

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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'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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The Online Journal of Tanzeem-e-Islami

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

From the Qur'an:

There is no compulsion in (accepting) Faith. The correct way has become distinct from the erroneous. Now,

whoever rejects the Taghut (the Rebel, the Satan) and believes in Allah has a firm grasp on the strongest ring that never breaks. Allah is All-Hearing, All-Knowing.

Allah is the Protector of those who believe. He brings them out of the depths of darkness into the light. As for those who disbelieve, their friends are the Rebels. They bring them out from the light into the depths of darkness. Those are people of the Fire. There they will remain forever.

(*Al-Baqarah: Ayaat 256-257*)

Hadith

Narrated by Hazrat Abu Huraira (رضي الله عنه):

Allah's Messenger (ﷺ) said, "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian, as an animal produces a perfect young animal: do you see any part of its body amputated?"

(*Sahih Bukhari: Hadith 4775*)

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).

After the 'drama' of 9/11, a calculated and well-orchestrated campaign was launched across the world to spread hatred, suspicion, and fear of Muslims and Islam at an institutional level. A narrative was constructed and aggressively propagated that sought to associate Muslim societies and their religion with violence and terrorism. This Islamophobic narrative, based on fear of Islam and prejudice against Muslims, did not remain limited to extremist propaganda alone. Regrettably, it found acceptance in global media, academic circles, policymaking sectors, and certain segments of state machinery, especially in Western countries, India, and Israel.

Moreover, many Muslim countries, which look to the West for policy direction in contemporary times, also adopted this narrative at the state level. It is as though the West has systematically worked to create fear and hatred of both Islam — the religion of God — and Muslims.

Although Islam is a natural religion and a complete code of life, it has never been acceptable to the forces of tyranny (Taghut) throughout history. Furthermore, individuals and societies driven by their selfish desires and seeking unbridled freedom have also rejected it. Allah Almighty has declared in the Holy Qur'an:

"There is no compulsion in religion." (*Al-Baqarah: 256*)

This means that no one can be forced to embrace Islam. Even after divine guidance has been made clear, if someone does not choose to accept Islam, that is a matter between them and Allah. No individual, institution, or state has the right to forcibly convert anyone to Islam.

It is narrated from Hazrat Abu Hurairah (RA) that the Prophet Muhammad (SAAW) said:

"Every child is born upon the natural disposition (Fitrah — Islam), but it is his parents who make him a Jew, Christian, or polytheist." (*Tirmidhi*)

On the other hand, once a person accepts Islam, they are commanded to enter into it completely and remain firm:

"Enter into Islam completely and do not follow the footsteps of Satan." (*Al-Baqarah: 208*)

It is not permissible to adopt only those aspects of Islam that are convenient or desirable while disregarding others that require effort or discipline. This can be likened to enrolling in a prestigious educational institution — if one does not follow its rules and regulations regarding attendance, study, and conduct, strict enforcement follows. Once the rules are observed, one finds peace and success. Those who fail to gain admission often consider the institution's discipline "harsh and oppressive." A similar situation exists regarding Islam and Muslims.

Although today's Muslims may not truly represent Islam in its essence, the inseparable link between Islam and Muslims remains — "you cannot have one without the other." Thus, whatever Muslims do — even if it contradicts Islamic teachings — non-Muslims associate it with Islam. However, the regulations for bringing dissenters under Islamic order

(continued on page 2)

were laid down over fourteen centuries ago. Moreover, the Holy Qur'an and the Sunnah of the Prophet (SAAW) clearly outline the measures to be taken against falsehood. Hence, the forces of falsehood, fully aware of this reality, deliberately harbor fear of Islam and hatred toward Muslims to shield themselves.

In the 1990s, President George H. W. Bush (aka Bush Senior), following the collapse of the Soviet Union, launched the slogan of a "New World Order." Over the next decade, every possible tactic was employed to label Islam and Muslims as enemies of the world — culminating in the events of 9/11 in 2001. Afterward, Muslim countries were targeted militarily, and concerted efforts were made to link Islam with terrorism. Muslim men and women were branded as extremists and terrorists. This campaign led to two extreme reactions within the Muslim world, both causing harm. On one side, emotionally driven individuals discredited the concepts of Jihad, Qit'al (armed struggle), and Khilafah through their misguided actions. On the other side, Westernized minds, secular liberal classes, and NGOs funded by the West took it upon themselves to impose the Western narrative, creating intellectual and practical chaos among Muslim societies. People were misled into believing that since the West is upset, Muslims should modify their religion to appease them. In truth, it is this latter group that has played a greater role in strengthening Islamophobia than the former.

