

Press Release

Submission of a Memorandum (Why are we being prosecuted?) to the Head of the Committee of Freedoms of the Jordanian Parliament

(Translated)

Yesterday on Sunday 13/09/2015, a delegation from Hizb ut Tahrir in the Wilayah of Jordan led by Bilal Al-Qasraawi, Head of the Central Communications Committee, within the Wilayah, visited Representative Khair ud-Din Hakuz, Head of the Committee of Freedoms of the Jordanian Parliament, in his office at the parliament headquarters where the delegation handed him the memorandum prepared by the Hizb: 'Why are we prosecuted?'.

The following is the text of the memorandum:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Why are we being prosecuted?

Subject: Memorandum from Hizb ut Tahrir/Wilayah of Jordan

To the respected members of the Freedoms Committee in the Jordanian Parliament in regards to the unjust verdicts against the members of Hizb ut Tahrir.

Respected members of the Freedoms Committee and Members of Parliament:

Assalaamu Alaikum Wa Rahmatullahi Wa Barakaatuh,

Judicial verdicts have been passed recently upon each of the following:

- 1 – Muhammad Ahmad Yahya An-Naadi
- 2 – Muhammad Ahmad Ibrahim Al-'Adarbah
- 3 – Abdul Jalil Raaji Musa Az-Zaghool
- 4 – Osamah Jum'ah Muhammad Al-Mushaqabah

This was under the charge and accusation of being affiliated and distributing publications of illegal association in accordance to the Jordanian Penal code.

(In addition) Muhammad Yusuf Ahmad As-Sabattin still remains on trial before the criminal court.

We in Hizb ut Tahrir/Jordan, in the face of what has been happening to the Shabab of Hizb ut Tahrir in regards to unjust trials, arbitrary verdicts and being pursued by the security in Masjids and other places, in the face of all of this we have seen fit to send to you this memorandum which contains an explanation of who Hizb ut Tahrir is, what its aims and objectives are and how it strives and works to accomplish them.

Who is Hizb ut Tahrir?

Allah (swt) said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

“You are the best Ummah (nation) to have been raised up for mankind; you enjoin Al-Ma'ruf and forbid Al-Munkar and you believe in Allah” [Aali 'Imraan: 110].

And He (swt) said:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون﴾

“Verily this Ummah of yours is one Ummah and I am your Lord so worship Me” [Al-Anbiyaa’: 92].

And He (swt) said:

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

“Let there arise from you a group inviting to all that is good (Islam), enjoining Al-Ma'ruf and forbidding Al-Munkar and it is they who are the successful” [Aali 'Imraan: 104].

In response to His Command (swt) stating in Muhkam At-Tanzeel:

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

“Let there arise from you a group inviting to all that is good (Islam), enjoining Al-Ma'ruf and forbidding Al-Munkar and it is they who are the successful” [Aali 'Imraan: 104].

Hizb ut Tahrir was established and was founded by the Azhari Scholar Sheikh Taqiuddin an-Nabhani in Al-Quds in 1953. It was established as a political party whose ideology is Islam whilst its Aqeedah and thought is established upon the Aqeedah of 'Laa Ilaaha Illallah Muhammad Rasoolullah'.

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.

Hizb ut Tahrir was founded and established with the aim of reviving the Islamic Ummah from the severe decline that it had reached, and to liberate it from the thoughts of Kufr and its systems and laws, and from the domination and influence of the Kufr states. It also aims to restore the Islamic Khilafah State so that the ruling by what Allah (swt) revealed returns.

As for the Shar'a obligation for the establishment of political parties then the Daleel (evidence) for that is:

As for the establishment of the Party having been in response to the statement of Allah (swt) ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ﴾ “Let there be among you a group ...” then this is because Allah (swt) has commanded the Muslims in this verse for there to be structured group (formed) from them which undertakes two duties:

The first: The Da'wah to the Khair i.e. the Da'wah to Islam.

The second: Commanding the Ma'ruf and forbidding the Munkar.

This command to establish a structured group is merely a request (Talab). However, there is a connotation (Qareenah) to the effect that this is a decisive request (Talab Jaazim). This is because the work of the structured group, as defined in the above verse (inviting to Islam, ordering what is right and forbidding what is evil), is an obligation upon Muslims to undertake as has been confirmed in many verses (of the Qur'an) and the Ahadeeth of the Messenger of Allah (saw) which indicate that.

