

TANZEEM-e-ISLAMI



Striving for the Law of Allah, on the Land of Allah

PERSPECTIVE

The official online newsletter of Tanzeem-e-Islami

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'PERSPECTIVE' is a trend-setting newsletter issued by Tanzeem-e-Islami that focuses on a candid commentary on the current national and international issues, in the light of the Qur'an and the Sunnah.

A blend that gives Muslims an insight into the events of the past, those happenings at present and the Signs of things to come...

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Striving for the Law of Allah, on the Land of Allah

PERSPECTIVE

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Patron: Hafiz Aakif Saeed
Chief Editor: Dr. Absar Ahmad
Editor: Raza ul Haq

From the Qur'an:

"[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters."

(Surah al-Hajj: Verse 41)

Selected Hadith:

Anas ibn Malik (RA) reported:

The Messenger of Allah, (SAAW) said, "None of you has faith until I am more beloved to him than his children, his father, and all of the people."

(Sahih Bukhari, 15 and Sahih Muslim, 44)

All praise is due to Allah (SWT), and peace & blessing on his noble Messengers (AS), in particular, on the last of them all the blessed Prophet Muhammad (SAAW).

The recently elected PM of Pakistan, **Imran Khan**, has been vowing to mold Pakistan on the lines of the Islamic State of Madinah ("Riyasat-e-Madinah"), during his election campaign as well as after forming government, though it appears that the real structure, layout and requisites of the Islamic State of Madinah are not clearly understood by him and his government. Following the golden Islamic principle of "*Deen is the name of Advice*", **Tanzeem-e-Islami** has launched a two-week "**Riyasat-e-Madinah Campaign**", starting 30 September 2018, in order to clearly illustrate an "unblemished snapshot" of the Islamic State of Madinah, so that those in power can grasp and benefit from it and incorporate it in the future roadmap for Pakistan. The current issue of Perspective exclusively focuses on the milestones of the aforementioned campaign. May Allah (SWT) give the wisdom and courage to our rulers to Make Pakistan a genuine Islamic Welfare State on the lines of the "Riyasat-e-Madinah".

Aameen!

Signing off...

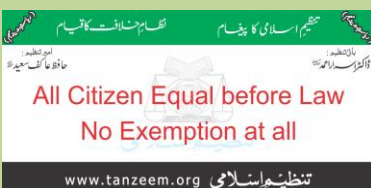
Dr. Absar Ahmad (Chief Editor)

The State of Madinah: Factual Requisites...

Just like the blessed person of the Holy Prophet (SAAW) is the *Uswatun Hasanah*, i.e., "the best example and model (to follow)", the Islamic **State of Madinah** is "the **best example and model (to follow)**" for all subsequent states in the future of human history, because a system of social welfare was conceived and established in light of the vivid edicts of the Qur'an and Sunnah in the Islamic State of Madinah. The Caliph Umar (RA) used to institute a "court" during the Days of Pilgrimage (*Hajj*) in order to provide Justice for All. While flogging the son of the governor of Egypt, he (RA) uttered the historic words, "**People have been begotten by their mothers as free; since when did you start making them slaves?**" The Caliph (RA) used to keep an eye of accountability vigilantly on all government personnel. Whenever a grievance was filed against any government employee, he (RA) used to investigate the matter promptly.

It is the responsibility of a genuine Islamic state to protect its citizen from all forms of oppression and injustice, and to ensure that every person, whether rich or poor, influential or otherwise

(Continued on page 2)



(Continued from page 2)

(an ordinary citizen), be afforded the fundamental right to get access to complete justice, without any cost (price).

