

Words Are Not Enough to Liberate Kashmir- Fight the Hindu Aggressors

In response to his Indian counterpart's threat of a short war, Army Chief Gen Raheel Sharif said on 6 September that Pakistan's forces were fully ready to thwart any external aggression. "If the enemy ever resorts to any misadventure, regardless of its size and scale – short or long – it will have to pay an unbearable cost," Gen Sharif said at a grand ceremony held at the General Headquarters (GHQ) to commemorate 50 years of the 1965 war with India. He added that Pakistan's army was among "the most battle hardened armies of the world, which has no parallels". The army chief also emphasised the resolution of the longstanding Kashmir issue, which he described as an "unfinished agenda of partition" and warned against putting it on the back-burner.

A war of words is no substitute to a war of steel and fire to practically liberate the Muslims Land of Kashmir that has suffered seven decades of Hindu occupation since the creation of Pakistan. It is tragic that a land of Islam has been occupied, its people oppressed by the kuffar, its men killed, its women dishonoured, yet its complete liberation has been lost from the vocabulary of the rulers. All manner of solutions are searched for, solutions that will bring greater harm, such as dividing Kashmir into even smaller entities as an easy offering to the enemy. Or intervention by the United Nations, America's tool for chaos throughout the Muslim Lands. Or engaging the "international community," which stabbed Pakistan in the back both in 1965 and 1971 in order that India could be assisted against the Muslims. Or "normalization" through which to appease India, even though this will relegate Pakistan to a subordinate position as part of a regional bloc led by India. However, the actual solution is not even entertained or discussed, which is serious steps to exploit the Hindu States many weakness, in order to turn it out, humiliated, from Kashmir.

Kashmir will only be liberated and unified with the Muslim Lands, except by a strong believing army that responds to Allah's rule from above the seven heavens against the one who is killing us, and against the one who castes us out of our homes ((وَأَقْتُلُوهُمْ حَيْثُ تَقْفُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُواكُمْ)), **"And slay them Wherever you catch them, and turn them out from where they have turned you out..."** [Surah al-Baqarah 2:191]. Is there any lack of awareness that this is the only solution, except for the one which Allah puts a seal on his heart, his hearing, and his eyesight? Is there another solution to restore Kashmir as a Muslim Land, ruled by Islam by Muslims but by forcing the Hindu occupying forces out. Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً﴾ **"O you who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him."** [Surah At-Tawba 9:123]. And RasulAllah (saaw) when he said, « جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسَّبِيحَاتِ » **"Fight the mushrikeen with your wealth, yourselves and your tongues."** [Abu Daud]

The Current Rulers Are Lions Before Muslims, Small Children Before the Kuffar

Chief of Army Staff General Raheel Sharif has said that "terrorists" will not be allowed to return to the Swat valley from where they have been driven out. Addressing a gathering of elders of Swat and tourists from across the country on the concluding day of the Swat tourism and trade festival at Kalam on 7 August, the army chief proclaimed, "Holding a tourism festival in Swat is an open message to the world that peace and normalcy have returned to the valley and it has become possible because of joint efforts and sacrifices of the people of Swat, security forces and civil forces."

General Raheel is celebrating a hollow "victory." The war in the tribal areas remains a war for American interests. America sought to crush the resistance from the tribal areas to its occupation in Afghanistan. America used its Raymond Davis network to supervise relentless false flag attacks against the Pakistan Army to prod it into action against the tribal fighters. General Raheel has pitted Muslim against Muslim, so that America can breathe a sigh of relief in Afghanistan.

Such is the state of our current rulers. Palestine, the land of Isra and Mi'raj and the first Qibla, Afghanistan and Kashmir scream out for help, but they refuse. Muslims seek their support but they do not respond, as if there are covers over their eyes and ears. Yet they rush in subservience to execute the interests of the disbelieving colonialists. We do not see their jets, tanks and battleships mobilizing against the enemies of Islam and Muslims. Nay, they remain parked in their barracks,

resting. However, they awaken and roar at the mere indication of political leaders who have no regard for the believer, of relation or covenant. They show themselves as grand and mighty to their people, but are smaller than children in front of the enemies.

Our current rulers are the biggest calamity afflicting us. If we do not exert all effort in removing this calamity from us it will envelop us resulting in great loss and corruption. Our resources have been pillaged, our blood spilled and we did not give due regard to the saying of Allah (swt), ﴿وَاتَّقُوا فِتْنَةً﴾ **“Fear the tribulation that will not afflict those of you who oppressed alone and know that Allah is severe in retribution,”** and the saying of the Messenger (saw), « إِنَّ النَّاسَ إِذَا رَأَوْا ظَالِمًا، فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ » **“When the people see an oppressor and do not prevent him, it is near that Allah encompasses them all with punishment.”** (Tirmidhi)

History Wars Are the Result of Battle of Ideologies

The Pakistani government celebrated the 50th anniversary of 1965 war with fanfare arranging special ceremonies to commemorate the day Pakistan defended itself against India. On this occasion some academics challenged the history of 1965 Indo-Pak war and the notion that Pakistan won the war.

Let's first settle the more fundamental question. Why is history important in the first place? Why does it matter what our predecessors did at a time long ago? History is important because together with law and culture it defines a people. It is important because it is a collective experience of a society. It is a source of strength to preserve the good of the past and a source of motivation to avoid the failures of the days long gone. History matters a lot in the emotional development of a society. For it is important to know what the society takes pride in and what it is ashamed of. For what it prides, it will try to continue and replicate today. And what the society is ashamed of, it will want to abandon.

