

# 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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### From the Qur'an:

"Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others."

"And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."

"And they say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been decided; then they would not be reprieved."

(*Surah Al-An'am, Verses 6 - 8*)

### Hadith:

"It is narrated on the authority of Abu Huraira (RA) that the Messenger of Allah (SAAW) observed: "Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a Muslim in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods."

(*Sahih Muslim*)

## { 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).

On 14 August 2022, Pakistan turned 75. While it has been a roller-coaster ride for the 'Land of the Pure', with more failures than successes, 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 on 24th April 1943,

(continued on page 2)

attributed this Principle to the Prophet (SAAW), “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...**

**Raza ul Haq (Editor)**

## How the West Lost the ‘Global Battle of Narratives’

In a blog entry, reflecting on the G20 Foreign Ministers’ meeting in Bali, Indonesia on July 7-8, the High Representative of the European Union, Josep Borrell, seems to have accepted the painful truth that the West is losing what he termed “the global battle of narratives”. “The global battle of narratives is in full swing and, for now, we are not winning,” Borrell admitted. The solution: “As the EU, we have to engage further to refute Russian lies and war propaganda,” the EU’s top diplomat added.

Borrell’s piece is a testimony to the very erroneous logic that led to the so-called ‘battle of narratives’ to be lost in the first place. Borrell starts by reassuring his readers that, despite the fact that many countries in the Global South refuse to join the West’s sanctions on Russia, “everybody agrees”, though in “abstract terms”, on the “need for multilateralism and defending principles such as territorial sovereignty”.

The immediate impression that such a statement gives is that the West is the global vanguard of multilateralism and territorial sovereignty. The opposite is true. The US-western military interventions in Iraq, Bosnia, Afghanistan, Syria, Libya and many other regions around the world have largely taken place without international consent and without any regard for the sovereignty of nations. In the case of the NATO war on Libya, a massively destructive military campaign was initiated based on the intentional misinterpretation of United Nations Security Council resolution 1973, which called for the use of “all means necessary to protect civilians”.

Borrell, like other western diplomats, conveniently omits the West’s repeated – and ongoing – interventions in the affairs of other nations, while painting the Russian-Ukraine war as the starkest example of “blatant violations of international law, contravening the basic tenets of the UN Charter and endangering the global economic recovery”. Would Borrell employ such strong language to depict the numerous ongoing war crimes in parts of the world involving European countries or their allies? For example, France’s despicable war record in Mali? US invasion of Afghanistan and Iraq? Or, even more obvious, the 75-year-old Israeli occupation of Palestine?

While naturally, a war between two countries that contribute a large share of the world’s basic food supplies will detrimentally impact food security, Borrell made no mention that the thousands of sanctions imposed by the West on Moscow have disrupted the supply chain of many critical products, raw material and basic food items. When the West imposed those sanctions, it only thought of its national interests, erroneously centered around defeating Russia. Neither the people of Sri Lanka, Somalia, Lebanon, nor, frankly, Ukraine were relevant factors in the West’s decision.

Borrell, whose job as a diplomat suggests that he should be investing in diplomacy to resolve conflicts, has repeatedly called for widening the scope of war on Russia, insisting that the war can only be “won on the battlefield”. Such statements were made with western interests in mind, despite the obvious devastating consequences that Borrell’s battlefield would have on the rest of the world.

Still, Borrell had the audacity to chastise G20 members for behaving in ways that seemed, to him, focused solely on their national interests. “The hard truth is that national interests often outweigh general commitments to bigger ideals,” he wrote. If defeating Russia is central to Borrell’s and the EU’s “bigger ideals”, why should the rest of the world, especially in the Global South, embrace the West’s self-serving priorities?

Borrell also needs to be reminded that the West’s “global battle of narratives” had been lost well before February 24. Much of the Global South rightly sees the West’s interests at odds with its own. This seemingly cynical view is an outcome of decades – in fact, hundreds of years – of real experiences, starting with colonialism and ending, presently, with the routine military and political interventions. Borrell speaks of ‘bigger ideals’, as if the West is the only morally mature entity that is capable of thinking about rights and wrongs in a selfless, detached manner. In addition to there being no evidence to support Borrell’s claim, such condescending language, itself an expression of cultural arrogance, makes it impossible for non-western countries to accept, or even engage, with the West regarding the morality of its politics.

Perhaps, Afghans are the most vulnerable people in the world today, thanks to 20 years of a devastating US/NATO war which has killed and maimed tens of thousands. Though the US and its western allies were forced out of Afghanistan last August, billions of dollars of Afghan money are illegally frozen in Western bank accounts, pushing the whole country to the brink of starvation. Why can Borrell not apply his ‘bigger ideals’ in this particular scenario, demanding immediate unfreezing of Afghan money?

In truth, Borrell, the EU, NATO and the West are not only losing the global battle of narratives, they have never won it in the first place. Winning or losing that battle never mattered to Western leaders in the past, because the Global South was hardly considered when the West made its unilateral decisions regarding war, military invasions or economic sanctions. The Global South matters now, simply because the West is no longer determining all political outcomes, as was often the case. Russia, China and others are now relevant, because they can collectively balance out the skewed global order that has been dominated by Borrell and his likes for far too long.

