



MAGAZINE
FAIZAN E-
MADINAH

Special Edition 2021 | Ramadan-ul-Mubarak 1442 AH

A QUICK GLIMPSE

- | Respect Blessed Ramadan
- | When there is Dark Cloud,
there's always a Silver Lining
- | Is Money Important or Time?
- | Handling Peer pressure
- | Failing to Plan is Planning to Fail



PRESENTED BY:
TRANSLATION DEPARTMENT
(DAWAT-E-ISLAMI)

Magazine

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Special Edition 2021 | Ramadan-ul-Mubarak 1442 AH

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MADANI CHANNEL

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Ramadan
Kareem

Brief History of Na't

Kashif Shahzad Attari (Islamic scholar)

Praising the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the great action which has been originated by Allah Almighty Himself. The holy books revealed to the previous Prophets عَلَيْهِمُ السَّلَامُ وَالسَّلَام also mentioned the good news of the arrival of the Last Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the world, while the Holy Qur'an is rich in the remembrance of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Anyway, Allah عَزَّوَجَلَّ, in His Last holy book, described the greatness of His Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the best way. Imam-e-Ahl-e-Sunnat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has written:

*Aye Raza! Khud Sahib-e-Quran hay Maddah-e-Huzoor
Tujh say kab mumkin hay phir midhat Rasoolullah ki
(Hadaiq-e-Bakhshish, p. 153)*

A summary of the above couplet is as follows:

The Lord عزوجل has revealed the Holy Quran and has praised His Beloved Prophet صلى الله عليه وآله وسلم. So, O Raza! How can you be able to praise the Holy Prophet صلى الله عليه وآله وسلم?

What is Na't?

Dear Islamic brothers! Praising the Holy Prophet صلى الله عليه وآله وسلم, whether in the form of prose or poetry, brings about happiness and reward in the Hereafter. Remember! Praising Allah عزوجل in the form of verse¹ is called Hamd; whereas praising the Holy Prophet صلى الله عليه وآله وسلم is called Na't; likewise, describing the virtues of blessed companions رضى الله عنهم and blessed saints رجمهم الله is called Manqabat.

Benefits of listening to Na't

Listening to a Na't with good intentions brings many benefits. The greatest benefit is that this action will lead you to please Allah Almighty and to gain reward from His court. With good intentions, if you hear a Na't from any devotee of the Holy Prophet who has a beautiful and sweet voice, not only will you receive blessings but will also feel love for the Holy Prophet صلى الله عليه وآله وسلم being developed in the heart.

*Jan hay Ishq-e-Mustafa rauz fazon karay Khuda
Jis ko ho dard ka mazah Naaz-e-Dawa uthaey kyun
(Hadaiq-e-Bakhshish, p. 94)*

Here is a summary of the above couplet of A'la Hadrat:

Devotion to Muhammad Mustafa صلى الله عليه وآله وسلم is my life. May Allah enhance it every single day. One who delights in putting up with pain does not take the trouble to take medicines

Respect for Na't-reciting Muslim

The fortunate Muslim who praises the Holy Prophet صلى الله عليه وآله وسلم by reciting Na'ts is worthy of respect

and reverence, as is mentioned in the following narration. Therefore, Umm-ul-Momineen Sayyidatuna Aaishah Siddeeqah رضى الله عنها has narrated that the Holy Prophet صلى الله عليه وآله وسلم would place a pulpit in the mosque for Sayyiduna Hassan Bin Saabit رضى الله عنه on which he رضى الله عنه would stand and praise the Holy Prophet صلى الله عليه وآله وسلم or would respond to the objections raised against him صلى الله عليه وآله وسلم by his enemies. The Holy Prophet صلى الله عليه وآله وسلم said: Indeed, Allah عزوجل helps Hassan through Jibraeel-e-Ameen as long as he continues to praise and defend the Prophet of Allah صلى الله عليه وآله وسلم. (Tirmizi, vol. 4, p. 385, Hadith 2855)

Poets of the court of Prophethood

The practice of praising the Holy Prophet صلى الله عليه وآله وسلم in the form of poems started within his blessed visible life. The poems written by righteous Caliphs, many other blessed companions رضى الله عنهم and by Umm-ul-Momineen Sayyidatuna Aaishah Siddeeqah رضى الله عنها have been recorded in various books.

Although many blessed companions رضى الله عنهم wrote poems in praise of the Holy Prophet صلى الله عليه وآله وسلم, there were particularly three poets who would recite Na't and poems in response to the poetic attacks by disbelievers:

1. Sayyiduna Ka'b Bin Maalik Ansari رضى الله عنه
2. Sayyiduna Abdullah Bin Rawahah Ansari رضى الله عنه
3. Sayyiduna Hassan Bin Saabit رضى الله عنه

Sayyiduna Hassan Bin Saabit رضى الله عنه was one of the most famous poets in the court of the Holy Prophet صلى الله عليه وآله وسلم. The Revered and Renowned Prophet صلى الله عليه وآله وسلم prayed for him in these words: 'اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ' i.e. O Allah! Help him through Jibraeel-e- Ameen. (Bukhari, vol. 1, p. 172, Hadith 453)

Let's feast our eyes on two fabulous and famous couplets written by Sayyiduna Hassan Bin Saabit رضى الله عنه:

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي
وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءَ

خَلِقْتَ مُرَبًّا مِنْ كُلِّ عَيْبٍ
كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

1. No eye has ever seen anyone better than you, and nor has any woman given birth to anyone more beautiful than you
2. You have been created free from all faults and it is as if you have been created as you have wished. (*Al-Mustatraf, vol. 1, p. 391*)