Every citizen was equal in the eyes of the law. There is no clause of “exemption” in the Islamic Law. The Islamic State of Madinah was free from all kinds of **vulgarity, indecency, obscenity, the profane culture of dance, partying and all other kinds of impropriety**. The social environment at large had been purified and refined by ordaining that both men and women ought to keep their gaze lowered at all times. Women were ordered to observe veil (covering of the body and head) [Ref: *Surahs An-Nur and Al-Ahzab*]. Moreover, the detailed structure of the Islamic cultural and social fabrics was ordained by providing an exhaustive list of *Mahram* (marriageable) and *non-Mahram* (unmarriageable). According to Islam, the state is the guardian of every such citizen who does not have any guardian (keeper). Adequate arrangements were made regarding nutrition (food and drink), healthcare and education of all citizens. The Islamic state is responsible for providing employment opportunities for all citizens, while simultaneously also responsible to provide for the basic necessities of those who are unemployed, until they get employment. Moreover, there are numerous examples of provisions and benefits of various kinds for children in an Islamic state.

The ideology of “Circulation of Wealth” and its trickle-down effect to the masses is a fundamental pillar of the economic system of Islam, as stated in the Qur’an in the following words, **“And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”** [Ref: *Al-Hashr, Verse 7*]. Therefore, income received from Zakat, alms and charity, *Maal-e-Fay* (received from non-Muslims who have submitted to the state), and other sources was spent on the welfare and prosperity of the have-nots amongst the masses and on development projects directed at the general benefit of all people – so much so that within a few years the economic situation had improved to such a standard that while there were queues of people awaiting to give Zakat and Alms, yet there was no one who was in need (people had become self-sufficient). **The Islamic state strictly prohibited all such methods and devices that could lead to the concentration of wealth among an elite few, such as riba, stockpiling during times of shortage in supply (*Ihtikar*), hoarding, exorbitant pricing and profiteering, etcetera.**

Furthermore, after the prohibition of riba was revealed in absolute terms, the Holy Prophet (SAAW) condemned all agreements made on the basis of riba-based business transactions and declared void all such business agreements that were based on riba-based transactions. In short, it was the aforementioned principles (and certain other principles with similar inherent and intrinsic spirit) on the basis of which the State of Madinah began to be duly referred to as “The Islamic State of Madinah based on Social Welfare for all”, or simply the “Islamic Welfare State.”

The most fundamental and sacred right of a citizen is that the state ought to guarantee and then assert the responsibility of protecting his/her life, property and dignity, and pledge that neither would the state infringe upon the aforementioned itself, nor would the state let anyone else to overrun and trespass it.

The *raison d'etre* (the fundamental reason for existence) of an Islamic State is to establish and implement the *Deen* of Allah (SWT). Hence, based on that *raison d'etre*, the state ought to guarantee to every citizen that it would not give any such command, order or directive, under any circumstance, which would cause opposition or rivalry against (the Will and Commands of) Allah (SWT) and His (SWT) Messenger (SAAW).

Additionally, men and women are equal as citizens in an Islamic state, though there are differences with regards to their roles in the society, spheres of action, as well as their rights and duties. Once the underlying reasons for these “differences” are comprehended, there remains no misconception and doubt regarding the subject.

It also has to be understood that the “Law of the Land” in an Islamic state would, naturally as well as rationally, be the Islamic Law – otherwise there would be no sense in referring to it as “an Islamic state”. Having detailed that, the state and its laws are not allowed to interfere with the religious beliefs, rites and sacraments, customs, norms and social values, and the Personal Laws of the non-Muslim minorities living in the state’s ambit. Protection of the life, property and dignity of non-Muslim citizens of an Islamic state is guaranteed in the same way as the Muslim citizens.

These fundamental principles mentioned above were adopted and implemented by the Holy Prophet (SAAW) as the elementary skeleton and framework for the “State of Madinah” that revolutionarily transformed the scattered city of *Yathrib*, which was in disarray in both internal structure and external relations, into “*Madinah tun-Nabi*” – the first Islamic Welfare State – and by following that *Uswah* (example and model) we can transform Pakistan into an Islamic Welfare State on lines similar to the (Islamic) State of Madinah, and only then can we become prosperous and successful in this world and in the Hereafter.

