

# 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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**'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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# PERSPECTIVE

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**Chief Editor:** Dr. Absar Ahmad  
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### 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!**

## 10 Reasons for Fasting in Ramadan

### 1: A Pillar of Islam

The foundation of Islamic spiritual practice is known as the Five Pillars of Islam, which form the basis for a spiritual culture designed to provide an ideal environment for personal growth and spiritual evolution. Fasting in Ramadan is one of the Five Pillars of Islam, constituting one of the most valuable spiritual practices designed to empower a human being in overcoming the self and transcending the ego, the one true veil between a human being and his or her Creator.

### 2: Spiritual Purification

One of the primary benefits of fasting in Ramadan is spiritual purification, the essential goal of Islamic Spirituality. Although we tend to think of the mind, body and spirit as separate components, in reality they are all connected and interrelated, and improvement in any one naturally effects improvement in the others as well.

### 3: Health

It has now been scientifically documented and demonstrated that one of the most effective factors in improving human health and longevity is the reduction of intake and consumption. Fasting in Ramadan allows the digestive system, the engine of the body, to rest from the normal demands of processing and breaking down food, freeing up system resources to cleanse and purify the body of accumulated toxins, thereby allowing more effective healing and tissue repair. Fasting in Ramadan keeps the body healthy and youthful (provided one does not overindulge when breaking fast).

### 4: Family and Community

One of the greatest benefits and reasons for fasting in Ramadan is renewing solidarity and cultivating positive relationships with one's family and community. Only one who observes fasting in Ramadan can truly know the beauty and joy of breaking fast with others, celebrating the gift of life daily for thirty days with loved ones. Fasting in Ramadan is truly one of the greatest social experiences a human being will ever have, and this is one of the most important aspects of this unique pillar of Islamic practice.

### 5: Gratitude

It's true that one generally does not realize what he or she has until it's gone or not available, and by fasting in Ramadan, Muslims become acutely aware of the unlimited abundance of divine favor God Almighty has blessed humanity with, particularly with regards to sustenance. The cultivation of gratitude is a core purpose of Islam, and few spiritual practices cultivate gratitude as does fasting in Ramadan!

### 6: Humility and Selflessness

By fasting in Ramadan, a Muslim realizes how totally dependent we as human beings are upon the divine grace of God for survival, and humility is a natural result of this realization. Generally, we take things for granted and become heedless as a result of living in the world, dunya, yet by fasting in Ramadan, we are continually reminded of our frailty and dependence upon the Divine, leading us to humility, reverence, piety and selflessness — primary goals of Islamic Spirituality.

### 7: Empathy and Compassion

Although we live in a world of natural abundance, of divine grace and providence, unfortunately due to a lack of empathy, compassion and solidarity among human beings, there are many throughout the globe who still struggle with hunger, poverty, lack and scarcity. When a Muslim observes fasting in Ramadan, he or she feels the hunger that many experience daily as a normal consequence of their circumstances. By fasting in Ramadan, we develop the holy qualities of empathy and compassion, becoming more aware of our intrinsic connection and oneness with all human beings regardless of borders or labels that create artificial separation among the citizens of the human race. This then leads us to greater contribution and selflessness in the service of our fellow human beings, constituting one of the most valuable reasons for fasting in Ramadan.

### 8: Restraint and Self-Discipline

The modern world and its culture are largely defined by materialism, consumption and instant gratification of desires. This results in the diminishment of human consciousness, the regression of planetary culture and the suppression of the soul. Yet by fasting in Ramadan, a Muslim consciously curtails this unhealthy norm by intentionally practicing restraint and self-discipline, separating him or herself from the animal kingdom which is governed by the unconscious drive to satiate one's immediate physical needs and desires. Fasting in Ramadan is thus an essential practice for attaining true freedom and independence from dunya, the external world of form and appearances, and for the liberation of the soul from the self, the mind-body that is unconsciously driven by fear and the struggle survival.