So let's be clear here. Those who wish to talk about history they have an agenda. They want to define a society's pride and its shame, not to unveil the truth but to redefine it in the image they want to see it today. That is why we have history wars and multiple interpretations of histories. It is a battle for the future of the society by interpreting its past. So we have these wars. Does the history of Muslim people start with the advent of Mohammad bin Qasim, or goes back further to the ancient Indus Valley Civilization? Should the Muslims of the region follow the traditions of Sir Syed Ahmad Khan or Shah Waliullah? Was Jinnah Secular or an Islamist? Did Pakistan win or lose the 1965 War? For majority of those who delve in these themes, it is about the agenda, not the truth.

History matters because it sets an agenda for the future based on past experiences. But this does not mean that the truth should be the casualty of agenda setting. For only an honest analysis of history would illuminate the path to the future correctly. In 1965, Pakistan failed to achieve its objectives in Kashmir. But it successfully defended itself in the broader war. The top civilian & military leadership messed up, but junior officers and the Armed Forces institution as a whole was resilient and strong enough to repel the enemy. On shame and pride, 1965 is to be proud of just as 1971 is to be ashamed of.

Arabic is the State Language of the Khilafah

On 8 September 2015, Chief Justice of Pakistan (CJP) Jawwad S. Khawaja rendered a judgement decreeing that the federal and provincial governments use Urdu, the national language of Pakistan, for all official and other purposes. “Bearing in mind the constitutional commands in Articles 5 (loyalty to state) and 251 (use of national language) of the Constitution and noting the inaction and failure of successive governments, we have no option but to order that the provisions of Article 251 shall be implemented with full force and without unnecessary delay by the federal and provincial governments,” says a judgement authored by the CJP. The judgement also disposes of a petition moved by Advocate Kowkab Iqbal, who had claimed that the state and the government were deliberately not implementing Article 251 of the Constitution, which asks to make arrangements to implement Urdu for official and other purposes, within 15 years of the commencement of the Constitution. On account of non-implementation, a societal and linguistic divide has been created in society, the petitioner argued.

The debate over Urdu is now decades old. It itself has instigated societal and linguistic divide, with those whose first language is other than Urdu, such as Sindhi, Pushtoon and Punjabi speakers. Why should the language of another minority, the Urdu speaking Muhajir from India, be the official language? However, the case for Arabic as the state language is strongest for it is the language of the Quran and the Sunnah. Moreover RasulAllah (saaw) insisted on employing Arabic for all official communication even though the presence of Sohaib (ra) and Salman (ra) made it easy to translate to Roman or Persian. Moreover, Urdu itself is heavily influenced by Arabic, having its origins in the time of the centuries of the Islamic ruling, making the transition practical.

When all government is carried out in one language, Arabic, there will be no differentiation between Muhajirs and Sindhis, Uzbeks and Kazakhs, or Baloch and Farsiwans, but simply between Arabs and non-Arabs. And that itself will disappear through the education system in time, with local languages remaining to ease the transition. If there is a demand, another language, or couple of languages, other than Arabic, may be included in the educational system, but Arabic will have to be compulsory for all citizens, even if they are not Muslims. It is because the official language will be uniform throughout the Khilafah that it is possible that Wilayahs will not be organized on linguistic basis, and a minority living in a particular Wilayah will not suffer from not being fluent in the language of the majority. If a sub-national unit adopts a particular language for its court and school systems, teachers and lawyers must know that language. However, if Arabic alone is used, then no 'local' majority will be rewarded. That will also mean that a major barrier to migration will disappear, and further, because the Wilayahs and Amalas are unable to discriminate against 'outsiders', there will be a readiness to join public services.

Strike Against withholding Tax Reveals Need for Khilafah

All eyes looked for any signs of cracks in the government's resolve to bring the traders into the tax net as wholesalers and retailers observed another successful countrywide strike against the withholding tax on banking transactions by non-taxpayers on 9 September. An impressive majority of traders kept their shutters down for the third time in a space of less than six weeks to put pressure on the government for the withdrawal of the tax that it says had been implemented to encourage non-taxpayers to start filing their income tax returns. The All Pakistan Anjuman-i-Tajran (APAT) has also announced its future plan to ramp up its protest campaign over the next several weeks after Eidul Azha unless the government withdrew the 'unjust' tax. "The traders will enforce another complete countrywide strike on Oct 7, hold traders' conventions, block all national highways and organise a long march on Islamabad to stage a sit-in on the Constitution Avenue in the second phase of the protest," APAT general secretary Naeem Mir told a press conference in Lahore.

The cause of the grief of the traders is genuine. Raising taxes is of the prohibited injustices and of the tax about which the Prophet said: «لَا يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ» **“The collector of illegitimate taxes will not enter Jannah”** [Ahmad].” Thus the traders are being denied their right by Islam for Islam grants sanctity to the private property of individuals and prevents it usurping, so taxation would occur in the Khilafah, but as a last resort and under stringent conditions; namely, if the revenues that Shariah has stipulated were not enough and only upon those who have secured their basic needs and some of luxuries to the level that is considered normal. So Islam ensures that there is no taxation on the fruits of labour nor the efforts to secure the basic needs and some of the luxuries, as occurs in capitalism in the form of across the board withholding tax, income tax and sales tax. This means that the taxation will ensure circulation of wealth, rather than concentration.

The traders are suffering because the current government implements Kufr and so works with the IMF to strangle Pakistan's economy through huge taxation, further crippling industry and agriculture. Taxation is constantly being increased as a proportion of the total revenue and in its letter of intent of 15 March 2015, the Raheel-Nawaz regime assured the IMF that "efforts to broaden the revenue base by eliminating tax concessions, exemptions and loopholes are bearing fruit." The Khilafah will reject IMF dictates and rule exclusively by Islam, ensuring the prosperity of the Muslims, as it did for centuries.