

A Call for the Reformation or the Destruction of Hizb ut Tahrir ?

The Hizb mentions the following in a leaflet entitled: “Entering the Society” which was published in 1958:

It has to be clear that while the Hizb mobilizes its strength to enter the society, it maintains its ideological nature. It completely comprehends the fact that it is an Islamic party entering a non-Islamic society for the purpose of resuming the Islamic way of life in this society by establishing the state and carrying the message to the world. Additionally, the Hizb should be as careful about the method it employs, as it is careful about its idea. It should also be careful about its ways and means as well, ensuring that these too, are legitimate. The Hizb would abandon its ideas or method if they are proven wrong. A violation in the application of the idea, method or ways and means--by a Shabab--is considered by the Hizb an obvious mistake, if this error is committed unintentionally. However, an intentional violation is considered a purposeful diversion. Thus, there should not exist any shaky opinion in the minds of the members, whether related to politics, ideology or administration. Ideas related to these subjects have to be deeply rooted either through conviction or an agreement with full satisfaction.

On entering the society, Hizb ut Tahrir will be subjected to fitnah. Many suggestions and advice will be given from the people and members if the period of ‘standing at the door’ of society is long. Some of these suggestions, which may result from the influence of external currents on some people, will take the examples of other parties entering the society before the Hizb, thus taking the initiative away from the Hizb. These suggestions--arising from the sincerity and eagerness of the Shabab to the Hizb--might even twist the Seerah and the ideas of the Hizb. Even after the door of society has been entered, these suggestions and advice will increase. At this moment, these opposing external currents will come to the forefront resulting in a standoff between pure Islam and pure Kufr with Islam wrestling the Kufr aggressively despite Islam’s weak ways and means. The suggestions will increase to substitute for stronger ways and means and will be put forward without paying attention to whether they comply with the Hizb’s ideas or not. Therefore, it is a must for the Hizb to be fully aware of its idea, method and ways and means, no matter how long we stand at the door of the society.

The Hizb has to realize that we must enter the society to influence it instead of being influenced by it. We must create the change and not be changed ourselves. We must walk firmly without being shaken. Rather, we should walk in such a manner which causes others to shake while we maintain our high self-esteem.

This excerpt directs our attention to the following points:

The importance of complying with the idea, method, plan and the objective adopted by the Hizb as long as they are all correct. Once the Hizb discovers any error in what it has adopted, it would correct the error and would notify others of the correction. However, it is not left up to any member or a part of the party structure to initiate this process in any matter they choose. Rather, everyone has to follow the proper channels and procedures in offering their ideas.

Any departure from what the Hizb has adopted is wrong even if it occurs by mistake. However, if it happens repeatedly, then it is not just a mistake. Rather, it is considered an intentional diversion regardless of the intention.

Any suggestions presented to the Hizb should be studied critically and acutely. Our suggestions have to be based on a deep study of the issue and not its perceived pragmatic benefit. Also, the non-adoption of our suggestions should not leave an emotional scar on us making us unproductive in the da’wah.

After the 1967 War in the Middle East, the idea of material struggle greatly influenced the region. Consequently, many suggestions to train the Shabab were offered. Some even offered their facilities for this purpose. Some members were influenced by this approach. This was evident by the Hizb’s response to a member’s letter which urged the Hizb to engage in material struggle. Adopting material struggle would have been a clear deviation from the method adopted by the

Hizb. Had the Hizb been affected by this pressure, it would not have maintained its political dimension and would have been dismantled a long time ago.

The reason for the dismantlement would be the fact that Islam as an Idea and a Method is the spirit and life of this Hizb. Every individual working with the party has to understand and feel this fact. Thus no one should violate the thought which this Hizb is founded upon whether under the pretext of benefit or any other justification. An example of these violations was the suggestion of some to share platforms with other movements, fronts, and organizations in order to receive media coverage. This suggestion was brought up due to the clearly apparent media blockade placed against the Hizb. This suggestion had to be rejected due to the Hizb's outlook of leadership and interaction in society. Another example is related to the repeated emphasis by the Hizb to build strong Shabab or gain strong individuals. The momentum generated by these strong Shabab is to be produced through our vision of political activism and interaction in society. The impact must be under the banner of the Hizb or its committees and not on individual personalities. The Hizb says the following in a leaflet entitled "Political Activism":

Just as individualistic actions from the individual or from the Hizb are not correct, struggling against specific individuals or groups is erroneous as well. Regardless of the personality of the individual or characteristics of the group, our struggle has to be collective and address the entire society. Individualism has to be avoided in our efforts and we must know the target of our struggle. The individualistic struggle is clearly wrong and a harmful approach...The Hizb is the one who performs the political struggle, not the individual members. Thus, the political ideas have to come from the Hizb and not from any member. Consequently, the plans will be exposed by the Hizb; the interest of the Ummah will be adopted by the Hizb, even if this is related to one territory.

Therefore, to suggest an activity or leaflet be signed under a specific name or names rather than the name of the Hizb is wrong even if the individual's name is referred to as a member of Hizb ut Tahrir. It has to be clear that our concern is not just being active, making our presence felt, or being talked about in the media. Rather, the concern has to be about the way we carry out our activities so that they do not deviate intentionally or unintentionally from what the Hizb has said.

