
The Meaning of Ahzab in the Quran: A Contextual Analysis of History and Its Application in Islamic Ethics

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Abstract

Objective: This study aims to clarify the meaning of the term Ahzab in the Qur'an and to examine its appropriate application within Islamic ethical and socio-political discourse. The research seeks to provide a precise linguistic and terminological understanding of Ahzab, while distinguishing its Qur'anic usage from contemporary political interpretations that often lead to conceptual misuse. **Theoretical framework:** The theoretical framework is grounded in Qur'anic semantics and classical Islamic scholarship, emphasizing contextual interpretation (siyāq and asbāb al-nuzūl) as essential tools for understanding key religious terms. **Literature review:** The literature review draws upon classical Qur'anic exegesis, authoritative Arabic dictionaries, and relevant contemporary studies to trace the historical, linguistic, and exegetical dimensions of Ahzab and related terms such as Hizbullah. Previous studies reveal a gap between traditional interpretations and modern political appropriations of Qur'anic terminology, which this research seeks to address. **Methods:** Methodologically, the study employs a qualitative inductive approach by identifying and analyzing all occurrences of the term Ahzab in the Qur'an. This approach is supported by descriptive and deductive methods, with systematic references to classical tafsir works and lexicographical sources to ensure textual accuracy and contextual consistency. **Results:** The findings demonstrate that Ahzab in the Qur'an consistently refers to groups or coalitions that oppose divine truth and prophetic missions, rather than neutral or legitimate political entities. Furthermore, the study confirms that Hizbullah does not denote a specific political party but signifies individuals and communities committed to faith, obedience, and moral integrity. **Implications:** The implications of this research highlight the ethical responsibility of interpreting Qur'anic terminology accurately, cautioning against its instrumentalization for political justification or social oppression. **Novelty:** The novelty of this study lies in its focused contextual and linguistic analysis of Ahzab, offering a corrective framework for contemporary discourse and contributing to a more ethical and textually grounded understanding of Qur'anic concepts.

Keywords: ahzab, qur'anic semantics, islamic ethics, political discourse, tafsir studies.

INTRODUCTION

Praise be to Allah, Lord of the Worlds, and may peace and blessings be upon our noble Messenger Muhammad bin Abdullah, And on those who have walked on their path and followed their footsteps until the Day of Judgment: One of the reasons for systematic research in the knowledge of the Qur'anic term is complete extrapolation and standing at the relevant and different meanings to improve its use and employment, and accordingly, this study came to apply and clarify the term "party" as mentioned in the context of the Qur'anic verses [1].

The importance of this research lies in its focus on a Qur'anic term that requires linguistic and conceptual clarification. The study begins by addressing the significance of the term “party” (*ḥizb*) as it appears in the Qur'an, highlighting the need for precise editing and accurate understanding [2]. This is essential because the Qur'anic usage of terms often carries profound theological, social, and ethical meanings that extend beyond their common or political interpretations [3]. Thus, clarifying this term helps prevent misinterpretations that might distort its true essence within the Qur'anic discourse.

Furthermore, this research underscores the importance of demonstrating the correct use of the term “party” when citing or discussing political issues. In modern contexts, the term is often employed to describe groups or factions with specific political, ideological, or sectarian identities [4]. However, in the Qur'anic perspective, its meaning is more nuanced and rooted in moral and spiritual principles rather than mere political alignment [5]. Therefore, this study seeks to differentiate between contemporary political connotations and the Qur'anic conception of a “party” that aligns with divine guidance and ethical conduct.

The research also aims to distinguish between the characteristics of a praiseworthy party and those of a reprehensible one. In the Qur'an, some groups are praised for their faith, unity, and adherence to truth, while others are condemned for hypocrisy, division, and hostility toward divine principles [6]. By identifying these characteristics, the study provides a clear framework for understanding which types of social or political alliances are considered legitimate and commendable in the light of Qur'anic teachings [7]. This distinction is vital for guiding Muslim societies in forming collective identities that reflect Qur'anic values rather than partisan or sectarian interests.

