

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 Shujauddin 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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From the Qur'an:

"And if Allah willed, He could have made them [of] one religion, but He admits whom He wills into His mercy. And the wrongdoers have not any protector or helper."

"Or have they taken protectors [or allies] besides Him? But Allah - He is the Protector, and He gives life to the dead, and He is over all things competent."

"And in anything over which you disagree - its ruling is [to be referred] to Allah. [Say], 'That is Allah, my Lord; upon Him I have relied, and to Him I turn back.'"

"[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him,¹ and He is the Hearing, the Seeing."

(Surah Ash-Shura: Verses 08 - 11)

Selected Hadith:

It has been narrated on the authority of Abu Masa (RA) that when the Messenger of Allah (SAAW) deputed any of his Companions on a mission, he would say:

Give tidings (to the people); do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon them.

(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).

Doom and gloom projections about the situation in Afghanistan create the impression as if the country is on the verge of "civil war". This is based on the assumption of the Taliban take-over of Kabul, without explaining what civil war means. So let us provide a definition. Civil war means fighting between identifiable groups for control of power. True, Afghanistan is a patchwork of tribes and ethnic groups but the Pashtuns, the support base of the Taliban, are the predominant group. The Pashtuns reside in the south and east of the country but it would be wrong to assume that their powerbase is confined only to this group. Today the Taliban movement comprises both Tajiks and Hazaras. Perhaps as many as 30% of Taliban cadre are Tajiks. This explains their swift sweep across the Tajik-inhabited northern Afghanistan without much fighting. As Taliban spokesman Sohail Shaheen told Al Jazeera, capturing 150 districts in two weeks cannot be achieved through fighting. The Taliban's Tajik commanders appealed to their ethnic kinsmen convincing them that there was no point fighting each other to sustain a corrupt and unsustainable regime in Kabul imposed by foreign occupiers. There were no Pashtuns involved in operations in the north.

Looking at their mode of operations in recent weeks, it is evident that the Taliban have come a long way since the 1990s when they first appeared. They have matured both politically and diplomatically, not to mention their military prowess in defeating another superpower. Induction of other ethnic groups into their ranks clearly points to the fact that they recognize – and respect – the freedom within the confines of Islamic Shariah of the Afghan society. Further, they have captured more than 85% of territory. They have also taken control of most highways that connect cities, although they have not stormed any, clearly indicating that they would like to avoid civilian casualties that would inevitably occur if they were to attack urban centers. The Taliban's approach to surrendering Afghan army soldiers gives hope that there would be no widespread bloodshed. Soldiers have been welcomed as brothers and told that once the Taliban take control, they would be given jobs to serve the country. This has helped spur more defections. Afghan army soldiers realize that their situation is hopeless. With Americans gone and their perpetual air cover reduced, it is futile to fight against a resurgent Taliban that would soon be in control of the country's affairs.

In their operations in 1994-1996, the Taliban had started from Qandahar in southern Afghanistan and moved north-east, thereby enabling the Northern Alliance to ensconce themselves in the Panjshir Valley, a Tajik stronghold. The Taliban were unable to dislodge them from there. This time they have adopted a different strategy. They not only focused on the north but also western regions of Afghanistan capturing a number of strategic areas including Sher Khan Bandar, the transit point to Tajikistan, and Islam Qila on the border with Iran. They have also taken control of strategic border posts with Pakistan (Spin Boldak) and Uzbekistan. India, which had maintained seventeen 'consulates' in Afghanistan without the population base to justify them, was forced to shut down all but one of them and evacuate its personnel. These were intelligence posts and used for instigating and financing terrorist operations against Pakistan. The Taliban have shown remarkable diplomatic skills. Their delegations have visited Russia and Iran and held discussions with the Chinese. In all capitals, they have given assurances that they would not allow terrorist activities from their territory into neighboring countries. They have also emphasized that they do not wish to see fighting continue

(continued on page 2)

and that shedding more Afghan blood is not part of their plan.

