

TANZEEM-E-ISLAMI



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

PERSPECTIVE

The online journal of Tanzeem-e-Islami

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PATRON: Ameer of Tanzeem-e-Islami, Mohtaram Shujauddin Shaikh

'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...

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Patron: Shujauddin Shaikh
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From The Holy Qur'an

Do you think that the People of Kahf (the Cave) and Raqim (inscription) were unusual out of Our signs?

When the young men took refuge in the Cave and said, "Our Lord, bless us with mercy from Your own and provide us with guidance in our matters."

So, We sealed up their hearing (putting them to sleep) in the Cave for a number of years.

Thereafter We raised them up, so that We know which of the two groups had better calculated the period in which they remained (sleeping).

(*Surah Al-Kahf: Ayaat 9-12*)

Hadith

Narrated Ad-Darda (رضى الله عنه):

The Holy Prophet (ﷺ) said: "Whoever memorizes the first ten verses of Surat al-Kahf will be protected from the Antichrist." Another version reads: "the last ten verses of Surat al-Kahf."

(*Sahih Muslim: Hadith 809*)

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 Middle East once again stands at a critical juncture in history. On the surface, diplomacy appears to be advancing, accompanied by the reassuring language of dialogue and reconciliation. Yet beneath these diplomatic overtures, the familiar struggle for power, influence, and regional dominance continues with unabated intensity. The ongoing negotiations between Iran and the United States are being portrayed by much of the international media as "progress toward peace." However, when viewed against the backdrop of the past half-century of history, American foreign policy, the strategic objectives of the Zionist state, and the broader condition of the Muslim Ummah, an important question emerges: Do these negotiations genuinely herald peace in the region, or do they merely represent a strategic pause before the Middle East undergoes even more profound geopolitical transformations?

It is no secret that the primary objective of American foreign policy has consistently been the preservation of its global predominance. Principles such as human rights, democracy, and international law have often served as instruments rather than ends in themselves. Whenever these principles aligned with American interests, the United States championed them with conviction; whenever they conflicted with those interests, they were readily set aside. The invasion of Iraq, the two-decade-long war in Afghanistan, the destruction of Libya, intervention in Syria, and unwavering support for Israeli military operations in Gaza all testify to this enduring pattern.

The relationship between Iran and the United States reflects the same reality. Since the Islamic Revolution of 1979, the two countries have remained persistent adversaries. Economic sanctions, diplomatic pressure, covert operations, cyberattacks, disputes over Iran's nuclear program, and proxy confrontations have all formed part of this prolonged rivalry. Throughout these decades, however, one fact has remained unchanged: America's foremost priorities have been safeguarding Israel's security and maintaining its own strategic supremacy in the Middle East.

It is against this backdrop that the current negotiations must be understood.

According to some observers, the recent talks indicate that both parties are seeking a way out of a prolonged and costly confrontation. Iran continues to face severe economic pressure, comprehensive sanctions, and mounting regional tensions. At the same time, the United States is increasingly preoccupied with China's expanding global influence, the ongoing crisis in Ukraine, and mounting domestic political pressures, making another prolonged military conflict both costly and undesirable. Consequently, it appears that both sides have chosen diplomacy over direct confrontation.

The crucial question, however, is whether American strategy has fundamentally changed.

History suggests otherwise. The United States has negotiated with numerous "adversarial" states in the past, yet such negotiations have rarely been intended to establish lasting reconciliation. More often, they have served to protect and advance broader strategic interests. Therefore, the mere commencement of negotiations cannot be taken as evidence that tensions have genuinely subsided. It is equally possible that these talks constitute preparation for the next phase of strategic competition.

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Iran's current approach likewise merits careful examination. For decades, the Iranian leadership presented "resistance" as the cornerstone of its foreign policy. Today, however, it has once again demonstrated its willingness to engage in direct or indirect negotiations with the United States. The Iranian government justifies this decision as a strategy designed to safeguard national interests, promote economic stability, and avoid war. From the perspective of statecraft, this is an understandable position, as every government must also consider the security and economic welfare of its people.

