

CHAPTER II

THE RISE OF HIZB UT-TAHRIR

Hizb ut-Tahrir is an organization or political party that articulates the necessity of the human (especially the Muslim community) to establish a state based on the teachings of Islam. The teachings are obliged to apply in every field of life.

A. History of Hizb ut-Tahrir

Hizb ut-Tahrir or the Islamic Party of Liberation was founded in 1952 in al-Quds al-Arabi (the *Baitul Maqdis*). Muslims in the early days of called the region as the Bait al-Muqaddas, then replaced and known as al-Quds al-Sharif. Hizb ut-Tahrir was founded by Sheikh Taqiyuddin an-Nabhani, a scholar graduates al-Azhar University in Egypt, and had been a judge in the Sharia Court in Palestine. Sheikh Taqiyuddin an-Nabhani also became a teacher after he completed his education at the University of al-Azhar. He left teaching in 1938 because he felt the curriculum belonged to 'Western colonialist nations' that were 'prone to corruption'.¹³

An-Nabhani died in 1977 and was succeeded by Abu Yusuf Abdul Qadim Zallum, another Palestinian cleric. Zallum left Hizb ut-Tahrir's

¹³ Ahmed, H., & Stuart, H. (2009). *Hizb ut-Tahrir Ideology and Strategy*. London: The Centre for Social Cohesion., page 7.

leadership in March 2003, due to his deteriorating health, and died in April 2003. He was succeeded by Ata Ibnu Khaleel Abu Rashta, who previously served as the party's official spokesman in Jordan. Abu Rashta, alias Abu Yasin, is a Palestinian who is believed to have lived most recently in the West Bank. Under his leadership, Hizb ut-Tahrir activities have become more aggressive.¹⁴

According Zeyno Baran, the emergence of Hizb ut-Tahrir has the same reason as other contemporary Islamic political parties such as the Muslim Brotherhood. They form a political party of Islam as a reaction of the Turkish action to dissolve the caliphate on 3 March, 1924. In this government system has been exemplified by the Prophet Muhammad continue to implement Islamic law all fields in the life of the nation. Then he tried to spread through *da'wah* and *jihad fi sabilillah* to foreign countries.

The collapse of the *Khilafah Islamiyah* is a beginning dilution of the essential Islamic identity as an ideology and as well as a system of government that is trying to regulate public life for the better. These events are also a sign that Islam is just a religion which only regulates individual life within the scope of worship and morality.¹⁵

¹⁴ Baran, Z., *Radical Islamist in Central Asia*.

http://www.hudson.org/content/researchattachments/attachment/1366/baran_vol2.pdf, accessed on January 21st, 2015.

¹⁵ Jawi., M, S, A. (2004). *Malapetaka Akibat Hancurnya Khilafah*. Bogor: Al Azhar Press., page 6.

Hizb ut-Tahrir was established in response to the saying of Allah

SWT:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

"Let there be among you a group that invites to the good, orders what is right and forbids what is evil, and they are those who are successful" [TMQ 3:104]

Verse contained in the Quran is the main reason for the establishment of Hizb ut-Tahrir. Under it there are a few points about why the founding of the Hizb ut-Tahrir. First, they want to restore the glory of Muslims who had been obtained in the ancient times. Secondly, they want to eliminate and liberate Muslims from the domination and influence made by the countries of *kufir*. This can take the form of thought, and the legal system established by the countries of *kufir*. Third, they want to restore the Islamic caliphate in this earth.¹⁶

B. The Ideology of Hizb ut-Tahrir

As has been said Hizb ut-Tahrir through its official website, Islam and the teachings serve as the ideology of Hizb ut-Tahrir.

¹⁶ Hizb ut-Tahrir. <http://www.hizb-ut-tahrir.org/index.php/EN/def.>, Accessed on February 16th, 2015.

