

Speech of the Official Spokesman of Hizb ut Tahrir Wilayah Sudan at the Iftaar Undertaken by Hizb ut Tahrir in the Al-Askala As- Siyaahi Meeting Place

(Translated)

Allah (swt) sent His Prophet Muhammad (saw) with Islam as a Deen for humanity as a whole. It includes within it all of the systems of life; worship, political, ruling and economic amongst other systems. And the beloved Messenger Al-Mustafaa (saw) applies practically. He explained that the matter after him would fall to the rightly guided Khilafah (Caliphate) which guards the Deen and politically governs the Dunyaa (life of this world) by the Ahkam (rulings) of the Lord of the Worlds. The matter continued and remained for that for many centuries until the Khilafah state was demolished, the lands of the Muslims were split and divided, were ruled by the disbeliever colonialist and their thoughts and culture dominated over the minds of the sons of the Muslims until they began to see the truth as falsehood and the falsehood as truth.

Within this ocean of clashing waves of falsehood, Hizb ut Tahrir carried the banner of the liberation of the Ummah from the thoughts and systems of Kufr and remained working with the Ummah for the resumption of the Islamic way of life, through the establishment of the rightly guided Khilafah upon the methodology of the Prophethood. That is until the Ummah regains her unity and standing and so the leadership of the world returns to her in accordance to the correct thoughts, elevated concepts and systems of life that are capable of solving all problems based upon the Islamic Aqeedah that it possesses. It was therefore necessary upon every Muslim and in whatever position he is and whatever the amount that the Da'wah of Hizb ut Tahrir has reached him, to think about this Da'wah and to activate his mind in that until he arrives through his deep and enlightened thought to the truth, so that he adopts it and works for it.

The work for the establishment of the Khilafah, by its Shar'iyah method, to resume the Islamic life, is a Fard (obligation) upon all of the Muslims and not only a Fard upon Hizb ut Tahrir alone. Allah (swt) says:

﴿فَأَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ﴾

“So rule between them by that which Allah has revealed and do not follow their desires away from the truth that has come to you” [Al-Maa'idah: 48].

And the Messenger Al-Mustafaa (saw) said: «وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً» **“And whosoever dies whilst there is no Ba'iah upon his neck dies the death of Jaahiliyah”** (Muslim). For that reason, it is obligatory upon every Muslim to put all of his energies and capabilities in to the service of the issue of the return of Islam to the life via the establishment of the Khilafah so that he saves himself from the sin of dying the death of Jahiliyah (pre-Islam period) and in order to revive the Ummah.

We in Hizb ut Tahrir carry a deep and comprehensive project upon the basis of the Islamic Aqeedah in order to revive the Islamic Ummah and we present all of the details of this project before our Ummah so that she studies it and embraces it so as to reach the position of the rule via the Shar'iyah method.

This project for revival is the Islamic thought; its Ahkam (rulings) and solutions are applicable upon the current reality of life. So let us liberate our minds and our hearts and let us advance upon the study of this project and let us warn of the following four diseases:

Firstly: The disease of holding on to some conceded matters that are no established upon a basis the validity of which hasn't been definitely established. This is like (the thoughts of) secularism and democracy amongst others. This holding on represents a cause in respect to concealing the truth. We call those who have attributed sacredness to their thoughts, which are not sacred, to place all that they hold in terms of though upon the table of discussion so that the truth can be arrived at.

Secondly: The disease of these former opinions and rulings which were formed as a result of deviations or the weakness of some of the callers to Islam and particular those who had reached the positions of ruling. That is in the case where these former opinions and rulings included hostile stances in order to combat the Da'wah carriers to Islam. Those must rid themselves of being tied to these former opinions and rulings and listen to Hizb ut Tahrir, or read what they have written and undertake a calm discussion with the Shabab of Hizb ut Tahrir, those who spare no effort from themselves to deliver the sought after truth wherever they may be.

Thirdly: The disease of what is called impartiality where it has become widespread that the original position of the media person to be impartial. This is an imaginary thought and that is because the human, in accordance to his nature, formulates a position and an opinion about the events and realities that are around him. That is particularly the case in respect to the Muslim as the original position for him is to build and base his opinion and position upon the basis of his Aqeedah and not upon the basis of his desires, whims or interests. He then adopts a position towards these events based upon what his Aqeedah (belief) has affirmed.

Fourthly: The disease of errors in criteria and measures when we judge upon the correctness and validity of the thought by comparing it to another thought or a corrupt reality that should be the object of the solutions and not their source. The original and sound position is to judge a thought by judging its basis that it has come from and the applicability of the thought upon the reality of the problem. As such, we find the one who judges the correctness of the thought of Hizb ut Tahrir by comparing it to other thoughts and even by the thought of the disbelieving West. To those we say, that this measure is incorrect because the correctness of the thought is judged by its basis i.e. from the Aqeedah that the thought has been issued from and by the applicability of this thought, in its capacity as a solution, upon the reality of the problem. Therefore, the Khilafah is not judged by democracy but rather it is judged in its capacity as having come from the Islamic Aqeedah, to realise the worship to Allah and in its consideration as being an ideal treatment and solution for the problem of the ruling.

Hizb ut Tahrir demands from the those working in the media and from all of the Muslims, that which our teacher Mus'ab Ibn 'Umair demanded from Usaid Bin Hudair, when Usaid approached him carrying his spear whilst still a Mushrik (polytheist) and said to Mus'ab the Good: "What has caused you to degrade our dreams, insult our Gods, make our weak get lost. Stay away isolated from us if you are in need of your life, otherwise consider yourself dead". And so our respected teacher Mus'ab Ibn 'Umair replied to him saying: "Or you could sit and listen. Then if you are pleased with our affair you have accepted and if you dislike it then we will avert from you that which you hate". And then Usaid Bin Hudair, who was a rational and reasonable man said: "I will listen".

O those who work in the media and honourable guests: Verily, Hizb ut Tahrir addresses you so that you sit and listen. So if you are pleased with our affair then the obligation upon your necks is great. And if you dislike it then we will restrain from that which you dislike. And in such a case you must have a proof and argument that frees your responsibility before Allah (swt). So have we not found fair minds and ears that are open to listen?!

The obligation upon everyone working in the media is to bear witness to Laa Ilaaha Illallah (there is no deity worthy of worship other than Allah) and that Muhammad is the Messenger of Allah, for his pen to be a sword in the confrontation of falsehood and for his tongue to speak the Haqq (truth) and the true reality, without fearing the consequences or blame of anyone in Allah's way. That is because the media work is similar to the political work and there is no place within it for the fearful or coward. How can it be other than that when it has been called the profession of pains or troubles in the case where it is a profession that obliges sacrifice for the sake of the truth.

In conclusion, we invite you all to study the revival project of Hizb ut Tahrir and it represents a detailed project in respect to ruling, economics, social life, education and foreign policy. It is a project that we do not consider to be specific to Hizb ut Tahrir but rather it is the Ummah's project which every Muslim must work for. May Allah accept from you your fasting, standing in night prayer and your righteous acts.

Wa Salaamu 'Alaikum Wa Rahmatullahi Wa Barakaatuhu...

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