

TANZEEM-E-ISLAMI



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

PERSPECTIVE

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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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The Online Journal of Tanzeem-e-Islami

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From the Qur'an

The Bedouins say, "We have come to believe." Say, "You have not come to believe; instead, you (should) say, 'We have surrendered' and the belief has not entered your hearts so far. If you obey Allah and His Messenger, He will not curtail (the reward of) any of your deeds in the least. Surely Allah is Most-Forgiving, Very-Merciful."

Believers, in fact, are those who believe in Allah and His Messenger, then have no doubt, and struggle, with their riches and their lives, in the way of Allah. Those are the truthful.

(*Surah Al-Hujurat: 14-15*)

Hadith

Narrated Umar bin Al-Khattab (رضي الله عنه):

Allah's Messenger (ﷺ) said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

(*Sahih Bukhari*)

{ EDITORIAL }

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).

There has been an alarming rise of New Atheism in the colleges and universities in Pakistan. This trend is ominous due to multiple reasons. Primarily, falsehood is bound to be catastrophic. The traditional values and societal order are at stake. The truth is that without a belief in a higher power, moral decay and chaos are inevitable, leading to the destabilization of communities and the erosion of ethical standards. Not to forget the pit of fire that awaits the transgressors in the Hereafter.

In the contemporary landscape of philosophical and theological discourse, the rise of New Atheism has been heralded by some as a triumph of reason over superstition, yet the truth is that it is, in itself, a reductionist and dogmatic approach to complex existential questions. In the tradition of critical analysis and robust dialogue, therefore, it becomes imperative to delve deeper into the premises and assertions of New Atheism, unearthing the inherent fallacies and intellectual limitations that often escape casual scrutiny.

At the heart of New Atheism's appeal lies its purported allegiance to scientific inquiry and empirical evidence as the ultimate arbiters of truth. Proponents of this movement, including figures like Richard Dawkins, Sam Harris, and Christopher Hitchens, champion a worldview that privileges the scientific and naturalistic methods as the only tools for understanding the natural world and dismissing religious beliefs as relics of antiquated mythologies. This scientism, however, suffers from a fundamental conflation of domains: while science excels in exploring the empirical realm, it necessarily operates within methodological naturalism, which precludes it from making claims about metaphysical or supernatural realities.

Moreover, the scientific method itself is a human construct, a methodology developed within a specific historical and cultural context to investigate natural phenomena through observation, experimentation, and logical analysis. It is not an all-encompassing epistemology capable of addressing the full spectrum of human experience, including questions of meaning, purpose, morality, and transcendence. New Atheism's elevation of scientific inquiry to the status of absolute truth, which means that it is, for all ideological and practical intents and purposes, a religion in itself, overlooks the inherent limitations and presuppositions of science, leading to an incomplete and reductionist view of reality.

Central to the New Atheist critique is its rejection of religious faith as irrational and antithetical to reason. This stance often manifests as a binary opposition between faith and reason, with faith portrayed as blind acceptance devoid of evidence or critical thought. However, such a characterization oversimplifies the nature of religious faith and ignores centuries of sophisticated theological and philosophical discourse that grapples with questions of faith, reason, and epistemology, not to mention dismissing the veracity of scripture.

In Islamic thought, for instance, faith (*Iman*) is not synonymous with blind belief but encompasses intellectual conviction (*Yaqeen*) grounded in rational inquiry, spiritual experience, and ethical reflection. The Qur'an itself invites humanity to ponder the natural world, reflect on historical narratives, and engage in dialectical reasoning (*Tafakkur, Tadabbur, Munazara, Mubahila*). This nuanced understanding of faith and reason challenges the New Atheist caricature of religious belief, highlighting the intellectual depth and diversity within religious traditions.

Furthermore, New Atheism's insistence on materialism as the exclusive ontology reflects a narrow philosophical framework that prioritizes the physical and tangible while neglecting non-material aspects of reality such as consciousness, values, emotions, and metaphysical experiences. By reducing existence to material phenomena governed by deterministic laws, New Atheism overlooks the rich tapestry of human consciousness and subjective experiences that defy reductionist explanations.

(Continued on page 2)

One of the recurring themes in New Atheist rhetoric is the denunciation of religious morality as outdated, arbitrary, or oppressive, contrasted with the promotion of secular humanism as a superior ethical framework grounded in reason and empathy. It is ironic that the ethical foundation of secular and liberal humanism rests on subjective values and societal consensus rather than objective principles. This raises profound questions about the grounding and universality of secular ethics in the absence of a metaphysical framework or higher moral authority.

