

Headlines:

- **Mumtaz Qadri Hanging Underlines Need for Islamic Judiciary**
- **Local Industry is Being Crippled by the Regime**
- **Using Protection as a Cover, Regime Undermines the Status of the Muslim Woman**
- **Regime is Grossly Negligent over Blasphemy**

Details:

Mumtaz Qadri Hanging Underlines Need for Islamic Judiciary

Mumtaz Qadri, an Elite Force Commando convicted of killing former Punjab governor Salman Taseer, was executed at the Adiala Jail at around 4.30am on 29 February, police said. In a 40-page statement submitted to the court, Qadri had stated that Taseer's statements in support of Asia Bibi, a Christian woman charged with blasphemy, and calling the blasphemy law a "black law" that had provoked him to kill the governor. The court had warned that in Islam a false accusation can be as serious as the blasphemy itself, and that calls for blasphemy law reform "ought not to be mistaken as a call for doing away with that law". Hundreds of men and women gathered to pay respect at Mumtaz's house, and mosques could be heard broadcasting news of the execution. Protests against the hanging of Mumtaz Qadri broke out all over Pakistan and the Islamabad Bar Council made a strike call in protest against the hanging. People were angered by the apparent double standards in the current Kufr, secular system. They are incensed that when the American assassin, Raymond Davis, killed Muslims in open daylight, the rulers called for tolerance and forgiveness, whisking him out of jail back to America, whilst in the case of Mumtaz Qadri, he was hanged for taking the law into his own hands.

Amidst the chaos and confusion surrounding the hanging of Mumtaz Qadri, it is clear that Pakistan is suffering because of the absence of an Islamic judiciary. It was upon the judiciary to take suo moto action against Salman Taseer, a ruler at the time, for clarification over his well-publicized, repeated statements over the blasphemy law, which evidently provoked strong religious sentiments. The judiciary did not take the law into its hands, playing the role of a stone statue, moving only to condemn to Qadri for taking the law into his own hands. The current judiciary does not care enough for the issue of blasphemy because it is a secular judiciary which is based on the detachment of religion from life. As for the regime, it is more anxious to present a "moderate" face to its Western masters in return for their praise and support for continued rule.

The State of Khilafah the protector of Islam and Muslims, it is the protective shield and the real fortress of Islam. Its return only will clearly and unambiguously protect the honour of RasulAllah (saaw). We must remember today amidst the chaos and confusion that in the late nineteenth century, namely in the year 1890 CE, an incident happened when a French writer produced a play to be shown in a French comedy theater and the play was containing an abuse to the Messenger of Allah (saw). As soon as the Khaleefah Abd al-Hameed II (rh.a) knew that such a play was to be shown, he asked France to ban the release and presentation of the play, not only on the Francis theater but on all other theaters of France. So, France complied and took the decision accordingly and sent a letter to the Turkish Sultan (Khaleefah) stating: "We are confident that this decision, we have taken in response to the wishes of your Excellency the Sultan, will enhance our cordial relations...", and when the playwright (dramatist) tried to exhibit the play in England and made preparation to show it in a prominent theatre, as soon as Sultan Abd al-Hamid got wind of it, he called for its ban and so it was banned. In addition, England who was the superpower at that time apologized for the preparation which was being made for exhibition of the play... and that's prior to its public show! We must all pledge ourselves to re-establish the Khilafah so that there can never again be such neglect of the issue of blasphemy.

Local Industry is Being Crippled by the Regime

Finance Minister Ishaq Dar failed on 2 March to impress the Senate with his briefing on the country's economy as members questioned the authenticity of official figures and said the ground reality belied the "rosy picture" painted by the minister. Giving figures to prove his claims, the minister said the Federal Board of Revenue (FBR) had collected Rs1,593.5 billion during the first seven months of the current fiscal year against Rs1,345.3bn during the same period last year. He expressed the hope that the FBR would be able to collect over Rs3,000bn by the end of the fiscal year. He admitted that there had been an 11pc decline in exports whilst foreign investment had increased to \$647.9bn from \$619.6bn.

