

ANSWERS TO QUESTIONS: THE KUTLA

What is intended by the subjective values of the Kutla is in fact the high values according to the Islamic concepts. The Kutla's subjective values would be in general the high values. The Kutla comprises all of the Shabab and all the various committees, and the preserving of their subjective values would be reflected in their actions, i.e. the actions of the Shabab and the committees. Therefore, if one of the Shabab or a small number of the Shabab acted in a way alien to the high values, even if their actions were permitted under Sharia'a rule, the person or the persons involved would be corrected, also if one committee or some committees, apart from the leadership committee, acted likewise, that committee would be dealt with i.e. corrected. However, if this were to spread among the Shabab, or the among the committees, or if the leadership committee were involved, and if such acts were repeatedly committed, the whole Kutla would be redressed until things return to what they used to be in terms of upholding the high values.

Therefore, it would not be enough for the leadership, nor the Shabab, nor for the committees to merely abide by what the common people would normally abide by, they should rather abide by the high values, even if the non abiding were Mubah (permitted). For instance, telling the truth when in danger is Mandub and not obligatory, but to tell the truth under such circumstances would be part of the high values: "And that we utter the truth at all times, and that in Allah's service we would fear the censure of none." The Messenger of Allah (SAW) said: "Tell the truth even if it were painful for you." Also for instance, if a Shab were to disown the party, he would escape capital punishment, Sharia'a and the party allow him to disown, but the high values necessitate that he should rather not disown even if he were to be executed, and so on. Therefore, the high values should be adhered to even if the Sharia'a and the party do not oblige one to do so. The Kutla should maintain the high values, if not, the Shab, or the committee or the whole Kutla would be redressed.

Hizb ut-Tahrir

26 Rabi'i Al-Thani 1390 a.h.

30th June 1970