### 9: Simplicity and Non-Attachment

When living without discipline and restraint, life quickly becomes overly complicated, leading to a heavy burden that results in unnecessary stress, anxiety, unhappiness and difficulty. By fasting in Ramadan, we limit excess and indulgence, facilitating the return to simplicity and non-attachment, releasing one from dependence on dunya and so contributing to psychological health and happiness, and practical wellness and balance.

### 10: Focus

With the constant demands of modern life, it's all too easy to become lost and forget who we are, and so to unconsciously forget our divine purpose and destiny. Without constant reminder, we become lost in the dream of dunya and become disconnected from reality. Fasting in Ramadan for thirty days is a powerful practice in restoring and strengthening focus, direction, balance and purpose to our lives.

**Press Releases issued by Tanzeem e Islami****Date: 11 May 2018****Lahore (PR): “The decision made by Islamabad High Court (IHC) to prohibit gambling, lottery, lewdness, obscenity and “circus” during the Ramadan transmission is highly commendable.”**This was said by the Ameer of Tanzeem e Islami, **Hafiz Aakif Saeed**, in a statement.

The Ameer remarked that the honorable Justice Shaukat Aziz Siddiqui of the IHC had once again proven his unwavering allegiance to our religion and deep loyalty towards Islam by giving a decision that could serve as a splendid platform for cutting down the recklessly loiterer elements in the media of our country, who are always busy promoting indecent trends, to size. The Ameer added that the honorable judge had earlier given another religiously avid decision regarding the issue of *Khatm-e-Nabuwat* – a decision that could undoubtedly be called a glittering and praiseworthy chapter in the history of our country’s judiciary. The Ameer said that the honorable judge was spot on in his remarks that while experts from around the world are assembled when commentary and analysis of a cricket match is to be done, yet actors and sportspersons having almost zero knowledge about our *Deen* (Islam) are provided the license to give opinions on religious topics, which results in ridiculous interpretations of Islam, causing mass confusion among the general public. The Ameer concluded by noting that it was now the responsibility of the executive of Pakistan to ensure that the ministry of information and PEMRA carried out the orders passed by the honorable judge of the IHC as well as hand out exacting punishment to those who violated the decision, so that the outrageous mimicry of the tenets and sacraments of Islam carried out by certain media outlets in the name of “Religious Programs” could be stopped once for all.

**Date: 4 May 2018****Lahore (PR): “Imran Khan’s vision and concept of the “Welfare State of Madinah” is limited, partial, imperfect and incomplete.”**This was stated by the Ameer of Tanzeem e Islami, **Hafiz Aakif Saeed**, during the Khitab e Jumu’ah in Qur’an Academy, Lahore.

The Ameer remarked that although all items in the 11-point agenda given by Imran Khan, as the manifesto of his political party for the upcoming general elections, are valuable at the national level, yet the vision of the Chairman of PTI is partial and incomplete with regards to the (Islamic) Welfare State of Madinah. The Welfare State of Madinah was a complete model of an Islamic System and the era of the Righteous Caliphs (*RA*) was a true and practical reflection of that vision of an Islamic Welfare State based on the Islamic System of Social Justice. The Ameer added that mixed-gender gatherings have been prohibited in Islam and it appears that the education of Qur’an and Sunnah is not a substantive priority on the agenda of Imran Khan.

The Ameer advised the Chairman of PTI to seek advice and guidelines from religious scholars in order to genuinely model the state of Pakistan in the shape and form of the Islamic Welfare State of Madinah. The Ameer said that the truth is that without establishing the Islamic System of Social Justice, it was not possible for Pakistan to gain stability, rather real and dangerous threats of severe nature would always be present to the security of the country and keep causing us existential dangers. He remarked that the only real reason for all the problems and threats that we are facing at the national level today was that we had never even contemplated to give the Islamic System a “chance” to be tested as the practical system implemented in the State of Pakistan.

The Ameer supplicated that may Imran Khan’s vision of “the State of Madinah” become broadened, comprehensive and complete, and that may he strive to make Pakistan a genuine and thorough Islamic Welfare State. *Aameen!*

The Ameer concluded by stating that the social and societal system of Islam is comprehensive as well as based on natural tendencies and one cannot ignore that core and fundamental fact.