Moreover, the critique of religious morality often overlooks the diverse ethical frameworks within religious traditions, encompassing virtue ethics, divine command theory, natural law theory, and ethical pluralism. Islamic ethics, for example, combines divine revelation (*Wahy*) with rational reflection (*Aql*) and aims to cultivate virtues such as justice, compassion, humility, and integrity within individuals and societies. The ethical discourse within religious traditions is multifaceted, dynamic, and open to intellectual engagement, challenging the simplistic dichotomy presented by New Atheism.

It is crucial, therefore, to account for the importance of epistemic humility and intellectual integrity. Atheism must critically examine its assumptions, biases, and methodologies. This call for intellectual humility is especially relevant in evaluating New Atheism, which at times exhibits a tone of intellectual arrogance, dismissiveness towards religious perspectives, and a tendency to oversimplify complex philosophical and theological concepts.

Furthermore, New Atheism's focus on debunking specific religious beliefs or texts often overlooks the broader philosophical questions concerning existence, consciousness, causality, morality, and meaning. Engaging with sophisticated theological arguments, philosophical inquiries, and spiritual experiences requires a nuanced approach that transcends polemics and embraces genuine dialogue and mutual respect.

It is also essential to recognize the diversity of religious experiences and expressions across cultures, histories, and individuals. Reductionist critiques that homogenize all religious beliefs as irrational or harmful fail to acknowledge the profound impact of religion on human civilization, art, ethics, social cohesion, and personal well-being. Religion encompasses not only doctrinal beliefs but also rituals, narratives, symbols, communal practices, ethical teachings, and existential quests that shape human identity and collective consciousness.

Moreover, New Atheism's portrayal of religion as a monolithic entity ignores the internal diversity, theological debates, reform movements, and historical transformations within religious traditions. Islam, for instance, encompasses a spectrum of interpretations, legal schools, spiritual practices, and cultural expressions across diverse Muslim communities worldwide. Engaging with Islam requires engaging with this rich tapestry of intellectual heritage, ethical teachings, mystical traditions, and socio-political realities.

Let's take the case of the question of a 'Creator' of all existence. The Qur'an proposes the fundamental epistemological (cosmological) argument: "Is it that they are created by none, or are they themselves the creators? Or have they created the heavens and the earth?" (*Qur'an*, 52:35-36) These two verses of Surah At-Tur, which challenge the idea of creation from nothing or self-creation, prompt contemplation on the existence of a Creator. These verses align with theism, the belief in a transcendent Creator (Allah *SWT*), by rejecting the notions of spontaneous existence or self-origination. Theism asserts that the universe and all that exists are creations of an intelligent, intentional, and necessary Being—the Ultimate Creator—who brought everything into existence with purpose and design. The verses invite reflection on the logical necessity of a Creator for the intricately ordered and meaningful universe we observe, reinforcing the foundational principle of theism. When New Atheists are unable to respond to this question in a satisfactory manner, they resort to what that latter section of verse 52:36 verse alludes, "No, but they are sure of nothing." (*Qur'an*, 52:36)

Moreover, it is proved philosophically that everything in the universe has a cause, leading to the conclusion that there must be a First Cause or Uncaused Cause that initiated the chain of causation. Else, it would lead to an absurd infinite regress. In Islamic theology, this argument finds resonance with the concept of *Tawhid* (Oneness of God) and the belief in Allah (*SWT*) as the Creator of all things.

The Qur'an declares:

"(He is) the Originator of the heavens and the earth. How can He have a son when He never had a wife? He created everything, and He knows everything." (*Qur'an*, 6:101) This verse emphasizes the concept of Allah (*SWT*) as the Creator of the heavens and the earth, highlighting His role as the ultimate Cause and Originator of everything in existence.

"(He is the) Originator of the heavens and the earth. When He decides a matter, He simply says to it: "Be", and it comes to be." (*Qur'an*, 2:117) This verse underscores the divine command of creation, where Allah's (*SWT*) mere will bring things into existence, indicating His role as the Uncaused Cause behind the cosmos.

"He is the One who created for you ears and eyes and hearts. Little you are grateful." (*Qur'an*, 23:78) This verse points towards the intricate design and purpose in creation, highlighting the wisdom and intentionality behind Allah's (*SWT*) creative acts.

"Did the disbelievers not observe that the heavens and the earth were closed, then We opened them? And We created from water every living thing. Would they still not believe?" (*Qur'an*, 21:30) This verse alludes to the cosmological origins of the universe and the systematic organization of life, inviting reflection on the Creator's power and wisdom.

The above quoted Qur'anic verses emphasize Allah's (*SWT*) role as the Creator, Originator, and Sustainer of the universe, inviting believers to contemplate the signs (*Ayat*) in creation that point towards His existence and attributes. The concept of causality inherent aligns with the Quranic worldview of a purposeful and ordered cosmos initiated by an Uncaused Cause, namely Allah (*SWT*).