On the authority of Hudhaifah (ra) related from the Prophet (saw) that he said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ، ثُمَّ تَدْعُونَهُ فَلَا يَسْتَجَابُ لَكُمْ»

“By Him in Whose hand is my soul, you must order what is right and forbid what is evil, otherwise Allah will be about to send His punishment upon you. And then if you pray to Him (to ask Him), He would not answer you” (Narrated by At-Tirmidhi).

- This is therefore a Qareenah (connotation) indicating that the request is a decisive request (Talab Jaazim) and that the command is an obligation.

This structured group has to be a political party and this is based on the angle that the verse has requested the Muslims to establish a group from amongst them and upon the angle that the

work of this group is the Da'wah to Islam, the commanding of the Ma'ruf and the forbidding of the Munkar.

Commanding the Ma'ruf and forbidding the Munkar includes commanding the rulers with the Ma'ruf and forbidding them of the Munkar. Indeed this is the most important of the actions undertaken in respect to commanding the Ma'ruf and forbidding the Munkar. It is accounting the rulers and advising them which is all political work and indeed it is from the most important of political actions. It is also the most prominent of the actions undertaken by the political parties.

Therefore the verse guides to the obligation of the establishment of political parties.

However, the verse has imposed the constraint that these structures be Islamic political parties. This is because the task which the verse has defined is to invite to Islam, order what is right and forbid what is evil, according to the laws of Islam, which cannot be undertaken except by Islamic structures and parties.

The Islamic party is the one which is established upon the Islamic Aqeedah, adopts the Islamic thoughts, laws and solutions, and proceeds in accordance to the method of the Messenger of Allah (saw).

Therefore, it is not allowed for there to be a structure or party amongst the Muslims which is upon a basis other than Islam in its thought and method. This is because Allah (swt) has commanded them with that and because Islam is the only correct ideology in existence. It is a universal ideology that agrees with human nature, and deals with human beings as human beings. So Islam treats his vital energy in respect to his instincts and organic needs and organises them and their satisfaction in a correct manner; without suppressing them or allowing them free reign or allowing one instinct to dominate over another. It is a comprehensive ideology which organises all of life's affairs.

As for the formation of structured blocs and parties upon a basis other than Islam like democracy for example, then democracy in its reality and in accordance to what is intended by it and how it has been defined by its people is the rule of the people, for the people and by the people. This is now desired to be imposed whilst America and the West as a whole in addition to all of the regimes and states that were established after the destruction of the Islamic Khilafah and following the modern colonisation of our lands, all strive to bring it about within the reality albeit with a different form to the one existing in the West. The objective is to impose it and generate it within the reality of the life of the Muslims. This is in order to distance the Muslims from the correct ideology which is natural for them Ummah due to Islam running in the blood of its veins. It is the Deen of this Ummah and its ideology intellectually and doctrinally.

The origin of the democratic system is that the people are those who possess the will and sovereignty in addition to possessing the implementation. So it is the people who regulate their will because they are the master of themselves and nobody has sovereignty over them. The people are therefore the legislator and they legislate whatever legislation they want and cancel or nullify the legislation that they want to nullify. In the case where the people are not able to undertake that themselves they then choose representatives to undertake the legislating on their behalf.

It is the people that possess the ruling and the implementation and as it is impossible for them to conduct the ruling by themselves they choose rulers to undertake that on their behalf by implementing the legislation that the people have legislated. As such the people are the sources of the authorities within the western capitalist system; the people are the master and it is they who legislate and rule.

This democratic system is contrary to the Ahkaam of Islam because the Muslims are commanded to regulate all of their actions by the Shar'a rulings. The Muslim is the slave of Allah and he regulates his will in accordance to the commands and prohibitions of Allah. The Ummah does not have the right to regulate its will in accordance to its desires because they do not possess sovereignty. That which regulates their will is the Shar'a because this is where the sovereignty lies. Therefore the Ummah does not possess the right to legislate because Allah is the One who legislates. Even if the entire Ummah was to agree upon making what Allah has made Haraam permissible like Riba, monopolisation, Zina and drinking alcohol then there would be no value to their agreement or consensus because it is contrary to the Ahkaam (rulings) of Islam. If it was to insist upon that then it would have gone against the command of their Lord and disobeyed Him

however the Islamic Ummah will never go in this direction and go against the command of its Rabb in this way.