When in 2019, over fifty Muslims embraced shahadah and more than a hundred injured in consecutive attacks on two mosques during Friday prayers in Christchurch, New Zealand, then-Prime Minister of Pakistan, Imran Khan, vowed to take action against this spreading anti-Islam hatred in the West. Later, at the 75th session of the UN General Assembly, he addressed the issue of Muslims' reverence for the Qur'an and the Prophet Muhammad (SAAW) and called upon the Assembly to hold a vote and designate a global day to combat Islamophobia. On March 15, 2022, Pakistan's Permanent Representative to the UN, Munir Akram, submitted a resolution on behalf of the Organization of Islamic Cooperation (OIC) to declare a day to address Islamophobia. Although the European Union and India opposed it in their speeches, no country voted against the resolution.

However, since then, Muslim countries failed to protect and enforce this resolution, and while the day remains officially recognized, India's oppression in Kashmir and Western attacks on Muslims have continued unabated. Furthermore, on October 7, 2023, Israel launched a brutal bombing campaign on Gaza, resulting in the shahadah of over 50,000 Palestinian Muslims — women, elderly, and children — within thirteen and a half months. The truth is, propaganda is a weapon that affects not only soldiers on battlefields but also civilians — men, women, and children — sitting in their homes. This is why the Islamophobic propaganda spread in the West has inflicted severe harm on Muslims globally. Muslims living in Europe and America have been systematically harassed and are still facing persecution. They are subjected to insult and discrimination in public places. In many violent incidents, Muslims have been attacked solely for their faith.

Many non-Muslim organizations and extremists in the West have aggressively targeted Islamic symbols like Hijab, mosques, and other Islamic rites, using every means to express their hatred. Not only have they produced offensive writings, but with state backing, they have desecrated the Qur'an and drawn blasphemous caricatures of the Prophet (SAAW), all under the guise of freedom of speech. When Muslims across the world protested these barbaric acts of the so-called "civilized" West, they were labeled as extremists.

Now, the expression of hatred against Islam has extended beyond violent and written forms — it is rampant on social media, where fake accounts in Muslim names share blasphemous content, as hurtful to Muslims as the insulting cartoons in Charlie Hebdo or the vile books of Salman Rushdie and Taslima Nasreen. Sadly, the Islamic Republic of Pakistan, too, has witnessed this disgrace — where on social media, obscene content is falsely linked to sacred Islamic personalities, launching a storm of blasphemy. Shamefully, Pakistan's secular, liberal, and atheist factions openly support this evil practice.

Today, there is a dire need for Muslims to embody the true essence of Islam, to become genuine representatives and practical examples of their faith. When Muslims obey Allah's Book, follow the final Prophet (SAAW), firmly uphold the belief in the Finality of Prophethood, and live according to the Prophet's (SAAW) life example, many misconceptions and fears planted in the minds of non-Muslims will dissipate. Once Muslims establish and implement the system of Islam practically, there will be decisive action against groups and nations that support Islamophobia. If there is a Hizbullah (Party of Allah), then Hizb as-Shaytan (Party of Satan) will be crushed.

Only then will Islamophobia be eradicated, truly...

In Sha Allah!

Signing off...

Raza ul Haq (Editor)

Muslim minorities' experiences of Islamophobia in the West: A systematic review

By: Ishba Rehman and Terry Hanley

Abstract and Introduction

Islamophobia across the western world appears to be on the rise yet very little is known about it. This review systematically examines qualitative literature to gain an in-depth understanding of Muslim minorities' experiences of 'Islamophobia', and how it may impact upon their psychosocial wellbeing. 180 initial studies were identified across six databases; PsycINFO, ASSIA, Humanities Abstracts (EBSCO), IBSS, CINAHL and MEDLINE, 9 of which met the inclusion and quality criteria. The studies included were analyzed using Thematic Synthesis and four key themes were identified; 'Construction of The Other', 'Stigmatization of Appearance and Attire', 'Homogeneity of Identity and Experience' and 'Concealing and Normalizing Behavior'. The findings of this review are consistent with previous literature and highlight the difficulties Muslims experience as victims of 'Islamophobia'. In conclusion, the implications for psychological research and practice are discussed.