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There are numerous other dimensions of philosophical arguments that corroborate and prove even, that there is a Creator behind the intricate order, complexity, harmony and purpose of the universe. The universe's fundamental constants and physical parameters are precisely adjusted to allow for the emergence of life.

The Qur'an emphatically declares:

"Say, "The truth is that Allah is One. Allah is Besought of all, needing none. He neither begot anyone, nor was he begotten. And equal to Him has never been any one." (*Qur'an, 112: 01-04*)

Therefore, a critical examination of New Atheism reveals inherent fallacies, intellectual limitations, and ethical ambiguities that warrant thoughtful reflection and dialogue.

We challenge the New Atheists according to the following verse of the Qur'an:

"We Say, "Bring your proof if you are true." (*Qur'an, 27:64*)

Signing off...

Raza ul Haq (Editor)

Gaza is one big 'kill zone'

After six months of apocalyptic war, Gaza today is a bunch of 'kill zones' within a larger kill zone.

Belén Fernández

Four Palestinian men are walking in the city of Khan Younis in the southern Gaza Strip through an area largely pulverised by Israeli bombardments. There is no indication that they are carrying weapons or doing anything aside from putting one foot in front of the other, as humans do to get from one place to the next.

Suddenly, a direct air strike on the pedestrians takes out two of the men. The third continues walking and is quickly blasted to bits as well. The fourth is eliminated by yet another strike after falling to his knees.

This episode, which reportedly took place in February, is depicted in Israeli drone footage released in March by Al Jazeera. Watching the defenceless men systematically picked off from the sky in a fanatical display of firepower, one is reminded of the Collateral Murder video published by WikiLeaks in 2010, in which a dozen Iraqi civilians were exuberantly massacred by helicopter-borne United States military personnel.

In the Khan Younis incident, it appears that the "crime" of the four men – meriting an instant death sentence – was their presence in one of the Israeli military's so-called "kill zones" in Gaza, the subject of a recent expose in the Israeli newspaper Haaretz. The article specifies that "there is no written order" stipulating kill zones in the Israeli army's "rule book", but it's abundantly clear that they are a very real phenomenon with very little institutional oversight. "Ultimately, the boundaries of these zones and the exact procedures of operation are subject to interpretation by commanders in that specific area," the newspaper found.

Speaking to Haaretz, one Israeli reserve officer described the business as follows: "In every combat zone, commanders define such kill zones. ... As soon as people enter [a zone], mainly adult males, orders are to shoot and kill, even if that person is unarmed."

So much for the world's "most moral army".

In sum, then, Palestinians can be slaughtered simply for finding themselves in an area that happens to have been arbitrarily designated a "kill zone" by some Israeli commander or another.

And if you're killed in a "kill zone", chances are you'll be marked down by Israel as a "terrorist", which certainly helps in terms of inflating the casualty count of "bad guys" in a war that as of mid-March had already killed more than 13,000 Palestinian children.

According to Haaretz, of the more than 32,000 Palestinians estimated to have been killed in Gaza over the past six months, the Israeli army says 9,000 or so were "terrorists" – a claim that has failed to convince even many army commanders. As one officer who previously served in Gaza commented to the newspaper: "In practice, a terrorist is anyone the [military] has killed in the areas in which its forces operate."

Not that the Zionist politico-military establishment hasn't been known to deploy the terms "Palestinian" and "terrorist" more or less interchangeably. Indeed, 75 years of perverse propaganda has sought to persuade the world that the victims of continuous terrorisation by Israel are in fact the ones doing the terrorising.

Now the victims of "kill zones" get to be terrorists too. Never mind that, regarding the case of the four pedestrians in Khan Younis, a senior Israeli military officer remarked to Haaretz: "They were unarmed. They didn't endanger our forces in the area in which they were walking."

The article goes on to quote the same officer's speculation that many civilians in Gaza had met their demise after entering areas they thought the army had already abandoned, possibly in the hopes of finding food that had been left behind: "When they went to such places, they were shot, perceived as people who could harm our forces."

An Israeli military spokesperson has huffily denied the "kill zone" reports. And yet at the end of the day, the Gaza Strip is one big kill zone – with literally no space off limits to killing. How else do you explain massacres at Palestinian hospitals and United Nations shelters or the slaughter of people waiting in line for food aid as children starve to death?

To be sure, Israel has long boasted of its alleged prowess in conducting surgically precise air strikes and targeted killings. But even if the figure of 9,000 dead "terrorists" tallied by the Israeli army had any basis in reality, it's difficult to account for more than 23,000 "collateral murders", to borrow the WikiLeaks phrasing.