History of Na't recitation

O devotees of the Holy Prophet! The practice of praising the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the form of couplets has existed for a very long period of time. Islamic history shows that different methods of Na't recitation have existed in different regions and societies. Blessed companions رَضِيَ اللهُ عَنْهُمْ, Islamic scholars, scribes and devotees of the Holy Prophet have been praising him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their respective eras. With each passing day, the blessed practice of writing and reciting the Na't of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is increasing and it will continue to increase till the Day of Resurrection, إِنَّ شَاءَ اللهُ. A true devotee wishes to praise the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only within his lifetime but also in his grave after death. These feelings have been expressed by a poet in the following couplet :

Na't khuwani maut bhi ham say chhura sakti nahin
Qabr mayn bhi Mustafa kay geet gatay ja'ayn gay

Explanation of the couplet: Even death cannot prevent us from reciting Na't. We will be eulogizing the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even when being buried in our grave.

Compiling a complete list of the fortunate devotees of the Holy Prophet who have been blessed with Na't recitation is difficult. Countless Muslim poets, all over the world, have had the privilege of writing and reciting the couplets of Na't in innumerable languages of the world. In the recent past, "Hadaai-e-Bakhshish" which contains the Na'ts written by Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ is matchless. These Na'ts are based on the Holy Qur'an and Hadith. Besides being in conformity with Shariah, the Na'ts written by Imam-e-Ahl-e-Sunnat Ala Hadrat will develop love for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the hearts of readers.

May Allah Almighty grant us the Taufeeq to recite and listen to Na'ts with good intentions and, by the blessing of it, make us a true devotee of the Holy Prophet!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Lines of poetry

FAIZAN-E-SUNNAT

Blessings of Sunnah

A historically world-renowned masterpiece 'Faizan-e-Sunnat' is authored by a spiritual and scholarly personality globally known as Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaeه دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ. It is a captivating, informative and edifying book read individually as well as collectively in the form of 'learning sessions' at Masajid, educational institutions, offices, homes, etc. Its two volumes haven't so far been brought out. The first volume was published in the Urdu language in 2006 and more than two hundred thousand copies of it have so far been sold out.



The Murshid (guide) and the Mureed (seeker)

Mufti Abun Nabi Hamidi (South Africa)

If a person wants to learn any art form or gain knowledge/science he will seek help from an expert in that field. Knowledge of Allah Almighty's Zaat (Being) is the most difficult secret in the universe. It can only be achieved with the help of its experts, the Awliya Allah.

Ghaus-ul-A'zam, Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ brings home the necessity of a Murshid with a beautiful metaphor. He says: 'The heart is the plantation for the Hereafter. Sow the seeds of Iman in your heart. Irrigate, fertilise and mature it with regular good deeds. If there is kindness and energy in the heart it will be fertile and an abundant harvest will result. Should the heart be harsh and contemptuous, the soul becomes infertile and barren and no crop will be able to grow. Learn this art of farming by its farmers/experts, the Awliya Allah. Do not think your opinion to be sufficient.'
(Al-Fath-ur-Rabbani, pg. 202)

Ghaus-ul-A'zam رَحْمَةُ اللهِ عَلَيْهِ said: 'Arrogance, hypocrisy, and egoism are all arrows of Shaytaan aimed at your hearts. One should formulate a strategy to defend oneself from this attack. The correct strategies are explained and demonstrated by the Mashaaikh (Guides). You should heed to their commands and act on them. They will guide you on the path of Allah عَزَّوَجَلَّ since they have already travelled on this path. Ask their advice on matters relating to the Nafs (carnal desires), cravings and other weaknesses because they have also suffered their consequences and are well aware of the dangers and harms of evil desires. They have battled these over a long period of time and can confront, control and defeat them'. (Al-Fath-ur-Rabbani, pg. 150)

The Murshid and his commitment to Shari'ah

The Murshid is obligated to follow the commands of Shari'ah with absolute respect and dedication. The role of the Murshid is to enlighten the path of those who are astray with righteousness and guidance. A 'Murshid' who does not respect and follow the Shari'ah is himself in darkness and totally incapable of illuminating or guiding someone else. Such people are disciples of Shaytan and the enemies of Islam. Some so-called Murshids go about sowing doubts in the minds of their followers. They teach that Salah and Sawm (Fasting) are outward forms of worship and should be left to the outward scholars. They

claim that they practice and worship with their hearts only. Such false Murshids are astray and mislead their followers too. They feast during the day in Ramadan, thereby openly mocking the Shari'ah and Tareeqah. Yet, ignorant Mureeds are convinced that these people will transport them into Jannah. It is strange that bodily requirements like eating, drinking, sleeping, taking medication and other physical activities are done promptly and it is only those physical duties commanded by Allah Almighty and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that strain their bodies and they choose to perform them with their heart! Why do they not perform other functions like eating and drinking with the heart? "True Saints only feel hungry once in forty days'. (Kashf-ul-Mahjoob, p. 444)

Sultan-ul-Aarifeen, Hadrat Sultan Bahu رَحْمَةُ اللهِ عَلَيْهِ affirms that when a person steps in the area of

WEALTH and worldly possessions have made people haughty. Let us get rid of our pride before we are humiliated and punished

Tasawwuf (spirituality) he should diligently follow the demands of the Shari'ah. He should follow the

teachings of the Holy Quran and Sunnah at every step. He should only do those things advised by the Shari'ah and refrain from those actions that are prohibited by the Shari'ah. He should not allow either carnal desires or evil temptation to influence him. (Mihak-ul-Fuqaraa, p. 93)

The difference between a competent and an incompetent Murshid

Sultan-ul-Fuqara, Hadrat Faqeer Noor Muhammad Sarwari Qadiri رَحْمَةُ اللهِ عَلَيْهِ, defines a perfect Shaykh as one who discards the Nafs (carnal desires), purifies the soul and cleanses the mind of his Mureed for the sole purpose of guiding his disciple on the correct path and delivering him to Allah. A perfect Murshid does not attain worldly gain.