Significant features and Structure of the (Islamic) State of Madinah

Significant features and Structure of the (Islamic) State of Madinah

The word "state" is a relatively modern political location, albeit the implication of its various connotations have had deep roots in human history since long. In the Sahih of Imam Bukhari, a hadith has been narrated in which the Holy Prophet (SAW) is reported to have said (*transliterated*): "The politics of the Children of Israel (Bani Israel) used to be done by their Prophets (AS) [sent among them]!" [Ref: *Sahih Bukhari: The Book of Anadith of Prophets; Chapter: The mention of Bani Israel; Hadith: 3286*]. The Holy Quran testifies that all the Arch-Messengers (AS) were enjoined to establish the Islamic System of Justice and make decisions on the basis of the commandments ordained by Allah (SWT). [Ref: *Sura Al-Ma'idah: Verses 44 to 50*]. At the end of these verses, Muslims have also been ordered to do (and establish) "Justice".

While the Holy Prophet (SAW) was in the midst of his journey from Makkah to Madinah during Hijrah, *Verse 41 of Surah Al-Hajj* was revealed that states (*transliterated*): "And they are those who, if We give them authority in the land, establish prayer and give Zakat and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters." In fact, the Holy Prophet (SAW) and the Companions (RA) are being given the "constitution" for the nascent State of Madinah, which would be implemented. Hence, the first and immediate step was related to establishing prayer, i.e., the construction of the Mosque of the Holy Prophet (Masa'id-e-Nabawi) because this is the first clause of the "constitution" provided by Allah (SWT). Hence, the motive of the Prophet (SAW) for establishing the State of Madinah was to attain the pleasure of Allah (SWT). However, this mosque was also given the status of the "State Secretariat" and symbolized an amalgam between "religious affairs" and "worldly affairs". The religious leader (Imam) and the religious speaker (Khaateeb) of the mosque was also the ruler, the chief justice and the chief of the armed forces of the state. Discussion and Council regarding matters of religion as well as politics used to take place in the same mosque. Moreover, meetings with foreign delegations, issuance of directives to government officials and measures to check and control the quality of the goods sold in the market – in short, the center of all activities related to religious as well as worldly affairs was the Mosque of the Prophet (SAW).

After arriving in Madinah, the Holy Prophet (SAW) promptly established a political system that incorporated both tribes of the Helpers (Ansaar-e-Madinah), namely Aus and Khazraj, along with the Jewish tribes and other tribes situated in the vicinity of the city – a system that was absent before. The system can be referred to as "The place (region) of peace" (Dar-al-Am'an) or "The place (region) of Islam" (Dar-al-Islam) and can also be

symbolically and figuratively denoted as The "State of Madinah" (Riyasat-e-Madinah). The fact is that the location of "State" and "Government" in the form recognized in Today's world, first came into existence and became part of the political observation for the Arabs of the Arabian Peninsula after the annexation of Makkah (Fatah-e-Makkah).

Therefore, a written agreement was also ratified among the related tribes during the initial phase mentioned earlier which is called the "Charter of Madinah" (Meesaq-e-Madinah), which can be called an "interim constitution" in the political terminology used in this day and age. The nature of this "constitution" was interim due to the fact that all Decrees and Laws of Islam had not been revealed yet and were revealed gradually upon the Holy Prophet (SAW), later, which he (SAW) enforced them in the State of Madinah. The status of the Holy Prophet (SAW) in the State of Madinah, which is universally agreed upon, was that of "The Supreme Ruler" (Hakim-e-A-ala) due to the fact that he (SAW) was the chosen vicegerent of Allah (SWT). Within ten years of his (SAW) arrival in Madinah, the Holy Prophet (SAW) made dominant and established firmly the Deen of Truth (Deen-e-Haq / Islam) in the entire Arabian Peninsula, thereby fulfilling the Will of Allah (SWT) for which he (SAW) had been appointed as the final Messenger (SAW).

