

TANZEEM E ISLAMI



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

PERSPECTIVE

The official online newsletter of Tanzeem e Islami
... Uploaded twice a month to [www. Tanzeem.org](http://www.Tanzeem.org)...



'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...

Postal Address: 67-A, Allama Iqbal Road, Garhi Shahu, Lahore. 54000

Tel: 042 – 36293939, 36366638, 36316638

Url: www.tanzeem.org

Email: markaz@tanzeem.org

Tweet us [@tanzeemorg](https://twitter.com/tanzeemorg)

Follow us on FB <https://www.facebook.com/Tanzeem.org>

Disclaimer: Unauthorized use and/or duplication of the entire Newsletter or any part of it without the express permission of the editorial board of 'Perspective' is strictly prohibited. Permission can be received by sending us a formal request on the postal address, email or telephone numbers given on the last page of this newsletter.

Excerpts and links in this newsletter may be used, provided that full and clear credit is given to 'Perspective' and 'Tanzeem e Islami', with appropriate and specific directions to the original content.

The views expressed by the authors in this newsletter do not necessarily reflect the official views of Tanzeem e Islami.

All trademarks, service marks, collective marks, design rights, personality rights, copyrights, registered names, mottos, logos, avatars, insignias and marks used or cited by the newsletter are the property of their respective owners and 'Perspective' or 'Tanzeem e Islami' in no way accept any responsibility for an infringement on one of the above.

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

PERSPECTIVE

The official online Newsletter of Tanzeem e Islami

INSIDE THIS ISSUE

Editorial	1
Press Releases issued by Tanzeem e Islami	2
The meaning of Ramadan	3&4
The spiritual and health benefits of fasting	4&5

Patron: Hafiz Aakif Saeed
Chief Editor: Dr. Absar Ahmad
Editor: Raza ul Haq

From the Qur'an:

"O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may learn to live according to the commands of Allah. A few numbered days. However, if anyone of you is ill or on a journey then the prescribed number should then be completed in other days. And for those who can bear it, feeding of an indigent, shall be a ransom. And he that gives more (than this) of his own free will, it is better for him. And that you fast (and thus complete the number) is better for you, if only you knew. Ramadan is the (month) in which the Qur'an was sent down, as a guide to mankind and a clear guidance and judgment (so that mankind will distinguish right from wrong)."

(*Al-Baqarah: 183-185*)

Selected Hadith:

Allah's Messenger (SAAW) is reported to have said:

"Fasting is a shield with which a servant protects himself from the Fire (of the Hell)."

(*Musnad Ahmed*)

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).

The strange and mysterious happenings in the world over the last few days will be left for discussion till a future issue, as our entire focus here is on the Holy and blessed month of Ramadan, approaching fast!

The knot of relationship between the Month of Fasting (Ramadan) and the Book of Guidance (Al-Qur'an) are tied in the heavens. Some scholars have also said that the Qur'an was sent from a higher heaven (Sama'a) to a lower heaven (Sama'a, ready for the commencement of the Earthly revelation in piecemeal) during the month of Ramadan. However, it is well acknowledged that the revelation of the Qur'an unto Prophet Muhammad (SAAW) began in the month of Ramadan in the Cave of Hira, where he (SAAW) used to visit frequently for retreat, reflection and meditation.

The importance of this relationship is further strengthened with the knowledge that Arc-Angel Jibril (AS) would visit the Prophet (SAAW) every night in Ramadan to recite the Qur'an together: "...in the month of Ramadan when Jibril visited him, and Jibril used to meet him on every night of Ramadan till the end of the month. The Prophet used to recite the Qur'an to Jibril, and when Jibril met him, he used to be more generous than a fast wind (which causes rain and welfare)." (*Sahih Bukhari*)

In order to benefit from the gift of the Qur'an, we have to recite it (avoid reading too fast, remember we have been instructed to "...recite the Qur'an (aloud) in a slow, (pleasant tone and) style." (*Qur'an 73:4*))

Also, follow the etiquettes of reciting it, which include, among others, being in a state of wuduu, reciting with correct pronunciation and seeking refuge from Shaytan.

Finally, we have to live the Qur'an [the Prophet (SAAW) himself was described as 'the Walking Qur'an' by his wife, Aishah (RA)]. The Qur'an was revealed to be recited, respected, understood and internalized. So, don't just recite the Qur'an in Ramadan, memorize it, digest it and live it!

Signing Off...

Dr. Absar Ahmad (Chief Editor)

Ramadan Mubarak

May Allah (SWT) bestow his infinite blessings and mercy on all Muslims during this Holy Month.

May Allah (SWT) grant us the strength to fast at Day & pray at night.
May Allah (SWT) accept our efforts made during this Holy month.

