

TANZEEM-E-ISLAMI



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

PERSPECTIVE

The online journal newsletter of Tanzeem-e-Islami

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‘PERSPECTIVE’ is a trend-setting journal 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...

Postal Address: 23 KM Multan Road, (Near Chung) Lahore.

Tel: +92 42 35473376 - 78

URL: www.tanzeem.org

Email: markaz@tanzeem.org

Tweet us @tanzeemorg

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Patron: Shujauddin Shaikh
Chief Editor: Dr. Ghulam Murtaza
Editor: Raza ul Haq

From the Qur'an

To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.

He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

(Surah Ash-Shuraa, Verses 12 – 13)

Hadith

The Messenger of Allah (ﷺ) is reported to have said:

“Whoever sees from his commander (Ameer) anything he dislikes, let him endure it, for indeed the one who departs from the Jama’ah one hand span, then dies, he dies the death of Jahilyyah.”

(Sahih Bukhari and Sahih Muslim)

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).

As the 77th Independence Day of Pakistan, approaches, the secular and liberal sections of the country have increased their propaganda, once again, regarding the raison d'être for the creation of Pakistan, falsely claiming that Pakistan's rationale is economic and political, not religious.

Almost all of these secular and liberal sections of our society, especially vocal in the English Press, use the fake narratives and quotes generated by Justice Munir, who mislead the entire nation by attributing forged quotes to Quaid-e-Azam, Muhammad Ali Jinnah, first in his Munir Report 1953, and then his (in)famous book, From Jinnah to Zia, 1980.

Let us set the record straight...

Jinnah was perfectly aware of the fact that Islam and theocracy were completely incompatible. While many continue to falsely associate Jinnah's references to the protection of minorities and tolerance of other creeds, with his alleged secularist ideology, Jinnah himself explained this in a broadcast talk to the people of Australia as Governor General on 19 February 1948, *"The great majority of us are Muslims. We follow the teaching of the Prophet Mohammad (peace be upon him). We are members of the brotherhood of Islam in which all are equal in rights, dignity and self-respect. Consequently, we have a special and a very deep sense of unity. But make no mistake; Pakistan is not a theocracy or anything like it. Islam demands from us the tolerance of other creeds and we welcome in closest association with us all those who, of whatever creed, are themselves willing and ready to play their part as true and loyal citizens of Pakistan."* This speech is further proof of the fact that Jinnah essentially attributed the equality in rights, dignity and self-respect, what many term as democratic principles – to Islam. He then further justifies his aversion to theocracy namely that it is contrary to the tenets of Islam, where a certain class of men place themselves above others to rule as religious dictators or stooges with 'Divine Law' very conveniently manipulated to suit their own vested interests. Therefore, Jinnah viewed democracy not in the secular sense but rather as part of the Islamic process. He used the word 'democracy' as though it were part of modern Islamic lexicon. Islam refers to this consultative process in fraternity as *"Amruhum Shura Baynahum"* or *"Consult amongst thyselfes"*. The careful reader can also note that whilst Jinnah spoke against theocracy in the passage quoted above, he mentioned Islam in the very next sentence – not secularism as would be expected had he been a secularist. Most importantly, this passage has been taken from a speech which was made much after the 11 August 1947 speech where he supposedly declared his belief in secularism without actually saying the word.

As far as the speech made on 11 August 1947 is concerned, where Jinnah famously said, *"You are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed. That has nothing to do with the business of the State,"* he made this statement because in the past the religion of the majority led to the discrimination against other religions and minorities, which is why he alluded to them in the course of the same speech in another excerpt conveniently ignored. *"As you know, history shows that in England conditions, some time ago, were much worse than those prevailing in India today. The Roman Catholics and Protestants persecuted each other. Even now there are some States in existence where there are discriminations made and bars imposed against a particular class. Today, you might say with justice that Roman Catholics and Protestants do not exist; what exists now is that every man is a citizen, an equal citizen of Great Britain and they are all members of the Nation,"* Jinnah said in the same speech on 11 August 1947. Therefore, Jinnah was trying to emphasize the Islamic principle that no human being should discriminate against another on the basis of personal faith. It is the principle of universal civil rights as advocated by Prophet Mohammad (SAAW) which inspired Jinnah. He very cogently in another speech made during the Presidential Address to All India Muslim League, Delhi 24th April 1943,