After the demise of the Holy Prophet (SAW) when Abu Bakr Siddique (RA) became the ruler of the State of Madinah as the "Vicegerent of the Messenger (SAW) of Allah (SWT)", the regions that fell under his dominion included the entire Arabian Peninsula including Yemen, Bahrain and Najran. Abu Bakr (RA) used military force to revert all those who had chosen to reject his Caliphate (Khalifah), bringing them into the folds of the State of Madinah and establish the writ of the State of Madinah and subsequently the dominion of the state gradually increased to include vast regions of Arab and non-Arab territories. It of prime importance to elucidate at this point that the *raison d'être* of establishing a state and government in Islam is not limited merely to fulfill some social norm or to act as a worldly and temporary initiative, but the core objective is to firmly establish the complete system of Justice and Equity bestowed by Allah (SWT). Hence, an Islamic State is fundamentally an ideological state, in which sovereignty rests with Allah (SWT) alone.

Just like the blessed person of the Holy Prophet (SAW) is the Uswatun Hasanah, i.e., "the best example and model (to follow)", in the same way the Islamic State of Madinah established on account of the undeterred struggle and hard work of the Holy Prophet (SAW), too is "the best example and model to follow" for all subsequent states. In the future of human history, where a

system of social welfare was conceived and established in light of the vivid edicts of the Qur'an and Sunnah. A few of the salient features of that blessed Islamic state are as follows:

- 1- Unprejudiced Justice for all, without any associated price (free of cost):** The Holy Qur'an declares in unequivocal terms that the purpose for sending Messengers (AS) and the Divine Books (guidance) was to ensure the establishment of Justice and Equity. [Ref: *Surah Al-Hadeed, Verse 25*] and the distinctive lofty status of the Holy Prophet (SAW) that the Qur'an mentions three is his (SAW) mission to make the Deen of Truth (Deen-e-Haq) – meaning Islam – dominant over all Hivals. Therefore, the aforementioned ideology was duly recognized and practically implemented at its zenith in the State of Madinah. The Caliph Umar (RA) used to institute a "court" during the Days of Pilgrimage (Hajj) in order to provide Justice for all. While flogging the son of the governor of Egypt, he (RA) uttered the historic words, "People have been begotten by their mothers as free, since when did you start making them slaves?" The Caliph (RA) used to vigilantly keep an eye of accountability on all government personnel. Whenever a grievance was filed against any government employee, he (RA) used to investigate the matter promptly. It is the responsibility of an Islamic state to protect its citizen from all forms of oppression and injustice, and to ensure that every person, whether rich or poor, influential or otherwise (an ordinary citizen) be afforded the fundamental right to get access to complete justice, without any cost (price).
- 2- Equality in the eyes of the law:** The Islamic State of Madinah became a role model for all humanity till the end of time. The implementation of the edicts of the Qur'an and Sunnah in practice was a prodigious mercy and profuse blessing for the entire human race. Every citizen of an Islamic state, whether rich or poor, noble or dishonored, ruler or subject, a high-up in the government or an ordinary citizen, has absolutely equal status in the eyes of the law. In the State of Madinah, every person and each social class lived under the ambit of the same (one) law and the same (one) system of justice (in the court of law), without any kind of discrimination or bias. There is no clause of "exemption" in the Islamic Law. It was made incumbent on Muslims and non-Muslims alike to abide by the rule of law. It was ensured that access of the masses to the Caliph, governor or Ameer was made easy and effortless.
- 3- The Social System of the State of Madinah:** In the State of Madinah, the difference between the "noble" and the "humble" that had existed during the age of ignorance was completely abolished. Islam considers the discrimination among people on the basis of bloodlines, lineage, color of the skin and profession fake and concocted. The Islamic State of Madinah was free from all kinds of vulgarity, indecency, obscenity, the profane culture

of dance, partying and all other kinds of impropriety. The social environment at large had been purified and refined by ordaining that both men and women ought to keep their gaze lowered at all times. Women were ordered to observe veil (covering of the body and head) [Ref: *Suras An-Nur and Al-Ahzab*]. Moreover, the detailed structure of the Islamic cultural and social fabrics was ordained by providing an exhaustive list of Mahram (marriageable) and non-Mahram (unmarriageable).

