

TANZEEM-E-ISLAMI



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

PERSPECTIVE

The official online newsletter of Tanzeem-e-Islami

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'PERSPECTIVE' is a trend-setting newsletter 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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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]."

"And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt."

(*Surah Ash-Shuraa, Verses 8 – 12*)

Selected Hadith:

Allah's Messenger (SAAW) 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 74th Independence Day of Pakistan, approaches (to be celebrated on 14 August 2020), 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 'Discuss amongst thyself' or 'Shurahum Bainahum'. 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, attributed

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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 states in his very famous Reuters interview, “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.

Aameen!

Signing off...

Dr. Absar Ahmad (Chief Editor)

**Press Releases issued by Tanzeem-e-Islami****Date: 17 July 2020****Lahore (PR): “USA, Europe and India have no right whatsoever to criticize and protest the reversion of Aya (Hagia) Sofia into a mosque.”**

This was said by the spokesperson of Tanzeem-e-Islami, **Mirza Ayub Baig**, in a statement. He noted that when the reign of Muslims in Spain ended, not only were all mosques razed to the ground but all Muslims too were either martyred or expelled from Spain. Europe went to such an extent that an entire church was built using the skulls of the Muslims, while the US has destroyed hundreds of mosques in many Muslim countries by carpet bombing during the last 20 years or so. India, the country complicit in destroying the Babri Mosque and many other mosques of historical significance, too is criticizing reversion of Aya (Hagia) Sofia into a mosque. He remarked that these countries ought to look at their own deeds before engaging into ludicrous and ridiculous criticism regarding this matter.

He added that only Muslims have the right to discuss and decide on any matter related to Islamic Jurisprudence in this regard [The first capture and recent reversion of Aya (Hagia) Sofia into a mosque]. He said that if the Orthodox Christian Church has any reservations regarding the issue and has any claim on Aya (Hagia) Sofia on the grounds that it was forcibly taken away from them, then they ought to appeal in a Turkish Court with all relevant and authentic documents in support of their case. Otherwise the decision made by Sultan Muhammad al-Fatih in 1453 AD would be considered as right, and so will the recent decision made by the Turkish President, Recep Tayyip Erdoğan.

He said that, however, it is important for Muslims to understand that the key to the revival of their glorious past is not connected to merely decorating mosques and reverting the likes of Aya (Hagia) Sofia, but resides in emulating the lofty character of Sultan Muhammad al-Fatih. He concluded by stating that we ought to become real believers and genuine Muslims, both at the individual and the collective level, and ought to fill our ‘material selves’ (bodily existence) with spiritual energy of a faithful believer in order to face the forces of evil head-on.

Date: 11 July 2020**Lahore (PR): “Indeed, the religion (Deen) in the sight of Allah is (only) Islam.”**

This was said by the Ameer of Tanzeem-e-Islami, **Hafiz Aakif Saeed**, while commenting on the statement given by Khawaja Asif in the National Assembly. He remarked that the statement made by a Muslim that no religion is superior to any other religion is synonymous to a proclamation of disbelief/blasphemy, because the final revelation of Allah Almighty (SWT), The Holy Qur’an, clearly asserts that the religion (Deen) in the sight of Allah is (only) Islam and this Book of Allah (SWT) commands us to make Islam prevalent over all rival religions. He remarked that if no religion is superior to any other religion, then what is the meaning of the manifest decree of waging Jihad and Qitaal (Holy War) mentioned vividly in the Holy Qur’an.

The Ameer said he sincerely hopes that Khawaja Asif has said these words owing to obliviousness, for which he ought to seek forgiveness of Allah (SWT) and the entire nation. He lamented that the nature of speeches being made by politicians in the elected assemblies gives the impression that these so-called leaders are turning towards secularism and liberalism. He concluded by stating that history is testament to the fact that a state that depart from its fundamental ideology meets the worst kind of providence.

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