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Article



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A COMPARATIVE-THEOLOGICAL ANALYSIS OF THE CLAIMS OF “HIZB AT-TAHRIR” AND THE VIEWS OF HISTORICAL SECTS

Abstract: In the contemporary era, as the ideological perspectives of destructive religious-political groups permeate societal consciousness through various channels, one of the most pressing issues is the profound analysis of the assertions advanced by certain movements and organizations under sacred slogans, along with their true essence and potential negative impact on sustainable development. In particular, an objective examination of the ideological framework of this structure, known as Hizb at-tahrir, which poses a serious threat to social security, is of paramount importance. A comparative study of this movement's views on Islamic creed (aqidah) in relation to the claims of historically heterodox sects allows for an accurate assessment and a proactive prognosis of its potential consequences. Ultimately, comparative-logical analyses clearly demonstrate that Hizb at-tahrir is, in essence, a modern manifestation and ideological successor of destructive sects such as the Kharijites, Mu'tazilites, and Qarmatians.

Key words: Hizb at-tahrir, historical sects, caliphate, Kharijite, Mu'tazila, divine decree and predestination, qada wal-qadar, punishment of the grave, enjoining good and forbidding evil, the faith of the imitator, iman al-muqallid.

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Introduction

In the contemporary era, characterized by intensifying geopolitical conflicts and the clash of ideological arenas, the threats posed to socio-political stability by radical groups operating under the guise of sacred Islamic slogans are becoming more hazardous than ever. Particularly, the ideological framework of illicit structures such as Hizb at-tahrir, which aims to seize power through the politicization of religion, stands in stark contradiction to traditional Islamic creed (*aqidah*). Consequently, exposing their conceptual foundations through a rigorous scientific-methodological lens has become an existential necessity. Investigating the contemporary claims advanced by this group from a comparative-

theological perspective – specifically in relation to the views of historically heterodox sects in Islamic theology, such as the Kharijites, Mu'tazilites, and Qarmatians serves a dual purpose. It not only identifies the historical-ideological roots of this movement but also establishes a critical strategic foundation for anticipating its destructive influence on societal consciousness and fostering a systematic immunity against it.

The ideological-theoretical perspectives of the Hizb at-tahrir organization within the framework of Islamic theology, along with its underlying evidentiary framework, can be conditionally categorized into two distinct dimensions: theological (*aqidah*) and jurisprudential (*fiqh*). In both spheres,

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this movement advances assertions that stand in stark contradiction to the fundamental principles of the *Ahl as-Sunnah wal-Jama'ah*. This divergence stems from the fact that its theological and legal views maintain a direct lineage and continuity with the ideas historically pioneered by specific destructive sects throughout the chronology of Islamic history. Consequently, a systematic investigation into the theoretical roots and evolution of past destructive movements provides an objective basis for evaluating the true essence of Hizb at-tahrir's manipulations. This very factor serves as a critical methodological cornerstone for the early prognosis of the potential threats and hazards arising from the illicit activities of this structure.

Main part

The fundamental issue occupying a central position in the ideological foundation of Hizb at-tahrir is the assertion regarding the restoration of the caliphate. In his book *The System of Islam (Nizam al-Islam)*, which serves as the foundational manifesto for the sect he established, the group's founder, Taqi al-Din al-Nabhani, defines this concept as follows: "It is a general leadership for all Muslims in the world to establish the laws of Islamic *shariah* and to convey the Islamic call (*da'wah*) to the world". The adherents of this movement absolutely negate modern forms of statehood and democratic governance systems. Specifically, regarding the principles of democracy, they claim that any form of legislation and the authority to decree do not belong to humanity, but rather constitute the absolute right of Allah alone.

To dogmatically substantiate these ideological perspectives, the ideologues of the movement employ the methodology of decontextualization, completely disregarding the general context of the text and the occasions of revelation (*asbab al-nuzul*) of verses 44, 45, and 47 of Surah al-Ma'idah in the Holy Qur'an:

"And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers" [1:115].

"And whoever does not judge by what Allah has revealed—then it is those who are the wrongdoers" [1:115].

"And whoever does not judge by what Allah has revealed—then it is those who are the defiantly disobedient" [1:116].

