

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

'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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Patron: Shujauddin Shaikh
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Editor: Raza ul Haq

From the Qur'an:

"Indeed, from Allah nothing is hidden in the earth nor in the heaven."

"It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise."

"It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecified. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecified, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding."

"[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower."

"Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise."

(Surah Aal-e-Imran: Verses 05 - 09)

Selected Hadith:

It is narrated on the authority of Abu Sa'id (RAA) that the Messenger of Allah (SAAW) said:

"On the Day of Judgment there will be a flag for every person guilty of the breach of faith. It will be raised in proportion to the extent of his guilt; and there is no guilt of treachery more serious than the one committed by the ruler of men."

(Sahih Muslim: 4310)

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).

On March 18, the world was treated to the spectacle of U.S. Secretary of State Antony Blinken sternly lecturing senior Chinese officials about the need for China to respect a "rules-based order." The alternative, Blinken warned, is a world in which might makes right, and "that would be a far more violent and unstable world for all of us."

Blinken was clearly speaking from experience. Since the United States dispensed with the UN Charter and the rule of international law to invade Kosovo, Afghanistan and Iraq, and has used military force and unilateral economic sanctions against many other countries, it has indeed made the world more deadly, violent and chaotic.

When the UN Security Council refused to give its blessing to U.S. aggression against Iraq in 2003, President Bush publicly threatened the UN with "irrelevance." He later appointed John Bolton as UN Ambassador, a man who famously once said that, if the UN building in New York "lost 10 stories, it wouldn't make a bit of difference."

But after two decades of unilateral U.S. foreign policy in which the United States has systematically ignored and violated international law, leaving widespread death, violence and chaos in its wake, U.S. foreign policy may finally be coming full circle, at least in the case of Afghanistan.

Biden and Blinken seem to have chosen America's endless war in Afghanistan as a test case, even as they resist rejoining Obama's nuclear agreement with Iran, jealously guard the U.S.'s openly partisan role as the sole mediator between Israel and Palestine, maintain Trump's vicious economic sanctions, and continue America's systematic violations of international law against many other countries.

The background is that in February 2020, the Trump administration signed an agreement with the Afghan Taliban to fully withdraw U.S. and NATO troops from Afghanistan by May 1, 2021.

The Afghan Taliban had refused to negotiate with the U.S.-backed government in Kabul until the U.S. and NATO withdrawal agreement was signed, but once that was done, the Afghan sides began peace talks in March 2020. Instead of agreeing to a full ceasefire during the talks, as the U.S. government wanted, the Afghan Taliban only agreed to a one-week "reduction in violence."

Eleven days later, as fighting continued between the Afghan Taliban and the Kabul government, the United States wrongly claimed that the Afghan Taliban was violating the agreement it signed with the United States and relaunched its bombing campaign.

Despite the fighting, the Kabul government and the Afghan Taliban managed to exchange prisoners and continue negotiations in Qatar, mediated by U.S. envoy Zalmay Khalilzad, who had negotiated the U.S. withdrawal agreement with the Afghan Taliban. But the talks made slow progress, and now seem to have reached an impasse.

Joe Biden has openly declared that the US would not be able to meet the May 1st withdrawal deadline. Simultaneously, an article appeared in the New York Times citing that the US had lied about the number of troops it had withdrawn since February 2020 and that the actual number of US and NATO troops remaining in Afghanistan

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was 'substantially' more than 3,500 and 7,000 respectively.

Blinken's invitation to the United Nations to lead a more inclusive international peace process, involving Russia, China, Pakistan, India, Iran and the US itself has started. This process began with a conference on Afghanistan in Moscow on March 18-19, which brought together a 16-member delegation from the U.S.-backed Afghan government in Kabul and negotiators from the Afghan Taliban, along with U.S. envoy Khalilzad and representatives from the other countries, including Turkey and Qatar as guests.

However, the joint resolution issued with the signatures of the 'Troika' on 'peaceful settlement in Afghanistan', viz. USA, Russia, China and Pakistan reiterated full support for the UNSC resolution 2513 (2020), which declares that restoration of the Islamic Emirate in Afghanistan is unacceptable. This, along with the refusal of the Biden administration to withdraw all troops from Afghanistan by May 1st are real red lines for the Afghan Taliban.