Recently, some suggestions began appearing under the pretext of reforming the Hizb. These suggestions center around specific points which require the following elaboration:

1. The Call for abandoning the concept of Adoption.

This call is based on distorted examples such as problems caused by adopting issues related to punishment in the grave or the viewing of images. On this issue, it is worth mentioning that though the Hizb adopts that Khabr Ahad is not part of the Aqueedah, it never adopted anything related to punishment in the grave. As for the viewing of images, it is clear from the book 'Islamic Personality' 2nd Edition, that this point is no longer mentioned. Thus there is no adoption by the Hizb on both of these issues, which are being used to justify the point against adoption.

As for the concept of adoption, we must realize that any ideological Hizb cannot be categorized as such unless it meets the following requirements:

- The ideology;
- The structure of the party based on this ideology along with its individuals manifesting this ideology within themselves;
- The ideologically based party structure aiming at establishing the ideology in the society.

Based on this definition, it is clear that there cannot exist any ideological Hizb without adoption, i.e., Adoption is what forms the Hizb. To debate the validity of one adoption here and there is a

healthy phenomenon which leads to creativity within the Shabab and the cleansing of any incorrect Adoption from the Hizb. But, to discard the entire concept of Adoption is a manifest deviation.

2. The claim that a member/non-member status in the Hizb is unnecessary and is a form of discrimination.

Regarding membership, this is inherent to any party. Furthermore, the understanding which the Hizb adopts of Nahdah and the current setup of societies in the Muslim world more so necessitate the issue of membership. Regarding this point we would like to refer to 'Takkatul Hizbi':

...the intelligentsia have dedicated themselves to the foreign thought which is devoid of feelings. Their closeness to the foreign culture has alienated them from their society, distanced them from it, made them face it with indifference, and made them scorn it. At the same time, this foreign culture has encouraged them to be intimate with the foreigner, to respect him, to approach him and meet him with diligence even if the foreigner is a colonialist. Because of this split personality, the educated person can not visualize the prevailing situation in his country except by imitating the foreigner, unaware of what will truly awaken the Ummah. The feelings of such a person do not move for the sake of the ideology, rather for the homeland and for the people--a wrong response... The correct structure cannot emanate from these educated people except after addressing their personality and by initiating harmony between their thoughts and feelings through educating them with an ideologically correct culture--the Islamic culture. Treating such an educated person rests upon the assumption that the individual's mind requires a complete and thorough reformation in order to proceed with the task of creating harmony between him and the society. Once this rift--created by the foreign culture--between him and the society closes, the problem of reviving the society will become much easier. Had the foreign culture not even existed, the price of revival would cost much less. However, as long as the foreign culture exists, the correct party structure can never materialize, due to the fact that the correct party structure cannot establish itself upon the foreign culture.

Therefore, it is only natural to make every individual who wants to work with the Hizb go through this stage which comprises a process of acculturation with the Islamic culture and the construction of a unique personality with specific qualities which make this individual a productive member. Furthermore, one of the reasons behind the failure of other parties which tried to change the situation of the Ummah was in how the members were chosen. Also, if there is no membership, then the resulting structure is not a Hizb, rather a large grouping of individuals with conflicting ideas and thoughts.

3. The suggestion to abandon the usage of the term 'Siyasa'.

As for this point, amongst the many unique things one would discover in Hizb ut Tahrir is realizing that it is a political party and not a madhab, an educational institute or a religious police. Thus the abandonment of the term Siyasa and using the term "Amr bil Ma'ruf wa Nahi" 'anil Munkar" is a form of deception because "Amr bil Ma'ruf wa Nahi" 'anil Munkar" is a form or part of Siyasa. The kuffaar and their agents have attacked this term and have tried to disassociate it from Islam and the Muslims. So, to abandon the term Siyasa would be short-changing the Ummah and not delivering the true Message to her.

Conclusion:

Through a deep study of these suggestions one can conclude a vital point, which is that these suggestions are not meant to reform the Hizb rather to destroy it! Why? Because if the Hizb no longer adopts ideas, nor has membership, nor is political, then what is left in the Hizb other than its name and its spectrum of conflicting ideas!

The issue of destroying the Hizb becomes more apparent if these suggestions are viewed alongside the many studies published about the Hizb in the Muslim countries and abroad. The key subject of all these studies is the destruction of the Hizb through many means like the claim that the entire interpretation of the Seerah by the Hizb is conjured up, which means that the group, interaction, struggle, stages etc. are made up. Another study claims that parties in Islam are Haraam, thus the Hizb has to be dismantled. It is interesting to note that not only do the above mentioned suggestions center around the same objective, but they also address the core features of the Hizb.

Since the emergence of the Hizb, many attempts have been made against it like the use of physical torture, media blockade, distortion of its ideas, etc. However, none of this has worked because none attack the foundation of the Hizb. Only recently, with these studies talking about the Hizb, have the attacks centered around the foundation of the Hizb. It is naive to view these suggestions isolated from other ideas and plans used against the Hizb.

We would like to conclude by stating that this Hizb is built upon a specific culture which is derived solely from Islam. This culture was not adopted or taken haphazardly, but was built for the purpose of creating the revival. The Hizb has always and will always stick to every single element within this culture. It ensures that this culture remains pure and of a very high standard by the fact that the Shabab and the people study and scrutinize it. As always, the Hizb welcomes any suggestion related to it. However, the Hizb emphasizes that it must be done productively by following the appropriate channels.

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