Nevertheless, a significant segment of the Muslim Ummah views these developments from a different perspective. In their assessment, this is no longer the Iran that once regarded "Death to America" as a defining slogan of its foreign policy. Instead, it now finds itself seated at the negotiating table with the very power it has long described as the principal source of instability in the region. Viewed from this angle, the negotiations appear to represent either an ideological retreat or, at the very least, a significant degree of political flexibility.

It should also be recognized that states generally make decisions not on the basis of ideological slogans but in response to geopolitical realities, military balances, economic pressures, and diplomatic opportunities. Consequently, some analysts interpret Iran's decision not as capitulation but as a strategic necessity imposed by prevailing circumstances, while others regard it as a concession to American and Israeli pressure. Understanding this divergence of opinion is essential, for it lies at the heart of the current debate.

The central issue is not the negotiations themselves, but what they ultimately produce.

If the outcome merely compels Iran to accept additional restrictions on its nuclear and military capabilities, reduce its regional influence, and receive limited economic concessions in return, while Israel continues its military operations in Gaza, the West Bank, and Lebanon without meaningful restraint, it would be difficult to argue that such negotiations establish the foundations of a just and lasting peace throughout the region. Under such circumstances, concerns would persist that the regional balance of power had tilted even further in Israel's favor.

This is precisely the point that the Muslim Ummah must understand. History demonstrates that major powers have consistently employed negotiations as one phase within a broader strategic framework. If, during negotiations, one party's political, military, or economic strength diminishes while the underlying balance of power remains fundamentally unchanged, such negotiations may serve not as the beginning of lasting peace but as the prelude to an entirely new phase of conflict.

For this reason, the Iran–United States negotiations cannot be viewed solely through the lens of bilateral relations. Their consequences extend to Palestine, Lebanon, Syria, Iraq, the Gulf states, Pakistan, and indeed the Muslim Ummah as a whole. If this diplomatic process ultimately reinforces Israel's regional superiority while further isolating the Palestinian struggle, the question will become even more pressing: Were these negotiations truly a step toward peace, or the beginning of a new phase in which the regional balance of power becomes even more decisively one-sided?

If the Iran–United States negotiations are regarded merely as a diplomatic process between two sovereign states, their broader implications cannot be properly understood. The real question is which party stands to benefit most from these negotiations and in which direction the strategic balance of power in the Middle East is likely to shift.

At present, Israel continues to conduct simultaneous military operations in Gaza, the West Bank, southern Lebanon, and Syria. The devastation of Gaza, the continued expansion of settlements in the West Bank, sustained pressure upon the Palestinian population, and the increasing activities of Jewish extremist groups within the Al-Aqsa Mosque compound all indicate that facts on the ground are being systematically altered. These developments strengthen concerns that the prospects for the establishment of a viable Palestinian state may become even more limited in the future.

Within this broader context, reference is frequently made by certain religious and nationalist Israeli circles to the concept of a "Greater Israel." Some critics argue that Israel's current expansionist policies appear consistent with this vision, while other analysts refrain from characterizing it as an official policy of the Israeli state, instead viewing it as an ideological aspiration associated with particular political and religious factions. Nevertheless, one undeniable reality remains: territorial changes within the Palestinian territories continue to unfold, and these developments may carry profound long-term political consequences.

Should Iran adopt significant flexibility in its regional policies as a result of these negotiations while Israel maintains its military and political dominance, the regional balance of power may shift even further in Israel's favor. Such a development would not affect Iran alone. The Arab world, particularly the Gulf states, Jordan, and neighboring countries, could also face new challenges to their security and political sovereignty.

It is equally important to recognize that, over the past two decades, the Arab world has largely failed to formulate a unified strategic approach because of

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internal divisions, regional rivalries, and dependence upon external powers. This fragmentation has created opportunities for outside actors to expand their influence throughout the region. If this condition persists, each country will continue to confront external pressures in isolation, while the collective interests of the Muslim world grow progressively weaker.

For Pakistan, these developments carry exceptional significance. As a nuclear power, a major country within the Muslim world, and a state occupying a strategically vital geographical position connecting China, Central Asia, the Gulf, and South Asia, Pakistan inevitably occupies a central place within the strategic calculations of competing global powers.