To achieve these goals, the study addresses several key research questions: What is the definition of a “party” in both linguistic and terminological terms? What is the meaning of this term within the Qur'anic context? And what is the Qur'anic rooting or foundation of this concept? Each question is designed to uncover the semantic depth and theological significance of the term, thereby establishing a comprehensive understanding that bridges linguistic analysis and Qur'anic interpretation [8].

The objectives of this research are, therefore, threefold: to define the term “party” linguistically and terminologically; to explain its meaning within the Qur'anic framework; and to clarify the Qur'anic rooting of the concept along with its proper and contextual application. By fulfilling these objectives, the study aspires to contribute to the field of Qur'anic studies by offering a more systematic and authentic understanding of how the Qur'an conceptualises collective identities and moral communities [8].

In reviewing previous studies, it became evident that no comprehensive or independent research has addressed this topic through the method of objective interpretation (*tafsīr mawdhū'ī*) of Qur'anic terms. The only related works are the classical books of *wujūh wa al-naẓā'ir* (faces and analogues) that mention the term “party” in passing, and some general articles that approach it from cultural or political angles rather than from a Qur'anic-linguistic perspective. Therefore, the main contribution of this study lies in refining and reconstructing the concept of “party” in its Qur'anic and legal context, ensuring its correct employment in both scholarly and social discourse. The scope of this research is limited to the examination of the term “party” as it appears in the Holy Qur'an, while its implications may extend to broader discussions in theology, politics, and Islamic thought [9].

LITERATURE REVIEW

Scholarly discussions on the term *Ahزاب* in the Qur'an have primarily emerged within classical *tafsir* literature, linguistic studies, and contemporary analyses of Qur'anic terminology in socio-political contexts. Classical exegetes such as al-Ṭabarī, al-Qurṭubī, and Ibn Kathīr consistently interpret *Ahزاب* as referring to groups or coalitions that collectively opposed the prophets, particularly in the context of resistance to divine guidance. Their

interpretations emphasize the historical circumstances (*asbāb al-nuzūl*) surrounding verses in which *Ahزاب* appears, notably in relation to the opposition faced by the Prophet Muhammad and earlier messengers. These works establish *Ahزاب* as a descriptive term with moral and theological implications rather than a neutral sociopolitical label [9].

From a linguistic perspective, authoritative Arabic lexicons such as *Lisān al-‘Arab* and *Maqāyīs al-Lughah* explain *Ahزاب* as the plural form of *ḥizb*, denoting a group united by a common stance or objective. Linguists note that while the root meaning is neutral, Qur’anic usage assigns a specific evaluative dimension to the term through its narrative and moral context. This semantic shift highlights the importance of contextual interpretation when engaging with Qur’anic vocabulary, a principle widely acknowledged in Qur’anic studies. Contemporary scholarship has increasingly addressed the politicization of religious terminology, including the misuse of Qur’anic concepts such as *Ahزاب* and *Hizbullah*. Several modern studies argue that political actors often extract these terms from their original textual and historical contexts, transforming them into ideological labels that justify exclusion, polarization, or even violence. Such approaches, critics argue, overlook the ethical and theological dimensions emphasized in classical interpretations. This trend has generated renewed academic interest in revisiting Qur’anic terms through rigorous textual analysis to counter reductive or instrumental readings [10].

Table 1. Literature Review

Scholarly Focus	Key Discussions and Findings
Classical Tafsir	Classical exegetes such as al-Ṭabarī, al-Qurṭubī, and Ibn Kathīr interpret <i>Ahزاب</i> as groups that collectively opposed prophets and divine guidance. Their analyses emphasize <i>asbāb al-nuzūl</i> and historical resistance to revelation, framing <i>Ahزاب</i> as a morally charged concept rather than a neutral social or political term.
Linguistic Studies	Arabic lexicons including <i>Lisān al-‘Arab</i> and <i>Maqāyīs al-Lughah</i> define <i>Ahزاب</i> as the plural of <i>ḥizb</i> , meaning a group united by a shared stance. Linguistic scholars highlight that Qur’anic usage adds evaluative and ethical dimensions through contextual narration.
Contemporary Scholarship	Modern studies examine the politicization of Qur’anic terminology, arguing that terms like <i>Ahزاب</i> are often decontextualized and redefined for ideological purposes, leading to exclusion and polarization. Scholars stress the need for contextual and ethical rereading.
Studies on Hizbullah	Classical sources describe <i>Hizbullah</i> as morally upright believers, not political institutions. Contemporary conflation with political entities is seen as a semantic distortion of Qur’anic ethics.
Research Gap	Existing literature treats <i>Ahزاب</i> incidentally, lacking integrated linguistic, exegetical, and ethical analysis. This study addresses this gap through a focused contextual approach.