(continued on page 2)

attributed this Principle to the Prophet, *“the minorities are entitled to get a definite assurance and ask: ‘Where do we stand in the Pakistan that you visualize?’ That is an issue giving a definite and clear assurance to the minorities. We have done it. We have passed a resolution that the minorities must be protected and safeguarded to the fullest extent and as I said before any civilized government will do it and ought to do it. So far as we are concerned our own history, our Prophet has given the clearest proof that non-Muslims have been treated not only justly and fairly but generously.”* He further added, *“we make this solemn declaration and give this solemn assurance that we will treat your minorities not only in a manner that a civilized government should treat them but better because it is an injunction in the Quran to treat the minorities so.”* Had Jinnah advocated secularism he would not have made this reference to the Quran. It seems rather inconceivable that someone who had taken his beliefs on human rights from Islam and Prophet Mohammad (SAAW) would precipitously announce that he was a secularist. Jinnah understood that a true Islamic State as first established in Madinah, by the Holy Prophet (SAAW), was a gradual transition where Islam and its tenets were revealed over a span of 23 years. Therefore, in that state, Muslims were gradually conditioned to understand the true nature of an Islamic social welfare state. Unity amongst Muslims, however, was a principle that needed to be pursued at all cost. In a speech made on 17 April 1948 Jinnah candidly emphasized the responsibility of the Muslims to stand united based on the fundamental tenets of Islam, *“Whatever I have done, I did as a servant of Islam and only tried to perform my duty and made every possible contribution within my power to help our Nation. It has been my constant endeavor to try to bring about unity among Musalmans, and I hope that in the great task of reconstruction and building up great and glorious Pakistan, that is ahead of us, you realize that solidarity is now more essential than it ever was for achieving Pakistan, which by the grace of God we have already done. I am sure that I shall have your fullest support in this mission. I want every Musalman to do his utmost and help me and support me in creating complete solidarity among the Musalmans, and I am confident that you will not lag behind any other individual or part of Pakistan. We Musalmans believe in one God, one book – the Holy Quran – and one Prophet. So we must stand united as one Nation.”*

Moreover, Jinnah wanted to form a constitution containing core principles that would safeguard the civil rights of all, regardless of caste, creed, or sect. This would have prevented various parties – religious and political – from vying for power, since they would have been bound by the constitution to work with each other rather than against each other. As Jinnah stated in his very famous Reuters interview of 21 May 1947, *“the collective conscience of the parliament itself will be a guarantee that minorities need not have any apprehension of any injustice being done to them. Over and above that there will be provisions for the protection and safeguard of the minorities which in my opinion must be embodied in the constitution itself. And this will leave no doubt as to the fundamental rights of the citizens, protection of religion and faith of every section, freedom of thought and protection of their cultural and social life.”*

Jinnah understood that an Islamic social welfare state based on the Islamic principles of universal suffrage would be the only viable solution for the country. He also realized the importance of having an economic model that was in consistence with Islamic principles. Jinnah’s aversion to the western economic system could be understood from the speech he made during the opening ceremony of the Peshawar Branch of the State Bank of Pakistan in 1948, where he famously said, *“I shall watch with keenness the work of your research organization in evolving banking practices compatible with Islamic ideas of social and economic life. The economic system of the West has created almost insoluble problems for humanity and to many of us it appears that only a miracle can save it from disaster that is not facing the world. It has failed to do justice between man and man and to eradicate friction from the international field. On the contrary, it was largely responsible for the two world wars in the last half century. The adoption of Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice.”* In his address to the Karachi Bar Association on 25 January 1948 Jinnah said, *“Islam and its idealism have taught us democracy. Islam has taught equality of men, justice and fair-play to everybody. What we need is there for anyone to fear democracy, equality, freedom on the highest standard of integrity and on the basis of fair-play and justice for everybody.”*

All in all, the false narrative woven by the secular and liberal sections of Pakistan is a house of cards built on fabricated and misinterpreted versions of Jinnah’s vision about Pakistan! Nothing could be farther than the truth. Contrary to the false and confused narratives and whatever absurd arguments they give in support of that, the fact remains that the *raison d’être* – the rationale for the creation of Pakistan – was both religious and ideological, with politics and economics playing the role of simply an ‘executive brainstorming’ for running the nascent country of Pakistan to be, after independence.

Those who still insist that the *raison d’être* for creating Pakistan was only political and economic and not religious or ideological are not only calling Quaid-e-Azam, Muhammad Ali Jinnah, a hypocrite, but totally oblivious to the changes, or shall we say open manifestation and vindication of our viewpoint, in Israel, India, the White House and most far-right movements in Europe. The secular and liberal elements of Pakistan sound like a broken record, given the real historical perspective of the creation of Pakistan and all the present changes occurring around the globe right before their own eyes. Secularism and liberalism are now on a ventilator and soon to be dead and buried. Should that not be a wake-up call for us all to embrace the Truth and quit twisting facts and fabricating opinions?