Although these assertions superficially project the image of a movement aimed at establishing the laws of *shariah*, their underlying methodological approach is fundamentally identical to the ideological framework of the classical Kharijites. Historical sources demonstrate that the Kharijites, in their respective era, also interpreted the issues of governance and the imamate as fundamental pillars of religion. Falsely accusing Hazrat Ali (r.a.) of deviating from *shariah* standards, they proclaimed the armed faction they had formed to be the "only true

Islamic community". Remarkably, the extremist Kharijites of the past weaponized the same 44th verse of Surah al-Ma'idah mentioned above; by absolutizing its meaning, they excommunicated (*takfir*) the Rightly Guided Caliphs, legitimate rulers, and the vast majority of Muslims who shared their views. In this regard, the renowned scholar of *Ahl as-Sunnah*, Sa'd al-Din al-Taftazani (722–792/1322–1390), noted in his work *Sharh al-Aqa'id an-Nasafiyya*: "The Kharijites derived evidence for their claim regarding the apostasy of a transgressor (*fasiq*) by relying solely on the literal meaning (*zahir*) of verses and prophetic traditions (*hadiths*). They cited verses of Allah the Almighty such as: "And whoever does not judge by what Allah has revealed then it is those who are the disbelievers" (Surah al-Ma'idah, Verse 44), and "And whoever disbelieves after that then it is those who are the defiantly disobedient" (Surah al-Nur, Verse 55), as well as traditions of the Prophet (s.a.w.) such as: "Whoever intentionally abandons prayer has disbelieved".... The Kharijites possess other [similar] arguments beyond these. The response of the *Ahl as-Sunnah* to this is as follows: the literal interpretation of these verses is superseded by definitive proofs (i.e., they cannot be taken absolutely). This is because there are other explicit, definitive texts establishing that a perpetrator of a major sin (*kabirah*) is not a disbeliever, and there exists a consensus (*ijma*) among Muslims on the matters discussed previously. Since the Kharijites deviated from this established consensus, their views are discarded" [10:269-279].

Abu al-Fath al-Shahrastani (479–548/1086–1153), in his encyclopedic work *Al-Milal wa al-Nihal (The Book of Sects and Creeds)*, provides the following legal and theological assessment of the Kharijite movement: "Anyone who revolts against the legitimate imam (state leader) upon whom the majority [of the community members] have agreed is designated as a Kharijite (an insurgent). [It is immaterial] whether this rebellion occurred during the era of the Companions (*Sahabah*) against the Rightly Guided Caliphs, or during the era of the Successors (*Tabi'un*) who followed them in goodness, or against the imams (leaders) of any era whatsoever" [9:470].

This classical definition and methodological analysis demonstrate that any faction that raises an ideological or practical rebellion against a legitimate state leader and the existing constitutional order within a specific socio-political context is considered the Kharijite of its respective era. Similarly, Hizb at-tahrir declares modern secular and national states to be the "abode of disbelief" (*dar al-kufr*) and places the assertion of restoring the caliphate at the very center of its theological framework. This striking parallel fundamentally aligns Hizb at-tahrir with destructive movements such as the Kharijites. Consequently, while historical eras and external slogans may evolve, the underlying nature of misinterpreting religious

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texts according to personal whims and deriving radical conclusions remains unchanged. This scientifically and theologically proves that the Hizb at-tahrir movement, much like the historical Kharijites, has dogmatically deviated from the right path and transgressed the moderate methodological parameters established by the *Ahl as-Sunnah wal-Jama'ah*.

The explicit contradiction between Islamic teachings and the assertion advanced by them – which they elevated to the status of a core article of faith – that “the restoration of the caliphate is an individual religious obligation (*fard al-ayn*)”, is clearly validated by the following authentic tradition (*sahih hadith*) narrated from the Prophet (s.a.w.) and cited in foundational sources of scholastic theology (*kalam*): “The caliphate after me will last for thirty years. Thereafter, Allah the Almighty will bestow sovereignty upon whomever He wills”. This sacred thirty-year timeline culminated precisely with the caliphates of Abu Bakr as-Siddiq (r.a.), Umar ibn al-Khattab (r.a.), Uthman ibn Affan (r.a.), and Ali (r.a.) [4:736].

Indeed, this chronological boundary foretold in the prophetic prophecy, along with the termination of the caliphate’s timeline, is directly substantiated by the subsequent admission of the first monarch, Mu’awiyah (r.a.): “I am the first of the kings (rulers)” [7:137]. The Prophet’s (s.a.w.) exhortation to him, “O Mu’awiyah! If you attain kingship, act righteously”, served as a distinctive boundary for Mu’awiyah (r.a.). This counsel relinquished his expectations of continuing the Rightly Guided Caliphate and established the spiritual and conceptual framework to accept the governance of Muslims under a new era, one anchored in the system of just monarchy (*mulk*).