Pakistan must therefore maintain careful vigilance in three critical areas. First, it should pursue a balanced relationship with the United States while ensuring that its national sovereignty remains uncompromised. Second, it should carefully assess the implications of expanding strategic cooperation between Israel and India, particularly in the fields of defense, intelligence, cybersecurity, and diplomacy. Third, it must strengthen domestic political stability, economic self-reliance, and national cohesion, for internal weakness invariably magnifies the effectiveness of external pressure.

It is also a fundamental reality that foreign policy is ultimately shaped not by permanent friendships or permanent enmities but by enduring national interests. Accordingly, some observers regard Iran's negotiations as an unavoidable diplomatic strategy dictated by prevailing circumstances, while others interpret them as a departure from its long-standing doctrine of resistance. Regardless of these differing assessments, one fact remains beyond dispute: unless the Muslim Ummah collectively strengthens itself politically, militarily, economically, scientifically, and technologically, diplomatic negotiations alone will be incapable of resolving its fundamental challenges.

The issue, therefore, extends far beyond Iran and the United States. It concerns the collective weakness of the Muslim world itself. Until Muslim countries priorities mutual trust, economic cooperation, defense coordination, scientific advancement, and technological development, global powers will continue to exploit their divisions to advance competing strategic interests.

The essential conclusion which can be drawn is that the Iran–United States negotiations should neither be viewed with excessive optimism nor automatically interpreted as representing complete victory or total defeat. The true test lies in determining how these negotiations ultimately reshape the regional balance of power, affect the rights of the Palestinian people, influence regional stability, and redefine the collective standing of the Muslim world.

Today, more than ever, the Muslim Ummah must rise above temporary political reactions and undertake its internal reconstruction in the light of the guidance of the Qur'an and the Sunnah, building its future upon justice, unity, self-reliance, scientific progress, and collective strength. Only through such a course can it effectively withstand external pressures and acquire the capacity to determine its own destiny.

May Allah (SWT) give Muslim Ummah the will and the courage to act sincerely. Aameen!

Signing off...

Raza ul Haq (Editor)

Press Release issued by Tanzeem-e-Islami

30 June 2026

Geo News showing visuals of Nabi Karim (SAAW) and the Ahl-e-Bait (RA) in one of its programs is the worst form of blasphemy.

A permanent ban should be imposed on Geo Group, and those responsible for this blasphemy must be awarded exemplary punishment.

Lahore (PR): This was stated by Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in a statement. He said that Geo News broadcasting a program titled "Safar-e-Ishq" during the sacred month of Muharram al-Haram, in which visuals of Nabi Karim (SAAW) and the Ahl-e-Bait (RA) were shown, is not only the worst act of blasphemy from a religious point of view and strictly prohibited, but also a clear violation of the Constitution of Pakistan. He said that the secular and liberal conduct of the TV channels, such as Geo, is evident to everyone. Geo has deeply hurt the religious sentiments of millions of Muslims. On this act of disrespect and blasphemy, the law should have immediately come into action and awarded exemplary punishment to those responsible. PEMRA's temporary 15-day ban is insufficient. It is the responsibility of state institutions to remain vigilant in preventing every form of blasphemy against religious sanctities in the God-gifted state of Pakistan. He demanded from the government, PEMRA, and the relevant institutions that a heavy fine be imposed on Geo News, its license be cancelled, and strict legal action be taken against all responsible individuals, whether senior or junior, under the relevant provisions of the Pakistan Penal Code, so that no TV channel or mischief-maker on social media may ever dare to repeat such tragic incidents.