While defeated and driven out virtually from all of Afghanistan, the Americans have not given up on mischief. They have resurrected former warlords, financing them to fight against the Taliban. Such names as Ismail Khan in Herat and Abdul Rashid Dostum, a notorious mass murderer, from Mazar-e Sharif, have been resurrected. Will these aged warlords be able to stem the tide of Taliban's victory? It is questionable whether most Tajik and Uzbek fighters would be able to withstand the Taliban's campaign. One hopes these groups would see the futility of more fighting. Those that talk of civil war – primarily the Americans – are the ones that are instigating it. It is only through mayhem that they want to divert attention from their humiliating defeat and the crimes they perpetrated over two decades. They are also talking about 'over the horizon air campaign'. What this means is that they want to carry out military strikes from bases in Qatar, Bahrain and the United Arab Emirates now that Pakistan has refused them bases on its soil.

The Taliban have also said they would present written proposals for a political settlement in the on-again, off-again talks in Doha, Qatar. Most observers believe that they want Ashraf Ghani to step aside and let an interim administration take over until there is a formal settlement. Given Ghani's mindset, he is unlikely to see reason but his days in power are numbered. He has already sent his family and assets to Dubai. Sources in Kabul say that he is quite isolated. He does not listen to advice. Why would Afghan soldiers fight to keep him in power? He does not get along even with his power-sharing partner, Abdullah Abdullah. If Ghani really cares for the well-being of the Afghans, he should step aside and leave the country while he has an opportunity. If he refuses, what can be envisioned is the Taliban encircling Kabul and other major cities and starve them until they surrender.

For the past two decades, the Afghan mujahidin have faced the full might of the US empire: waves of B-1 and B-52 heavy bombers; fleets of killer drones, constant air strikes from US airbases in Afghanistan, Central Asia and the Persian Gulf; 300,000 US-financed Afghan mercenary troops; up to 120,000 US and NATO troops and other US-paid mercenaries; the brutal Communist-run Afghan secret police, regular government police, Tajik, Hazara and Uzbek militias, Daesh, hit squads sent by the US and Britain, plus famine and disease. Use of torture by western forces was rampant. All this to defend the US-installed Afghan puppet governments whose main business was protecting the interest of the US and its allies, including Afghanistan's growing opium trade which made the country the world's largest exporter of opium/morphine that was processed into heroin. Another proud moment for Washington which, in the 1970's had been up to its ears in Indochina's opium trade, and later in Central America's cocaine business.

Pakistan has just celebrated its 74th Independence Day. The expression 'Independence Day' means freedom to formulate our own policies based on the teachings of Islam to serve the interests of the people. Yet, right at its creation, a fundamental breach emerged. The masses wanted the country to be governed by Islamic laws with its emphasis on social justice. The elite wanted the raj to continue under their domination. The overwhelming majority of elite – though a tiny minority of the overall population – suffer from an acute sense of inferiority complex. They emulate the West in every way: language, dress, manners, food and lifestyle. For them, the raj continues but they must implement its policies, naturally as rightful successors to the British. They treat the masses with even greater contempt than the British colonialists did during their rule. The elite also cannot imagine life without the West's patronage, however insulting or humiliating. It is high time for Pakistan to learn a lesson from the struggle of the Afghan Taliban for enforcing the Islamic system in Afghanistan. The government of Pakistan must terminate the agreements made with USA and NATO in 2001, accept the victory of the Afghan Taliban with an open heart and, if requested, provide assistance to the Afghan Taliban in forming the next government in Afghanistan.

Afghanistan was a war of lies, sustained by the powerful US and British lobbyists and media. The tide has however changed. A few days ago, Kandahar became the 12th provincial capital to be partly or completely overrun by the Afghan Taliban after Ghazni, Herat, Fayzabad, Aybak, Qala-e-Nau, Lashkargah, Zaranj, Sheberghan, Kunduz, Taluqan and Sar-e-Pul. It is only a matter of time before Kabul is overrun by the Afghan Taliban and the Islamic Emirates of Afghanistan is restored. In Sha Allah!