Consequently, it is imperative to acknowledge that the specific timeline of the caliphate, strictly designated by the *shariah* itself, reached its conclusion, and that subsequent historical developments – rooted in divine wisdom – led to the emergence of diverse monarchies and states across the globe. Advancing the assertion that “the caliphate must absolutely continue”, driven by political ambitions and personal interests, is logically invalid. If, as Hizb at-tahrir claims, the validity of Muslims’ acts of worship, *shariah* rulings, and matters of faith were strictly contingent upon the existence of an absolute caliphate system, then Mu’awiyah (r.a.) – who was a great Companion and a profound jurist (*faqih*) – would never have declared himself “the first of the kings” and would not have steered the Muslim community (*ummah*) toward such a hazardous predicament.

Consequently, had this development been antithetical to the foundations of religion, the other Companions alive at that time would have dissuaded Mu’awiyah (r.a.) from this path and strictly compelled him to restore the classical caliphate system. However, during the historical epoch inscribed in

Islamic history as the *Am al-Jama'ah* (The Year of Unity), not a single Companion objected to Mu’awiyah’s (r.a.) mode of governance; rather, for the sake of the unity of the *ummah*, they voluntarily pledged allegiance (*bay'ah*) to him and followed his leadership. This tacit and practical consensus (*ijma*) of the Companions comprehensively dismantles Hizb at-tahrir’s contemporary utopian assertions regarding the caliphate from both a scientific and historical standpoint.

Another issue advanced by Hizb at-tahrir is the question of divine decree and predestination (*qada wal-qadar*). Regarding this matter as well, the sect promotes perspectives that stand in total contradiction to the *Ahl as-Sunnah wal-Jama'ah*. Specifically, in the introduction to the chapter on “Qada wal-Qada” in his book *The System of Islam (Nizam al-Islam)*, the founder of the movement, Taqi al-Din al-Nabhani, cites seven verses from the Holy Qur’an (Surah Ali Imran, Verse 145; Surah al-A’raf, Verse 34; Surah al-Hadid, Verse 22; Surah al-Tawbah, Verse 51; Surah Saba’, Verse 3; Surah al-An’am, Verse 60; Surah al-Nisa’, Verse 78) and expounds his views, which run counter to the *Ahl as-Sunnah*, as follows: “Many people cite this and similar verses as evidence for the issue of *qada wal-qadar*. They present them as proof in such a manner that it appears as though man is compelled in his actions, executing his deeds under the compulsion of Allah’s will and desire, and as if Allah created both man and his actions-deeds” [6].

Furthermore, in his book titled *The Islamic Personality (Al-Shakhsiyyah al-Islamiyyah)*, he asserts: “These actions meaning the deeds of human beings, have no correlation with divine decree (*qada*), nor does divine decree have any bearing upon them. This is because man performs his actions by his own free will. Accordingly, voluntary actions do not fall within the scope of Allah’s predestination (*taqdir*) and divine decree (*qada*)” [6].

The claims of this movement regarding divine decree and predestination are essentially identical to the views of the historical Kharijites and Mu’tazilites. In particular, one of the greatest scholastic theologians (*mutakallim*) of the *Ahl as-Sunnah wal-Jama'ah*, Abu al-Muin al-Nasafi (438–508/1046–1114), expounds the perspectives of historically heterodox sects on this matter in his work *Tabsirat al-Adillah* as follows: “The Mu’tazilites focused heavily upon and clung to the proofs indicating that human beings themselves act and possess individual agency. Consequently, they placed human actions entirely under the scope of the creation’s inherent power, thereby divorcing them from the divine omnipotence of Allah the Almighty. In doing so, they completely turned a blind eye to the definitive evidence demonstrating that the power granted to a human being can never transcend or operate outside the absolute omnipotence of Allah the Almighty” [2:347].

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Furthermore, it is well established that the Mu'tazilite sect advanced the claim that "man is capable of creating his own good and evil deeds and is the sole creator of them" [9:288]. Particularly, extremist sub-sects of the Mu'tazilites—explicitly identified in prophetic traditions as the *Qadariyyah*, such as the *Hammariyyah*—transgressed all boundaries in this matter. They went so far as to universally assert that Allah the Almighty is the Creator (*Khaliq*), neither of human acquisitions (*kasb*) nor of the movements of animals. Due to their assertion that "those who possess power over their acquisitions are the human beings themselves; Allah exercises no ordained custom (*sunnah*) or predestination (*taqdir*) over their acquisitions, nor over the actions of other animals", Muslims designated these sub-sects as the *Qadariyyah* [8:105].

