

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

"Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption [fas'ad] is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment."

(*Surah Al-Mai'dah: Verse 33*)

Hadith

Narrated Ibn Umar (RA), the Prophet (SAAW) said:

"O Muhajirun (migrants)! Beware of five practices, to be afflicted with, I take refuge in Allah that you may not be hit with; if ever lewdness (sexual depravity and immorality) spreads among people till it is regarded as a common open practice, plagues and new diseases which did not exist before will spread among them. If they decrease the measures and weights, they be overcome by poverty, their provision will decrease and their ruler will be unjust. If they refrain from paying Zakah due on their properties, they will be deprived of rain, and if it were not for the sake of the cattle, they would not have any rain. If they renounce their commitment to Allah and His Messenger, they will be governed by an enemy who is a stranger to them and who will take away some of what they possess. If their rulers do not rule according to Allah's Book, they will be afflicted by civil war".

(*Sun'an of Ibn Ma'jah*)

{ 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).

As the Independence Day of Pakistan approaches 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, 1979".

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." (*Speech: Broadcast to the people of Australia / 19th Feb, 1948*) 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 'Amruhum Shura Baynahum'. 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, the record of which is neither available with the All-India Radio nor Radio Pakistan (*Secular Jinnah & Pakistan: What The Nation Doesn't Know, Saleena Karim, 2010*), where Jinnah allegedly 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 this Principle to the Prophet, "the minorities are entitled to get a definite assurance and ask:

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‘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.” (*Afzal, M. Rafiq, Speeches and Statements of Quaid-i-Azam M. A. Jinnah 1911-34 & 1947-48, Lahore: Darus Shaoor, 1997*) 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.” (*Afzal, M. Rafiq, Speeches and Statements of Quaid-i-Azam M. A. Jinnah 1911-34 & 1947-48, Lahore: Darus Shaoor, 1997*)

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.” (*Sailesh Bandopadhaya, Quaid-i-Azam Mohammad Ali Jinnah and the Creation of Pakistan, New Delhi: Sterling Publishers, 1991, p. 326.*)

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.” (<https://www.sbp.org.pk/IB/abt-his.asp>) 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.” (*Afzal, M. Rafiq, Speeches and Statements of Quaid-i-Azam M. A. Jinnah 1911-34 & 1947-48, Lahore: Darus Shaoor, 1997.*)

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)

**Press Releases issued by Tanzeem-e-Islami****26 July 2023****Repeated desecration of the Holy Quran in the West is an act of blatant Islamophobic terrorism.**

Lahore (PR): This was said by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, while emphatically condemning the contemptible acts of the desecration of the Holy Quran carried out in Sweden and Denmark. He added that such heart-wrenching incidents spawn from Satanic minds and are part of the anti-Islam schemes of the godless forces. The fact of the matter is that a declaration in unison by the Muslim Ummah must reach the western nations delivering a staunch message that the religious honor of Muslims is still uncompromised, and that they will go to any length to protect their religion and religious rites. Blasphemy against Islamic sacraments is not the concern of any single Muslim country, but the entire Muslim Ummah. He said that, in fact, the West's concept of freedom of speech and expression is based completely on hypocrisy. In western countries, no soul is allowed to express any views on the Holocaust, whereas, the desecration of the Holy Quran and blasphemy against the Holy Prophet (SAAW) is receiving state backing. The reality is that the West dares to take such initiatives against Islam only because of the present weakness and dependence on the West of the Muslims. He demanded that the government of Pakistan must take strict measures on the international stage against the recent successive incidents involving the desecration of the Holy Quran. If Muslims make the Quran their true guide and implement its teachings on the individual and collective planes, then such incidents can be prevented.