“Hizb ut-Tahrir is a political party whose ideology is Islam, so politics is its work and Islam is its ideology. It works within the *Ummah* and together with her, so that she adopts Islam as her cause and is led to restore the Khilafah and the ruling by what Allah (swt) revealed. Hizb ut-Tahrir is a political group and not a priestly one. Nor is it an academic, educational or a charity group. The Islamic thought is the soul of its body, its core and the secret of its life.”¹⁷

The teaching of Islam is used as a basis to carry out their activities. Al-Quran and Sunnah as a handle or guidelines in any policies or actions they would do. Similarly, the Prophet Muhammad made his day. Therefore, Islam is essentially a creed that gave birth to the rules to regulate all the affairs of the country and the people, as well as a solution to the whole problems of life.¹⁸

Hizb ut-Tahrir aims to implement an Islamic life and carry the Islamic *da'wah* all over the world. It applies an Islamic life not only in a region or territory in which Islam and its laws guarded, but also applies it in existing areas in the Islam community. All regulated based on Islamic law, halal and haram is treated as an absolute law to regulate the course of life. All must be under the auspices of the Islamic countries, led by the leader of the Islamic religion. Leaders in this country are elected by the people or Muslims then give *bay'ah* to the leader. A leader in this country is obliged to obey the laws of Islam and make the teachings of Islam as a basic action. All must be in accordance with the Qur'an and the Sunnah of

¹⁷ *Ibid.*

¹⁸ An-Nabhani, (2010). *Pembentukan Partai Politik Islam*. Jakarta Selatan: Hizbut Tahrir Indonesia., page 11.

the Prophet Muhammad. Then a leader in this country is obliged to submit Islam as a message to the world through *da'wah* and jihad.¹⁹

Therefore, it can allow the entire Muslims in this world reunite and make a single power that can make Islam triumphant return as in the past when the Prophet became the leader of all Muslims which were scattered everywhere. This single political bloc called the 'Ummah'.

Then Hizb ut-Tahrir goal to raise Muslims around the world are right, that they are trying to improve the mindset of Muslims in accordance with the Quran and the Sunnah of the Prophet Muhammad. With bright minds already clear back or back due to constantly being given an explanation and learning about the importance of establishing the *Khilafah Islamiyah* country with the system in accordance with the Qur'an and the Sunnah of the Prophet, undoubtedly can bring Islam back to have such power era, first when implementing this system. Islam can be a religion that can lead all of people in this world to a life filled with happiness bright in the world or in the Hereafter.

Then they also aim to bring back the Islamic guidance for mankind and to lead others in the struggle with *Kufr*, systems and thoughts so that Islam encapsulates the world. According to the thinking of the Hizb ut-Tahrir, the system created by the people of *kufir* has failed to answer the challenges of an increasingly modern world and the only system that able to answer is the *Khilafah Islamiyah*. The dark history of Islam when the

¹⁹ *Opcit.*

collapse of the *Khilafah Islamiyah* system because the *Kufr* society that seeks to poison the world with their system, like secularism, democracy, capitalism and others. Where they make the system cannot provide answers in facing the development of more advanced age and modern.