Since the early 21st century (post 9/11), there has been an exponential rise in discrimination and/or racism towards Muslims, particularly across the western world (Rippy & Newman, 2006). The recent socio-political climate, with its wave of western nationalism, has further amplified the anti-Islamic rhetoric (Akbarzadeh, 2016). The media has arguably played a significant role in this regard – by fueling the creation and maintenance of negative stereotypes of Muslims and dispersing a fear of Islam.

The term Islamophobia, dates back to the late 20th century when it was used in the context of Muslims in Europe and the U.K. (Samari, 2016). It first appeared in literature in a report produced by the Runnymede Trust. The report described Islamophobia as:

'an unfounded hostility towards Islam and a fear or dislike of all or most Muslims'. (Conway, 1997, p. 5).

The report described Islamophobia as a one-dimensional mind-set with four broad categories. These included: 'prejudice expressed in everyday conversation and reflected in media representations, exclusion from employment, from management and responsibility, from politics and government, discrimination in employment practices, in the provision of services such as health and education, violence involving verbal abuse, vandalizing property and physical abuse' (Inayat, 2007, p. 288).

Islam is the second largest religion of the world (Lipka, 2017), with its followers constituting a significant proportion of the world's population. Yet Muslims have been/ continue to be subjected to various subtle and overt forms of Islamophobia (López, 2011). Islamophobia is reflected not just on an individual level, but is also manifested across social, structural and political contexts (Nadal et al., 2012). Many studies and reports have highlighted the rise in discrimination and hate crimes (explicit Islamophobia) towards Muslims, predominantly after the 9/11 attacks and the war on terror (Rippy & Newman, 2006). Some of the more implicit forms of Islamophobia however can be seen in the form of racist immigration policies, banning religious practices, increased surveillance and ethnic profiling of Muslims (Naderi, 2018).

Islamophobia has been found to have adverse effects on the lives of Muslims across the world, and more so when they constitute minority groups in western parts of the world. Further, Muslims' experiences of religious and racial discrimination are associated with poor psychological health and social wellbeing (Samari et al., 2018). Widespread feelings fear and apprehension of hate crimes especially following negative media representations of Islam are also common amongst Muslim minorities (Haque et al., 2019).

Reference: Rehman, I., & Hanley, T. (2022). Muslim minorities' experiences of Islamophobia in the West: A systematic review. *Culture & Psychology*. <https://doi.org/10.1177/1354067X221103996>

About the Authors: Ishba Rehman and Terry Hanley; fellows at the School of Environment Education and Development (SEED), Manchester Institute of Education (MIE), University of Manchester, Manchester, UK.

**Press Releases issued by Tanzeem-e-Islami****14 March 2025**

The government must take immediate action to stop the heinous and blasphemous content against the Holy Prophet (SAAW) and revered Islamic personalities being circulated on social media. It is a tragic reality that Muslim countries failed to safeguard the sanctity of Islam despite reserving 15 March as the International Day to Combat Islamophobia.