21 July 2023**Consenting to the dictation of IMF is synonymous to approving the slavery of imperial powers.**

Lahore (PR): This was said by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in a statement. The Ameer lamented that the fact that the government of Pakistan has consented to the extremely harsh conditions of IMF for the USD 3 billion riba-based loan could present itself as a clear and present danger for the national security of Pakistan. The world is testament to the fact that the IMF is an instrument of global imperialism that is used by rich and powerful Western nations to sabotage and paralyze the weak developing nations. The question is that what has Pakistan achieved from the previous 22 programs of IMF except for the total devastation of the economy and making the life of the masses miserable. It is unfortunate that our establishment and opposition, too, are on the same page on this issue. Our government must not forget that the malevolent powers of the world see the Islamic nuclear state of Pakistan as a thorn in their sides. The Ameer remarked that notwithstanding the tough IMF conditions, practical steps must be taken to rid our country from the clutches of the forces of global imperialism and the menace of riba-based loans because Pakistan is an Islamic ideological state and there can be no place for riba-based borrowing in our country. Pakistan is a state created on the basis of Islam and our constitution, too, demands that we promptly stop this war that we are waging against Allah (SWT) and His messenger (SAAW) so that Pakistan could receive the blessings and mercy of Allah (SWT). Although it may appear to be a difficult and taxing decision, yet it is the only way to ensure the salvation and security of Pakistan.

19 July 2023**Islam began progressing towards global supremacy during the Caliphate of Umar Farooq (RA).**

Lahore (PR): This was said by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in a statement. He reminded that the first day of the sacred month of Muharram marks the martyrdom of the second Rightly Guided Caliph (Khalifah-e-Rashid), Hazrat Umar Farooq (RA). The fact of the matter is that the political reforms implemented during the Caliphate of Hazrat Umar Farooq (RA) maintain a unique place in Islamic history, for which both believers and non-believers vouch. Over the course of his Caliphate, the Hijri calendar was initiated, the Bait-ul-Maal was established, and the approach of nightly patrols was adopted. Moreover, foundations for new cities were laid, the Islamic state was divided into provinces, and such an exemplary system of justice and equity was established that it remains a beacon of light in human history. The sense of responsibility and accountability of Farooq-e-Azam (RA) was monumental to such an extent that he used to say that even if a dog dies of thirst on the banks of the Euphrates, I would be the one answerable on the Day of Judgement. Such a mindset is an unparalleled model for rulers till the Day of Judgement. During his Caliphate, he established such a textbook system based on austerity, righteousness and justice, that it is yet to be replicated in world history. He pioneered institutions of postage and police, established monetary devices, declared state-funded relief for the disabled and aged populace, and constructed rest houses for travelers on highways. He prioritized the establishment of peace and a swift system of justice, and smoothly operated a judicial system spanning the entire state. During his Caliphate, 3600 regions were liberated and 900 central mosques were constructed. The Ameer of Tanzeem-e-Islami further added that the solution to modern-day problems is in the archetype of the system of Hazrat Umar Farooq (RA). The need of the hour is that the teachings of Hazrat Umar Farooq (RA) be acted upon; only in this approach lies prosperity and success. It is incumbent upon state institutions that they take practical steps towards making Pakistan a genuine Islamic welfare state. He said that the foundation and substance of Tanzeem-e-Islami is based on the message that all economic, political and social problems of Pakistan can be solved only through the establishment of a system modelled after the Rightly Guided Caliphate. He concluded by appealing the masses to fully aid Tanzeem-e-Islami in this mission.

16 July 2023**The endorsement of Pakistan's proposed resolution against the desecration of the Holy Quran is a welcome development.**

Lahore (PR): This was said by the Ameer of Tanzeem-e-Islami, **Shujauddin Shaikh**, in a statement. Referring to the recent, successive events involving the desecration of the Holy Quran, he lauded the passing of Pakistan's proposed resolution condemning blasphemy of the Holy Quran and the spreading of religious hatred, in the United Nations Human Rights Council, as an important triumph for the Muslim Ummah. He said that the vote by USA and the European Union against the resolution, arguing that it is contradictory to their views regarding human rights and freedom of expression is clear evidence of the fact that the individuals perpetrating these horrific acts of blatant Islamophobic terrorism indeed have complete support of these countries. The dire reality is that the false pretenses of 'human rights' and 'freedom of expression' being used by the western countries are mere excuses to target the sacraments of Islam. In these very same western countries, freedom of expression on the topic of the Holocaust is plain unacceptable, with any point of view besides the prevailing narrative being a punishable offense, while the desecration of the Holy Quran and blasphemy of the Holy Prophet (SAAW) are given state backing, which also proves the naked hypocrisy of these nations. The fact of the matter is that the West dares to take such initiatives against Islam because of the spineless and distraught state of the Muslims. The need of the hour is that all Muslim countries implement and establish the Holy Quran as their one true guide, alongside its teachings on the individual and collective planes, and unite to deliver a strong response to the enemies of Islam. The western nations, in that case, will not dare to desecrate the Holy Quran and mock the sacraments of Islam.