Signing off...

Raza ul Haq (Editor)

تنظیم اسلامی کا پیغام خلافت راشدہ کا نظام

**How beneficial and graceful
would it be
when we start celebrating
the
Independence Day
of Pakistan
on
27th Ramadan!**

(The Hijri date of creation of Pakistan)

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تنظیم اسلامی کا پیغام خلافت راشدہ کا نظام

**Addressing the Karachi Bar Association on
25 January 1948,**

Quaid-i-Azam, Muhammad Ali Jinnah, said that:

**He could not understand a section of
the people who deliberately wanted
to create mischief and made
propaganda that the constitution of
Pakistan would not be made on the
basis of Shari'at... Islamic principles
today are as applicable to life as they
were thirteen hundred years ago...**

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Hijab Ban Exposes Limits of EU Liberalism

In a recent landmark ruling, the European Court of Justice (ECJ) upheld an earlier decision, making it possible for employers to forbid employees from wearing any form of religious symbols. The decision would in fact make it legal for companies to sack staff that are considered in violation of this rule, regardless of their past experience in the workplace. "A prohibition on wearing any visible form of expression of political, philosophical or religious beliefs in the workplace may be justified by the employer's need to present a neutral image towards customers or to prevent social disputes," the Court ruled in its statement, with which it bolstered an earlier decision made in 2017. The ECJ ruling came following a court case lodged by two Muslim women in Germany. One of them was a special-needs care worker in a daycare center for children and the other a cashier at a pharmacy chain. Both ladies decided at one point in their career to henceforth wear the hijab, and were subsequently suspended from work. Both of them now see their hopes to appeal their suspension crushed, as the EU's supreme judicial body apparently places corporate arbitrariness above religious freedom. The specific cases brought to the Court's attention deserve to be mentioned for the fact that they both relate to employment in the non-public sector. The ruling, which may well be called a hijab ban, does not differentiate between the public and private sectors of the economy. This is not a mere matter of "neutrality" of government offices any longer, but potentially affects all spheres of employment.

The discussion on the so-called neutrality of the public office has haunted EU politics for years now. Starting from some sort of idealized, and notably non-existent, idea of a "neutral" government, the liberal thought that dominates the European Union sees any form of religious self-expression as a potential threat to the enlightened power structure of the West. Aside from the fact that neutrality is by definition an impossibility in a political context such as government functions, it is rather obvious by the timing of this train of thought that it has come about specifically in response to the growing number of religiously dedicated Muslims in Europe and beyond. The Islamophobic train of thought is now making its way into the private sector as well. The EU controversy regarding religiously inspired clothing is not new. France, which arguably is the most radical in its enforcement of a de facto atheist public sphere, banned the wearing of hijab in government schools as far back as 2004. This was followed by a court case in 2014, in which a private school was ruled to be within its rights to fire Muslim staff for not adhering to its so-called code of neutrality. In 2021, the "Anti-separatism Bill" cracked down even more on all forms of what is considered "separatism" from the Republic. A simple reading of the measures introduced shows that this law essentially targets Muslims and Islam. Containing extra provisions for persecution of religious leaders deemed to be a threat to "French values", it also details at length a series of bans regarding clothing. The updated version of the Anti-Separatism Bill that was passed by the French Senate would ban Islamic veiling even for parents accompanying children during school outings and sports competitions, as well as ban the full-body swimming suit for women in public pools. Furthermore, it would outlaw any expression of religious sentiment in tertiary education institutions and during both political campaigns and on promotion materials. The French bill drew widespread concern among Muslims. It even caught the attention of Amnesty International. The group's French office representative Jean-François Dubost noted that "While the amendments were formulated in a neutral way, the debates around their adoptions specifically targets Muslims." The "neutral" formulation of an otherwise obviously anti-Islamic ruling has also been copied by the European Court of Justice. Hiding behind vague phrasing and references to national legislation, the ECJ has taken pains to avoid being too transparent. For example, the ruling specifies that "justification [for sacking employees for wearing religious symbols] must correspond to a genuine need on the part of the employer." The definition of "genuine need" remains unclear. It could be argued that any business that fears losing revenue due to Islamophobic customers, could claim to be in "need" of getting rid of all expression of the Islamic faith on the work floor.