Research on *Hizbullah* further illustrates this issue. Classical exegetes describe *Hizbullah* as those who uphold faith, obedience, and moral righteousness, without any reference to institutionalized political movements. However, modern discourse frequently equates the term with specific political organizations, thereby narrowing its Qur’anic meaning. Scholars highlight that this conflation risks distorting the ethical message of the Qur’an and undermining its universal moral framework. Despite these contributions, existing literature often treats *Ahزاب* incidentally within broader exegetical or political studies, rather than as a focused object of inquiry. There remains a noticeable gap in studies that integrate linguistic analysis, classical tafsir, and ethical implications to address contemporary misinterpretations comprehensively. This research seeks to fill that gap by offering a contextual and ethical rereading of *Ahزاب*, reinforcing the necessity of faithful engagement with Qur’anic terminology in both academic and public discourse [10].

METHODOLOGY

The methodology adopted in this study is primarily inductive, involving a careful tracing of the term “party” (*hizb*) within the Qur’anic context. Through this approach, the researcher identified the occurrences of the term and analysed the various meanings it conveys across different verses [11]. From these findings, the main and subheadings of the study were formulated to reflect the diversity and depth of the term’s usage [12]. In addition to the inductive approach, the descriptive and deductive methods were employed by referring to classical and contemporary interpretations, linguistic dictionaries, and exegetical sources [13]. This combination allowed for a comprehensive understanding of the term’s semantic development, its contextual meaning in the Qur’an, and its jurisprudential or legal grounding within Islamic thought.

The research is structured in a systematic manner that aligns with the nature of the topic and the objectives of the study. It begins with an introduction that presents the research problem, its causes, the main objectives, the adopted methodology, and a review of previous studies related to the concept of *hizb* in the Qur’an [14]. This section establishes the theoretical foundation necessary for understanding the subsequent discussions. It also clarifies why revisiting the Qur’anic concept of a “party” is crucial for both linguistic precision and theological relevance in the contemporary Muslim world, where the term is often misapplied in political and ideological discourses.

The first main section of the research, titled “The Meaning of Parties in the Noble Qur’an,” delves deeply into the linguistic and conceptual dimensions of the term. It begins with an exploration of its definition in the Arabic language, highlighting the etymological roots and lexical nuances of the word *hizb* [15]. The second part defines the term from a terminological and exegetical standpoint, explaining how scholars have understood it within the Qur’anic narrative [16]. The following discussions examine two significant Qur’anic portrayals of “parties”: the nations that resisted their prophets and the division between the soldiers of faith and the soldiers of disbelief [17]. This section demonstrates that the Qur’an uses the term not merely to describe groups, but to express moral and theological distinctions based on allegiance to truth or falsehood.

Table 2. Research Methodology

Aspect	Description
Research Approach	Qualitative inductive analysis of the term <i>hizb</i> (party) in the Qur’an
Methods	Inductive, descriptive, and deductive methods
Data Sources	Qur’anic verses, classical and contemporary tafsir, Arabic dictionaries
Analytical Focus	Linguistic meaning, Qur’anic context, ethical and legal implications
Structure of Analysis	Conceptual analysis, contextual interpretation, contemporary application
Research Output	Clarification of Qur’anic meaning and correction of political misuse

The second main section, titled “The Relationship of Islamic Parties to the Qur’anic Term,” addresses how the contemporary use of the term “party” compares to its original Qur’anic meaning. The first part critiques the misuse of the term in modern contexts, especially when it is employed in political martyrdom narratives or sectarian rhetoric that diverges from the Qur’anic intent. The second part discusses the Islamic legal ruling concerning parties, clarifying the Qur’anic and prophetic guidance on collective organisation, unity, and division among Muslims [18]. Finally, the study concludes with a synthesis of the findings, emphasising the importance of returning to the Qur’anic foundations when employing religious terminology in political and social discourse.