However Allah (swt) has made the Sultan (authority) belonging to the Ummah i.e. the ruling and the implementation is to the Ummah. He (swt) has given it the right to choose the ruler and to appoint him in order to undertake the ruling and implementation on her behalf. Allah has legislated for it the manner by which the ruler is appointed by the Bayah (pledge). In this way the difference between the sovereignty and the authority can be understood as the sovereignty belongs to the Shar'a whilst the authority belongs to the Ummah.

Hizb ut Tahrir arose in 1953 in Al-Quds upon the hands of the eminent scholar Sheikh Taqiuddin An-Nabhani who was born in 1914 in the village of Ijzam a district of Haifa in Palestine. He studied in Al-Azhar Ash-Shareef in Egypt and attained the Ghurabaa Certification followed by the 'Aalimiyah one in 1932 and he then worked within the judiciary.

He was (*Rahimuhullah*) a jurist and political thinker and he put down the thought as the basis upon which Hizb ut Tahrir was established so that the leadership in it would be intellectual and not personality based and so that the loyalty (Al-Walaa) in it would be to Islam alone; to Allah and His Messenger, whilst the aversion (Al-Baraa') would be to anything other than these two.

The most important books that he provided for the building of Hizb ut Tahrir were: *The System of Islam, The Ruling System, The Economic System, Introduction to the Constitution, The Social System, The Islamic Personality* in three volumes (The first relates to the thought, the second Fiqh and the third Usul ul-Fiqh), *Concepts of Hizb ut Tahrir, Political Concepts, Political Views* and in respect to thought the book *Thinking* and the book *Presence of Mind* in addition to many others studies related to Fiqh, politics and intellectual issues.

Sheikh Taqiuddin (rh) passed away in 1977 and after that his brother and close companion Sheikh Abdul Qadeem Zaloom assumed the leadership. He was born in Al-Khalil (Hebron) in Palestine in the year 1924 and he studied in Al-Azhar Ash-Shareef and attained the 'Aalimiyyah certification specialising in judiciary.

He reissued books of the Hizb after revising them and extracting the Ahaadeeth, he provided the book *Funds in the Khilafah State* and provided detail and explanation to the book *The Ruling System in Islam*. In his period, there were many publications like:

- Critique of the Iranian Constitution
- Democracy is a System of Kufr
- Dangerous Concepts against Islam
- Fiqhi examinations in respect to the Hukm of test tube babies and cloning.

This is in addition to the Shabab of the Hizb issuing *Al-Waie* Magazine and the many Fiqhi, political and intellectual studies that were undertaken. In his period of leadership the field of the Hizb's work expanded to new lands providing it with presence within the five continents.

Then in 2003 Sheikh Ata Bin Khalil Abu Al-Rashtah assumed the leadership of Hizb ut Tahrir (May Allah preserve him, make his steps firm and grant victory upon his hands) and he is well known to the people of Jordan; the unions, politicians, journalists, influential people and thinkers amongst others.

Sheikh Ata Bin Khalil Abu Al-Rashtah (May Allah preserve him) was born in 1943 in the town of Ra'ina from the districts of Al-Khalil (Hebron) in Palestine. He studied civil engineering in Cairo and worked with the Hizb since his early youth. After graduating from engineering, he worked in a number of countries and alongside his work he would carry the Da'wah of Hizb ut Tahrir in Hijaz (Saudi Arabia), Iraq, Libya and Jordan.

He was entrusted by the Hizb with the responsibility of being the first official spokesman of Hizb ut Tahrir in the late 80's and early 90's of the last century and at that time he was residing in Jordan.

He has authored and published a number of books including:

- Tayseer Fee Usul At-Tafsir – Tafsir Surah Al-Baqarah
- Tayseer Al-Wusool Ila Al-Usul (In Usul ul-Fiqh)

- Economic Crises – Their reality and solution from the viewpoint of Islam.