A false Shaykh takes Mureeds so that his worldly status is boosted. The Mureed gives his hard-earned income to his Murshid who lives a luxurious lifestyle, which cannot even be afforded by the affluent people. These 'heaven-marketers' have furnished their homes with the trappings of Hell and they have become the Fuel of Hell.

The relationship between the Mureed and the Murshid

1. One should become a Mureed for the sole purpose of purifying one's heart. To achieve Fayz (Grace) from one's Murshid, one's intentions and heart must be clear.
2. If a fellow Mureed gains more spiritual benefit from the Murshid then one must not envy or grudge him. This will lead him or her to Jahannam. Envy is actually an affront to Allah Almighty who is the One who has given the other person more grace.
3. All doubts and hesitations must be revealed to the Murshid because the Murshid is a spiritual healer. To conceal any illness from the doctor (healer) would result in self-destruction.
4. It is incumbent upon the Mureed to regard his Murshid with utmost respect and reverence.
5. A Mureed should not expect to see any miracles

from his Murshid. Correct beliefs, diligent obedience/observance of the Shari'ah, sufficient knowledge, and a continuous authentic Silsilah (chain) are sufficient requirements for the Murshid. Karamat (saintly miracle) is not a precondition for being amongst the Awliya.

6. The Mureed must strive to achieve the status of immersing himself into the spirituality of the Shaykh. A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ الْمَلِئِ عَلَيْهِ has explained the way to achieve this. He said: 'The Mureed must imagine the Murshid in front of him and place his heart below the Murshid's heart. He must imagine that Fayz (grace) and Barakah (blessing) is flowing from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ into the Murshid's heart and then flowing into his own heart.' (*Malfuzaat A'la Hadrat, p. 169*)
7. The daily Wazaaif (special litanies) prescribed by the Murshid must be read diligently and the Mureed must not object to anything the Murshid has advised. As far as the rest of the Shari'ah Laws are concerned, he (Mureed) may learn them from any qualified Sunni scholar.
8. After pledging allegiance (Bay'ah) with a Murshid, the Mureed can only change the Bay'ah if he finds any Shari' faults in his Murshid. However, renewal of Bay'at with his Murshid or Bay'at-ut-Taalib (becoming another Shaykh's student while still remaining the Mureed of one's own Shaykh) with any valid Murshid is permissible.
9. If the Murshid commands the Mureeds to disobey the Shari'ah, for example, not to read Salah, or not to fast, or if he tries to diminish the important of the Shari'ah and its practices, the Mureed should immediately disassociate from such a Murshid.
10. The Mureed should always conduct himself ethically and morally. A Mureed is a reflection on his Murshid. If a Mureed is a sinner, people will cast doubt and unwarranted suspicion on his Murshid.
11. In the gathering of the Murshid, the Mureed must sit with respect. He should not sit at a place higher than the Murshid or raise his voice above

that of the Shaykh. He must avoid unnecessary chatter and queries. He must listen attentively when the Murshid speaks and convey his message amongst others.

12. A Mureed must not speak ill of other Murshids, as it may invoke the Mureeds of the other Murshid to retaliate. This is not a practice of Islam.

Concluding words of advice

Let us not procrastinate till death is upon us, as it will be of no avail. We should re-examine and revive our hearts, as the heart is the centre of our being. If the heart is purified, our whole self is enhanced. But if the heart is blemished, our body too will decay. The heart can be purged with abstinence and complete faith in Allah Almighty.

Let us practice piety. We must maintain the restrictions of the Shari'ah, constantly fight the Nafs and Shaytaan, and avoid bad company. Allah Almighty has blessed us with many bounties but we have stopped thanking Him. Where has our appreciation gone? At times, we credit others for these blessings or consider ourselves deserving of these blessings. We even utilise His Rewards to disobey His Commandments.

Wealth and worldly possessions have made people haughty. Let us get rid of our pride before we are humiliated and punished. We should appreciate our possessions. After all, everything that we have has only been entrusted to us. We are not born to accumulate and enjoy them in the world. We have to obey Allah Almighty's Commands. We should not fool ourselves with empty verbal declarations. Let us avoid people obsessed with the world and seek the company of the pious.

We must strive to acquire the outward (Zahiri) knowledge and advance to obtain the enlightenment of the inner, spiritual knowledge, Batini knowledge. The more we practice on our knowledge, the closer we will get to Allah Almighty. (*Al-Fathur-Rabbani*)

May Allah Almighty guide us on the path of the righteous. آمين

FGRF ACTIVITIES

FAIZAN GLOBAL RELIEF FOUNDATION (FGRF) IS A SUBSIDIARY OF DAWAT-E-ISLAMI THAT IS CARRYING OUT RELIEF ACTIVITIES WORLDWIDE. DAWAT-E-ISLAMI'S WELFARE DEPARTMENT IS TAKING REALISTIC AND EFFECTIVE STEPS FOR THE RELIEF OF PEOPLE IN NEED.

