

## Collective (Group) Work, a Shariah Obligation and the Path to Success

(Translated)

Since Islam is absent from the reality of life in application and implementation. Since the known obligations that Islam has commanded are not present today through the implementation of the rulings of Allah. The same is the case with the evils that still exist and are represented by the existence of sins and their permissibility, and so that the sin does not reach all Muslims who are sitting back from the collective party work due to the failure to achieve sufficiency in establishing the duties of Allah and His rulings instead of the rule of ignorance under which we live, it has become obligatory for Muslims to follow the Shariah method to resume the Islamic life, by appointing a caliph over them, and restoring the Khilafah State (Caliphate). This method, derived from the Shariah texts, and from the biography of the Messenger (saw) obliges them to unite to restore the Khilafah in compliance with the Allah's (swt) saying: ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ 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”** [Ali Imran: 104].

In this noble verse, Allah (swt) commands Muslims with a decisive command coupled with success, to indicate the necessity of collective work, so that they form an Ummah, i.e. a group (party) with specific legal specifications, to carry out an obligatory legal act, which is calling to good, i.e. Islam, and enjoining what is right and forbidding what is evil, and He (swt) made the reward for this act to be success, which is Paradise. This indicates the obligation and necessity of creating this group that carries out these duties, and by carrying them out, success is written for this group.

This noble verse has indicated the necessity of collective party work, as partisanship in the verse is required for itself, as enjoining good and forbidding evil is obligatory on every Muslim. However, the verse indicates the necessity of collective work for this, in addition to the role of the Muslim individual in enjoining good and forbidding evil, as it is the only way to bring about any change in societies. Our role model and example is Muhammad (saw) who gathered his companions and taught them Islam in the house of Al-Arqam bin Abi Al-Arqam, so they were a party, people with a cause and a goal that they sought, offering their most precious and valuable things for its sake, until he (saw) established the state in Medina with his companions, in which the light of Islam began to shine and became stronger and more empowered. Thus today whoever wants to change society must work collectively within the framework of a party with an ideology that is worth sacrificing the most precious and valuable for, believing in the importance of its work and its purpose, especially with the matter being linked to success limited to those who carry it out and no one else, and because it is simply not within the ability of the individual to change society or establish a state or change an evil. Unlike collective work, which is a Shariah obligation and a practical path leading to change in thinking and reality.

On this basis, Hizb ut Tahrir, in response to Allah, enjoins good and forbids evil, by working to establish the Islamic State that establishes Islam in its entirety throughout the earth, forbids the existence of evil in it, prevents it, and punishes those who commit it. The idea of Hizb ut Tahrir is represented in its party culture, which it outlined in the books, pamphlets, and publications it issued, which gathered and melted all the cells of the party into one crucible with the same characteristics, especially since they work for change. It made the basis upon which it builds its party culture to be thought. This thought is the Islamic creed with what emanates from it in terms of rulings and principles and what is built upon it in terms of definitions. The Islamic creed is like the intellectual foundation of the party culture.

Hizb ut Tahrir adopted all the ideas that emanated from the Islamic Aqeedah (creed) or were built upon it and are necessary for it to achieve its goal, which is the resumption of Islamic life.

The party's culture can be described as a set of intellectual packages that include a comprehensive vision of Islamic life and how to become one under a political system that unites Muslims, which is the Khilafah system. To be able to take an inductive look at the party's culture, we must differentiate between three things:

1- The goal that the party seeks to achieve, which is to resume the Islamic way of life by establishing the Khilafah state, and this is known.

2- The goal of the culturing process that the party carries out for its members, which is to create distinguished Islamic figures capable of working by Islam, carrying it, calling for it, and sacrificing and giving for it.

3- The desired purpose of presenting the party's culture to the Ummah, which is a purely political purpose, meaning that the party presents its culture to the Ummah so that it understands that the components of this culture are basis of how issues should be taken care of.

Hizb ut Tahrir works to embody its idea according to a clear and fixed method, and productive purposeful actions, towards a specific goal, from which it does not deviate no matter what difficulties and obstacles it encounters. The party is responsible for changing society and for the Ummah. It is its guardian; it is guardian over its thought and its feelings. It is the one that holds accountable every person in authority who does not rule by what Allah has revealed, and it even seeks authority if it deems it necessary. The Islamic opinions (Ijtihad) adopted by the party are in the form of rulings that it seeks to take care of people's affairs according to, and it struggles and fights for that.

In conclusion, we say that Hizb ut Tahrir is constantly reviewing the ideas and rulings upon which its work is based, to maintain their purity and clarity among its members, especially since they are working for change. It is also keen and precise in applying ideas and rulings politically to the facts of life and society to ensure the achievement of tangible results and specific goals.

**O Muslims:** We call upon you to structure in a party based on Islam, to establish the Khilafah (Caliphate) that unites you under one man, to whom you pledge allegiance to rule by the Book of Allah and the Sunnah of His Messenger, so that he may lead you in the arenas of Jihad, so that your honor and glory may return to you, and so that you may attain the pleasure of your Lord. Hizb ut Tahrir presents to you its political project, based in its deduction on the strength of the Shari'ah evidence. So, come to work, O brothers and sisters, for the project of the Khilafah Rashidah (rightly guided Caliphate) is knocking at your doors and calling you to come and build the glory of your Ummah, so that you may be the masters of the world once again. Do not miss the honour of participating in the work to achieve it, so that the promise of our Prophet (saw), may be fulfilled for us these days. **«ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوَّةِ»** **“Then there will be Khilafah on the method of Prophethood”**

**Written for the Central Media Office of Hizb ut Tahrir by  
Rana Mustafa**