

For Peace in Balochistan we must Abolish the Colonialist System and Establish the Khilafah Rashidah

News:

On 29 August 2024, Associated Press of Pakistan reported, “Prime Minister Muhammad Shehbaz Sharif and Chief of Army Staff (COAS) General Syed Asim Muir on Thursday reaffirmed their resolve to prevent inimical forces from disrupting the hard-earned peace and development of Balochistan at any cost. The prime minister further said that the entire nation was grieved by the recent tragic incident occurred in Balochistan. Khwarij who shed the blood of innocent people would not be spared, he said.” [app.com.pk]

Comment:

The recent surge in violent unrest in Balochistan has shocked Pakistan. The attacks occurred on the anniversary of Baloch tribal leader Akbar Bugti’s death, who was killed by General Musharraf on 26 August, 2006. These attacks happened simultaneously across nearly every region of Balochistan.

Unrest in Balochistan is not a new phenomenon; it has been ongoing since Pakistan’s independence from the British Raj. The current wave of unrest, the fifth and longest of its kind, began in the early 2000s during General Musharraf’s rule. The demands of the rebels and protesters range from calls for greater provincial rights to the creation of an independent state. The Pakistani government has employed both political maneuvering and military operations to suppress the unrest, but it has yet to achieve lasting peace in the region.

The government’s claim that foreign powers are exploiting the unrest in Balochistan serves to justify its harsh military response. However, this perspective oversimplifies a complex issue. It fails to address the underlying causes of the unrest. When thousands of unarmed civilians, including women and children, protest in key locations such as Gwadar, it signals that there are genuine and unresolved grievances that need to be addressed.

The question arises: why are so many people, including women and children, protesting in large numbers in cities like Quetta, Gwadar, and even Islamabad? Is there a systemic failure in addressing the rights and needs of Balochistan’s Muslim population? If the government were to effectively address these grievances and ensure the rights of the people, might that not also reduce the potential for foreign powers to exploit the situation?

The people of Balochistan have deep-seated grievances that have remained unresolved both under the British Raj and the current Pakistani rulers. During the colonialist era, Balochistan was never formally recognized as a province; instead, it was governed through a separate, special arrangement. The British faced persistent resistance to their occupation and exploited the region’s resources, leaving it

impoverished. The colonialist system was designed to subjugate rather than serve its subjects, denying them their rights and maintaining control through military force.

Today, the political and military leadership in Pakistan follows this colonialist legacy, ruling Balochistan under a system imitating British practices. This continuation of exploitative and repressive policies has contributed to the ongoing unrest and dissatisfaction in the region.

Like many states in the Muslim world, Pakistan is a failed state due to its colonialist system. The ruling factions exploit the country's resources and deny rights to all provinces, not just Balochistan. Frustration exists throughout the country, but provinces with larger populations and greater electoral influence receive more attention and resources. Consequently, smaller provinces like Balochistan, with less electoral impact, suffer more from neglect and exploitation.

The Muslims in Balochistan and across Pakistan must unify to dismantle the colonialist system that persists today. They must work for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood. The implementation of Islamic Shariah ensures justice and prosperity for all people. Historically, the Khilafah was known for its good treatment of both Muslims and non-Muslims, regardless of their minority or majority status in various wilayah provinces. For centuries, the Khilafah governed diverse populations, with different races, languages, and religions, earning their respect and loyalty.

History bears witness how the Muslims and non-Muslims were loyal to the Khilafah Rashidah. Ash-Sham had been opened at the hands of Muslims, but as the Roman Christians were gathering troops to regain it, the Wali provincial governor, Abu Ubaidah (ra), could not ensure the protection of non-Muslims. The Jizyah tax was therefore returned with the announcement, **وَإِنَّمَا رَدَدْنَا عَلَيْكُمْ أَمْوَالَكُمْ لِأَنَّا كَرِهْنَا أَنْ نَأْخُذَ أَمْوَالَكُمْ وَلَا** "We have returned your money to you because we hate to take your wealth whilst we do not defend your land." Instead of siding with the Roman Christians, the Christians of ash-Sham exclaimed, **رَدَّكُمْ اللَّهُ إِلَيْنَا، وَلَعَنَ اللَّهُ الَّذِينَ كَانُوا يَمْلِكُونَنَا مِنَ الرُّومِ، وَلَكِنْ وَاللَّهِ لَوْ** كانوا هم علينا ما رثوا علينا، ولكن غصبونا، وأخذوا ما قدرُوا عليه من أموالنا، لو لايتُّكُمْ وعدلكم أحبُّ إلينا مما كنا فيه من **الظلم والعُشْم** "May Allah return you to us safely and Allah curse those who dominated us from Rome. By Allah had they been over us, they would not have returned to us, but would have robbed us and taken what they could form our wealth. Indeed, your guardianship and justice is more loved for us than what we were under of oppression and misery."

**Written for the Central Media Office of Hizb ut Tahrir by
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