**Source:** An article by Dr Ramzy Baroud; posted on <https://www.middleeastmonitor.com/>



## Press Releases issued by Tanzeem-e-Islami

**Date: 13 August 2022**

**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 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 internal and external 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 75 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. 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!)

**Date: 12 August 2022**

**Lahore (PR): The malevolent forces have resorted to perpetrating the worst kind of terrorism in Afghanistan.**

This was said by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, while vehemently condemning the recent suicide blast in Kabul, in which the prominent Islamic scholar and the symbol of resistance against US occupation, Sheikh Rahimullah Haqqani was martyred. (Indeed, we belong to Allah, and indeed to Him we will return!) The Ameer said that it has been almost one year since the Afghan Taliban formed government in Afghanistan and the country has become a target of continuous terrorist attacks ever since, all claimed by Daesh. The Ameer remarked that the former US president Donald Trump and many other former and present high-ranking US officials have acknowledged in the past that Daesh was created by USA. The Ameer said that the drone attack by USA that allegedly killed Ayman al-Zawahiri in Kabul a few days ago was a blatant violation of the Doha Agreement. The Ameer warned that flames of terrorism and war that the US is trying to fuel once again, would only result in the devastation of world peace. While expressing concern over the recent closeness in relations between Pakistan and USA, the Ameer said that Pakistan should not succumb to any US pressure in that regard. The Ameer expressed astonishment at why countries such as Pakistan, Iran, Turkey, China and Russia, that present themselves as the advocates of Afghanistan, had not recognized the government of the Afghan Taliban as yet. The Ameer concluded by asserting that if all Muslim states recognize the government of the Afghan Taliban, then it would become extremely difficult for the enemies of Islam to take any malicious step against them.

**Date: 06 August 2022**

**Lahore (PR): The savage Israeli bombing of Gaza is tantamount to another naked declaration of war.**

This was said by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in a statement. The Ameer lamented that the Zionist occupation forces fired 160 rockets at Gaza resulting in the martyrdom of at least 16 Palestinian Muslims, including a minor girl, and seriously wounding 75 other innocent people. The truth is that Israel has become such a global terrorist and bully that does not care in the least about any law, regulation or norm, and the situation has reached to such an appalling point that the global powers and institutions do not bother to even condemn such brutal and inhumane actions of Israel. The US statement on this latest Israeli brutality that Israel has the 'right to defend' itself is reprehensible. This clearly indicates that Israel has the unconditional support of USA in the imminent large-scale attack on Gaza by the illegal Zionist entity, which is being feared by many analysts. Consequently, he remarked, Israel has virtually received a 'free pass' now to commit war crimes and terrorist acts on whim. The Ameer said that those Muslim countries which are eager to normalize relations with Israel, appear to be increasingly becoming the supporters of Israel rather than providing support and assistance to their oppressed Palestinian brethren and it appears as if they are deluded by the notion that by flattering and cheering-on Israel and USA, they will be able to save their own thrones and countries. The Ameer concluded by asserting that all Muslims, including Arabs, must remember that Israel will never retract from its ultimate goal, which is the creation of a 'Greater Israel', and Muslim states cannot defeat the nefarious designs of their enemy by becoming its supporters.

**Date: 05 August 2022**

**Lahore (PR): 5 August is another black day in the history of Occupied Kashmir.**

This was said by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in a statement on the Youm-e-Istehsal Kashmir. The Ameer said that 3 years ago, on 5 August 2019, India revoked articles 370 and 35-A from its constitution and illegally annexed the disputed territory of Occupied Kashmir in a brazen violation of the resolutions of the United Nations Security Council that stipulate plebiscite in the Occupied territory. Moreover, fearing a response to this oppression from the Kashmiris, India converted the entire Occupied Kashmir into a prison and intensified the brutalities on Kashmiri Muslims. Many Kashmiri leaders, including Yasin Malik, have been illegally incarcerated on the basis of sentences given on false accusations and trials. In fact, the Ameer noted, India has an extensive track record of telling lies on every matter, which is testament to the fact that India would only keep prolonging the illegal occupation of Kashmir. He lamented that the Western countries and international institutions that claim to be the 'Champions of Human Rights' have not only supported the punishing steps taken by India on 5 August 2019, but have virtually become partners in crime in Indian atrocities in Occupied Kashmir. The Ameer remarked that it is a matter of great shame that most Muslim countries are siding with the oppressive Indian regime instead of the oppressed Kashmiri Muslims, due to petty economic and diplomatic benefits. He concluded by asserting that if Pakistan becomes a genuine fortress of Islam, then Kashmiris, who chant the slogan "Pakistan se Rishta Kya: La Illaha Ill Allah", would gain immense vigor and no power in the world would be able to stop Kashmir from getting freedom thereafter. In Sha Allah!