

## CHAPTER V

### CONCLUSION

Hizb ut-Tahrir is a Revolutionary Islamic Party was established in 1952 in al-Quds (Baitul Maqdis). The party was founded by Sheikh an-Nabhani Taqiyuddin. He was a scholar alumnus of Egypt's al-Azhar University. Hizb ut-Tahrir is a political party that makes Islam as an ideology. The party is opposed to all ideas generated by the West. The concept of nationalism, democracy, capitalism and socialism was considered by Hizb ut-Tahrir as a concept that is contrary to the teachings of Islam.

This political party was formed in response to the end of the caliphate system in this earth. In 1924, Turkey decided to dissolve the caliphate and replace it with a concept or a system that created by the West. The collapse of the *Khilafah Islamiyah* a sign has been the erosion of Islamic identity and ideology essential as well as a system of government that is trying to regulate public life for the better. Another reason is the formation of political parties to restore the glory of Muslims who had been obtained in the ancient times. Then they want to eliminate and liberate Muslims from the domination and influence made by the countries of *kufr*. Then they want to restore the *Khilafah Islamiyah* in this earth.

Since 2003, the Hizb ut-Tahrir was led by Sheikh Yaseen Ata Abu Khaleel ibn Abul Rashtah. He was born in 1943 in Ra'na. He began to join the Hizb ut-Tahrir in the fifties. He ever became *Daris*, members, *mushrif*s, *Naqib mahaliyah*, member area, *mu'tamad*, spokesman, members of *Maktab al-akmir* and ultimately trusted to lead Hizb ut-Tahrir.

Hizb ut-Tahrir developments in countries that exist in this world have a different story. In Jordan they became an underground movement, Hizb ut-Tahrir never be an organization or legal political party and approved by the Jordanian government. In this country, many Hizb ut-Tahrir activists were arrested and put into prison after being accused by the government has been doing a military coup. However, Jordan remains the center and a cadre of Hizb ut-Tahrir worldwide.

Then Hizb ut-Tahrir also get bans of some countries such as Syria, Egypt, Tunisia, Libya and other countries in North Africa, Central Asia and others. However, Hizb ut-Tahrir gets a different response from some countries such as Indonesia, Pakistan, Sweden and the United Kingdom. In these countries Hizb ut-Tahrir can develop well, especially in the United Kingdom. The development of Hizb ut-Tahrir in UK began in 1986. The development of Hizb ut-Tahrir in UK is categorized into four parts, the first is the foundation (1986-1996), the second is a retreat (1996-2001), the third is the post 9/11 (2001-2005) and the fourth is the post 7/7 (2005-present).

In spreading the idea, Hizb ut-Tahrir has a strategy. First, the party recruits its Cadres while engaging in intellectual and political dialogue; the second, it launches itself against centers of power with the aim of consolidating its support; and the third, it implements Islam via the creation of the Caliphate.

The strategy proposed by the leader of Hizb ut-Tahrir, Nabhani, was applied to each country. But in 2005, Hizb ut-Tahrir changes their strategies, particularly in the UK. Hizb ut-Tahrir changes into two parts, the approach of the Muslim of UK and approach to non-Muslim of UK. It is conformed to the hypothesis authors that Hizb ut-Tahrir has a different approach to the two communities in the UK.

To the Muslim communities in the UK, steps or strategies that they use to spread the understanding and the idea are:

First, Hizb ut-Tahrir Britain are trying to interact with Muslim in UK, and then after they attempted to gain the trust of Muslim in the UK, they continue to provide a true knowledge of Islam to Muslims in the UK. Second, Hizb ut-Tahrir tries to attract the attention and concern of Muslim in the UK, that they are part of the Muslim *Ummah* and unify the whole world and create a single political bloc. Third, Hizb ut-Tahrir in UK trying to attract Muslim communities attention by saying that Western society with the system their created providing limits to perform religious activities, such as the use of the veil. Fourth, Hizb ut-Tahrir in UK gives

importance to the '*Ulama*,' i.e. scholars, as aides to the *Khilafah* in reviews their knowledge and professional experience. Fifth, after they managed to carry out the above activities, they then prepare a community or group to establish a state with Islamic Caliphate system.

Hizb ut-Tahrir has a different strategy to Muslim community who came to the area for a while as, students, tourists, businessmen, etc. They tried to provide information and knowledge about the ideas, goals and ideology of the party (Hizb). After the activists of Hizb ut-Tahrir did that hoping that visitors can be a tool to spread the understanding in the country of origin of visitors.

In contrast to the strategy aimed at the Muslim community, Hizb ut-Tahrir has a different approach to the non-Muslim communities Britain, namely:

First Hizb ut-Tahrir seeks to show the non-Muslims of UK that Islam is a religion of intuition and intelligence. Because of it, Islam was the religion that can provide comfort when we have run the teachings of Islam correctly. Comfort and peace, that is in the world and the Hereafter obtained. Secondly, after they were interested and believe that Islam is the only religion that can provide comfort for their lives, Hizb ut-Tahrir seeks to educate them in order to transform into Islamic beliefs. Third, encourage those who convert so that they can carry the strong message. After that, HTB's strategies are interacts with thinkers and politicians of UK:

First, shake up the capitalist system and start debates about it. Second, show the inability of the capitalist system to solve social problems. Third, expose the collapse of the Western tenets of democracy and freedom, especially after 9/11. Fourth, show the inequality of Western society. Fifth, present Islam through its history and civilisation. Sixth, provide examples from Western society and its discrimination against Muslims. Seventh, provide examples from Muslim society and its equal treatment of everyone. Eighth, monitor what is published by institutes, think-thanks, etc about Muslims and relay the information to those in power.

In spreading their ideas and achieving their goals, the Hizb ut-Tahrir has some major obstacles. Dominant obstacle comes from the UK government. The UK Government has a different viewpoint on this organization. The Hizb ut-Tahrir in UK is seen as extremist group. The UK Government is often suspicious of Hizb ut-Tahrir as a movement that has to do with violence and terror that occurred in Britain. For several times, the UK government took measures to prohibit this group legally regulated by law. However, the facts on the ground say something else, Hizb ut-Tahrir which is labeled as a fundamentalist group, were not involved or nothing to do with the events that occurred in Britain terror.

Government nature are always suspicious to Hizb ut-Tahrir can be said one of the effects of Islamophobia. The government's argument that which is labeled Hizb ut-Tahrir as an extremist group, it using as a basis

for the government's measures to curb the Hizb ut-Tahrir. Discrimination against the Muslim community and among Muslim organizations is felt. There is different treatment of Islam and other religions while spreading their respective ideologies. Form of discrimination which is based on this Islamophobia becomes very significant barrier to Hizb ut-Tahrir. One of the student communities was disturbed by the activities of Hizb ut-Tahrir. With a legal basis, the student communities forbid Hizb ut-Tahrir in the campus environment in Britain.

The existence of barriers in the form of prohibitions directed by Hizb ut-Tahrir does not make the spirit of the organization declined. Hizb ut-Tahrir keeps running the country with the goal established the Islamic Caliphate system. They remain with the belief that they as an organization that is based on the Islamic law that does not use violence in their activities and only Islamic political party or organization that uses the exchange of opinions or thoughts of war as an appropriate way to apply their strategies.