Ever increasing taxation, falling local production and export capability and increased foreign involvement in the economy all show the criminal destruction of our economy at the hands of the rulers. The regime is privatizing all manner of revenue generating assets that Islam has mandated as state or public property and then having deprived the exchequer of revenue, it turns the screws on private industry, agriculture and the population in general with back breaking taxation. Moreover, having crippled local industry of all types, it is opening the floodgates for foreign companies to dominate Pakistan's economy.

Although Pakistan has huge material resources, a young, bright and lively population and has been included within the "next eleven" economies in the world regarding its potential, its industry is in a pitiful state, since its creation. Successive rulers facilitated foreign companies in establishing industry, such as extraction plants, refineries and power generation and taking their huge profits abroad, whilst obstructing local private companies through requirements such as obtaining 22 NOCs (No Objection Certificates) to install even a medium size industry. So, it is not surprising today that thousands of industrial units have been declared sick and overall local industrial production is at an all-time low, with foreign multinational companies strengthening their hold on our economy.

From the first day of the return of the Khilafah, the Islamic State will strive to become the leading state, unmatched by any rival, as it was before. Regarding industry, it will have a military focus, which will lead to the rapid development of a heavy industrial base. In its Introduction to the Constitution, Hizb ut Tahrir has adopted Article 74, "The Department of Industry is in charge of all the affairs connected to industry, whether heavy industry such as the manufacturing of engines, machines, vehicles, materials and electrical equipment, or light industry. Similarly, whether the factories are of the public property type or they are included in the private property and have a relationship to the military industry. All types of factories must be established upon the basis of military policy... it is a duty upon the State to manufacture weapons by itself and it is not allowed to depend upon other states, because this allows other states to control it, its will, its weapons and its fighting... This can't be achieved unless the State possesses heavy industry and started to build factories which produce heavy industry, both military and non-military alike."

Using Protection as a Cover, Regime Undermines the Status of the Muslim Woman

Notwithstanding severe criticism by parties allied to the PML-N as well as the JUI-F and Jamaat-i-Islami of a bill for protection of women passed by the Punjab government, Prime Minister Nawaz Sharif set up a high-powered committee on 2 March 2016 to work on a "national women empowerment policy". Leaders of the JUI-F and JI have publicly condemned the bill, saying it was meant to appease western powers and would threaten family values. "The prime minister has been pleased to constitute a committee to formulate the National Women Empowerment Policy 2016, proposed to be launched on the occasion of the International Women's Day on March 8," said a statement issued by the media wing of the PM Office.

As with everything else, the major policies of the government are according to Western colonialists. The social system, the role of men and women, is no exception. The World Bank is the leading colonialist institution in undermining Islamic values in society. For example in its policy defining "Women, Business and the Law 2016" it states that "in the quest for gender equality... It seems clear from the evidence that.. there are still laws that differentiate between women and men." Its standard for reform are Western conceptions such as personal freedom and gender equity. Yes, men and women have similarities in their nature in their capacity as human-beings. However, at the same time Allah (swt) has created within each qualities that distinguish them from each other. So there must be laws governing that which are common to

them and laws that govern their differences. The capitalist belief does not recognise this obvious reality by insisting on complete gender equity, and therefore does not legislate accordingly.

The view of the role of the woman in the West has become judged on based on her appearance and economic contribution, as opposed to valuing her role as a woman naturally as a wife and a mother. The complementary roles of man and woman are essential for a functioning family. Both roles require mental and physical capabilities and should not be undermined, belittled or scorned. This undermining is devastating, as the Western societies demonstrate clearly, with rising rates of juvenile crime and child mental and health problems. In Pakistan, a woman can still receive respect for her proficiency as a wife and a mother. This is deeply rooted within our society. However, the change is being felt as the value of women is becoming judged almost exclusively with regards to her appearance, level of education, her work and career, undermining the value of her fulfilling her primary role.