The ECJ also writes that "the national courts may take into account the specific context of their Member State and, in particular, more favorable national provisions on the protection of freedom of religion." Once again, this provides a handy getaway for the court, by leaving the door open for more tolerant legislation in member states. The problem is that such tolerance is hard to come by in today's Europe. With the one notable exception perhaps being Austria, where the constitutional court ruled that banning the headscarf for children is discriminatory, most West European countries that have a significant number of Muslims have been moving steadily in the direction of Islamophobic legislation. As such, the European Court of Justice continues a long-standing EU tradition of taking decisions that overrule the national legislation of member states, while at the same time being vague and unenforceable enough to remain open to vastly differing interpretations. Interestingly, some of the loudest protest in European mainstream political circles has come from the EU's former member. An all-party parliamentary group in Britain has fiercely denounced the ECJ ruling, and even called on Prime Minister Boris Johnson to speak out against the EU decision. "This judgement sets a dangerous precedent for its impact on Muslims but also Jews, Sikhs, Christians and people of other faiths. This ruling not only threatens personal freedoms but creates additional barriers in the workplace, particularly for Muslim women, and opens the door to justify further discrimination and Islamophobia," the All-Party Parliamentary Group on British Muslims stated. Indeed, some of the fiercest anti-Islamic, and indeed anti-religious, blowback has come not from the Anglosphere but from seemingly progressive states on the European continent. France just recently founded an inter-ministerial committee tasked exclusively to protect its very strict interpretation of secularism known as "laïcité". De facto, the Committee is aimed first and foremost against "radical Islam", and will replace the Observatory for Laïcité that was considered to be "too soft" after its leader Nicolas Cadène had publicly denounced Islamophobia. Paris has furthermore moved to ban the Collective Against Islamophobia in France (CCIF), using the murder of teacher Samuel Patty as justification.

There are certain obvious reasons for the rising tide of Islamophobia in Europe. The growing powerbase of openly or covertly racist political parties trying to pin the blame of society's woes on the "alien element" of Islam is one of them. Scapegoating "the other" is a long and tragic part of Western history, and has seen a resurgence in the past decade following continuous economic hardship and years of harsh austerity measures. The economic and social failure of European liberal capitalism has been exacerbated by the moral and spiritual failure of liberalism as such, leaving many wanting and searching for deeper meaning and for a way to make sense of it all. Unfortunately, this has led not so much to a religious reawakening, but rather to the growth of ethnic supremacist thought in which religion has been relegated to being a mere part of ethnic identity. However, the gears of Islamophobia have been turning for far



longer than just this last decade. Consider the reason why countries such as Germany have four million Muslim inhabitants. A significant part of the Muslim community in Western Europe is made up of descendants of the so-called “guest workers”. From the 1950s onwards, a growing need for labor force led countries such as West Germany, Belgium, the Netherlands, Norway, Sweden and Denmark, to attract thousands of foreign workers. While Southern Europeans constituted a big part, both Turkey and Morocco were exceptionally big contributors to the guest worker program. In many cases, the original plan was to employ a rotation system of some kind, in which workers would return to their country of origin after a specified time period. The economic and social reality of such a vast undertaking imposed different demands. Industries which employed foreign workers in physically straining and often hazardous conditions were not content with seeing experienced workers replaced with inexperienced newcomers every couple of years. For workers, the prospect of guaranteed employment for the foreseeable future was also an attractive proposition. The result is that after the 1960s, a Muslim community of often Moroccan and Turkish migrants and their children was established across northwestern Europe, which of course added to the already existing Islamic populations in countries such as France.

