

Press Release**In Jurisprudence, There is no Blabbing, but There is a Strong Opinion or a Weak Opinion**

(Translated)

Dear Brother/ Editor of the newspaper

Assalam Alaikum wa Rahmatullahi wa Barakatuh,

It was reported in your famous newspaper, *Aljazeera* Issue No. 2907, published on 22/09/2019 titled as: "The Debate of Commemoration of the Martyr AbdulAthim - Um Darman - the Old Historic City without "Statutes"!!" included the following: "...and Um Darman the city of art talent and creativity has the jurisprudence blabbing spread through its alleys, who want to make from religion a crane to face art and creativity..." End Quote.

To describe the Shariah rulings as a jurisprudence blabbing is a grave word and it is overstepping the rules of Islam, and bad manners that does not suit a Muslim to have, so I would appreciate it if my comment to the writer's article is published, May Allah guide us and guide him, and forgive his sin and ours, so here is what I have to say:

First: The Shariah principle that is agreed upon amongst the scholars of the Ummah is that the origin in actions is to abide with the Hukm Shari'. In other words, a Muslim is not allowed to do any action before knowing the ruling of Allah in that particular matter according to the five known rulings because Allah will account him for his deeds, ﴿فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ \* عَمَّا كَانُوا يَعْمَلُونَ﴾ **"So by your Lord, We will surely question them all. About what they used to do."**

Second: There are particular Shariah rulings that are definite and that Muslims do not differ about, because the evidence extracted from the text is clear and definite and there are rulings that their evidences are indefinite, which is why the people of ijihad differ in such matters. Hence, the Shariah ruling is either a strong ruling due the strength of the evidence or a weak ruling due to the weakness of the evidence, that is why in Islam there is only a strong ruling or a weak ruling or a strong opinion and a weak opinion and this decision is not according to one's desires but it is in accordance to the strength of the evidence.

Third: One of the most dangerous situations that we are going through these days and particularly in our countries is that many dare to go against Islam and its laws without knowledge, guidance and even without an enlightened book. And I warn the writer and the likes from the Prophet's (saw) hadith, «وَأَنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بِأَلَا يَهْوِي بِهَا فِي جَهَنَّمَ ...» **"... a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire."** (Collection of Imam Ahmad)

Fourth: The writer has not mentioned the Shar'i ruling of placing a statue of the martyr, or is it an action that Islam has no ruling for?! Rather, the writer should have brought the Shar'i ruling that permits this instead of ridiculing and mocking the Shariah' and describing its rules as 'jurisprudence blabbing'!

Fifth: Surely the Shar'i ruling related to the martyr AbdulAthim (may Allah have mercy on him) is to work towards retribution from those who assassinated him and not distract people and his family with pointless things that does not benefit them and in fact those who do so have committed a forbidden action, for Imam Muslim has narrated from Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger (may peace be upon him) sent me? Do not leave an image without obliterating it, or a high grave without levelling It.

Also Allah's Messenger (saw) said, «مَنْ صَوَّرَ صُورَةً فَإِنَّ اللَّهَ مُعَذِّبُهُ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخِ فِيهَا أَبَدًا» **"Whoever makes a picture will be punished by Allah till he puts life in it, and he will never be able to put life in it."**

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