Abu al-Muin al-Nasafiy, in his work *Tabsirat al-Adillah*, provides the following scientific-theological rebuttal to their assertions: "Articulating such statements inevitably leads to associating partners with Allah in the creation of actions, under the premise that actions are generated concurrently through both the Omnipotence of Allah and the power of human beings. However, attributing a partner to Allah the Almighty in the creation of the universe constitutes explicit disbelief (*kufr*) and a transition from Monotheism (*Tawhid*) to theological dualism. Conversely, asserting [that a human being possesses no power at all, or that power belongs exclusively to the human being] leads either to the absolute compulsion (*jabr*) of human actions or to attributing incapacity to Allah the Almighty. Both outcomes are fundamentally absurd, and their corruption is self-evident. Consequently, that which leads to an absurdity is itself absurd and impossible" [2:356].

By establishing that the Mu'tazilite perspectives on this issue are identical to the ideological foundation of Hizb at-tahrir, it is scientifically proven that Hizb at-tahrir, much like the Mu'tazilites, is a destructive faction that has dogmatically deviated from the right path and transgressed the established parameters of the *Ahl as-Sunnah*.

Regarding the concept of "guidance and misguidance" (*hidayah* and *dalalah*) – an issue inextricably linked to divine decree and predestination – the movement has similarly advanced perspectives that diametrically oppose the *Ahl as-Sunnah wal-Jama'ah*. In his work *The Islamic Personality (Al-Shakhsiyyah al-Islamiyyah)*, the founder of the movement, Taqi al-Din al-Nabhani, posited the following assertion concerning this matter: "Acknowledging that the reward and punishment administered to a human being are contingent upon guidance and misguidance signifies that guidance and misguidance are, in essence, the actions of man himself and are not dependent upon Allah. Had Allah created guidance and misguidance, and were we to believe that He directs His servants toward them, it

would constitute an act of injustice (*zulm*) perpetrated by Allah against the servant" [7].

A review of historical sources reveals that the *Maymuniyyah* and *Hamziyyah* sub-sects of the Kharijites similarly asserted in their respective eras: "If Allah the Almighty were to punish His servants for the actions, He Himself predestined, or for deeds they did not commit, He would be unjust" [9:505]. Likewise, the Mu'tazilites maintain: "It is impermissible for the actions of guidance or misguidance originating from servants to be created by Allah". Furthermore, they claim: "The concept of guidance attributed to Allah the Almighty refers solely to the exposition of the path of religion (*bayan al-din*), rather than the ontological creation of the act of guidance itself" [4:983].

Abu al-Muin al-Nasafiy (438–508/1046–1114), in his work *Tabsirat al-Adillah*, provides the following theological and text-based rebuttal to these Mu'tazilite claims: "The definitive evidence that invalidates all of the aforementioned allegorical interpretations (*ta'wil*) of the Mu'tazilites is the verse in which Allah the Almighty addresses the Prophet (s.a.w.): "Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills" [1:392]. If the ultimate meaning of guidance were merely "exposition" (*bayan*), then the Prophet (s.a.w.) would certainly have been capable of guiding those whom he loved [by explaining the path of religion to them]. This verse explicitly demonstrates that there is another dimension of guidance beyond mere exposition. And this alternative guidance is precisely what we maintain. This is further substantiated by the following noble verse: "Whomever Allah wills to guide, He expands his breast for Islam" [1:144]. If guidance signified nothing more than a general call (*da'wah*) and the exposition of the path, it would follow that whoever Allah invites to faith and to whom He expounds the path of religion would necessarily have his heart expanded. Consequently, the literal word of Allah the Almighty would be rendered false and invalid, an assertion that constitutes explicit disbelief (*kufr*). Allah further declares: "And whomever He wills to misguide, He makes his breast tight and constricted as though he were climbing into the sky" [3:108].

The fact that Hizb at-tahrir promotes perspectives on this issue that directly contradict the *Ahl as-Sunnah*, and that its dogmatic approaches perfectly align with those of historically heterodox sects, provides conclusive scientific and theological proof that the movement is merely a modernized manifestation and the ideological successor of those ancient deviant factions.