Given the context, it is necessary for Pakistan to strengthen its ideological basis by practically establishing and making dominant the Absolute Sovereignty of Allah (SWT) in the country by moulding it into a true reflection of the Khilafat-e-Rashida, in letter and spirit. The ideology of Pakistan is a God-Given ideology and it is totally in sync with human nature at all levels. It is our obligation to spread and proliferate that ideology in the entire world, so that all rival false ideologies could be emphatically defeated. The imperative precondition for all of that to happen is that we must become a practical and tangible model of our ideology ourselves. May Allah (SWT) grant us the strength and courage to make Pakistan an ideal Islamic state, based on the lines of the *Khilafat-e-Rashida*. Ameen!

Signing off...

Raza ul Haq (Editor)

Gaza Is The Single Defining Feature Of This Political Moment In The US

CAITLIN JOHNSTONE

The single defining feature of this political moment in the United States is that all major presidential candidates favor continuing the perpetration of an active genocide — and that everyone’s trying to tap dance around this issue.

That’s it. That’s the main story here. It’s not “American democracy is on the line in this election.” It’s not “Making America great again” or “Taking back our country” or “Fighting the woke agenda” or any of that braindead nonsense. The main story is that an actual genocide is scheduled to continue no matter whom Americans elect, and everyone’s meant to just ignore that point as though it’s some small insignificant quibble and focus on the candidates’ positions on other issues like immigration reform and student loan debt forgiveness.

The main story is this mind-warpingly insane situation in which progressive-minded Americans now find themselves saying plainly ridiculous things like “Gosh I’m not crazy about this candidate’s pro-genocide policies, but I really like what she’s saying about tax credits for low and middle income families!” It’s that right wingers are now forced to adopt the position “Yeeshaw, Trump’s gonna end the wars and bring our troops home and Make America Great Again, right after he helps Israel defeat Hamas.” It’s that independents are saying “RFK Jr is going to dismantle the war machine while simultaneously backing a genocide and pledging ‘unconditional support’ for the front-line aggressor in today’s major conflicts throughout the middle east.”

That’s what all the headlines should be about. Not how Trump’s 2024 campaign strategy differs from his other presidential runs. Not the ways Kamala should go after him in their first debate. The main story in US politics is the fact that there’s a genocide happening which all viable candidates support, and that an entire country is trying to find ways to psychologically compartmentalize around this horrifying fact.

You can’t “lesser evil” a genocide. That’s not a thing. Past a certain line a candidate is just plain evil, and if genocide is not on the other side of that line for you, then it no longer makes sense for you to talk about “evil” — or any other moral distinction for that matter. By framing the single worst thing a leader can do as a forgivable infraction, you have made all moral distinctions nonsensical. You live your life with your head in a moral universe where good and bad have no meaning apart from your feelings and how things make you feel.

You can say you’re voting for your preferred genocidal monster because you feel a preference for that genocidal monster’s positions on healthcare or gun control or whatever, but what you can’t do is fool anyone who has their eyes open into believing you are siding with any kind of “lesser evil”. Once you’ve crossed into the same kind of moral landscape that would argue for supporting Six-Headed Hitler to stop Seven-Headed Hitler, you’re no longer standing in a landscape where it makes sense to talk about good and evil.

The closer we get to the November election the clearer it will become which American lefties have been using the word “genocide” sincerely and which have been using it solely to gain acceptance and approval in leftist circles.

What makes watching the Gaza genocide so much more awful is remembering how nobody suffered any consequences for the invasion of Iraq and Afghanistan. Everything just went back to the same dystopian “normal”, despite our just having watched them lie the world into an unforgivable mass atrocity with the full complicity of our news media. It was like a family watching a father casually behead his daughter over Thursday night dinner, and then everyone just returning to their meal and going on as though nothing had happened.

And realistically that’s what we can expect to see after this horror as well. Israel will keep all the material gains it made from its crimes in Gaza, just as the US did in Iraq. Biden will die peacefully in his bed surrounded by loved ones, as will Netanyahu, when neither of these monsters have any business dying anywhere outside a prison cell in The Hague. All the war crimes, all the lies, all the mass media propaganda and distortions, will all likely go completely unpunished, and then the empire will go on to its next unfathomable evil.

This will be the case until the people get fed up enough to use the power of their numbers to force drastic changes to the systems which organize this civilization. Until then, none of the world’s worst people will be in prison. The law will exist not to protect us from the worst of our society, but to protect the worst of our society from us.

Courtesy: <https://www.caitlinjohnst.one/p/gaza-is-the-single-defining-feature/>



Press Releases issued by Tanzeem-e-Islami

26 July 2024

Tanzeem e Islami categorically rejects the Supreme Court's controversial decision in the Mubarak Sani Qadiani case.