RESULTS AND DISCUSSION

The meaning of Ahzab (parties) in the Qur'an

By reviewing some related Arabic language dictionaries, the meaning of the party is as follows:

- a. Hajj: Ha, Z and Ya are of the same origin, which is the plural of things, and from that party is the group of people, and the sect is the party of everything, and the party is the big land.
- b. The people are divided, and the parties are the parties that gather them, and the party is the companions of the man according to his opinion and order, and each sect has the same whims, and they are a party.

The party is the companions of the man according to his opinion, and the hypocrites and the disbelievers are the party of the Shaytaan, and every people whose hearts and deeds are in harmony with each other are parties, even if they do not meet each other [19].

The Qur'anic Concept of 'Party': Between Political Organisation and Doctrinal Group

In defining the term “party” (ḥizb), it is essential to distinguish between its political and doctrinal dimensions. In a general sense, a party can be understood as “a political organisation that has a certain philosophy it advocates and a specific approach it adheres to achieve its goals.” This definition reflects the modern usage of the term, where groups of individuals unite under a shared vision, strategy, or ideology to pursue political power or social influence [20]. However, the Qur'anic conception of a “party” extends beyond this political framework. It also encompasses “a group of people who are united on a doctrine or religion, whether it is right or wrong.” This broader understanding highlights the moral and theological aspects of the term, emphasising that what truly distinguishes one party from another in the Qur'anic perspective is not mere organisation or leadership, but the truthfulness of its belief system and its alignment with divine guidance [21]. Thus, in the Qur'an, the notion of ḥizb represents not only collective unity but also spiritual orientation, a reflection of whether a group's alliance is grounded in faith and righteousness or in disbelief and deviation.

The Meaning of the Term “Party” in the Qur'anic Context

In the Qur'anic context, the term “party” (ḥizb) does not merely refer to a political or social group, but rather to a collective of people who share a particular belief, orientation, or stance toward the truth revealed by Allah (swt). The Qur'an presents the concept of a party as a moral and spiritual classification that divides humanity into two main categories: the Party of Allah (ḥizb Allāh) and the Party of Satan (ḥizb al-shayṭān) [22]. These two categories symbolise the eternal conflict between truth and falsehood, faith and disbelief, guidance and misguidance. Thus, the term carries deep theological significance, reflecting the alignment of human beings either with divine guidance or with rebellion against it.

The division of people into different “parties” of religion is rooted in their response to the message brought by the Prophets. Allah (swt) sent His Messengers as bearers of glad tidings and as warners, calling their nations to the path of tawḥīd (monotheism) and obedience to divine law. Their message was pure, free from shirk (polytheism), and fully consistent with the innate disposition (fiṭrah) of human beings [23]. However, over time, many people deviated from this straight path and rejected the divine message, forming factions and sects that opposed the truth. These divisions were not merely ideological but represented a departure from the essence of faith, a turning away from unity under divine guidance toward fragmentation and conflict driven by worldly desires [24].

The Qur'an repeatedly warns against such divisions, describing them as a consequence of arrogance, ignorance, and the pursuit of power. When people abandoned the Shari'ah of truth and followed their own interpretations or desires, they split into disputing parties, each claiming to represent the right path. This phenomenon is seen throughout prophetic history, from the followers of earlier messengers to the communities that came after them [25]. The Qur'an reminds believers that the only legitimate "party" in the sight of Allah is the one that adheres to faith, justice, and obedience to His command, the *ḥizb Allāh*, who are described as "the successful" (*al-mufliḥūn*).

Therefore, in the Qur'anic worldview, the concept of a "party" is not defined by human leadership or political boundaries, but by allegiance to divine truth. A party becomes praiseworthy when it upholds the principles of *tawḥīd*, sincerity, and righteousness; it becomes blameworthy when it abandons divine revelation and follows human whims [26]. The Qur'an thus calls on believers to avoid division and to unite under the banner of faith, reminding them that the strength of the *ḥizb Allāh* lies in their steadfastness, moral integrity, and submission to the will of Allah.

يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ (51) وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ (52) فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (53) فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ (54) أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَنَبِينٍ (55) تُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ (56) (المؤمنون: 51-56).