Another theological error advanced by Hizb at-tahrir concerns the question of "the faith of the imitator" (*iman al-muqallid*). According to their assertion, unless every believer can scientifically and intellectually demonstrate the validity of their own

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faith, they cannot be considered a Muslim. This claim of Hizb at-tahrir is identical to the contentions of historically heterodox sects. Indeed, several aberrant factions throughout history have asserted that the faith of an imitator is unacceptable. For instance, the Mu'tazilites maintained that faith must be substantiated exclusively through textual evidence and rational demonstration, arguing that faith based on mere imitation (*taqlid*) is invalid, and that an individual cannot truly be a believer until they independently prove every article of faith using reason. The Kharijites, on the other hand, held that regarding the matter of faith, if knowledge and practice do not co-exist, faith ceases to exist. Specifically, the *Hazimiyyah* sub-sect of the Kharijites promoted the extremist doctrine that "whoever does not know all the names of Allah the Almighty is deemed ignorant (*jahil*) of those names and falls into disbelief (*kufr*)" [9:516].

Within the creed (*aqidah*) of the *Ahl as-Sunnah wal-Jama'ah*, however, the faith of an imitator (*iman al-muqallid*) is considered valid. In this regard, Abu al-Muin al-Nasafiy (438–508/1046–1114) states the following in his work *Tabsirat al-Adillah*: "According to the doctrine of Abu Hanifah, faith (*iman*) is assent (*tasdiq*). This is explicitly recorded in the Imam's book *Al-Alim wal-Muta'allim*. This is also the preferred view selected by Abu Mansur al-Maturidiy. Similarly, Abulhasan al-Ash'ariy and a group of scholastic theologians (*mutakallimun*) maintained this perspective. In terms of ultimate consequence and essence, it constitutes affirming the truth of everything that Muhammad (s.a.w.) brought from Allah the Almighty. This is because within this universal conception lies the affirmation of all matters that are obligatorily to be believed. It encompasses faith in Allah, His angels, His books, His messengers, the Last Day, and all matters that require belief in detail. Such is the right of every messenger over his community (*ummah*). Assent is the absolute antithesis of denial and skepticism. Skepticism involves the suspension of judgment and an inability to reach definitive conviction; thus, a hesitant person cannot be deemed an affirmant of truth, nor can a denier. When assent exists in its entirety, completely devoid of falsification and hesitation, a person possessing such conviction becomes an affirmer of truth. Linguistically, assent constitutes the rendering of faith. Whether this conviction arises based on a systematic proof, or occurs without proof as an adherence to the unseen (*ghayb*), or is generated through the contemplation of the unseen, the individual who believes is legally deemed a believer. This is because the fundamental reality of faith is assent, and it has indeed been realized. Accordingly, since faith has been established in the imitator with all its structural realities regarding the pillars of faith, he is considered a true believer" [4:154-155].

Another issue wherein the Hizb at-tahrir movement diverges from the *Ahl as-Sunnah* and perpetuates Mu'tazilite doctrines concerns the punishment of the grave (*adhab al-qabr*) and the appearance of the Antichrist (*Dajjal*). They assert that the textual evidence regarding these matters is established only through probabilistic source materials (*zanni*), and they claim that it is forbidden (*haram*) for a Muslim to hold absolute creedal convictions based upon an epistemologically speculative premise. Much like their ideological predecessors, they attempt to substantiate their invalid claims by putting forward various rationalistic pretexts. In reality, however, the word *zann* as utilized in the Holy Qur'an does not exclusively signify "mere conjecture or doubt"; rather, within various textual contexts, it occurs in multiple places meaning "certainty" (*yaqin*) and "unshakable conviction". The movement's reductionist interpretation of the word *zann* in a singular, narrow sense serves as a definitive manifestation of their methodological shallowness and their reckless misconstruction of religious texts.

