

Press Release

The Sialkot Incident Exposes the Failure of the Secular State.

Khilafah will Decisively Protect the Honor of the Holy Prophet (saw), whilst Effectively Protecting all its Non-Muslim Dhimmi Citizens

After the killing and burning of a non-Muslim in Sialkot, the gaping gulf between the Muslims of Pakistan and the secular state became clear. Although the Sialkot incident was immediately condemned by Muslims and their 'Ulema, the liberal ruling elite insisted that the incident was the direct outcome of Islamic zeal to protect the honor of the Prophet (saw). Those diseased by Western thinking even went as far as claiming that Muslims will go to any extent, due to their fervor for the Deen and resolve for the implementation of Shariah law. Indeed, in line with their Western masters, the current secular rulers look down upon the restoration of ruling by all that Allah (swt) has revealed and the protection of the sanctities of the Deen, with barely concealed contempt. They denounce the Muslims' desire for the restoration of the Khilafah (Caliphate) and the comprehensive implementation of Islam as "extremism." That is why, after the Sialkot incident, the ruling elite has threatened a renewal of the brutal National Action Plan, to stamp out "extremism." The gaping gulf exists because the current secular, liberal state is rooted in the Western thinking and ideology, whilst the Muslim masses are sincere to the Islamic thinking and Deen. Moreover, the ruling class wants to forcefully suppress the Da'wah to Islam through the National Action Plan, coercing the Muslims to submit to the Western, liberal thinking instead.

Here the question arises: should the people determine which thinking and ideology they are to be governed by, or must the state coerce the people into abiding by its ideology and thinking? How can such a situation ever produce a secure, stable and constantly progressing society? It is the gaping gulf between the people and the state that actually gives rise to incidents like the Sialkot incident, where the state, institutions and structures are viewed with deep mistrust by the people. In fact, the current liberal, secular state of Pakistan is an unnatural state, established upon the Western laws left behind by the British colonialist Raj in the Subcontinent, colliding with the very Islamic emotions which drove Muslims to strive for a state for Muslims in the first place. So the ideology and thinking of the rulers is in perpetual conflict with the Deen and Islamic thinking of the Muslims. The state advocates Western secular thought, whilst the Muslims want the implementation of Shariah and the re-establishment of the Khilafah.

It is the Khilafah that ensures security for all non-Muslim citizens, in exchange for the Jizya upon able-bodied, affording males alone. The Prophet (saw) said, «مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا» "Whoever killed anyone pledged protection shall not smell the fragrance of Paradise, though its fragrance is smelt at forty-years travel." [Bukhari]. The Shariah courts decide any case against Muslim or non-Muslim citizens, in the light of the Noble Qur'an and Blessed Sunnah, whilst the Khaleefah is responsible for the protection of Islamic sanctities, including the honor of the Prophet (saw). In the glorious Islamic era, the Khilafah not only provided rights and security to the Dhimmi citizens, it also protected the sanctity of the Holy Prophet (saw) through threat of mobilization of armed force. Even today, it will be the Khilafah that will not only protect the sanctity of the Prophet (saw), but also guarantee the safety of its non-Muslim citizens, effectively bridging the gulf between the state and the people in the society. Pakistan does not await a decision about the National Action Plan, but awaits a decisive step from its people of Nussrah to uproot this rotten secular state, by extending their Nussrah to Hizb ut Tahrir for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood.

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