- 4- The Economic Policy of the State of Madinah:** The Islamic state is the caretaker and responsible for providing basic necessities of life to every such subject who does not any other caretaker or worldly provider of basic necessities of life. According to Islamic law, the state is the guardian of every such citizen who does not have any other worldly guardian (keeper). Adequate arrangements were made regarding nutrition (food and drink), healthcare and education of all citizens. Moreover, there are numerous examples of provisions and benefits of various kinds for children in an Islamic state. The ideology of "Circulation of Wealth" and its trickle-down effect to the masses is a fundamental pillar of the economic system of Islam [Ref: *Al-Hasan, Verse 7*]. Therefore, income received from Zakat, alms and charity, Maal-e-Fay (received from non-Muslims who have submitted to the state), and other sources was spent on the welfare and prosperity of the have-nots amongst the masses and on development projects directed at the general benefit of all people – so much so that within a few years the economic situation had improved to such a standard that while there were queues of people awaiting to give Zakat and Alms, yet there was no one who was in need (people had become self-sufficient). The Islamic state strictly prohibited all such methods and devices that could lead to the concentration of wealth among an elite few, such as riba, stockpiling during times of shortage in supply (ihtikar), hoarding, exorbitant pricing and profiteering, etcetera. Furthermore, after the prohibition of riba was revealed in absolute terms, the Holy Prophet (SAW) condemned all agreements made on the basis of riba-based business transactions and declared void all such business agreements that were based on riba-based transactions. The Islamic state is responsible for providing suitable employment opportunities for all citizens, while simultaneously also responsible to provide for the basic necessities of those who are unemployed, until they get suitable employment. In short, it was the aforementioned principles (and certain other principles with similar inherent and intrinsic spirit) on the basis of which the State of Madinah began to be duly referred to as "The Islamic State of Madinah based on Social Welfare for all", or simply the "Islamic Welfare State."
- 5- The Foreign Policy of the State of Madinah:** Among the fundamental objectives of this policy

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تنظیم اسلامی کا پیغام

بانی تنظیم: ڈاکٹر اسرار احمد

نظامِ خلائفہ کا قیام

امیر تنظیم: حافظ عارف سعید

THE "STATE OF MADINAH"

A RIBA FREE ECONOMY

تنظیم اسلامی

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according to which various agreements were made, the first, foremost and primary objective was to promote the propagation of The Truth (Haq) – Islam – so that the entire humanity could tread on the Right Path (Sirat-e-Mustaqeem) as well as to remove any and all hurdles that stood in the way of achieving that objective. Secondly, to ensure that peace and security was maintained in the Arab society. Thirdly, to ensure that such coagency and strength (both physical and psychological) of the Islamic state and the Muslim Nation (Ummah) be established in Arabia that no foreign power dare have designs against them. It was the evident potency of the foreign policy of the Holy Prophet (SAAW) that the Islamic revolution (that started in Madinah) crossed over into the entire Arabian Peninsula and within no time extended to Western Africa, the shores of Europe and most parts of Asia, including the Indian subcontinent and China.

6- Education: The state would be responsible for providing free basic and necessary education to every citizen of the state. Before migrating to Madinah (Hijrat), the Holy Prophet deputed and sent Mus'ab bin 'Umair (RA) as an "educator" to Madinah, due to which the Holy city of Madinah became the blessed "Place for Migration" (Dar-al-Hijrah) as well as the first Islamic state. The "Platform of Suffra" (Suffra Ka Chabutra) was established for the poor Muslims thirstily for attaining knowledge. Abdullah bin Sarid bin al-'As (RA) and Ubadah bin Sa'it (RA) were given the duty to teach writing. Various Companions (RA) were assigned the responsibility to learn different languages, Pedagogy (teaching and learning) was instituted in most mosques, with Ubadah bin Sa'it (RA) being the head of this academic system. Thus, he (RA) was the first Minister of Education of the first Islamic state. Some of those captured as prisoners of war during the Battle of Badr each taught reading and writing to ten children of Madinah.