The existence of a sizable Muslim population did not immediately raise red flags among the powers that be. The economic benefit from these often-underpaid employees seemed to outweigh the “risks” in the eyes of the business elite and political establishment alike. Furthermore, in typical haughty European liberal fashion, many expected that the seductive powers of the materialistic and consumerist society of Western capitalism would pull away devout Muslims from their faith and lead them to embrace a life devoid of spiritual meaning and dedicated to work and material wealth. However, as is often the case with immigration, there came a time when immigrants demanded full recognition of their status as citizens of their country of residence. As decades passed, new generations were born and raised in the European states, often with dual nationality. However, these children and grandchildren of immigrants often found themselves treated as foreigners. And while their participation in civil society grew and the descendants of migrants entered tertiary education, the public sphere of society and even politics, it started to become clear that for the most part the plan to “de-Islamize” them was not working. Often relegated to the margins of society, generations of Muslims born and raised in the West have remained committed to their Islamic faith and identity, while at the same time being law-abiding citizens of their country of birth.

In the modern European context, where the nation-state and the free market have been the only powers higher than the individual for the past two centuries, the very idea that someone could combine devout religious affiliation with obedience to the law seems almost alien. It’s no surprise therefore, that religious Muslims often get portrayed as a threat to society and are called upon to “integrate”, even if they are already law-abiding and tax-paying citizens. It should also not come as a shock that the Islamophobic right-wing surged across Europe starting in the 1980s after the 1960s economic boom had ground to a halt and neoliberal austerity started cutting hard. There was simply no more economic incentive for the presence of “foreigners” in Western Europe, especially if those “foreigners” were by this point legal citizens demanding equal treatment and fair pay. And since the 2008 economic crisis hit Europe even harder, the ancient weapon of racist scapegoating has become all the more attractive to the political establishment. After all, it is easier to complain about women swimming in full body swimsuits, than to explain a PFOS pollution scandal that exposed hundreds of thousands of people to dangerous chemicals with full knowledge of the government. Faced with liberal dishonesty on one side and rabidly Islamophobic hatred on the other, the Muslims of Europe were left to choose between submission to the demands of the elite or dedicated defence of their faith. And if the European governments refuse to allow Muslims to be themselves within the traditional venues of power and society, Muslims will have no other choice than to set up their own parallel structures to defend the Ummah.

An article by Brecht Jonkers posted on <https://crescent.icit-digital.org/>

Press Release issued by Tanzeem-e-Islami

Date: 13 August 2021

Lahore (PR): “It is imperative to practically implement the Ideology of Pakistan in order to attain the essence of celebrating the Independence Day.”

This was said by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in his message to the nation on the eve of the 75th Independence Day of Pakistan. The Ameer said that we share the joy of the masses of Pakistan on 14 August, however, the droves of political, economic and social troubles faced by Pakistan are having a souring effect on these joys. He remarked that it is our considered opinion that had the Objectives Resolution been implemented with sincerity and the 22 points unanimously provided, immediately after the creation of Pakistan, by 31 eminent Ulema of all schools of religious thought been used as a basis to make Pakistan a genuine Islamic welfare state then we would not have been engulfed by various threats today. He observed that we still have time to change our attitude, rectify the negligence and apathy demonstrated by us regarding the enforcement of Islam in the past and fulfil all promises made with Allah (SWT) during the Pakistan Movement. He remarked that we have been floundering for the last 74 years by exhausting various systems and forms of governance (other than Islam). Although it is a requisite of our faith to enforce the Islamic system in Pakistan, yet an objective and rational analysis of the circumstances facing us today also dictates that we revert to our basic ideology, get rid of all non-Islamic laws and immediately enforce the system of Islamic Collective Justice in the God-given state of Pakistan in order to fortify Pakistan. We ought to take full advantage of the respite afforded to us by Allah (SWT). The Ameer asserted that we must have absolute faith in the fact that only Allah (SWT) is our real patron and the rest is just a mirage and make-belief, which may lead to a catastrophe for us. The Ameer concluded by supplicating that may Allah (SWT) help us in making the right decision and then remaining steadfast on it. *(He coupled it with Ameen!)*