

Press Release

Pakistan-wide Public Address (Bayyan) Campaign:

## Occupied Kashmir will not be Liberated by Negotiations Except Jihad by Pakistan Armed Forces

Hizb ut Tahrir Wilayah Pakistan has completed a public address (Bayyan) campaign for the liberation of Kashmir, in which its bold Shabab made speeches to the people in the public places. The purpose of this campaign was to expose the treacherous and deceitful role played by the Raheel-Nawaz regime in betraying the Muslims of Kashmir. The speakers said that the Kashmir dispute will never be resolved through negotiations with India. Negotiations are part of the American plan, towards which the US president-elect Donald Trump has reiterated, so that the attention of the Muslims of Kashmir and Pakistan will be diverted from the noble and defiant struggle against India by the Muslims of Occupied Kashmir and India is given an opportunity to regain control of the events. Furthermore through US mediated negotiations, the so-called solution is to grant the Indians the stable authority over Occupied Kashmir which India could never achieve for itself on the battlefield in nearly seven decades. And this is the US plan to pave the path in a widespread manner for the rise of India as the dominant regional power, to act as a counter to the Islamic revival and China.

The speakers stated that the liberation of Occupied Kashmir is only possible through Jihad by the Pakistan Armed forces. However, the current political system and its leadership will never mobilize Pakistan armed forces for its liberation. Pakistan's armed forces will only be mobilized by a rightly guided Khaleefah, for the RasulAllah (saaw) declared the Khaleefah, the Imaam of Muslims, a shield for the Muslims when he (saaw) said فَيْنُ فَوَرَائِهِ وَيَنْقَلَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَ وَجَلَ وَ عَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرَ وَإِنْ يَأْمَرُ بِغَيْرِهِ كَانَ عَدَهُ.» «إِنَّمَا الإمامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَنْقَلَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهُ عَزَ وَجَلَ وَ عَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرَ وَإِنْ يَأْمَرُ بِغَيْرِهِ كَانَ «إِنَّمَا الإمامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَنْقَلَى بِهُ فَإِنْ أَمَرَ بِتَقْوَى اللَّهُ عَزَ وَجَلَ وَ عَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرَ وَإِنْ يَأْمَرُ بِغَيْرِهِ كَانَ «إِنَّمَا الإمامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَنْقَلَى بِهُ فَإِنْ أَمَرَ بِتَقْوَى اللهُ عَزَ وَجَلَ وَ عَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرَ وَإِنْ يَأْمَرُ بِغَيْرِهِ عَانَ عَنْهِ هُوَالْ الإَمَامُ جُنَّهُ يَقَاتَا لَهُ مَنْ وَرَائِهِ وَيَنَقَلَى المَعْهُ عَنْهُ اللهُ عَنْهُ مَا اللَّهُ عَنْ الإَمَامُ اللهُ المَعْهِ عَنْهُ عَنْ الإَمْامُ اللهُ اللهُ اللهُ اللهُ المُعْذَاتِ الإَمَامُ المَعْنَا الإَمَامُ اللهُ عَنْهُ مَا اللهُ اللهُ اللهُ عَنْهُ اللهُ عَنْهُ اللهُ عَنْ المَنْ وَيَنْ عَنْهُ مُنْ فَا مُنْ وَائِهُ عَنْ عَائُولُ عَنْ عَنْهُ الْعُنْ عَنْ الْعُمَامُ اللهُ اللهُ مَا اللهُ المُنْ الْعُمَامُ اللهُ المَامُ الْقُمَامُ اللهُ مَا اللهُ مَا اللهُ مَنْ الْرَائِ فَيْنَ مِنْ وَيَنْ عَنْ الْمُنْ الْعُمَامُ مُنْ الْعَامُ الْعُمَامُ الْعَامُ اللهُ الْعَامُ اللهُ مَا الْعَامُ اللهُ عَنْ الْعَامُ اللهُ مَا الْعَامُ الْعَامُ الْعَامُ اللهُ مَنْ الْعَامُ الْعَامُ الْعَامُ الْمُ الْعَامُ الْعُنْمُ الْعَامُ الْعَامُ الْعَامُ الْعَامُ الْعَامُ الْعَامُ الْعَامُ

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