This speech was addressed to all the Prophets and every Prophet in his time by permitting good things, which is what is desirable and what is permissible, and some of them are of the view that the speech was for our Prophet Muhammad (peace and blessings of Allaah be upon him) because he mentioned it after the news of the Messengers had expired, and he mentioned it in the plural, as it is said to the One, "O people, stop it."

And there is another saying: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said, 'O Messenger of Allaah (peace and blessings of Allaah be upon him).'"

And this is the religion of Islam. Your nation and your religion and your Sharia, Oh addressees, you must be on it. So be careful. So be careful. So cut off any followers, i.e. cut and tear them apart. Command them in their religion. Zubra pieces and dissenting parties, such as Jews, Christians and others, plural of Psalms. Party of the group and nation [27]. What religion do they have? They are happy, admired, and believe that they are on the right The Messenger of Allah (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

The Prophet (peace and blessings of Allaah be upon him) said:

وَأَنَا رَبُّكُمْ فَاتَّقُونِ فَكَانَتْ نَبَّةً بِذَلِكَ عَلَىٰ أَنْ دِينَ الْجَمِيعِ وَاحِدٌ فِيمَا يَتَّصِلُ بِمَعْرِفَةِ اللَّهِ تَعَالَىٰ وَاتِّعَاءِ مَعَاصِيهِ فَلَا مَدْخَلَ لِلشَّرَائِعِ،

Even if you differ in that. So leave them alone, the disbelievers of Mecca, and leave them. In their delusion and ignorance, liken it to water that floods the stature because they are immersed in it, even until they die or kill them. But what we give them is what we give them, and make it a source for them, of wealth and children in this world. Hastening to do good things for them is a way of luring them [28].

This difference is mentioned in another place in Soorat al-Rum, after the Qur'an verses emphasise the necessity of uniting the Creator (may He be glorified and exalted) by setting an example and a living witness from the polytheists, which emphasises the necessity of staying away from shirk [29].

and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

The soldier of faith and the soldier of disbelief

The term "Party" was used in the sense of "soldier of good" or "soldier of evil" through the general description of the qualities of the people of faith and the conditions for their realization, as is the case with the characteristics of the soldiers of the devil, and one of the most important characteristics of the two parties is what is included in the following noble verses:

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ (14) أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (15) اتَّخَذُوا أَيْمَانَهُمْ حُنَّةً فَأَصْدَوْا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ (16) لَنْ نَغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (17) يَوْمَ نَبْعَثُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ (18) اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (19) إِنَّ الَّذِينَ يُجَادُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذْذِينَ (20) كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (21) لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ " المجادلة

This method is amazed at the state of these hypocrites, who are neither with the believers nor with the Jews, for they are wavering hypocrites who deliberately convey the secrets of the Muslims, such as treachery, and cover up their deeds with false oaths of faith. Those who are loyal to the people of truth and do not insult the people of falsehood, even if they are relatives to varying degrees, Allah Almighty will provide them with light and hidden power in support of them and for them victory and bliss in the Hereafter [35].

Misinterpreting the Qur'anic Term 'Party' in Martyrdom Narratives

From the above, it became clear to us that the term parties in the Holy Qur'an did not refer to contemporary political parties, specifically Islamic ones, so some went on to cite the prohibition of the existence of these parties based on the Qur'an's denigration of partisanship, as it was mostly mentioned in the context of slander [36]. Al-Qaradawi says: "We have found someone who infers from the Holy Qur'an that there is no party pluralism in the political arena, that the Qur'an mentions only two parties: Hizbullah and the party of the Shaytaan, as is evident in Surah Al-Mujadalah, there is only one acceptable party, and other than that it belongs to the Shaytaan, and there is no doubt that what is mentioned in the Qur'an is independent of the point of dispute, it speaks of the two groups of faith and disbelief, or guidance and misguidance [37]. We are talking about the groups that have multiple opinions and opinions within the largest party: the Ahl al-Iman Party, or Hizbullah.