NORTHERN PAKISTAN EARTHQUAKE RELIEF 2005

IN 2005, THERE WAS A DEADLY EARTHQUAKE IN NORTHERN AREAS OF PAKISTAN WHICH CAUSED MASSIVE CASUALTIES AND DAMAGES, FGRF WAS ONE OF THE PROMINENT ORGANISATIONS THAT SERVED AND PROVIDED RELIEF TO THE AFFECTED.

FGRF HELPED THEM WITH MEDICINES, FOOD, CAMPS AND FINANCIAL AID BY SPENDING OVER PKR 170 MILLION DURING THE WHOLE ENDEAVOUR.

WE WERE AWARDED WITH THE APPRECIATION HONOUR BY THE GOVERNMENT OF PAKISTAN.

SINDH FLOOD RELIEF 2020

AFTER THE DISASTROUS RAIN AND FLOOD IN KARACHI AND INTERIOR SINDH IN 2020, FGRF PROVIDED 300,000 PEOPLE WITH FOOD.

300,000

IN ADDITION TO COOKED FOOD, MILK AND BISCUIT PACKETS, CLEAN DRINKING WATER AND MOSQUITO NETS WERE ALSO PROVIDED.



HUMAN AND THE QURAN

Mufti Muhammad Qasim Attari

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

O people! Fear your Lord Who created you from a single soul, and from it created its spouse, and from them both has spread many men and women,

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Nisa, Verse 1)

In this verse, it is stated that Allah Almighty has created all humans from a single soul, i.e. Sayyiduna Adam عَلَيْهِ السَّلَام and from him, Allah عَزَّوَجَلَّ has created Sayyiduna Adam's spouse, i.e. Sayyidatuna Hawwa رَضِيَ اللهُ عَنْهَا. Then He عَزَّوَجَلَّ created men and women through both of them who populated the Earth, being in a large number.

It is not surprising that there is a great and perfect detail of the origin of a human, the stages of his creation and human psychology in the Holy Quran as Allah عَزَّوَجَلَّ has created humans and certainly, the Creator knows the best. Allah Almighty has mentioned this reality in the Holy Quran. He عَزَّوَجَلَّ has stated:

أَلَا يَعْلَمُ مَنْ خَلَقَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

Does He Who has created not know? Only He is The One Who knows of every complexity, Aware (of everything else).

[Kanz-ul-Iman (translation of Quran)] (Part. 29, Surah Al-Mulk, Verse 14)

The status of a human in the court of Allah Almighty, his good qualities and imperfections, positive and negative aspects, strengths and weaknesses, the correct use of strength, and the ways of overcoming weaknesses have been mentioned in a very beautiful manner in the Holy Quran. These details are very interesting as well as beneficial for the one who ponders over the teachings of the Holy Quran. Some aspects have been highlighted in this article.

Allah Almighty has made humans superior and more honourable than the rest of creation as stated in the Holy Quran:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَجْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿١٧﴾

And indeed We have honoured the descendants of Adam and transported them on land and sea, and gave them good things as sustenance, and made them superior than many (i.e. all) of Our creation.

[Kanz-ul-Iman (translation of Quran)] (Part. 15, Surah Bani Israel, Verse 70)

It means that a human being has been blessed with intellect, knowledge, ability to speak, bright face, medium height, and different means of transportation which vary from animals to [modern-day] aeroplanes. Furthermore, Allah Almighty has made him aware of the ways of succeeding in this world and the Hereafter, and granted him dominance over all things. Allah ﷻ has granted a human being 'dominating power', and hence, he has explored the world today, made underground discoveries, learnt flying and even landed on the moon. He has also discovered a lot about Mars. In short, humans have made remarkable achievements on land and in seas. These are just a few examples. Besides these, Allah Almighty has granted human beings countless things and blessed them with respect and honour. Allah ﷻ has made human beings most superior among entire creation such that Prophets ﷺ, the most superior personalities amongst humans, are greater than all angels and a pious Muslim is greater than common angels.

Along with spiritual excellence and virtues, Allah Almighty has also blessed human beings with distinctive forms and appearances. He ﷻ has stated:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ ﴿٣٠﴾

We have indeed created man in the best form.

[Kanz-ul-Iman (translation of Quran)] (Part. 30, Surah Al-Teen, Verse 4)

It means: We have indeed created man in the best form, maintained a balance in his body parts, enabled him to stand upright rather than bent like animals, granted him the ability to eat using his hands rather than directly with mouth like animals. We have also blessed him with knowledge, intellect, understanding, manners, and the ability to speak.

We learn from the Holy Quran that the whole universe has been created for human beings. Allah ﷻ has created everything in the world to serve them. It is stated in Surah Al-Baqarah:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ﴿٢٩﴾

It is He Who created for you whatever is in the earth,

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 29)



It means: Allah عَزَّوَجَلَّ has created all the rivers, mountains, mines, agricultural fields, seas, etc. in the world for your religious and worldly benefits. The religious benefit is that a human being becomes more and more aware of the wisdom and power of Allah عَزَّوَجَلَّ by seeing the wonders of the world and discovers the secrets of the universe through his intellect. The worldly benefit is that he may have thousands of foods and drinks and use countless things to his benefit.