We are of the considered opinion that the biggest obstacle in the way of establishing peace in Afghanistan is foreign interference and intervention. US wants to continue foreign interference and intervention in Afghanistan, because the US and its allies want to forcibly impose a regime of their own desire and proclivity upon the Afghan people. We believe that it is the right of the Afghans to decide about their governance on their own. We also believe that no other country has any right whatsoever to interfere in the internal affairs of Afghanistan. Period! We fear that any further attempts made to forcibly impose a government in Afghanistan by foreign interference and intervention would plunge the country into violence and bloodshed once again, the culprits for which would be none other than all foreign interventionists, including the US.

Our message for the Muslim countries that are part of the new 'Afghan Peace Plan' floated by the Joe Biden administration is that by supporting the UNSC resolution 2513 (2020), which declares that "restoration of the Islamic Emirate in Afghanistan is unacceptable", they are liable of nothing short than blatantly invoking the wrath of Allah (*SWT*). Leave the talks now!

Signing off...

Raza ul Haq (Editor)

ANKARA: From 'Kemalism' to 'Erdoganism'

Turkey, a bridge between Middle East and Europe, for centuries was part of the two continents. Turkey's head was in Europe and its heart was in the Holy lands. European and Caucasian descent regent mothers played significant role in the house of Ottomans. No wonder, collapse of Ottomans pushed the political elite to look up to resurgent Europe. Young Turks movement, Committee for Union and Progress, Mustafa Gokulp's Turkish nationalism ideals and urge to reassert as a proud nation culminated into Mustafa Kemal Ataturk and his party's famed six arrows concept of modern Turkey, a synthesis of Western ideals, which are;

1. **Republicanism:** firmly established that sovereignty lay with the people, there would be no more Sultans. But this does not automatically lead to western democracy. Under the shadow of great Depression and World War I, Capitalism appeared to many as a failing system, while parliamentary democracy seemed an unending squabble between the competing parties. Kemalism favored a strong state and repressed many opponents and alternative parties. This leads to the second principle.
2. **Nationalism:** Nations have the right to self-determination and no nation has the right to expand through colonial or imperial hegemony. People of turkey regardless of religion and race are Turks as regards to citizenship.
3. **Populism:** Hundred years back the term was more neutral. It is the taking over of the government by the people. Hence populism meant that sovereignty lay with the people within national borders. Populism for them also meant unity of the people over class and religious ethnicity, this led to the fourth principle.
4. **Etatism:** this was the belief in the power of the state to get involved in areas of economy that private industry was incapable of or proved inept at managing. Inspired by Soviet Union and communism, Etatism was primarily a socialist principle.
5. **Secularism:** Kemalist secularism had more in common with French laicism, than the American understanding. Laicism didn't mean separation of religion and state but the control of religion by the state, to keep an eye on the public sphere which meant controlling 80,000 mosques in the country. Since Laicism meant that state should have control over the direction of the country and Islam is a conservative force and needed to be kept under check by the state.
6. **Reform:** the ability to adjust the political movement in the new circumstances was critical to the success of all previous principles.

Except for republicanism, all these had actually firm Ottoman roots, not in form of doctrine or principle but as characteristics of the modernization process, and as a part of the Ottoman polity. That is to say, Mustafa Kemal was not the creator of the principle; instead, he was the political leader that systemized

them as a political program to be implemented for the transformation of Turkey into modern state.

Cutting all relations with the Ottoman past and arguing that the new Turkey has no relation with Old (Ottoman) Turkey; that “the Ottoman government has gone into history” and “now a new Turkey has been born”, a very characteristic of the Kemalist discourse, found its expression in transformationism. This principle, defined as a commitment to ongoing change and support for the Kemalist program, was the spirit lying behind reforms in early Turkish Republic.

One revisionist approach viewed this Turkish Revolution not as the instrument of a discontented bourgeoisie, it did not ride on a wave of peasant dissatisfaction with the social order, and it did not have as target the sweeping away of feudal privileges, but it did take as a target the values of the Ottoman ancient regime. Based on these six guidelines new institutions were formed and new political culture was created. But most of the population comprised of peasantry living in religious conservatism. They knew little about these reforms. To make this program successful, material and economic gains reaching the masses were critical. The state invested in and monopolized many industries like shipping and manufacturing during the 1930s with great success. After the death of Ataturk in 1938, many in the ruling party differed with the interpretation of the six arrows. Economic growth and industrialization funded by wealthy western provinces resulted in newly developed eastern provinces creating a new demographic balance in Anatolia as compared to Caliphate era. Recruitment in Army and bureaucracy from these areas also increased. Population mobility from eastern provinces to Western Turkey increased.