Aameen!

Press Release issued by Tanzeem e Islami

Date: May 05, 2017

Lahore (PR): “While Kashmir keeps on burning, the entire world, including Pakistan, is merely watching the ‘show’.”

This was stated by the Ameer of Tanzeem e Islami, Hafiz Aakif Saeed, during the Khitab e Jumu'ah at Qur'an Academy, Lahore.

The Ameer remarked that due to our criminal negligence of the Kashmir issue, the brutality and cruelty of the Indian occupation forces against innocent Kashmiris has reached such a callously high level that the genocide is no longer limited to just adult men and even children are now being massacred in broad daylight, while the dignity and honor of women is being trampled at will without any respect for the sanctity of privacy and security associated with 'home'. He added that the brutality of the Indian occupation forces in Occupied Kashmir has soared to such a level of cold-bloodedness that even the Zionist controlled international newspapers such as the New York Times (NYT) and the Washington Post (WP) have raised voices of shock and alarm at the magnitude of this oppression and ethnic cleansing.

The Ameer remarked with concern that the institutions of Pakistan ought to settle their petty internal differences as soon as possible and concentrate on the real task at hand, viz. bringing all Muslim countries of the world on the same page and in favor of the oppressed Muslims in Kashmir and India, while simultaneously using our country's embassies and missions around the world to spread word about the brutalities being committed by the Indian forces in Occupied Kashmir, many of which have been caught on tape, hence exposing the magnitude and nature of the genocide being committed by India in Occupied Kashmir.

The Ameer concluded on the note that the Muslim youth of the world had an obligation to their oppressed Kashmiri brethren and noted that the real face of India, a country that masquerades itself as the 'largest secular democracy in the world', would be unmasked once the gruesome images and videos of the atrocities being committed by the Indian forces against the people of Occupied Kashmir were made viral on the social media.



Date: May 02, 2017

Lahore (PR): “No Muslim of any Islamic country in the world, including Pakistan, can ever accept or digest blasphemy of the Prophet (SAAW). Period.”

This was said by the Ameer of Tanzeem e Islami, Hafiz Aakif Saeed, in a statement.

The Ameer rejected the recent report issued by the 'U.S. Commission on Religious Freedom' outright and stated that facts on the ground proved that the minorities living in Pakistan were much safer than anywhere else in the world. He questioned and remarked that why did any international organization on 'religious freedom' not censure the brutality and oppression being committed by neighboring India on the minorities, particularly the Muslim community living there? He added that the restrictions being imposed on the religious freedom of Muslims to practice Islam in the U.S. itself and the rest of the Western countries were sinister and outrageous.

While commenting on the article 295c of the constitution of the Islamic Republic of Pakistan, the Ameer said that the particular article protected not only the honor of the Holy Prophet (SAAW), but all prophets (AS) of Allah (SWT) from all forms of blasphemy. He added that a Muslim would never think twice while laying down even his life for the protection of the honor of the Holy Prophet (SAAW) and no Muslim of any Islamic country in the world, including Pakistan, would ever accept or digest blasphemy of the Holy Prophet (SAAW), thus amounting to a 'collective decision' of the Muslims of Pakistan that any amendment in the said article of the constitution would be unacceptable. The Ameer remarked that the pressure being imposed by the Western countries on the government of Pakistan toward that end was a shameful and evil act.

The Ameer concluded by demanding that our rulers ought to act in a defiant manner on this issue and clearly convey to the West that any amendment in section 295c of the constitution or any compromise on the issue of blasphemy was out of question because it was a matter of religious faith and belief for the Muslims.

The Meaning of Ramadan

Fasting during Ramadan was ordained during the second year of Hijrah. Why not earlier? In Makkah the economic conditions of the Muslims were bad. They were being persecuted. Often days would go by before they had anything to eat. It is easy to skip meals if you don't have any. Obviously fasting would have been easier under the circumstances. So why not then?

The answer may be that Ramadan is not only about skipping meals. While fasting is an integral and paramount part of it, Ramadan offers a comprehensive program for our spiritual overhaul. The entire program required the peace and security that was offered by Madinah.

Yes, Ramadan is the most important month of the year. It is the month that the believers await with eagerness. At the beginning of Rajab --- two full months before Ramadan --- the Prophet Muhammad, (SAAW), used to supplicate thus: "O Allah! Bless us during Rajab and Sha'ban, and let us reach Ramadan (in good health)."