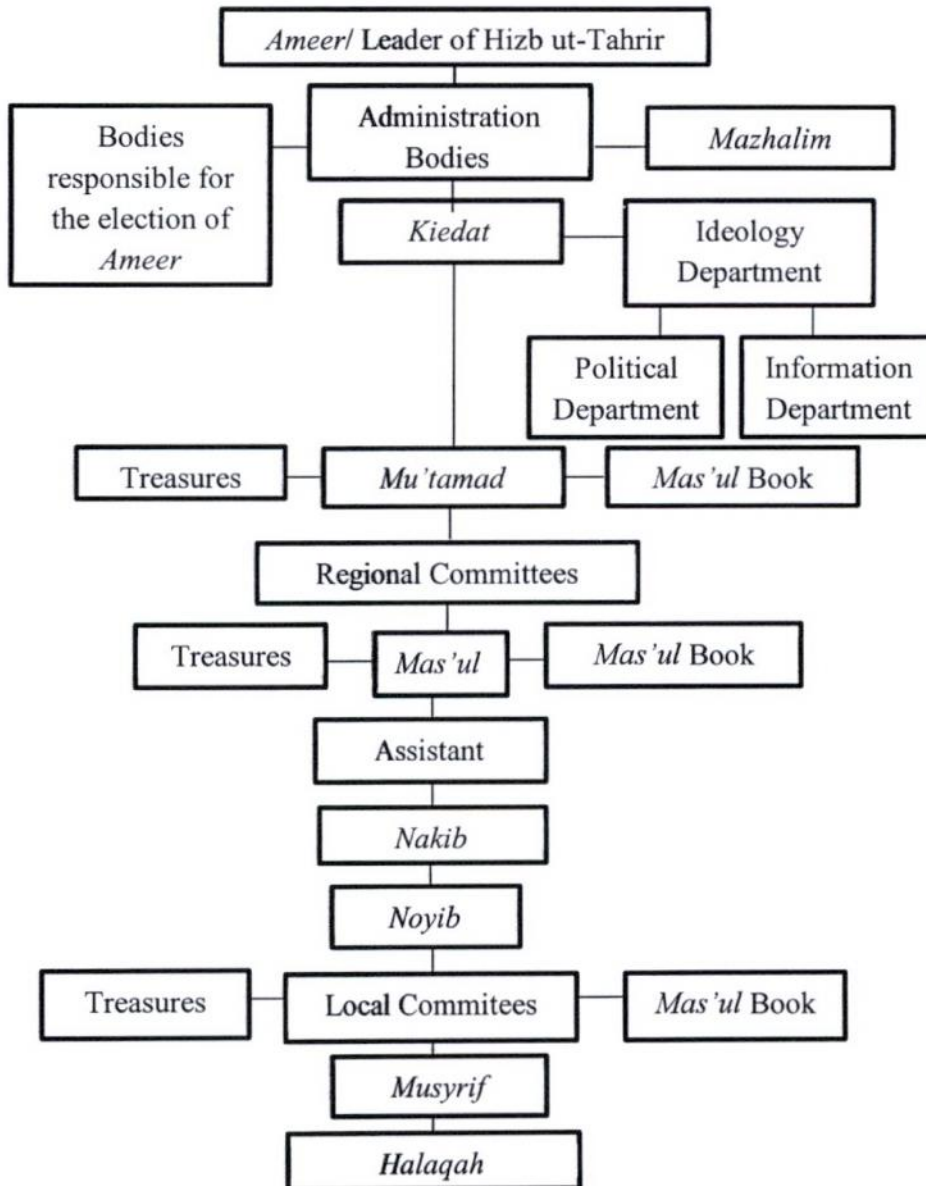
The essence of all Hizb ut-Tahrir goals is to make Islam triumphant return by applying the teachings of Islam as the directions in the course of life. Islamic laws to regulate life, if the laws of Islam disappears it will be emerge catastrophe, disaster and humiliation all fields. Like catastrophe ideology, political catastrophe, economic catastrophe, justice catastrophe, education catastrophe, thinking catastrophe, and culture catastrophe.²⁰

²⁰ Jawi., M, S, A. (2004). *Malapetaka Akibat Hancurnya Khilafah*. Bogor: Al Azhar Press., page 11.

C. Structure of Hizb ut-Tahrir

Just like any other organization or political party, Hizb ut-Tahrir also has an organizational structure. It can be seen from the chart below:

Figure 1: Structure of Hizb ut-Tahrir



Source: <http://www.muslimedianews.com/2013/10/bongkar-struktur-partai-politik-hizbut.html>

From the chart above, the Hizb ut-Tahrir is led by an *ameer*. The Caliph is a community representative chosen to represent the people in running the government, power and application of sharia laws. God requires that to his people to keep running or carry out the whole sharia law on this earth. A Caliph is selected and is initiated by the Muslims. Allegiance implemented on the basis of contentment and a caliph must meet all the requirements *in'iqad* Caliph i.e. He must be a Muslim, is a man, must puberty, is men of understanding, to be fair, independent and must have the ability.

After mandating the position to someone to become caliph, then the people are obliged to obey the orders of caliph. It is based on the history of Imam al-Bukhari from Anas ibn Malik, of the Prophet, namely his saying as follows:

Listen and obey your leaders even if the lead is a black slave, whose head like boils. (HR al-Bukhari).²¹

In another narration, this is narrated by Imam Muslim from the Ummu al-Hushain, declared:

وَأَطِيعُوا لَهُ فَاسْمَعُوا اللَّهَ بِكِتَابِ يَفُودُكُمْ

(During) he still leads you in accordance with the Qur'aan. (HR Muslim).

²¹ Opcit, page 83.