Furthermore, a human's benefits is not restricted only to the Earth. According to the details in the Holy Quran, other great blessings of the universe like the sun, the moon, wind, water, day and night, rivers, streams, seas, etc. are also benefitting humans as created by Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ has provided human beings with all those things which are necessary or beneficial to life. He عَزَّوَجَلَّ has stated:

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ۚ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ ۚ وَسَخَّرَ لَكُمْ الْيَلَّ وَالنَّهَارَ ۚ (۳۳)

It is Allah Who created the heavens and the earth, and sent down water from the sky; thereby producing some fruits for you to eat, and made the boat subservient to you that they (the boats) may sail through the river by His command, and

made the rivers subservient to you. And He made the sun and the moon subservient to you, which are constantly moving, and made the night and the day subservient to you.
[Kanz-ul-Iman (translation of Quran)] (Part. 13, Surah Ibrahim, Verses 32-33)

In short, by His mercy, Allah عَزَّوَجَلَّ has granted human beings so many blessings which can never be counted. Allah Almighty has stated:

وَأَنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْنَ

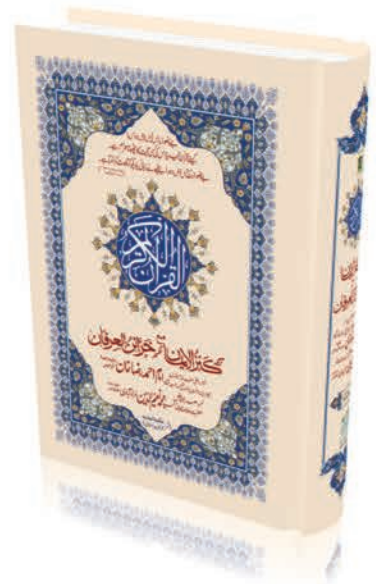
And if you count the favours of Allah, you will never be able to count them.

[Kanz-ul-Iman (translation of Quran)] (Part. 14, Surah Al-Nahl, Verse 18)

The great 'rank and status' of humans being in this universe of Allah عَزَّوَجَلَّ is clear from the verses of the Holy Quran and the blessings which Allah عَزَّوَجَلَّ has granted him. The one who has been blessed with 'greatness' should choose the 'path to greatness', and that path is 'being submissive to Allah عَزَّوَجَلَّ'. On the other hand, ungratefulness, disobedience, ignorance, oppression, pride and arrogance, bad habits, and despicable character traits do not befit human beings. In fact, these bad attributes plunge him, from 'the best form', into 'the lowest of the low state'. Human weaknesses and the ways to overcome them will be discussed in the next article, إن شاء الله.

KANZ-UL-IMAN

A'la Hadrat Imam Ahmad Raza Khan ؒ had great knowledge and insight in the sciences of the Holy Qur'an. His translation of the Holy Quran, titled Kanz-ul-Iman Fi Tarjama-til-Qur'an, stands out as the most brilliant translation of the Holy Qur'an in the Urdu language. Kanz-ul-Iman fi Tarjama-til-Qur'an is a beautiful combination of a word by word, conceptual and idiomatic translation.



Respect Blessed Ramadan

Nigran-e-Shura Maulana Muhammad Imran Attari

The worship system of Islam provides us with many benefits related to the body as well as spirituality. The commandment of fasting is also one of the commandments of the Creator of the universe. Fasts have been made Fard in every Shari'ah since the time of Sayyiduna Adam عَلَيْهِ السَّلَام, though the days of fasting and rulings on fasting for the previous Ummahs were different from ours.

At Sahar and Iftar and on other occasions, if we follow the precautions of eating food and drinking water, beverages, etc., fast will bring us countless spiritual and long-lasting benefits and we can receive numerous physical benefits as well. While drawing our attention to the benefits of fasts, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'صُومُوا تَصِحُّوا' i.e., *keep fasts, you will become healthy.* (Mu'jam Awsat, vol. 6, p. 147, Hadith 8312)

Allah عَزَّوَجَلَّ sent a revelation to a Prophet of Bani Israel: Inform your people that whoever keeps a

fast even for one day for pleasing Me, I bestow health on his body and I will also give him a great reward. (Shu'ab-ul-Iman, vol. 3, p. 412, Hadith 3923)

On the basis of their research, scientists have also accepted this fact. A professor from Oxford University, Moore Palid, has said, 'I was studying the topics related to Islam. When I read about fasts, I jumped and was amazed to know that Islam has provided a great cure to its followers. I also had a yearning for keeping fasts. I, therefore, started keeping fasts following the ways of Muslims. I had swelling on my stomach for a long time. After a few days, my pain was relieved. I continued to fast and my disease got cured completely in a month.' (Faizan-e-Ramadan, p. 76)

Let's read some more physical benefits of fasting:



Physical Benefits of Fasting

Fasting relieves stomach pain, cures its diseases and improves the digestive system. Fasting moderates sugar level, cholesterol, and blood pressure. Keeping fasts minimizes the risk of heart attack. During a fast, the quantity of the blood of the fasting person gets reduced, due to which the heart gets extremely relaxed. Fasting eradicates physical strain, mental stress, depression, and psychological diseases. Fasting decreases obesity and eliminates extra fat. In childless women, fasting enhances the chance of having children to a large extent. (*Siraat-ul-Jinan, vol. 1, p. 295*)

O the devotees of Rasool! Just like negligence and laziness in Salah, Zakah and in other acts of worship, Muslims are usually falling victim to negligence, laziness and Satanic thoughts regarding fasting as well. Nowadays, many people make different excuses about fasting and decide not to fast on their own. For instance, they say, "I am not feeling well, it is too hot, my disease will get severe, I will get weak, I have to work the entire day, I will fast later, etc." Remember! Whoever misses even one fast of Ramadan deliberately without any Shar'i reason, he cannot attain the excellence of that missed fast even if he fasts throughout his life.

