

Press Release

The Political Hypocrisy in Democracy will Never End Until We Replace it with Islamic Politics

On 06/01/2025, the appeal of the former Prime Minister of Malaysia, Datuk Seri Najib Tun Razak regarding the existence of an addendum decree by the King, allowing him to serve the rest of his sentence under house arrest, has been accepted by the court with a majority of 2-1. The Court of Appeal judges then ordered the case be returned to the High Court for Najib's judicial review application to be heard by a new judge. This addendum decree, which is part of the royal pardon process, has become a phenomenon, unprecedented in its nature. Simultaneously, there was another phenomenon – a large solidarity gathering held outside the courthouse, organized by parties who were once political adversaries of the said former Prime Minister.

Following the court's decision that confirmed the existence of the addendum decree, the issue of “derhaka” (disobedience) to the King was heavily exploited by the opposition, pointing to the government for hiding the decree since its issuance on January 29, 2024. However, this accusation seems to backfire since the opposition itself had a track record of “disobedience”. The addendum decree issue has overshadowed the actual issue in this case. The opposition and their followers seem to have purposely overlooked the fact that, under the democratic system that they champion, Najib has been found guilty in not just one, but across three court levels, and he had gone through an extensive trial by the nation's highest judges and defended by a distinguished team of lawyers. Despite all this, the said former Prime Minister of Malaysia is celebrated as a great innocent hero by the opposition and his supporters.

O Muslims! In Islam, if someone is found guilty by a Qadi (judge) and sentenced, no other judge has the authority to re-hear, alter, or annul the verdict. In other words, the judge's decision is binding and must be executed. Regardless of who the offender is, be it among the ordinary people or leader, poor or rich, influential or not, once they are found guilty, the sentence must be carried out. Even a Caliph or head of state cannot grant pardon to the offender. The Messenger of Allah (saw) strongly reminded us of this: **«إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَابْتَغَى اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»** **“The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand”** [Bukhari].

This hadith clearly and decisively proves that there are no double standards in Islam and no pardon can be granted by anyone, for those who violates the Hudud of Allah (swt). This is the Islamic ruling in such matters that must be observed and practised. If this hadith

were adhered to, the issue of pardon or addendum decree as a “way out” for elite offenders, which are currently debated, would have not arisen.

Another aspect that is equally important is the position of someone who was once in power but did not implement the Hudud of Allah (swt), or worse, who once openly declared his rejection of the implementation of the Hudud of Allah (swt) - such crime of disobedience is a far graver offense! Rulers of this nature should not be honoured but rather rejected. Any ruler who has been given authority by Allah, yet neglects to uphold His Hudud, is in essence, betraying Allah's trust. He (swt) says: وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ **“But whoever disobeys Allah and His Messenger and exceeds their limits will be cast into Hell, to stay there forever. And they will suffer a humiliating punishment”** [An-Nisa' (4): 14].

Violating Allah's commands by failing to uphold His laws represents the utmost disobedience to Allah (swt), particularly by those in power, or have held such power. For Muslims, this should be the foremost priority in political matters - the responsibility to hold accountable rulers who show disobedience to Allah (swt). This approach embodies the true essence of political engagement in Islam. In fact, politics within Islam revolves around the management of the ummah's affairs. Rulers are required to rule in accordance with Islam, while the people have the duty to hold these rulers accountable, also in accordance with Islam.

It is disheartening to observe all sorts of dirty politics that are based on interest dominating Malaysia and the Islamic world today. Many politicians seem driven by a relentless desire for power, often resorting to any means necessary to achieve their goals, showing little regard for Halal or Haram, and displaying no shame for their hypocrisy. Democracy have led them to believe that political alliances and rivalries must be based on interest. To them, there is no notion of "permanent friends" or "permanent enemies", only "permanent interests."

O Muslims! For far too long, we have witnessed the political hypocrisy inherent in the system of democracy, a system that continues to fail us and will persist in doing so unless we take active steps toward meaningful change. The political landscape in Malaysia and throughout the Islamic world remains plagued by disobedience to Allah (swt), corruption, and deceit, as politicians continue to uphold democracy—a system rooted in Western ideologies that stand in stark contrast to the teachings of Islam. It is imperative that we rise to seek a transformative political framework, led by sincere leaders who adhere solely to the principles of Islam. We call upon you to join hands with Hizb ut Tahrir in pursuing the path of truth, following the political model of our beloved Prophet (saw). Together, let us reject the flawed system of Jahiliyyah (democracy) and strive to establish the system of Islam (Khilafah), which alone can bring justice, prosperity, and the pleasure of Allah (swt).

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