**Press Releases issued by Tanzeem-e-Islami****12 June 2026****The spread of violent political tendencies and chaos in Azad Kashmir will benefit only the enemy.****The Government of Pakistan should refrain from taking strict action to resolve the matters of Azad Kashmir.****The Government of Pakistan should immediately convene an All Parties Conference to resolve the issues of Azad Kashmir.**

Lahore (PR): This was stated by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in a statement. He said that the state of affairs in Azad Kashmir is such that, for the past 78 years, every successive government has shown reluctance in granting Kashmiris their due rights. As a reaction to this, in 2023, traders and ordinary businesspeople founded the Jammu and Kashmir Joint Awami Action Committee (JAAC) and raised their voice against issues such as excessive prices of basic necessities of life and administrative corruption. The Ameer of Tanzeem said that although the demands of this movement are absolutely justified, and these issues are not limited to Azad Kashmir alone but are in fact issues of the whole of Pakistan, the Government of Pakistan, instead of resolving the demands of the Joint Awami Action Committee only through negotiations, placed greater emphasis on the use of force to crush it. Moreover, the Joint Awami Action Committee also displayed such political tendencies that led to chaos and challenged the writ of the state. These regrettable circumstances have benefited only and only India and other anti-Pakistan forces. The Ameer of Tanzeem said that declaring the Joint Awami Action Committee a proscribed organization, restoring cases against its workers, and preventing it from taking part in the elections to be held in Azad Kashmir on July 27th, 2026, will certainly not resolve the issues; rather, this may further endanger Pakistan's security and also weaken our position on the Kashmir issue. Moreover, in the context of the current global circumstances, such matters need to be resolved with wisdom and prudence. He appealed that, in order to ensure the transparency of the elections to be held in Azad Kashmir on July 27th and to move forward by taking all stakeholders along, the Government of Pakistan should immediately announce an All Parties Conference and, after removing all restrictions imposed on the Joint Awami Action Committee, invite it as well to participate in the conference. The reality is that if the just system of Islam was implemented and established in Pakistan today, all units of the country would be fulfilling their duties and rights, and issues of this nature would not arise at all. In the end, he prayed that Allah (SWT) grant unity and harmony to the rulers, opposition, and people of Pakistan, and make Pakistan a fortress of Islam in the true sense. Ameen!

25 June 2026**The Martyrdom of Sayyidina Hussain (RA) is a Saga of Fortitude and a Beacon of Light for Fulfilling the Duty of Witnessing the Truth.**

Lahore (PR): This was stated by Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in a statement. He stated that when a rift appeared in the political system of Islam, the grandson of the Holy Prophet (PBUH) chose the path of ultimate determination, sacrificing his life along with many members of his family. He lamented that today, the vast majority of Muslims view Islam merely as a collection of beliefs, rituals, and acts of worship. In reality, Islam is a complete code of life that encompasses all individual and collective spheres. Just as beliefs and rituals hold immense significance at an individual level, the economic, political, and social systems of Islam hold equal weight at the collective level. The religious honor and zeal of the grandson of the Holy Prophet (PBUH), Sayyidina Hussain (RA), could not tolerate the transformation of the Khilafah into a monarchy. Today, the Muslims of Gaza, the West Bank, and Lebanon are passing through a situation akin to Karbala. Furthermore, the illegitimate Zionist state of Israel is continuously pushing forward its 'Greater Israel' project, and Zionists assault Al-Aqsa Mosque on a daily basis. The United States, Western Europe, and India have fully aided Israel in the genocide of Muslims in Gaza. Thus, all forces of falsehood remained directly or indirectly complicit in the massacre of Gaza's Muslims. If the nexus between Zionist and Hindu extremist forces is still not obvious to someone, we can only pray that Allah opens their inner eyes so that things appear in their true reality. Moreover, following the American and Israeli attacks against Iran, temporary ceasefire Memorandums of Understanding (MoUs) have been signed. Consequently, a 60-day negotiation process has commenced in Switzerland to establish a 'permanent ceasefire and regional peace' based on these MoUs, with Pakistan serving as one of the guarantors. However, the illegitimate Zionist state of Israel is not ready to accept any form of ceasefire or peace agreement. The root cause of the current humiliation and decline of Muslims is that they have abandoned the system ordained by the Quran and Sunnah—the system of Khilafah—and have instead enforced systems imported from the West across the Islamic world. Today, in Pakistan—a country created in the name of Islam—the political, social, and economic foundations of the Islamic system have been dismantled, yet the Muslims of Pakistan remain completely indifferent. We must seek guidance from the exemplar of Hazrat Hussain (RA), stand firm against falsehood, and fulfill our duty of witnessing the truth so that we may achieve success in both this world and the Hereafter.