About the loss of missing one fast, the Last Prophet of Allah ﷺ has said: Whoever does not keep even one fast during Ramadan without excuse and without any illness, lifetime fasts cannot compensate for it, even if he keeps it later. (*Tirmizi, vol. 2, p. 175 Hadith 723*)

In other words, he can no longer attain the excellence of fasting during Ramadan in anyway. (*Bahar-e-Shari'at, vol. 1, p. 985, summarised*)

Moreover, such a man is unfortunate. (*Mu'jam Awsat, vol. 2, p. 62, Hadith 3871*) Hence, for the betterment of your life and the hereafter, make up your mind to keep fasts instead of finding out reasons for missing them. Moreover, plan to spend the holy month of Ramadan in a nice way and do pay attention to the following things.

Gain essential religious knowledge about fasting. For whom is fasting Fard? What are the correct timings of Sahar and Iftar? What are the rulings on the intention of fasting? What are the things due to which

a fast becomes invalid and Makruh, and what are the compulsions due to which it can be missed? Due to a lack of religious knowledge, a large number of people neither know about these rulings nor do they try to gain knowledge about them. Hence, think seriously about your fasts. In order to gain knowledge about the above-mentioned rulings, start studying 'Faizan-e-Ramadan' a chapter from the book *Faizan-e-Sunnat*, volume 1, written by my Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ.

If you have missed any fast out of the fasts of the previous blessed Ramadan, keep this fast before the arrival of blessed Ramadan. Nowadays, people are committing many sins due to a lack of good and righteous company. Sins are always disastrous and may bring about punishment in the grave and the Hereafter. However, if anyone commits a sin in the blessed month of Ramadan, he will be made to suffer more severe punishment.

About the severe harm of committing a sin in the blessed month of Ramadan, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: My Ummah will not be humiliated or disgraced as long as it keeps fulfilling the rights of the blessed month of Ramadan. Someone humbly asked: O the Rasool of Allah! If they do not fulfil the rights of blessed Ramadan, they will be humiliated and disgraced. What does it mean?

It was said: Committing Haraam acts in this month. Hence, fear regarding the blessed month of Ramadan because the way virtues are increased in this month as compared to other months, the same is the case of sins. (*Mu'jam Sagheer, vol. 1, p. 248, selected*)

Whether a sin is apparent or hidden, committing it is impermissible and Haraam and will lead to Hell. Hence, in order to stay safe from humiliation and disgrace, it is important to gain knowledge about all apparent and hidden sins and keep trying to refrain from them before the arrival of the blessed month of Ramadan. Allah forbid, if we do not gain knowledge about them or if we gain knowledge about them but if we do not refrain from them, we may indulge in any impermissible and Haraam act even in the

blessed month of Ramadan and be humiliated and disgraced.

In order to gain knowledge about apparent and hidden grave sins, it is useful to study the following books published by Maktaba-tul-Madinah:

1. Jahannam mayn lay jaanay walay Aa'maal (part 1 & 2)
2. Baatini Beemariyon ki Ma'loomat

Ponder over your activities and timings. It is very important to analyse activities and daily schedule before the arrival of the blessed month of Ramadan so that you can realize whether or not you are busy with any arduous work that may become a hurdle in keeping fasts or completing it. Because of attaching more importance to worldly affairs or sometimes for meeting household expenditure, some people do arduous work even in the blessed month of Ramadan. As a result, they either break their fast or do not keep it. Such people should read the following Shar'i ruling carefully written in Bahar-e-Shari'at:

During the days of Ramadan, it is not permissible for a person to do the work which makes him weak so much that there is a strong presumption that he will break his fast. Hence, the one who makes roti [bread] should make it until the afternoon and then take rest the remaining day. The same ruling applies to constructors, labourers and to those who do arduous work. If there is a probability that you will get weak, reduce your work so that you can keep fasts. (*Bahar-e-Shari'at, vol. 1, p. 998*)

Those who prepare themselves in advance for upcoming moments and matters are regarded as intelligent and brilliant. The blessed month of Ramadan is about to come with blessings, forgiveness, and good news of freedom from Hell. I, therefore, request all the devotees of Rasool to pay attention and make preparation for the blessed month of Ramadan before its arrival and get your names written in the list of those who realize the importance of the blessed month of Ramadan.



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Good governance in Islam

Syed Rehan Ali M.A (Arabic, Islamiyaat and Urdu)

Good governance

Good governance enables a government to create a system based strongly on justice, equality, brotherhood and peace, protecting individual's rights and civil liberties. It inspires people to act responsibly and conscientiously.

Good governance in Islam

Islam provides the most systematic and achievable set of principles for efficient, comprehensive and effective administrative system which is the ultimate objective of good governance.

The Islamic system of governance is a well-defined structure and apparatus of government where the ruler is elected to represent the people by looking after their affairs for their welfare and well-being according to the Islamic law, called Shari'ah.

Islam advises its believers to consider authority and power to be a source of implementing Allah's religion on earth. In the Holy Quran, Almighty has said:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ
آتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ
بِئْسَ عَاقِبَةُ الْأُمُورِ ﴿٣١﴾

Those people; that, if We give them control in the land, (they) would keep Salah established and pay Zakah, and command

virtue and forbid evil. And only for Allah is the end of all matters.