7- Abolition of the xenophobic aristocracy prevalent during the age of ignorance: The Holy Prophet (SAAW) abolished all forms of discriminatory attitudes on the basis of color of the skin, lineage, linguistics, gender and national (tribal) xenophobia and whenever the hypocrites tried to revive them, he (SAAW) quashed all such conspiracies. He (SAAW) eradicated all vain notions of "xenophobic nobility" and "divisive tribal inclinations" prevalent during the age of ignorance by establishing the institution of "brotherhood" (Mawakhat).

8- Protection of life, property and dignity: The most fundamental and sacred right of a citizen is that the state ought to guarantee and then assert the responsibility of protecting his/her life, property and dignity, and pledge that neither would the state infringe upon the aforementioned itself, nor would the state let anyone else to overrun and trespass it. An Islamic state does not take upon this

responsibility solely on the basis of its own guarantee, rather the guarantees of Allah (SWT) and His (SWT) Messenger (SAAW) are also incorporated in the entire creed. This means that if the state shows imprudence in carrying out the duties associated with this undertaking, then it implies that the state has broken the oath which it has taken on behalf of Allah (SWT) and His (SWT) Messenger (SAAW). In the State of Madinah the laws of "Divinely ordained punishments" (Haddoo) and "Discretionary penal punishments" (Tazeer) were implemented. Arrangements were made for patrolling the streets of Madinah at night. Certain officers, who can be referred to as "police officers", were appointed, such as Muhammad bin Maslamah Ansari (RA).

9- No order undermining the complete servitude of people to Allah (SWT) be given: The *raison d'être* (the fundamental reason for existence) of an Islamic State is to establish and implement the Deen of Allah (SWT). Hence, based on that *raison d'être*, the state ought to guarantee to every citizen that it would not give any such command, order or directive, under any circumstance, which would cause opposition or rivalry against the Will and Commands of Allah (SWT) and His (SWT) Messenger (SAAW).

10- The right to send request, make plea and file grievance: Every citizen of an Islamic state has the fundamental right to bring into the knowledge of the ruler (Ameer) directly or reach out to the concerned government official, regarding any specific need that he needs to get fulfilled, if someone has oppressed him and caused injustice, if he has been hurt (physically or psychologically) by a government official or if he has a grievance against the ruler (Ameer) of the Islamic government himself. If the concerned government or state official does not provide relief and remedy, then the plaintiff can knock at the door of a court of law (or any other state institution established for ensuring accountability) without any fear of reprisal, against the accused.

11- The rights of women: An Islamic state does not discriminate between men and women on the basis of their fundamental rights. The state would be responsible for providing all requisites in order for the women to exercise the rights afforded to them by the Islamic Law (Shariah) with complete freedom. No prohibition, except the ones imposed by the Islamic law (Shariah), would be laden on women. As citizens there is no difference between a man and a woman in an Islamic state, though there are certain differences with regards to the nature of their respective rights and duties. Once the underlying reasons for these "differences" are comprehended, there remains no misconception and doubt regarding the subject.

12- The rights of non-Muslims (minorities): The Islamic Law has divided the non-Muslims into two categories. These are either "The Zimmi with whom

there is a pact or alliance" (Ma'aid Ahl-e-Zimma) or "The Zimmi whose land has been conquered" (Mawtooh Ahl-e-Zimma). The religious instructions for each is different according to Islamic Law. It also has to be understood that the "Law of the Land" in an Islamic state would, naturally as well as rationally, be the Islamic Law – otherwise there would be no sense in referring to it as "an Islamic state". Having detailed that, the state and its laws are not allowed to interfere with the religious beliefs, rites and sacraments, customs, norms and social values, and the Personal Laws of the non-Muslim minorities living in the state's ambit. Protection of the life, property and dignity of non-Muslim citizens of an Islamic state is guaranteed in the same way as the Muslim citizens.