Lahore (PR): These views were expressed by the Ameer of Tanzeem e Islami, **Shujauddin Shaikh**, in a statement on the occasion of the International Day to Combat Islamophobia, which is also being observed in Pakistan as "*Youm-e-Tahaffuz-e-Namooos-e-Risalat wa Aslaaf*" (Day for the Protection of the Honor of the Prophet (SAAW) and Islamic forebears). The Ameer stated that the expression of hatred against Islam, which was previously limited to acts of violence or written forms, has now pervaded social media platforms. Certain malicious individuals, under the guise of Muslim identities through fake accounts, are spreading extremely offensive and blasphemous content about Islam and the Prophet Muhammad (SAAW)—content as painful and outrageous for Muslims as the blasphemous cartoons published by the French magazine Charlie Hebdo or the offensive books authored by Salman Rushdie and Taslima Nasrin. It is regrettable, he added, that even Pakistan—the Islamic Republic—has witnessed a storm of blasphemous content on social media, where obscene images and videos are deliberately labeled with the names of sacred Islamic figures to mock and insult them. This satanic campaign is being openly supported and backed by secular, liberal, atheist, and religion-averse segments in the country. He strongly demanded that the government immediately identify and award exemplary punishment to those who commit blasphemy, as well as their benefactors and supporters, against the Prophet (SAAW) and the Islamic forebears, once proven guilty, to uproot this growing evil from its roots. The Ameer said that Israel, the United States, India, and European nations are at the forefront of Islamophobic terrorism worldwide. It is a fact that although the United Nations officially declared March 15 as the International Day to Combat Islamophobia three years ago—an achievement for which Pakistan's former government played a pivotal role—the past three years have seen repeated incidents of Quran desecration in the West, along with targeted attacks on Islamic symbols, including the hijab. The Ameer noted that even today, many Western nations continue to pursue organized policies of hatred and discrimination against Islam and Muslims. He pointed out that since 7 October 2023, the illegitimate Zionist state of Israel has been relentlessly bombing Gaza for over thirteen months—a glaring example of state-sponsored terrorism against Muslims. Despite ceasefire agreements, Israeli brutality has not ceased. He further stated that Western governments and media outlets have consistently sided with the oppressors, particularly in the case of Israeli atrocities in Gaza, thereby exposing the hollowness of their claims to be champions of human rights. In reality, he stressed, Israel and its allies will not be deterred by mere words; only concrete actions can halt their obstinacy and aggression. Therefore, it is imperative that Muslim nations unite and, rather than relying on foreign entities and institutions, take independent and practical steps to support their oppressed brothers and sisters worldwide. He concluded by asserting that if Muslim countries were to enforce diplomatic and economic boycotts and even issue threats of military action against those individuals, organizations, and nations engaged in ideological and practical Islamophobia, these tyrannical forces would be compelled to surrender. Only through such decisive measures, he emphasized, can true justice be served to the oppressed Muslim communities.

7 March 2025

President Trump's treatment of President Zelensky should serve as a lesson for all. Inviting the US back into the region will have extremely serious consequences.

Lahore (PR): These views were expressed by the Ameer of Tanzeem e Islami, Shujauddin Shaikh, in a statement. He stated that the world recently witnessed a unique event in diplomatic history when President Trump summoned Ukrainian President Zelensky to the Oval Office at the White House, only to humiliate him along with his associates. The financial aid that the Ukrainian president had hoped to secure from the U.S. did not materialize. Instead, the U.S. unilaterally converted nearly \$350 billion in past aid into a loan. In return, Ukraine was asked to surrender all its mineral resources. The reality is that Ukraine finds itself in this predicament today because, nearly 30 years ago, it handed over all its nuclear assets and missile technology to Russia under an agreement. The United States, European nations, and Russia had guaranteed Ukraine's defense under that agreement. Had Ukraine retained its nuclear capability, Russia would not have dared to attack in 2022. The Ameer further remarked that the question frequently raised by Pakistan's secular, liberal groups, and NGOs—regarding why an economically struggling Pakistan needs to maintain its nuclear capability—has been answered by the recent Oval Office incident. He emphasized that Pakistan's past decision to join the U.S. war in Afghanistan inflicted such severe damage on the country that its repercussions are still felt today. There is no benefit for Pakistan or the region in handing over another "Sharifullah" to the U.S. or in inviting the U.S. back under the pretext of counterterrorism cooperation. Former U.S. Secretary of State Henry Kissinger was absolutely right when he said, "America's enemy may survive, but its 'friend' never does." Therefore, Pakistan must abandon any illusions of friendship with the U.S., as history has shown that such alliances have only harmed Pakistan. The current policies regarding counterterrorism appear to be failing. It is imperative to involve all stakeholders and formulate policies that serve the nation's best interests. Pakistan was founded on the basis of Islam, and its survival also depends on the implementation of the Islamic system. May Allah (SWT) grant the people of Pakistan the wisdom to learn from President Trump's treatment of President Zelensky and to recognize their true adversaries. Ameen!