[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Hajj, Verse 41)

Fundamental principles of good governance in Islam

Authority is an Amanah (trust)

The very first concept is that authority is a trust and assignment, and not a matter of pride and honour. People choose someone a ruler, making him their agent in protecting their religious matters and managing affairs of their lives, and it is the people's right to isolate him if he deviates from the contract. Allah عزوجل has said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

Indeed, Allah commands you to hand over whatever you hold in trust to their owners,

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 58)

For this reason, one must be aware of the fact that on the Day of judgement, authority can bring about shame and regret if one does not fulfil its due rights. It has been narrated that Sayyiduna Abu Zar رضي الله عنه said to the Beloved Prophet صلى الله عليه وآله وسلم: 'O the Messenger of Allah! Will you not appoint me to a public office?' The Beloved Prophet صلى الله عليه وآله وسلم stroked his shoulder and said:

يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا

'O Abu Zar! You are weak and authority is a trust, and on the Day of judgement it is a cause of humiliation and remorse except for the person who fulfils its obligations and properly discharges the duties attached to it.' (Muslim, Hadith number 1825)

Sincerity and well-wishing

Another important principle of good governance is that the ruler must be sincere and of excellent character. He must consider himself to be a servant rather than a ruler. The Beloved Prophet صلى الله عليه وآله وسلم has said: 'سَيِّدُ الْقَوْمِ خَادِمُهُمْ' i.e. 'The leader of a nation is the one who serves them.' (Mawahib-ulLadunniyyah lil-Qastalani, vol. 4, p. 117) He must be well-wishing and sincere enough with the members of the community; otherwise he may face the consequences. The Beloved Prophet صلى الله عليه وآله وسلم has said:

مَا مِنْ أَمِيرٍ يَلِي أُمُورَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيُنصَحُ لَهُمْ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ

A ruler who, having control over the affairs of Muslims, does not strive diligently for their betterment and does not serve them sincerely, will not enter Jannah with them. (Sahih Muslim, Hadith 142)

A welfare state

Islam is the first and foremost religion that recognizes the concept of a welfare state. The Islamic state looks after people's rights and resources by looking after their affairs especially the affairs of those who are destitute, impoverished, subdued, orphaned, widowed etc. It has been narrated:

عُمَرُ رَضِيَ اللَّهُ عَنْهُ مَرَّ بِشَيْخٍ مِنْ أَهْلِ الدَّمَةِ يَسْأَلُ عَلَىٰ أَبْوَابِ النَّاسِ فَقَالَ مَا أَنْصَفْنَاكَ أَنْ كُنَّا أَخَذْنَا مِنْكَ الْجِزْيَةَ فِي شَبَابِكَ ثُمَّ صَيَعْنَاكَ فِي كِبَرِكَ قَالَ ثُمَّ أَجْرَى عَلَيْهِ مِنْ بَيْتِ الْمَالِ مَا يُضْلِحُهُ

Sayyiduna Umar Bin Al-Khattab رضي الله عنه passed by an old non-Muslim citizen who was begging for money door to door for charity. The caliph رضي الله عنه said, 'We have not been fair to you as we used to take Jizyah from you in your youth and now you are helpless in your old age.' Then, Umar ordered that he be given money from the public treasury so that he could meet his needs. (Ahkam Ahl Al-Dhimmah, vol. 1, p. 137)

Honesty and trustworthiness

Similarly, for good governance, the ruler should be honest, trustworthy and mindful of his every action in a way that he does not harm his people. Those who act dishonestly, betray people and transgress their limits are the people who are very disgraceful. The Holy Quran has warned everyone not to be dishonest in any way. In the Holy Quran, Allah ... has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْسِكُمْ وَأَنْتُمْ
تَعْلَمُونَ ﴿٢٧﴾

O believers! Do not be dishonest to Allah and the Messenger, nor purposefully be dishonest in your trusts.

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-Anfaal, Verse 27)

Corruption, bribery and other social evils at various levels are main hindrances to the achievement of the target of a welfare state as well as good governance. Regarding bribe and its consequences, the Holy Prophet صلى الله عليه وآله وسلم has said, 'الراشى والمرتشى فى النار' i.e. 'The one giving bribe and the one taking bribe will be in the hellfire.'

Whether it be political, social or financial corruption, Islam dislikes every form of corruption. In this regard, keeping a check on using the funds from 'بيت المال' or 'state treasury', on public funds regarding their spending procedure and on spending funds on various things is very important. These funds should only be spent on specific purposes.

Enjoin to do good and forbid evil

There are many blessed Ayahs and Hadiths in which rulers are obliged to enjoin to do good and forbid evil. According to Ayah 41 of Surah Al-Hajj cited above, rulers must offer Salah regularly, pay Zakah, enjoin to do good and forbid evil. The Beloved Prophet صلى الله عليه وآله وسلم has said:

والذى نفسى بيده لتأمرن بالمعروف، وتنهون عن المنكر، أو ليوشكن الله
أن يبعث عليكم عقاباً منه، ثم تدعونه فلا يستجاب لكم

'By Him in Whose control my life is! You either enjoin to do good and forbid evil, or else Allah عزوجل will certainly send His punishment to you soon. Then you will make Du'a and it will not be accepted'. (Tirmizi, Hadith 2169)

Shura (Council)

'Mutual consultation' is one of the chief principles of good governance, meaning that decisions must be made on the basis of general discussion. In the Holy Quran, Shura is regarded as an integral part and a compulsory component of the Islamic political system. The entire Islamic political system is run in the light of Shura either directly or indirectly. The Beloved Prophet صلى الله عليه وآله وسلم was commanded to consult with his blessed companions. In the Holy Qur'an, Allah Almighty has stated:

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

'And consult with them in matters. And when you come to a firm decision regarding any matter, so, have trust in Allah.'