The role of the man and woman in society and their relationship can never be solved with personal freedom as its basis, as the whims and desires of men or women do not lead to truth, agreement and cooperation, but discord, oppression and injustice. The influx of these corrupt Western values are only adding to problems that already exist in our society which are caused by corrupt local traditions that have no resemblance to Islam. Problems arise in any society when the whims and desires of men and women in the parliamentary assemblies are the source of law, values and traditions, this must be replaced with Allah (swt) sovereignty. Allah (swt) said, **﴿وَأَنِ احْكُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ﴾**. **“And judge between them by what Allah has revealed, and do not follow their desires, and beware (O Muhammad) that they might seduce you from some of what Allah has sent down to you.”** [Surah Al-Maaida 5:49]

Regime is Grossly Negligent over Blasphemy

Some religious leaders and thousands of protesters who had staged a demonstration against the execution of Mumtaz Qadri were booked for promoting enmity between different groups, rioting and misuse of the loudspeaker, police said on 2 March 2016.

The regime is facing intense political pressure over its hanging of Mumtaz Qadri who killed Salman Taseer for his stance regarding blasphemy. Indeed, the issue of the killing of Salman Taseer and the subsequent hanging of Mumtaz Qadri is political in origin. Politically the secular rulers neglect the important matters in Islam. It was upon the rulers to launch a case against Salman Taseer at the time when he called blasphemy law a black law. Instead they were negligent and increased the frustration to the point that Mumtaz Qadri took matters into his own hands. And without acknowledging their own failure they are forcibly suppressing protest.

Well before the killing of Salman Taseer and the hanging of Mumtaz Qadri, secular rulers did not take a single timely step against Salman Taseer even though it is narrated in Sahih al-Bukhari, حَدَّثَنَا عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ « مَنْ لَكَبَّ بِنَ الْأَشْرَفِ، فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ ». قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَتَحِبُّ أَنْ أَقْتُلَهُ يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ ". قَالَ فَاتَّاهُ فَقَالَ إِنَّ هَذَا - يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَدْ عَاتَانَا وَسَأَلَنَا الصَّدَقَةَ، قَالَ وَأَيْضًا وَاللَّهِ قَالَ فَإِنَّا قَدْ اتَّبَعْنَاهُ فَتَكَرَّرَ أَنْ نَدْعُهُ حَتَّى نَنْظُرَ إِلَى مَا يَصِيرُ أَمْرُهُ قَالَ فَلَمْ يَزَلْ يَكْلُمُهُ حَتَّى اسْتَمَعْنَا مِنْهُ فَقَتَلَهُ. The Prophet (saaw) said, "Who is ready to kill Ka'b bin Al-Ashraf who has really hurt Allah and His Apostle?" Muhammad bin Maslama said, "O Allah's Messenger (saaw)! Do you like me to kill him?" He replied in the affirmative. So, Muhammad bin Maslama went to him (i.e. Ka'b) and said, "This person (i.e. the Prophet) has put us to task and asked us for charity." Ka'b replied, "By Allah, you will get tired of him." Muhammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muhammad bin Maslama went on talking to him in this way till he got the chance to kill him. And the rulers did not account Salman even though it is narrated by Abu Dawud that, حَدَّثَنَا عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ أَنَّ يَهُودِيَّةً، كَانَتْ تَسْتَيْمِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَفْعُ فِيهِ فَخَنَقَهَا رَجُلٌ حَتَّى مَاتَتْ فَأَبْطَلَ. Narrated Ali ibn Abu Talib: "A Jewess used to abuse the Prophet (saaw) and disparage him. A man strangled her till she died. The Messenger of Allah (saaw) declared that no recompense was payable for her blood."