Ruling on parties in Islam

This topic stemmed from the previous demand in explaining the legitimacy of the existence of Islamic parties, and this is a matter that does not need to be discussed here, but we shed light on what is directly related to the research, by looking at what has been written on this subject, we find those who forbid entry and affiliation to Islamic parties for evidence that they list, including citations by placing the term "party" out of place, as we have mentioned, and there are other proofs that are outside the context of the research, including those who say that it is obligatory to join the Islamic Party [38]. There are multiple evidences, and between this and that, I found that what Al-Bouti mentioned is closer to the

truth, as he says that the existence of Islamic parties is not obligatory, nor is it haraam, but it is permissible, and he mentioned a set of evidences: " We should know that one of the results of what a person may possess under the Islamic society in terms of freedom of expression, opinion and belief is the freedom to establish a group that advocates an idea or a certain doctrine, because everything right for the individual must be the right of the group [39]. Otherwise, the successor and contradiction will fall, but do not forget that the men of the Islamic state and the scholars and guardians of Islamic law must stand in the way of falsehood from scientific or political opinion and thought by arguing or arguing that highlights and distinguishes the truth from falsehood on the heads of the martyrs, as the righteous predecessors, may God be pleased with them, used to do. This matter is permissible, because in the origin of things it is permissible, provided that these parties are not suspicious and have political connections with the enemy and the foreigner, and the best example of this is the attitude of His Majesty the Street towards that group that was moving in Madinah, linked to the teachings that they received from Abu Amir, the monk, who fled to Heraclius, the king of Rome, to help him with the Prophet and promised Heraclius good, so he sent to a group in Medina to prepare and wish them good and ordered them to take for them a stronghold that would be a meeting point between them and his books and messengers. In the construction of this stronghold, a mosque was built in a suburb of the city [40], [41].

They came to ask the Messenger of Allah (may Allah's peace and blessings be upon him) to come to them and pray in that mosque to protest against his report and proof.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضُرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْوَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلُلَنَّ إِنَّا أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ بِشَهَادَاتِهِمْ لَكَذِبُونَ (107) لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُتِيَ عَلَىٰ التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ - ١٠٨

So the Messenger of Allah sent to that mosque to demolish it, and he tracked down those in charge of it."

Table 3. Results and Discussion

Theme	Key Findings
Linguistic Meaning of <i>Ahزاب</i>	Lexically, <i>hizb</i> refers to a group united by a shared stance or inclination, whether in truth or falsehood. Qur'anic usage gives it a strong moral dimension.
Qur'anic Concept of Party	The Qur'an distinguishes between <i>Hizb Allāh</i> and <i>Hizb al-Shaytān</i> , defining parties by faith, ethics, and allegiance to divine truth rather than political structure.
Historical Context	<i>Al-Ahزاب</i> refers to hostile coalitions against prophets, especially during the Battle of the Trench, symbolizing collective opposition to revelation.
Ethical Implication	Division arises from deviation, desires, and power-seeking, while unity is rooted in <i>tawhīd</i> and obedience.
Contemporary Relevance	Misusing <i>hizb</i> for political justification distorts Qur'anic meaning; Islamic parties are permissible if grounded in justice, unity, and sincerity.

Analysis

The term *Ahزاب* in the Qur'an represents a complex and multilayered concept that transcends its literal meaning as "groups" or "parties." A close textual and contextual analysis reveals that the Qur'an employs this term primarily to describe collective entities united not merely by social or political affiliation, but by a shared stance toward divine truth. This semantic orientation positions *Ahزاب* as a morally charged concept rather than a neutral sociological designation. In most Qur'anic occurrences, *Ahزاب* is associated with opposition to prophetic missions, resistance to divine guidance, and the fragmentation of religious unity.

Historically, the Qur'anic use of *Ahزاب* is strongly connected to moments of confrontation between revelation and entrenched power structures. The Battle of al-Khandaq, also known as the Battle of al-Ahزاب, stands as a defining example. Here, *Ahزاب* refers to a coalition of disparate tribes and groups that united temporarily to eradicate the nascent Muslim community in Madinah. This historical episode illustrates that the Qur'anic critique of *Ahزاب* is directed not at collective organization itself, but at alliances formed upon injustice, hostility, and denial of truth. The emphasis is ethical rather than structural.