The person who holds the affairs of the Muslims will not be a Caliph unless it is *baiat* by Alh al-Halli wa al-'Aqdi that there are in the midst of the people with allegiance *in'iqad* accordance with sharia.²²

Then an *ameer* assisted by three key agencies and highly confidential, i.e. administrative body, the body responsible for the election of the *ameer* and enforcement agencies (*Mazhalim*). A *kiedat* or leadership committee selected and formed by the *ameer* and administrative bodies. *Kiedat* task are to lead the party, administration, overseeing, supervising the entire development of the party activities. *Qiyadah* has the exclusive right to amend the constitution and enforce discipline on-perverts irregularities committed by members. Then, the task of the local committee are dropped directly spaciousness to oversee *Halaqah* and ensure integration of their ideology.²³

Sheikh Abu Yaseen Ata ibn Khaleel Abul Rashtah, who since April 2003 has been the *Ameer* of Hizb ut-Tahrir.²⁴ He was born in the year 1362 Hijri or 1943 AD in Ra'na. Ra'na is a small village that belongs to the province of al-Khalil in the land of Palestine.²⁵

²² *Opcit.*, p.32.

²³ Manshur, I. (2013). *Bongkar Struktur Partai Hizbut Tahrir*, <http://www.muslimedianews.com/2013/10/bongkar-struktur-partai-politik-hizbut.html>. Accessed on March 1st, 2015.

²⁴ *Ameer of Hizb ut-Tahrir*. <http://www.hizb.org.uk/global-ameer-of-hizb-ut-tahrir>, Accessed on February 26th, 2015.

²⁵ (15 April 2013). *Alhamdulillah, Facebook dan Twitter Resmi Amir Hizbut Tahrir al 'Alim 'Atha bin Kholil Abu Al Rasytah Diluncurkan*. <http://hizbut-tahrir.or.id/2013/04/15/alhamdulillah-facebook-dan-twitter-resmi-amir-hizbut-tahrir-al-alim-atha-bin-kholil-abu-al-rasytah-diluncurkan/>. Jakarta: HTI-PRESS. Accessed on February 26th, 2015.

He ever attended school at Madrasah al-Husayn ibn Ali ats-Tsanawiyah and Madrasah al-Abrahamic at al-Quds al-Sharif. Then in 1960 until 1961, he continued his education at Cairo University Faculty of Engineering. In 1966 he successfully completed his studies and obtained a diploma engineer in the field of civil engineering. After completing his education, he worked as an engineer in several Arab countries.

He began to join the Hizb ut-Tahrir, namely when he was still in high school in the fifties. During his tenure with the organization, he was also a victim of a violent local government. He has been put several times in jail as a result of his efforts in spreading the ideas of Hizb ut-Tahrir through *da'wah*.²⁶

Before serving as *ameer* of the Hizb, he ever became *daris*, members, *mushrifs*, *Naqib mahaliyah*, member area, *mu'tamad*, official spokesman and member of *Maktab al-amir*. Having been a long time in this organization, on 11 Shafar 1424 or 13 April 2003 he was appointed to be *ameer* Hizb ut-Tahrir up now.²⁷

Although in some countries the movement Hizb ut-Tahrir is not a secret or hidden, Hizb ut-Tahrir still cannot openly describe the structure of political parties. The structure still has confidentiality with internal party and external party.

²⁶ *Ibid.*

²⁷ *Ibid.*

D. The Development of Hizb ut-Tahrir in the World

Hizb ut-Tahrir activities are started in Jordan. They gained followers in the Palestinian territories. Since Hizb ut-Tahrir established, they never became an organization or legal political party. In 1964, one of the armed Hizb ut-Tahrir, Ahmad Daour, won parliamentary seats. In 1968 the prestige of Hizb ut-Tahrir declined after the government accused Hizb ut-Tahrir activists for having staged a military coup. They were arrested and put into jail, including Ahmad Daour. From 1969, Hizb ut-Tahrir got worse off because their constantly activists were arrested and put into jail with a fairly long imprisonment.²⁸

Hizb ut-Tahrir also got a ban in Syria. From 1999 until 2002, the Syrian securities forced aggressively in arresting Hizb ut-Tahrir activists and putting them into prison. This ensures that Hizb ut-Tahrir cannot spread the idea and look for followers or members in this region. While in Iraq, in 1990 when the regimes of Saddam Hussein were in power, all members of Hizb ut-Tahrir in execution when requested to Saddam Hussein to introduce Islamic countries in Iraq. After Saddam Hussein fell from the power chair, Hizb ut-Tahrir announced that it opened a branch in

²⁸ *Radical Islam in Central Asia: Responding to Hizb ut-Tahrir*. (2003). Brussels: International Crisis Group., page 10-11.

