



The Work of a Hizb (Party)

(Translated)

Islam has emphasized practical and successful mechanisms for implementing its Shariah rulings. Islam is neither utopian, nor an inapplicable theoretical philosophy, unlike other ideologies and ideas.

Socialism, for example, touched the hearts of the oppressed and downtrodden, with some of its ideas. It agitated their feelings with idealism, and rose-colored models. However, it was impossible to apply or implement. This prompted the theorists of its thought to go beyond ideas and contradict convictions to achieve those dreams and goals, in a bid to escape from inevitable failure.

Capitalism, on the other hand, has relieved itself, in many instances, of the trouble of explaining the method, and means of implementation, by depending on pragmatism and the principle of the end justifies the means. This is to give free rein to their minds to invent means and methods to achieve the ends. So, they fell into what they fell into, losing direction, values and principles.

As for Islam, it has stated a method for every thought, and for every action and goal, with determinants, standards and Shariah rulings, until it has drawn out the lives of Muslims with a precision that has excelled in shaping society, the family and the individual.

One of the most important matters that Islam has legislated, regarding working to change and advance societies, is the work of parties.

Islam has made the work of a Hizb a path to change, and to influence existing societies and systems. Islam has emphasized that the efforts of the sincere and honest are unified in a structure that is able to create an effect, and compel those in power to respond.

Therefore, the work by a Hizb was one of the most dangerous actions for the current regimes and rulers. They have always fought the idea of ideological structures and joining them, and alienated people from them in more than one way.

They used intimidation and oppression, and exposing people to arrest, persecution and oppression, to alienate people from the Hizb. They have deployed groups and ulema, clothed in the Deen, who distorted the Shariah rulings of their Lord (swt), until they had the audacity to say that there is no concept of a Hizb in Islam. They have outlawed the work of a Hizb, and made it a crime. They have brought evidence that has nothing to do with the work of a Hizb, or collective work, in this context to deceive people, and alienate them from collective work and belonging to parties.

They also worked to fight the serious work of a Hizb, with distraction and bad experiences. They created parties and movements for Muslims that are distracted by issues that are either trivial, and have no connection to real change, or are corrupt.

This is with the aim of diverting their members from the truth and the path of the desired change. They attracted individuals and personalities to them, and made them into icons and figures to become the focus of the attention of the common people, and the admiration of the simpletons in order to divert them from serious ideological parties.

They also worked to make fail models of parties and movements, after inflating them and magnifying their importance, until they led the Ummah to despair by groups and parties and to become convinced of the futility of the work of parties.

All of this is because they do not want the Ummah to rally around ideological parties and adhere to the option of the serious work of a Hizb that is capable of changing conditions and overthrowing regimes.

In this context, two things are sufficient to strengthen our conviction of the necessity and importance of the work of a Hizb:

Firstly: The Saying of Allah (swt), ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ **“Let there be a group among you who call others to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.”** [TMQ Surah Aali Imran 3:104]

This noble ayah obliges the Ummah to establish a party or parties that make Dawah to goodness, i.e. to Islam, and command what is right and forbid what is evil. It indicates the permissibility of multiple parties.

Secondly: It is the Seerah of al-Mustafa (saw). He (saw) was the leader of the structure of the Companions (ra) in Makkah Al-Mukarramah. Through his collective work with the members of his structure, he (saw) was able to change the Jahillayah system and establish the Islamic state. He (saw) did not work individually. Instead, he worked within a structure of the Companions (ra). Allah (swt) is Truthful when He says, ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ **“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.”**

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