Lahore (PR): This was said by the Ameer of Tanzeem e Islami **Shujauddin Shaikh** in a statement. The Ameer said that the three-member bench of the Supreme Court of the Islamic Republic of Pakistan, was obligated to consider all the facts, including the guidance and opinions provided by numerous esteemed religious institutions, such as the Qur'an Academy Lahore, and other respected religious scholars and eminent legal experts from whom the Supreme Court itself had sought advice. In light of these religious and legal perspectives, the Supreme Court should have genuinely and exhaustively reviewed its decision in the Mubarak Sani Qadiani case made on 6 February 2024 and rectified all errors in the judgement by declaring it null and void, and ordered the continuation of legal proceedings against Mubarak Sani Qadiani according to the law. However, it is with great sorrow and regret that the Supreme Court, in its decision of 24 July 2024, disregarded the Qur'an, the Sunnah, and the 1400-year consensus of the Muslim Ummah. Furthermore, the decision also blatantly violates the Constitution of the Islamic Republic of Pakistan, the Prohibition of Qadianiyat Ordinance, as well as the Supreme Court's previous rulings aimed at eradicating the Qadiani mischief. In reality, fifty years ago, on 7 September 1974, Pakistan's Legislative Assembly declared the Qadianis as non-Muslim in accordance with religious teachings and the consensus of the Muslim Ummah regarding the false claimant of prophethood and his followers. Additionally, to prevent Qadianis from calling themselves Muslims and using Islamic symbols, the Government of Pakistan issued the Prohibition of Qadianiyat Ordinance in 1984, barring Qadianis from using Islamic symbols and terminology for their religion. As part of this ordinance, sections 295-B and 298-B and C were added to the Pakistan Penal Code, and later legislation was enacted to prevent textual and contextual defiling of the Holy Qur'an. It was under these laws that a case was being prosecuted against the Qadiani Mubarak Sani. The reality is that 24 July 2024, will be remembered as a dark day in Pakistan's judicial history when, prima facie, through this decision, the door was opened for the Qadianis to defile the Holy Qur'an and, under the garb of religious freedom, they were given a free hand to blaspheme against Islam and the Prophet Muhammad (SAAW). The Ameer said that this disregard for justice and Islamic symbols has further increased the anxiety and unrest among the Muslims of Pakistan. The fact is that the Muslims of Pakistan will continue to guard the belief in the finality of prophethood vigilantly, and for the protection of this crucial pillar of Islam, all religious organizations, scholars, lawyers, and the general public across the country are united. He stated that a unanimous future action plan on the matter will be announced soon, In Sha Allah!

19 July 2024

The salvation of Pakistan and the freedom of occupied Kashmir are intertwined.

Lahore (PR): This was said by the Ameer of Tanzeem e Islami, **Shujauddin Shaikh**, in a statement. The Ameer said that on 19 July 1947, the All Jammu and Kashmir Muslim Conference unanimously passed the historic resolution for accession to Pakistan, in Srinagar. The ratification of this resolution demonstrated that the hearts of the Kashmiri people beat with Pakistan and its citizens. However, on 26 October 1947, Maharaja Hari Singh of Kashmir, contrary to the wishes of the Kashmiri Muslims and to appease global imperialist powers, declared accession to India. Since then, the Muslims of Kashmir have been continuously writing a great saga of sacrifices to fulfill the agenda of the establishment of Pakistan. The Ameer said that the designs of Narendra Modi, who has been elected as the Prime Minister of India for the third time, regarding occupied Kashmir, are extremely sinister. Therefore, there is a need for practical steps rather than merely celebrating "Pakistan Accession Day." The fact is that when India abrogated Articles 370 and 35-A of its constitution on 5 August 2019, and annexed occupied Kashmir into India, it was a direct challenge to Pakistan and the Kashmiri Muslims residing on both sides of the Line of Control. The Ameer lamented that the western countries and international institutions that claim to be the 'champions of human rights' have not only supported the cruel steps taken by India on 5 August 2019, but have virtually become partners in crime in Indian atrocities in Occupied Kashmir. They are not even willing to condemn the brutal actions of India that are in stark violation of international law, let alone taking punitive measures against India. The Ameer remarked that it is a matter of great shame that most Muslim countries are siding with the oppressive Indian regime instead of the oppressed Kashmiri Muslims, due to petty economic and political benefits. The Ameer urged the government of Pakistan that no negotiations with India should be considered unless India revokes its actions of 5 August 2019. The Ameer said that Pakistan came into being on the basis of the *Kalima-e-Tayiba*, yet the Islamic system was not established here, due to which Pakistan could never become an ideal for the Kashmiris. He concluded by asserting that if Pakistan becomes a genuine fortress of Islam, then Kashmiris, who chant the slogan "*Pakistan se Rishta Kya: La Illaha Ill Allah*" and "*Kashmir baney ga Pakistan*", would gain immense vigor and no power in the world would be able to stop Kashmir from getting freedom from India thereafter. *In Sha Allah!*