These fundamental features were adopted and implemented by the Holy Prophet (SAAW) as the elementary skeleton and framework for the "State of Madinah" that revolutionarily transformed the scattered city of Yathrib, which was in disarray in both internal structure and external relations, into "Madinah tun-Nab" – the first Islamic Welfare State – and by following that Uswah (example and model) we can transform Pakistan into an Islamic Welfare State on lines similar to the Islamic State of Madinah, and only then can we become prosperous and successful in this world and in the Hereafter.

اسلامی تنظیم کا پیغام

ISLAMIC WELFARE STATE
Significant Features
and Structure
of the Islamic State of Madinah
(Riyasat-e-Madinah)

تنظیم اسلامی کا پیغام

بانی تنظیم: ڈاکٹر اسرار احمد

نظامِ خلافت کا قیام

امیر تنظیم: حافظ عاکف سعید

“O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah.”

[Surah al-Hujurat: Verse 1]

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تنظیم اسلامی کا پیغام

بانی تنظیم: ڈاکٹر اسرار احمد

نظامِ خلافت کا قیام

امیر تنظیم: حافظ عاکف سعید

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.”

[Surah al-Hashr: Verse 7]

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Press Release issued by Tanzeem-e-Islami**Date:** 14 September 2018**Lahore (PR): "Qadianis are the rebels and mutineers of Islam, the State of Pakistan and the Constitution of Pakistan."**

This was said by the Ameer of Tanzeem-e-Islami, **Hafiz Aakif Saeed**, in a statement. The Ameer noted that non-Muslims such as *Jogendra Nath Mandal*, Justice *A.R. Cornelius* and Justice *Rana Bhagwandas* had held positions of highest authority in the history of Pakistan, yet there was never any protest or campaigning against them by the Muslims of the country at any level or during any period of their authority. The reason being that the aforementioned publicly declared themselves as non-Muslims and belonging to religious minorities and in that capacity they duly respected the Constitution of the Islamic Republic of Pakistan. However, the Ameer remarked, that in the case of *Qadianis* the matter was different as *Qadianis* do not consider or declare themselves as a religious minority and instead they call those – i.e., the genuine Muslims of Pakistan – who do not accept their false prophet, *Mirza Ghulam Ahmed*, as disbelievers. The history of *Qadianis* is full of treachery, betrayal and disloyalty with Pakistan. Not only did they create hurdles during the creation of Pakistan, but they also triggered the problem of Kashmir by allying themselves with India in the city of *Gurdaspur* at the time of the partition of the Indian subcontinent, the Ameer added. He said that the *Qadianis* also had a history of perpetual revolt against the elected governments of Pakistan. They were blatantly involved in the Pindi Conspiracy Case (*Pindi Sazish Case*). Later on, they tried their utmost to obstruct Pakistan from becoming a country with nuclear power. Therefore, the Ameer stated, that in light of the above no loyal Pakistani would want to see a *Qadiani* participating in managing the affairs of the state of Pakistan by occupying a position of authority at any level. The Ameer further enunciated that as Muslims it is impossible for us to accept a *Qadiani* at any official capacity of state authority because of the severe dent that they always try to cause in the Islamic Ideology of *Khatm-e-Nabuwat*. The Ameer concluded by stating that the fact of the matter is that Allah (SWT) has entrenched the love for his beloved Prophet, Muhammad (SAAW) in the hearts of Muslims in such a fortified manner that they can never tolerate even the slightest blasphemy against him (SAAW) and anyone who disbelieves in the Ideology of *Khatm-e-Nabuwat* is the worst blasphemer of the Holy Prophet (SAAW).