Iraq. However, Hizb ut-Tahrir still cannot fight for its existence because the absence of activity undertaken by its members in the field.²⁹

Hizb ut-Tahrir also got a ban in Egypt. The government of Egypt prohibits because of Hizb ut-Tahrir allegedly involved in the 1974 coup and the government continues to arrest the members of Hizb ut-Tahrir until 2002. This also applied in the countries of North Africa, Tunisia and Libya. Hizb ut-Tahrir cannot grow in countries where the majority of inhabitants are Moslem. They kept ignore in the Islamic world and Central Asia.³⁰

In Asian, Hizb ut-Tahrir managed to spread the idea in Indonesia and Pakistan. In 1983, Hizb ut-Tahrir brought by Abdurrahman al-Baghdadi to Indonesia. After the collapse of the Suharto regime, the movement tried to show its existence as political party in public. Under the Soeharto government, they became an underground movement that spread its ideas through campus mosque. In Indonesia Hizb ut-Tahrir developed and rapidly, and until 2003 there was no form of government restrictions on the movement.³¹

In Pakistan, Hizb ut-Tahrir developed in 2002. In contrast to the development of Hizb ut-Tahrir in Indonesia, Hizb ut-Tahrir Pakistan did not growing fast. Member of Hizb ut-Tahrir in Pakistan is kept secret, but they have a spokesperson that signifies the movement to exist and develop

²⁹ *Ibid.*

³⁰ *Ibid.*

³¹ *Ibid.*, page 13.

in Pakistan. Hizb ut-Tahrir's Pakistan used peaceful ways to spread their ideas.³²

In Sweden, the Hizb ut-Tahrir developed actively by recruiting second-generation Muslim immigrants. This is consistent with the statement of the leader of Hizb ut-Tahrir in Sweden, Fadi Abdullatif. They often criticized the system created by the Western like democracy and capitalism. Then they also often get a religious or ethnic discrimination. Hizb ut-Tahrir sees opportunities over the unrest and swiftly starts to give them the knowledge that only the system *Khilah Islamiyah* who can answer all of them. By utilizing these issues, Hizb ut-Tahrir can thrive among Western Islam.³³

In 2003, Germany became the first Western country that prohibits Hizb ut-Tahrir movement. Federal Interior Minister made a policy to prohibit all public activities undertaken by Hizb ut-Tahrir. Three years later, the Attorney Federal Administrative supported this policy. Hizb ut-Tahrir was considered against integration and contributed to society break. The German government until now continues its policy to harass arrest and intimidate Hizb ut-Tahrir membership. The statement quoted directly from a spokesman for Hizb ut-Tahrir Germany, Shaker Assem.³⁴

³² *Ibid.*, page 13-14.

³³ *Ibid.*, page 11.

³⁴ *Jerman anggap islam Sebagai Ancaman, Sebuah Investigasi Melawan Hizbut Tahrir.* (September 5th, 2008).

http://www.syabab.com/index2.php?option=com_content&task=view&id=339&Itemid=1&pop=1&page=, Accessed on February 26th, 2015.

The development of Hizb ut-Tahrir in Britain began in 1986. During the 1980s and early 1990s, Hizb ut-Tahrir only focused on the core members of Hizb ut-Tahrir Britain, founded *halaqaat* and created study groups. Study groups were made by Hizb ut-Tahrir aimed to instill into their followers of the ideology of the party.³⁵

Finally, Hizb ut-Tahrir can grow well in several major cities in the United Kingdom such as London, Birmingham, Bradford and Sheffield. Hizb ut-Tahrir successfully spread their ideas well and managed to attract the attention of the Muslim community in the United Kingdom to become a member or part of the Hizb ut-Tahrir who fight for the establishment of the *Khilafah Islamiyah* system. The United Kingdom became the state monitoring of the activities of Hizb ut-Tahrir in 40 countries.³⁶

³⁵ Ahmed, H., & Stuart, H. (2009). *Profile Hizb ut-Tahrir in the UK*. London: The Centre for Social Cohesion., page 67.

³⁶ *Radical Islam in Central Asia: Responding to Hizb ut-Tahrir*. (2003). Brussels: International Crisis Group., page 11.