Kemalist political reforms included closure of the office of Sheikh Ul Islam, religious schools and Sufi Orders. All Waqf (religious trust) were nationalized. European hats replaced Fez Caps. Secularism replaced Islam in the new constitution. Use of religion was banned in state politics. Education was completely overhauled on secular lines. Gregorian calendar replaced Hijra calendar. Arabic numerals and English/ Latin alphabets were introduced on 1 December 1928 and by 1 June 1929 written text material throughout Turkey was completely replaced by State authority. According to Ismet Inonu, second president of Turkish republic, “For us, the big impact and the benefit of alphabet reform was that it eased the way to cultural reform. We inevitably lost our connection with Arabic culture.” Turk national identity was promoted against Muslim identity while aligning the nation with the modern civilization of Western Europe, which embraced the Latin alphabet.

During early 1930s, Azan (Call to prayers) in Arabic was replaced by Turkish Azan and later it became an offence (3 months imprisonment) to recite Azan in Arabic. Performing prayers (Namaz) in Turkish was also introduced. Change in demographic balance between conservative Eastern and Liberal Western Turkey, greater participation of Eastern Anatolian population in state affairs, and harsh anti-religious rules implementation, created two competing groups in the single ruling party; Republican Peoples Party (CHP). The Marmara faction promoting secular codes and the Anatolian faction influenced by Islamic values. Ismet Inonu, second President and right-hand man of Kemal Ataturk ruled Turkey (1938-1950) on Ataturk lines but was defeated in the first free multiparty election of 1950 by Adnan Menderes of newly formed Democratic Party (DP). He was an MP from 1931 till 1945, when expelled from RPP. Menderes represented the Anatolian conservative faction.

After his landslide victory, Azan in Arabic was legalized, some masjid-Mekteb schools were permitted, and Menderes relaxed much of the official antipathy of Ataturk and RPP towards the more conservative manifestations of Islamic religious feeling. He also granted Ottoman family females in Exile, right to return home. The DP encouraged private enterprises as opposed to a planned economy, but it eventually brought the country to insolvency by the policy of heedless importation of foreign goods and technology. While the lot of the average villager did improve it was done at the sacrifice of national economic integrity. In spite of Turkey’s crushing economic problems, Menderes maintained his popularity with the peasantry, and in 1954 elections the DP won again. During his second rule he became intolerant of criticism, instituted press censorship and journalists were jailed. Turkish military as guardians of Kemalist ideas felt country was going into turmoil. Yet in 1957, Menderes won the elections again, opposition protests intensified and in May 1960 General Gemal Gursal through military coup overthrew the Government. Menderes was accused of embezzling state funds, extravagance, and corruption among other charge. He was sentenced to death and hanged along with several other ministers.

In 1990, on the 29th anniversary of Menderes’ execution, he was posthumously pardoned by the Turkish Parliament and his grave was moved to a mausoleum named after him in Istanbul. After the 1960 coup, left learning factions of RPP promoted Kemalism as anti-imperialist socialist revolution and masses from the working class sided with the left. The right learning pro-American faction was alarmed and used Islam as a counter-balance, attracting support from Anatolian middle class. In essence Turkish politics of sixties was a reflection of global cold war, but this radical clash of sixties weakened the grip of RPP. After 1971 military coup, Turkey changed prime ministers 11 times, economy further stagnated, and left and right-wing groups continued their clashes, resulting in thousands of assassinations. Seventies witnessed emergency of Islamic groups favoured by pro-American state as anti-communist elements. Two groups gained significance. One was Fatehullah Gullen’s Islamic movement which was progressive in outlook and promoted education, science and commerce among Muslim activists. Other was Necmettin Erbakan’s Islamic party which served in government as junior coalition partners.

(To be concluded in part 2 in the next issue of ‘Perspective’)

Source: An article by Brother Azmat Mumtaz Saqib. The author is a senior Rafiq of Tanzeem-e-Islami, Halqa Islamabad.

Press Release issued by Tanzeem-e-Islami

Date: 26 March 2021

Lahore (PR): “Resolution of the Kashmir Issue ought to be given the utmost priority in any dialogue between Pakistan and India.”

This was said by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in a statement. He noted that whenever India encounters trying circumstances, due to internal or external factors, it expresses readiness to negotiate or have a dialogue with Pakistan. He remarked that the current situation of India is that on the one hand the Indian government has been totally paralyzed by the ‘Farmer’s Protest Movement’, while on the other hand, India is under immense pressure from the US to ‘normalize’ relations with Pakistan in order to cajole Pakistan into helping USA, as the US needs the ‘assistance’ of Pakistan in Afghanistan due to the recent change in the US Afghan policy and ensuing circumstances in Afghanistan. The Ameer of Tanzeem-e-Islami asserted that we have always been and still are all for negotiations, but history is testament to the fact that India has invariably used negotiations with Pakistan as a ploy and a tactic to buy time and resolve its own quandaries. The Ameer reiterated that if these negotiations do actually get scheduled, then resolution of the Kashmir Issue ought to be at the top of the agenda. He concluded by stating that we believe that if the Kashmir Issue is resolved justly, then the primary reason of tensions between India and Pakistan would be eliminated and all other areas of disagreement and disputes could be harmoniously resolved thereafter. Only then would Pakistan and India be able to coexist as peaceful neighbors.