The Hizb has also issued since the leadership of Sheikh Ata Bin Khalil Abu Al-Rashtah a number of books including: *The Elements of the Islamic Nafsiyyah*, *The Institutions of the Khilafah State in Ruling and Administration* and the book, *Curriculum Bases of Education in the Khilafah State*.

Sheikh Ata Bin Khalil Abu Al-Rashtah has made large strides towards the realisation of the objective and that is through presenting the Hizb in its consideration as an Islamic political leadership internationally, through mass public actions including marches and conferences in all lands including international conferences like the 'Ulamaa Conference' in Indonesia in 2009 which was attended by 7000 Muslim Scholars from many countries, the 'International Economic Conference' in Khartoum Sudan in the year 2009, the 'International Women's Conference under the shade of the Khilafah and their Political Role' in Tunisia and in Indonesia two international conferences were convened on the occasion of the anniversary of the destruction of the Khilafah, each of which was attended by more than 100,000 attendees.

And in the era of Sheikh Ata (May Allah preserve him), the Hizb launched media channels to break through the constraints that had been imposed upon the Hizb since its establishment. So Media Offices for the branches of the Hizb in tens of countries were formed in addition to official spokesman in the name of the Hizb, for men and for women in many lands as well.

Therefore the press statements, press conferences and statements from the official spokesman in the name of the Hizb became daily material in all the lands where the Hizb has a presence and in the Arab Muslim lands in addition to the non-Arab lands and even other lands where there are Muslims like in Europe, America, Russia and Australia...

The Hizb also employed the internet for its Da'wah to the world and set up many official websites in all of the lands and in many languages where the Hizb is present. This includes the social media like Facebook and Twitter.

An official radio for the Hizb was set up upon the internet and then a specific page for the Ameer of the Hizb where the Muslims interact with him in issues of Fiqh, politics and intellectual matters amongst others.

The aim of the Hizb and its objectives:

The aim of the Hizb and the highest objective is the resumption of the Islamic life as it had been lived and just as the Muslims had been under its shade throughout 13 centuries. This is a life in which there is security, tranquillity, honour and dignity. The Shar'a of Allah (swt) is applied in it upon anyone who is under its shade from humanity irrespective of their colour, ethnic origin and Deen. However we do not mean by this to return back to the history and duplicate the historical forms of ruling and of the Islamic State with everything that it included in terms problems and misapplication at times as those who hold malice and of some those who are ignorant from the Muslims. Rather we mean the return to the firm intellectual and ideological origin that is represented in the Qur'an Al-Kareem, the Sunnah and the correct Seerah of the Honorable Messenger (saw). This is in the case where all of the treatments, Ahkaam and solutions for all aspects of life; political or economic or social, or any other aspect, are all taken from this firm and constant origin or basis or built upon it.

The resumption of the Islamic life and the carrying the Islamic Da'wah to the world as an aim means restoring the Muslims to an Islamic way of living within Dar ul-Islam and an Islamic society. This cannot happen except by bringing into existence the Islamic State, the Khilafah State like the one that the Messenger of Allah (saw) established.

- The Hizb aims to revive the Ummah in a correct manner by the enlightened thought and it strives to restore it to its former honour, might and glory. This is where it will seize the initiative from the states, nations and peoples and return to be the leading state in the world like it had been previously, running it in accordance to the Ahkaam of Islam.

It also aims to guide humanity and to lead the Ummah in its struggle and clash with Kufr; its systems and thoughts, until Islam covers the earth.

The Method of Hizb ut Tahrir and the manner by which it will accomplish its goals and objectives:

The methodology of change according to the vision of Hizb ut Tahrir is summarised in the following: The Muslims today are living in Dar ul-Kufr because they are ruled by other than what Allah has revealed. As such their reality resembles Makkah when the Messenger (saw) was sent forth with his message. For that reason it is necessary for the period of his Da'wah in Makkah to be the place and focal point of the study and to extract from it the method of changing the society so that it becomes an Islamic society in the full sense of the word and meaning. This is where all of the components of the society are changed so that they become Islamic comprising of the people, the prevailing thoughts in the society and the sentiments of the people that stir them in terms of their happiness and anger, in addition to what is applied upon them in terms of laws and systems to regulate the people's affairs and solve their problems. This is because the society in its true reality is comprised of the people or individuals, thoughts, sentiments and systems whilst it is not merely composed of individuals like the idea that has become widespread amongst many who wrongfully believe that changing individuals alone and making them committed to the rulings of the 'Ibaadaat in Islam, for example, is sufficient to guarantee the change of the society and to make it an Islamic society.

