. We, the Shabab of Hizb ut Tahrir should be aware about this responsibility and we carry such responsibility in a very good manner seeking the help and assistance with patience and prayers. The Shab may be weakened in carrying this responsibility except if he continues to depend on Allah (swt) to seek help, power, and guidance from Him (swt). We should remember the hadith of the Prophet (peace be upon him)

“Oh Allah, please do not leave me to my self even for a moment” and the saying of Allah “We did indeed offer the Trust to the heavens and the earth and the mountains; but they refused to undertake it, being afraid thereof: but the human undertook it; he was indeed unjust and foolish.” (33-72).

We have carried this great responsibility which we can't achieve if we separate ourselves from Allah (swt). We ask Allah to help us Carry this trust. He is the best one who can help.