During Ramadan the believers get busy seeking Allah's (SWT) mercy, forgiveness, and protection from Hellfire. This is the month for renewing our commitment and re-establishing our relationship with our Creator. It is the spring season for goodness and virtues when righteousness blossoms throughout the Muslim communities. "If we combine all the blessings of the other eleven months, they would not add up to the blessings of Ramadan," said the great scholar and reformer Shaikh Ahmed Farooqi (Mujaddad Alif Thani). It offers every Muslim an opportunity to strengthen his Iman, purify his heart and soul, and to remove the evil effects of the sins committed by him.

"Anyone who fasts during this month with purity of belief and with expectation of a good reward (from his Creator), will have his previous sins forgiven," said Prophet Muhammad, (SAAW). "Anyone who stands in prayers during its nights with purity of belief and expectation of a reward, will have his previous sins forgiven." As other ahadith tell us, the rewards for good deeds are multiplied manifold during Ramadan.

Along with the possibility of a great reward, there is the risk of a terrible loss. If we let any other month pass by carelessly, we just lost a month. If we do the same during Ramadan, we have lost everything. The person who misses just one day's fast without a legitimate reason, cannot really make up for it even if he were to fast every day for the rest of his life. And of the three persons that Prophet, (SAAW) cursed, one is the unfortunate Muslim who finds Ramadan in good health but does not use the opportunity to seek Allah's (SWT) mercy.

One who does not fast is obviously in this category, but so also is the person who fasts and prays but makes no effort to stay away from sins or attain purity of the heart through the numerous opportunities offered by Ramadan. The Prophet, (SAAW), warned us: "There are those who get nothing from their fast but hunger and thirst. There are those who get nothing from their nightly prayers but loss of sleep."

Those who understood this, for them Ramadan was indeed a very special month. In addition to fasting, mandatory Salat, and extra Travih Salat, they spent the whole month in acts of worship like voluntary Salat, Tilawa (recitation of Qur'an), Dhikr etc. After mentioning that this has been the tradition of the pious people of this Ummah throughout the centuries, Abul Hasan Ali Nadvi notes: " I have seen with my own eyes such ulema and mashaikh who used to finish recitation of the entire Qur'an every day during Ramadan. They spent almost the entire night in prayers. They used to eat so little that one wondered how they could endure all this. These greats valued every moment of Ramadan and would not waste any of it in any other pursuit...Watching them made one believe the astounding stories of Ibada and devotion of our elders recorded by history."

This emphasis on these acts of worship may sound strange --- even misplaced --- to some. It requires some explanation. We know that the term Ibada (worship and obedience) in Islam applies not only to the formal acts of worship and devotion like Salat, Tilawa, and Dhikr, but it also applies to worldly acts when performed in obedience to Shariah and with the intention of pleasing Allah. Thus a believer going to work is performing Ibada when he seeks Halal income to discharge his responsibility as a bread-winner for the family. However, a distinction must be made between the two. The first category consists of direct Ibada, acts that are required for their own sake. The second category consists of indirect Ibada

[continued on next page...]

--- worldly acts that become Ibada through proper intention and observation of Shariah. While the second category is important for it extends the idea of Ibada to our entire life, there is also a danger because by their very nature these acts can camouflage other motives. (Is my going to work really Ibada or am I actually in the rat race?). Here the direct Ibada comes to the rescue. Through them we can purify our motives, and re-establish our relationship with Allah (SWT).

Islam does not approve of monasticism. It does not ask us to permanently isolate ourselves from this world, since our test is in living here according to the Commands of our Creator. But it does ask us to take periodic breaks from it. The mandatory Salat (five daily prayers) is one example. For a few minutes every so many hours throughout the day, we leave the affairs of this world and appear before Allah (SWT) to remind ourselves that none but He is worthy of worship and of our unfaltering obedience. Ramadan takes this to the next higher plane, providing intense training for a whole month.

This spirit is captured in I'tikaf, a unique Ibada associated with Ramadan, in which a person gives up all his normal activities and enters a mosque for a specific period. There is great merit in it and every Muslim community is encouraged to provide at least one person who will perform I'tikaf for the last ten days of Ramadan. But even those who cannot spare ten days are encouraged to spend as much time in the mosque as possible.

Through direct Ibada we "charge our batteries"; the indirect ones allow us to use the power so accumulated in driving the vehicle of our life. Ramadan is the month for rebuilding our spiritual strength. How much we benefit from it is up to us.

Source adapted from: An article by Khalid Baig

The spiritual and health benefits of fasting

At the onset of Ramadan Muslims all over the world start fasting from dawn to dusk daily for 29 or 30 days as ordained in Qur'an.

"O you who believe fasting is prescribed to you as it was prescribed to those before you so that you can learn Taqwa" (*Al-Quran 2:183*)

The Arabic word Taqwa is translated in many ways including God-consciousness, God-fearing, piety, and self-restraining. Thus we are asked to fast daily for one month from dawn to dusk and avoid food, water, sexual intercourse and vulgar talk during that period.