From studying the Seerah of the Messenger of Allah (saw) in Makkah until he established the state in Al-Madinah it becomes clear that he pass through stages with distinct feature and he would undertake distinct and specific actions within them... And so the Hizb adopted its method from that.

Built upon that the Hizb defined the method of its course with three stages:

The first stage: The stage of culturing to bring about people who believe in the thought of the Hizb and its method in order to form the Hizbi (party) bloc.

The second stage: The stage of interaction with the Ummah, to carry Islam to it until it takes it as its issue so that it works to bring it about within the reality of life, and at the end of this stage, the acts of request of the Nusrah as demonstrated by the Messenger of Allah peace be upon him.

These two stages the Makkan Stage in the history of the Islamic Da'wah.

The third stage: The stage of assuming the rule, applying Islam generally and comprehensively and to carry Islam as a message to the world through the call for Jihaad.

And are the final stage which is access to power by the nation and the work request victory, where the party may request the victory

The final stage, the stage of reaching to power by way of the Ummah and the seeking of the Nusrah where the Hizb had requested the Nusrah from all the forces which are believed to be linked to the reins of power or those who possess the power that enables them to take possession of the rule. Through the answering of this power, their deliverance of the rule, the restoration of the Sultan (authority) and the submission of this power or force to the Sultan (authority) of the Ummah in which the Ummah will choose with complete freedom and consolidation who will rule it, through the achievement of that the Hizb would have reached its objective in terms of establishing the Khilafah state that applies Islam and carries it as a message to humanity as a whole. It will then be the Islamic life and natural living under the shade of the application of Islam and its rulings in all aspects of the life of the Muslims just as the first generation of the Sahaabah (rah) lived it. This is what we mean by the resumption of the Islamic life.

And now, after more than sixty years, Hizb ut Tahrir calls the Muslims and the world to the Islamic leadership by a clear thought and Ahkaam that have been made clear which have been taken by way of a correct Ijtihad from Islam and from nothing other than Islam. This is all well known and famous amongst the people and available for all to see. This is whether it is from the presence of the Shabab of Hizb ut Tahrir amongst the people or through its Da'wah that it broadcasts to the people day and night in respect to every affair from the affairs of life or through its books, leaflets and publications which are provided using every available means until the world was filled and the horizons were reached, by every tongue and every people upon this Dunyaa (world).

In summary of the Hizb's method is that it undertakes political work within the Ummah and not material actions until the Ummah assumes the rule and then carries Islam to the world by Da'wah and Jihaad. The meaning of this is that the Hizb which is leading the change is prohibited by the

Shar'a and it is not permissible for it under any circumstances to use material methods in regards to changing the situation of the reality. Rather all of its actions are intellectual undertaken by struggling against the ignorant un-Islamic thoughts that exist amongst the people so that they abandon them and embrace the thoughts and concepts of Islam alone. It is also by undertaking a political struggle against the existing regimes in the Muslim lands by exposing them, accounting them and by opposing their conspiracies and hostility towards Islam on behalf of the disbelievers. The work along these two lines – the intellectual struggle and the political struggle – which is the work which must be followed in the work for change, represents the basis of the change that the Messenger (saw) followed by focusing upon the beliefs of the people and their thought before ruling them by a system that is from the same type as that. This is the Shar'iyah method deduced from the action of the Noble Messenger (saw) that is established firmly in the correct Seerah and which the Hizb ut Tahrir has committed itself to in its course and path to change the Ummah's reality. This methodology in the work is also in conformity with the broad Qur'anic principle that Allah (swt) has decreed as representing the equation for change, when He (saw) said:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾

“Indeed, Allah will not change the condition of a people until they change what is in themselves” [Ar-Ra'd: 11].