Unless, of course, collaterality has nothing to do with it and Israel is simply straight up targeting civilians – which, after all, is how genocide works, isn't it?

(Continued on page 4)



After six months of apocalyptic war, Gaza today is a bunch of “kill zones” within a larger kill zone. And as Israel continues its quest to normalise depravity across the board, the current Israeli monopoly on terrorism will certainly be tough to break.

Original Article: <https://www.aljazeera.com/opinions/2024/4/5/gaza-is-one-big-kill-zone>

Press Releases issued by Tanzeem-e-Islami

12 April 2024

The riba-based economic system must be completely eradicated to resolve the economic crisis.

Lahore (PR): This was said by the Ameer of Tanzeem e Islami, **Shujauddin Shaikh**, in a statement. The Ameer said that on March 23rd, our nation must make a firm commitment that it will strive to fulfill its promise to Allah (SWT) and work towards making Pakistan a genuine Islamic welfare state, so that Pakistan could achieve strength and stability, and we could be eligible for success in the Hereafter. The Ameer said that the Federal Shariat Court, on the 26th day of Ramadan 1443 Hijri, corresponding to 28th April 2022, had declared all forms of riba (interest), including bank interest, as Haram (forbidden) in explicit terms in its landmark verdict. The government was directed to immediately begin implementing the action plan provided to ensure the phased eradication of riba from Pakistan's economic system and remodel the national economy along Islamic lines. However, it is extremely shameful and unfortunate that instead of ending the ongoing war with Allah and His Messenger (SAAW), the government of Pakistan and its economic institutions have been procrastinating and showing no intention of purging the economy from riba for the past two years. No sincere Pakistani can deny the fact that poverty, class-divisions, exploitation and economic ruin in Pakistan are primarily caused by riba, and the riba-based system has completely crippled the country economically. Today, Pakistan stands helpless and vulnerable before international financial institutions and world powers, which take advantage of our country's meek and weak condition to impose their demands against our national interests. This has put our national security, unity, religion, culture, and the ideology of Pakistan at great risk. The Ameer asserted that all individuals, institutions, and the state of Pakistan should accept the decision of the Federal Shariat Court made on April 28, 2022, and take immediate actions for the complete eradication of the riba-based system in Pakistan. We must not forget that the foundation of Pakistan, established on the theory of Islam, was laid on the blessed 27th of Ramadan. Its survival and security also depend on the establishment and implementation of an Islamic system. If we do not immediately end the war against Allah and His Messenger (SAAW) and continue to maintain the riba-based system, it will result in the worst possible losses in both this world and the Hereafter.

12 April 2024

The martyrdom of three sons, with families, of the Hamas leader Ismail Haniyeh, has proved once again that Israel is not willing to stop the horrific bombing on Gaza.

Lahore (PR): This was said by the Ameer of Tanzeem e Islami, **Shujauddin Shaikh**, in a statement. The Ameer said that Israel is bent on committing the heinous crime of erasing the existence of the Gaza Strip from the map. High-ranking officials in Israel are openly declaring that they will commit genocide not only in Gaza but also the West Bank. They are bluntly declaring that Israel will carry out targeted assassination of Hamas leaders wherever they are present in Muslim countries. Muslim nations must now decide whether they will continue to endure a useless life of humiliation or respond with determination to Israeli brutality and thuggery. The family of Ismail Haniyeh, like tens of thousands of Palestinian Muslims, has achieved success by embracing martyrdom, infusing new strength and vigor into the resistance movement against Israel. In Sha Allah! The truth is that Ismail Haniyeh and all the mujahideen and people of Gaza are exemplary in their patience, perseverance, resilience, determination, and courage for the Muslim community. On the other hand, 57 Muslim countries possess a large army and all kinds of modern weapons but have been rendered cowardly by the love of petty worldly gains and the fear of death. The Ameer lamented that such is the cowardice, spinelessness and lack of honor of the Muslim countries that they are unwilling to even raise a strong voice against Israeli atrocities. The Ameer said that, united, the Muslim countries can teach a lesson to Israel and its supporters through the closure of their land, sea, and airspace borders, termination of diplomatic relations, a complete and permanent boycott of Israeli-friendly companies, and trade restrictions. Furthermore, according to the OIC charter, all kinds of financial and military assistance should be provided to Palestinian Muslims. Muslim leaders and their military establishments should not forget that if the fall of Gaza occurs, Israel's next target will be other Muslim nations. If the leaders of Muslim countries do not take practical measures to help the Palestinian Muslims, then not only will their ignominy in this world continue but they will appear as criminals before Allah (SWT) on the Day of Judgement. May Allah (SWT) grant victory to the Muslims of Gaza and endow the Muslim Ummah with faith-based zeal. Ameen!