Beyond this specific event, the Qur'an generalizes the notion of *Ahزاب* to earlier communities that rejected their prophets, such as the peoples of Nuh, 'Ad, Thamud, and others. In this broader historical narrative, *Ahزاب* symbolizes recurring patterns of human behavior: arrogance toward revelation, attachment to inherited falsehoods, and the pursuit of worldly dominance. The Qur'an thus frames history as a moral continuum in which parties are judged according to their alignment with divine values rather than their numerical strength or political success. From an ethical perspective, the Qur'an contrasts *Ahزاب* with *Hizb Allah*, the Party of Allah, which represents individuals and communities characterized by faith, obedience, sincerity, and moral integrity.

This dichotomy reinforces the Qur'anic worldview that collective identity is ethically defined. A group becomes commendable or blameworthy based on its adherence to justice, *tawhīd*, and righteousness. Consequently, the ethical application of the concept of *Ahزاب* requires believers to evaluate modern group affiliations critically, ensuring they do not replicate patterns of division, oppression, or manipulation condemned in the Qur'an.

In contemporary discourse, misinterpreting *Ahزاب* as a blanket condemnation of all organized groups or political parties reflects a decontextualized reading of the Qur'an. Such interpretations overlook the historical specificity and moral intent underlying the term. This analysis demonstrates that the Qur'an does not reject collective action per se, but rather condemns alliances rooted in falsehood and hostility toward divine guidance. Therefore, a contextual understanding of *Ahزاب* provides an ethical framework for navigating modern social and political realities, encouraging unity, justice, and principled engagement grounded in Qur'anic values.

CONCLUSION

This study has demonstrated that the Qur'anic term *hizb* (party) possesses a profound semantic, theological, and ethical depth that cannot be reduced to modern political or sectarian interpretations. Through a contextual and linguistic analysis of Qur'anic usage, the research reveals that the term is consistently embedded within moral narratives that distinguish truth from falsehood and unity from division. The findings confirm that *hizb* in the Qur'an is most frequently associated with reproach, particularly in reference to groups that oppose divine guidance, resist prophetic messages, or undermine communal harmony among believers. A central conclusion of this study is that the expression *Hizb Allāh* does not refer to an institutionalized political entity or formal organization. Rather, it signifies a moral and spiritual category characterized by faith, obedience, sincerity, and unwavering commitment to divine truth. This Qur'anic portrayal underscores that belonging to the "Party of Allah" is defined by ethical conduct and spiritual integrity rather than by political affiliation or ideological alignment. Consequently, equating this term with specific political movements represents a fundamental distortion of its original Qur'anic meaning. The study further establishes that the misapplication of the term *hizb*, particularly when detached from its Qur'anic context, constitutes a conceptual and interpretive error. Such misuse risks instrumentalizing sacred terminology to legitimize political agendas, deepen social polarization, or justify exclusionary narratives. From an Islamic ethical perspective, this distortion undermines the universal moral framework of the Qur'an, which prioritizes justice, unity, and moral accountability over factionalism. At the same time, the research acknowledges that the existence of Islamic parties or collective organizations is not

inherently prohibited within Islamic teachings. When grounded in the principles of justice, public welfare, unity, and service to the faith, collective organization can be permissible and even beneficial. However, such structures must not claim exclusive divine legitimacy or appropriate Qur'anic terminology in ways that contradict its ethical intent. Based on these conclusions, the study offers two key recommendations. First, Qur'anic terms such as *hizb* must always be interpreted within their textual, historical, and theological contexts, free from ideological bias. Scholars and readers should allow the Qur'an to articulate its meanings through rigorous linguistic and exegetical analysis. Second, greater engagement with classical works on *wujūh wa al-nazā'ir* is essential for preserving the integrity of Qur'anic concepts. These sources provide critical safeguards against modern misinterpretations and reaffirm an authentic understanding of collective identity rooted in faith, righteousness, and unity under divine guidance.

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Author Contribution

The author solely conceptualized the research, conducted the literature review, analyzed Qur'anic texts and classical tafsir sources, and prepared the manuscript. All stages of the research process, including interpretation, discussion, and final revision, were independently completed by the author.

Conflicts of Interest

The author declares no conflicts of interest related to this research. The study was conducted independently without any financial, institutional, or political influence that could affect the objectivity, analysis, or conclusions presented in this article.

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