Sheikh Muhammad Sadiq Muhammad Yusuf (1371–1436/1952–2015), in his work *Religion is Sincere Advice (Din nasihatdir)*, states the following regarding this matter: "Within the science of creed (*aqidah*), two distinct legal rulings are established concerning those who reject the tenets transmitted via mass-transmitted (*mutawatir*) and solitary (*ahad*) traditions. An individual who denies a matter established through *mutawatir* evidence commits disbelief (*kufr*) and exits the fold of Islam. Conversely, an individual who rejects a tenet transmitted through *ahad* hadiths is deemed a transgressor (*fasiq*). In accordance with this principle, Hizb at-tahrir, as a collective entity, is considered *fasiq*. Any of its members who deny the orthodox *Ahl as-Sunnah wal-Jama'ah* creed regarding the punishment of the grave and the Antichrist (*Dajjal*) fall into the category of *fasiq*; however, if an individual member adheres to the correct creed, they are not deemed as such. The danger of Hizb at-tahrir's doctrine on this subject lies in the profound harm it inflicts upon the Islamic creed, for within our theological framework, belief in the reality of the punishment of the grave, the appearance of the *Dajjal*, and several other eschatological matters are established precisely through *ahad* hadiths. Before the emergence of Hizb at-tahrir, no one had presumed to introduce such arbitrary and erroneous interpretations regarding this matter" [11:59].

When examining Islamic history, it is evident that the earliest destructive factions within the religion emerged during the era of the Rightly Guided Caliphs (*Khulafa al-Rashidun*), and these groups continue to manifest themselves to this day under various guises and diverse names. The Messenger of Allah (s.a.w.) referred to such factions, stating: "Those are the cohorts of the Antichrist (*Dajjal*)", and prophesied,

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“Indeed, Allah will ultimately cause them to join the *Dajjal*!” [5:213]. Consequently, such factions can emerge across all times and spaces; they will continue to manifest in various forms and carry out their ominous activities until the Day of Resurrection – more specifically, until the appearance of the *Dajjal*. According to another prophetic tradition, the rise of various sects and movements within Islam was described by the Messenger of Allah (s.a.w.) as the “horns of Satan”, with the clarification that their horns will continuously sprout until the onslaught of the *Dajjal*. In a hadith narrated by Abdullah ibn Umar, it is stated: “Whenever a horn of theirs sprouts, it will be cut down, more than twenty times. From among their dregs (*quyaqah*), the *Dajjal* will eventually emerge” [5:214].

Regardless of their diverse nomenclatures and the distinct historical epochs in which they emerged, factions generated under the influence of malicious ideologies that threaten the integrity of the *Ahl as-Sunnah wal-Jama'ah* share common destructive characteristics. Classifying the international extremist movement Hizb at-tahrir, which poses a severe threat to contemporary societal stability, among those aberrant factions warned against in the prophetic traditions of the Messenger of Allah (s.a.w.) possesses a comprehensive scientific and theological foundation. As a demonstration of this methodological alignment, the claims advanced by the movement largely replicate, from a conceptual standpoint, the assertions of its ideological predecessors: the historical heterodox sects. Just as the factions that succumbed to dogmatic deviation throughout Islamic history introduced destructive ideologies in their respective eras, Hizb at-tahrir essentially perpetuates that same tradition, striving to implement a modernized and transformed manifestation of those identical perspectives.

In conclusion, it is observed that the dogmatic and ideological perspectives of the Hizb at-tahrir movement are entirely identical in substance to the contentions of certain historically heterodox sects that emerged throughout Islamic history. Specifically, by advancing views that overtly contradict the creed (*aqidah*) of the *Ahl as-Sunnah wal-Jama'ah* regarding the issues of the imamate (the caliphate), divine decree and predestination (*qada* and *qadar*), guidance and misguidance, the faith of the imitator (*iman al-muqallid*), the punishment of the grave, and the Antichrist (*Dajjal*), the movement clearly demonstrates a consistent continuation of the path forged by its deviant historical predecessors, such as the Kharijites and the Mu'tazilites. The sole distinction lies in the fact that these contemporary assertions have been re-masked utilizing modern methodological frameworks adapted to contemporary times and conditions.

Viewed from this perspective, it is imperative to directly apply the fundamental rebuttals formulated by classical scholars against historical heterodox sects to the contemporary Hizb at-tahrir movement. Although the mechanisms, organizational structures, and nomenclatures have transformed, the underlying dogmatic essence and invalid contentions remain unaltered. Consequently, evaluating Hizb at-tahrir not as an entirely novel phenomenon detached from historical reality, but rather as a modernized manifestation and continuation of those aberrant factions, possesses a rigorous scientific foundation. For this reason, in analyzing the dogmatic framework of this movement and formulation of counter-rebuttals against it, systematically utilizing the scientific methodologies and polemical source materials advanced by the scholars of the *Ahl as-Sunnah wal-Jama'ah* against the Kharijites, Mu'tazilites, and other deviant sects assumes critical strategic significance.

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