Date: 22 March 2021

Lahore (PR): “The Muslims of the Indian subcontinent sanctioned and ratified the ‘Two-Nation Theory’ on 23rd March (1940).”

This was said by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in a statement. The Ameer noted that the resolution passed on 23 March 1940 was the first tangible step towards realizing the direction of the nation that had been established by the ideologue of Pakistan, Allama Muhammad Iqbal, during the annual moot of the (All-India) Muslim League held in Allahabad. He remarked that after that historic resolution, the chants of “*Pakistan Ka Matlab Kya: La Illaha Ill Allah*” started to resonate along the length and breadth of the Indian subcontinent. This slogan and chant created such an invigorating impact among the Muslims that the British rulers and the Hindu majority became totally paralyzed and helpless, and the independent state of Pakistan came into existence merely 7 years later. The Ameer emphasized that the miraculous creation of Pakistan occurred as result of that slogan, yet, he lamented, unfortunately the rulers and masses of Pakistan practically detached themselves from the slogan and began the pursuit of ‘secularism’ instead of the Islamic System, which led to ignominy and disgrace for us in this world. The Ameer asserted that the entire nation ought to avow on 23rd March that we would fulfill our promise made with Allah (SWT). He concluded by stating that only then would we be able to make Pakistan secure and stable, along with being eligible for success in the Hereafter.



Press Release issued by Tanzeem-e-Islami

Date: 25 March 2021

Lahore (PR): “The biggest impediment in the way of establishing peace in Afghanistan is foreign interference and intervention.”

This was said by the Ameer of Tanzeem-e-Islami, Shujauddin Shaikh, in a statement. The Ameer remarked that the recent ‘Afghan Peace Plan’ floated by the Joe Biden administration is nothing more than a ruse to continue foreign interference and intervention in Afghanistan, because the US and its allies want to forcibly impose a regime of their own desire and proclivity upon the Afghan people. He stressed that the only way to ensure the establishment of peace in Afghanistan is for all foreign troops to immediately withdraw from Afghanistan and leave the decision of the future of Afghanistan to the Afghans themselves. It is the right of the Afghans to decide about their governance on their own, he added. He emphasized that no other country has any right whatsoever to interfere in the internal affairs of Afghanistan. Period! The Ameer concluded by asserting that if any attempt was made to forcibly impose a government in Afghanistan by foreign interference and intervention, then it would be absolutely unacceptable for the Afghans and the country would, once again, plummet into violence and bloodshed, the culprits for which would be none other than all foreign interventionists, including the US.

Date: 19 March 2021

Lahore (PR): “The US is fanning the flames of war in our region by flouting and terminating the Afghan Peace Deal.”

This was said by the Ameer of Tanzeem-e-Islami, Shujauddin Shaikh, in a statement. The Ameer noted that the history of USA is full with instances of breaking agreements, treaties and covenants, and while the shockwaves of breaking the treaty with Iran in the recent past were still being felt, the US has overtly professed that it would ‘most probably’ not be honoring the Afghan Peace Deal. The Ameer remarked that the US appears oblivious to the fact that by terminating the Afghan Peace Deal it is challenging a nation that would respond with utmost vigor to such blatant treachery. The Afghan Taliban have utterly humiliated the US during the last twenty years in Afghanistan. The Ameer warned that as a consequence of the termination of this agreement the flames of war would be reignited in South Asia, which would prove to be absolutely devastating not just for this region but for the peace of the entire world. He emphasized that the yearning of USA that such a ‘National Unity Government’ should be formed in Afghanistan in which the Afghan Taliban would also be a ‘part’ is not just mindless but outright outlandish, as the Afghan Taliban are involved in a Jihad to reestablish the ‘Islamic Emirates’ (Islamic System) in Afghanistan, therefore, there is no place for any ‘agreement to share power’ with the enemies of Islam. The Ameer concluded by asserting that the fact of the matter is that the Islamic System (Emirates) can only be reestablished in Afghanistan when all foreign occupation troops are totally withdrawn and the puppet regime of Afghanistan is toppled for good.