Hizb ut Tahrir (in its leadership of the Islamic Ummah) and the disbelieving western colonialist, its allies and agents have become like two horses in a race. Look at how much effort this enemy spends in the way of manufacturing leaderships for the Muslims in every field of life; political, intellectual, economic and social amongst others. This is with a large variety of styles and means and huge amounts of money that are spent upon that which is supported by a powerful and influential media that distorts the truths and misdirects so as to cover the eyes and deafen the ears. And look at how much effort the client agent governments spend alongside the disbelieving states to make these manufactured leaderships, upon the eye of the disbeliever, prominent. All of that is happening continuously in all of the Muslim lands so that there is no standing for Islam and the Muslims and the situation remains one of humiliation and subservience which the Muslims have suffered and been subjected to for decades. And these efforts are to prevent the arrival of the correct political Islam and to prevent those are truly upon it, like Hizb ut Tahrir, from leading the Ummah.

Allah (swt) said:

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلِبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ﴾

“Verily, those who disbelieve spend their wealth to block [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be defeated. And those who have disbelieved - unto Hell they will be gathered.” [Al-Anfaal: 36].

Hizb ut Tahrir calls the Muslims to support the cause of Allah, His Messenger and the believers by working alongside us for us to all raise the Rayah (banner) of the Messenger of Allah (saw), the Rayah of 'Laa Ilaaha Illallah Muhammad Rasoolullah' so that we together establish the second rightly guided Khilafah which has been promised by Al-Mawlaa Allah (swt) and of which His Messenger Muhammad gave us the glad tidings of its return:

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَبْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ * وَعَدَ اللَّهُ لَأِخْلِفَ اللَّهُ وَعَدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ * يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ﴾

“And that day the believers will rejoice. In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [It is] the promise of Allah. Allah does not fail in His promise, but most of the people do not know. They know what is apparent of the worldly life, but they, of the Hereafter, are oblivious” [Ar-Rum 4-7].

Members of Parliament:

There is no doubt that you observe and see with absolute clarity this fierce attack upon our lands, the plundering of their resources, the planning to further divide them, the incitement of wars and haughtiness amongst their sons and the keeping of them in the vicious cycle of poverty, subservience, indebtedness, violence, ignorance and backwardness. The blood of the Muslims and

their lives have become cheap whilst their lands are open to exploitation. Therefore, when a group from the sons of the lands arises from this great Ummah who are sincerely concerned for their Deen, lands and Ummah, and they address the people in places where they gather together in the open areas, houses and Masaajid, with the aim of reviving the Ummah and the Muslims and to expose the plans of disbelief and of the disbelievers in addition to making the Muslims aware of their Deen as Allah (swt) has chose it for them, they find that they have become as a result of this work and for the sake of this work being chased, arrested and imprisoned!!!

So has the commanding of the Ma'rouf (goodness) and the forbidding of the Munkar (evil) become an act of terrorism and an unforgivable crime?!

And has the one who calls for the liberation of the Ummah from the restraints of humiliation and subservience to disbelief and its states a terrorist or criminal in the view of the law?!

And has the one calling for the application of Islam and for its Ahkaam to be brought into existence within the reality of life a criminal who deserves punishment and imprisonment?!

And is the one who calls to make the Qur'an a constitution from which Ahkaam are deduced and built upon it, deserve to be pursued, chased and imprisoned?!

And is the one who calls for the liberation of the Islamic sanctities from the impurity of the Jews deserve to be put on trial and penalised?!

And have the Masjids, which in origin are the houses of Allah (swt) and within which He is remembered, His Aayaat recited, circles of knowledge are convened, the flags of Jihaad are assembled so that the armies of conquest mobilize from, have they become a monopoly of the government employees by a law that has been called 'Al-Awqaaf' whilst the Muslims are forbidden and prevented from declaring the truth, account or expose what is being planned of conspiracies against this Ummah!?

And...and ...and!!?

The questions and enquiries are various and many. Thus is it possible for us to find from amongst you, O gathering of representatives, ears that can hear and hearts that are conscious that will respond to those who call to Allah (swt), so that you take a stand that is pleasing to Allah (swt), in order to remove the oppression that the state practises against the sincere carriers of the Da'wah, who are sincere to Allah (swt) and then to give your support to the Ummah's project, the project of the Khilafah State upon the method of the Prophethood, which will return to the Ummah its dignity and honour just as it will sever the paths of its enemies?

29th Dhul Qi'dah 1436 AH

13th September 2015

Hizb ut Tahrir

Wilayah Jordan

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