But why do we need to fast? It is our experience that temptations and ways of the world tend to spoil our purity and austerity. Thus we indulge in food all of the time, snacking and nibbling the whole day, heading to obesity. We drink too much coffee, or tea, or carbonated drinks. Some cannot stay away from sexual intercourse unless they do it at least once or more a day. When we argue, we leave our decency aside and resort to vulgar talk and even physical fighting.

Now when one is fasting, he or she cannot do all of that. When he looks at the mouth-watering food, he cannot even taste it and he has to give up snacking and nibbling as well as smoking cigarettes if he does. No constant coffee, tea or soft-beverage drinking either. Sexual passions have to be curtailed and when he is provoked to fight, he says "I am fasting that I cannot respond to your provocation". To achieve God-consciousness or God-nearness, a better word, we are advised to do additional prayer and read the Qur'an constantly.

Medical benefits of Ramadan

Muslims do not fast because of medical benefits which are of a secondary nature. Fasting has been used by patients for weight management, to rest the digestive tract and for lowering lipids. There are many adverse effects of total fasting as well as of crash diets. Islamic fasting is different from such diet plans because in Ramadan fasting, there is no malnutrition or inadequate calorie intake. The calorie intake of Muslims during Ramadan is at or slightly below the nutritional requirement guidelines. In addition, the fasting in Ramadan is voluntarily taken and is not a prescribed imposition from the physician.

[continued on next page...]



Ramadan is a month of self-regulation and self-training, with the hope that this training will last beyond the end of Ramadan. If the lessons learned during Ramadan, whether in terms of dietary intake or righteousness, are carried on after Ramadan, their effects will be long lasting. Moreover, the type of food taken during Ramadan does not have any selective criteria of crash diets such as those which are protein only or fruit only type diets. Everything that is permissible is taken in moderate quantities.

The difference between Ramadan and total fasting is the timing of the food; during Ramadan, we basically miss lunch and take an early breakfast and do not eat until dusk. Abstinence from water for 10 to 15 hours is not necessarily bad for health and in fact, it causes concentration of all fluids within the body, producing slight dehydration. The body has its own water conservation mechanism; in fact, it has been shown that slight dehydration and water conservation, at least in plant life, improve their longevity.

The physiological effect of fasting includes lowering of blood sugar, lowering of cholesterol and lowering of the systolic blood pressure. In fact, Ramadan fasting would be an ideal recommendation for the treatment of mild to moderate, stable, non-insulin diabetes, obesity, and essential hypertension. In 1994 the first International Congress on "Health and Ramadan", held in Casablanca, entered 50 extensive studies on the medical ethics of fasting. While improvement in many medical conditions was noted; however, in no way did fasting worsen any patients' health or their baseline medical condition. On the other hand, patients who are suffering from severe diseases, whether Type-I diabetes or coronary artery disease, kidney stones, etc., are exempt from fasting and should not be allowed to fast.

There are psychological effects of fasting as well. There is a peace and tranquility for those who fast during the month of Ramadan. Personal hostility is at a minimum, and the crime rate decreases. Muslims take advice from the Prophet (SAAW) who said, "If one slanders you or aggresses against you, say I am fasting."

This psychological improvement could be related to better stabilization of blood glucose during fasting as hypoglycemia after eating, aggravates behavior changes. There is a beneficial effect of extra prayer at night. This not only helps with better utilization of food but also helps in energy output. There are 10 extra calories output for each unit of the prayer. Again, we do not do prayers for exercise, but a mild movement of the joints with extra calorie utilization is a better form of exercise. Similarly, recitation of the Quran not only produces a tranquility of heart and mind, but improves the memory.

One of the odd nights in the last 10 days of Ramadan is called the night of power when angels (AS) descend down, and take the prayer of worship to Allah (SWT) for acceptance.

Fasting is a special act of worship which is only between humans and Allah (SWT) since no one else knows for sure if this person is actually fasting.

Thus Allah (SWT) says in a Hadith e Qudsi that "Fasting is for Me and I only will reward it".

(Narrated in the Sunan of Tirmidhi and the Muwatta of Imam Malik, from Abu Hurayra, with variants in Bukhari, Muslim, Abu Dawud, Nasa`i and Ahmad)

In another hadith, the Holy Prophet (SAAW) is reported to have said "If one does not give up falsehoods in words and actions, Allah has no need of him giving up food and drink".

(Narrated in Sahih Bukhari)

Source adapted from: Shahid Athar M.D. Clinical Associate Professor of Internal Medicine and Endocrinology, Indiana University School of Medicine Indianapolis, Indiana, USA.

- * = *