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 159)

Accountability

Similarly, accountability is one of the cornerstones of good governance. It is mainly all about holding responsible people accountable for their respective duties and tasks. The significance of accountability in human life can be understood from the blessed Hadith:

أَلَا كَلَّكُمْ رَاعٍ وَكَلَّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ
مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ
رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ

'Listen! Every one of you is a guardian and each of you is accountable for those who are in his care. So, a leader is a guardian of his subject and will be questioned about his people. A man is the guardian of his family and he is answerable. A woman is the

guardian of the house of her husband and she is answerable.' (Sahih Muslim, Hadith, 1829)

Justice and equality

There is a broad political consensus that the supremacy of law and good governance are essential to the accomplishment of sustainable development regarding justice. Islam is a religion of justice and equality. Its laws are based on the Holy Quran and Sunnah which are equally applicable to all the members of the society without any discrimination. Thus, Islam considers justice a significant tool for the establishment of a society which is founded on justice where people can live in peace and harmony. This entails provision of employment coupled with better handling of state resources such as food, shelter and clothing irrespective of racial or ethnic prejudice.

Supremacy of Islamic law

No one including the officials of the state, their families, etc. is above the law. Everyone gets equal treatment under the Islamic law. In the past, if a rich person committed a crime, he would not be punished, but if a weak person committed a crime, he would be punished. The Beloved Prophet ﷺ has said:

إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّهُمْ كَانُوا يُعْزِمُونَ الْحَدَّ عَلَى الْوَضِيعِ، وَيَتْرَكُونَ الشَّرِيفَ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ فَاطِمَةُ فَعَلَتْ ذَلِكَ لَقَطَعْتُ يَدَهَا

'The nations before you were destroyed because if a rich person committed theft, they used to leave him, but if a weak person amongst them committed theft, they used to inflict legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad ﷺ, committed theft, I would cut her hand off!' (Bukhari, Hadith 3475)

Brotherhood and equal rights

Islam does not discriminate against any of its citizens on the basis of creed, race, gender or disability regarding rule, judiciary and management of affairs or anything similar. Citizens of every creed, race or

gender, the able-bodied or the disabled all have the same rights in the Islamic state. Divine law gives the Islamic state a mandate to equally treat every individual. In the Holy Quran, Allah ... has stated:

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ

'O people! We have indeed created you from one man and one woman, and have made you into various nations and tribes that you may recognise one another. Indeed, the most honourable amongst you, according to Allah, is the one who is most pious amongst you.'

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujuraat, Verse 13)

The Beloved Prophet ﷺ has said:

يَا أَيُّهَا النَّاسُ: إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَأَفْضَلُ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، --- إِلَّا بِالتَّقْوَى، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىكُمْ

'O people! Indeed, your Lord is One, and your father is one; Listen! There is no superiority for an Arab over a non-Arab or for a non-Arab over an Arab...except by piety. Indeed, the most honourable amongst you, according to Allah, is the person who is the most pious amongst you.' (Shu'ab-ul-Iman, Hadith, 5137)

Islam even instructs Muslims to treat non-Muslim citizens well, protecting their rights and places of worship. In Ayah 8 of Surah Al-Maa'idah, Muslims have been prohibited from doing wrong with enemies too.

Conclusion

In short, the Islamic system of government has a unique, practical and a defined structure in which the characteristics of good governance are based on Divine sources and therefore it is this system alone that can deliver justice to mankind. The Islamic government is good governance in which equity is maintained, a prosperous society is developed and corruption is eliminated and it is responsive to the present as well as future needs of the society.



MADANI CHANNEL

This TV channel, launched in 2008, is another historic accomplishment of Dawat-e-Islami. No other religious organisation has such an extensive TV media group.

Dawat-e-Islami has launched three TV channels. Besides its Urdu Madani Channel transmission, English and Bangla Madani Channel transmissions are also being aired.

It airs through **6 major satellites** covering different regions.

It has never happened before in the history of media that people have become Muslims after watching a particular TV channel and have begun to perform Salah after watching a TV channel.

This is such a TV channel through which you can keep getting sacred knowledge and improve your life in the world and the hereafter.



Zakah

Engr. Syed Owais Asad Ali (Islamic Scholar)

Introduction

Zakah (also called 'Zakat'), is the act of giving charity to the needy and the destitute, as is specified by Shari'ah. Muslims from all around the world pay Zakah as it is an act of worship. It is actually the third pillar out of the five pillars of Islam and its importance can be realized by pondering over the fact that at 32 places of the Qur'an, Zakah has been mentioned alongside Salah. Although Zakah is sometimes compared to a tax, it is not like taxes imposed by governments. In fact, Zakah is a spiritual duty, faithfully performed by Muslims for pleasing Allah Almighty.

What does Zakah mean?

The literal meaning of the Arabic word 'زكوة' [Zakah]

is 'Taharah [purity]', and 'increase and blessing'. Since, in reality, Zakah becomes a cause of Taharah, increase and blessing for the remaining wealth. This is why, it is called Zakah. (Durr-e-Mukhtar, Rad-dul-Muhtar, Kitab-uz-Zakah, vol. 3, p. 203; summarised)

The definition of Zakah

That wealth, specified by Shari'ah, is termed as Zakah from which a person gives up his benefit in every manner and then for pleasing Allah عزوجل, it is given into the possession of such a Muslim Faqeer [Shari'ah-declared poor person], who is neither Hashimi¹ himself nor is he a slave freed by any Hashimi. (Durr-e-Mukhtar, Kitab-uz-Zakah, vol. 3, pp. 204-206; summarised)



Proof from the Quran and Hadith

Allah has said:

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَ
النَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَ
ابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

Yes, true righteousness is that one must believe in Allah and the Last Day, and the angels, and the Book, and the Prophets, and, out of love for Allah, gives out his precious wealth to relatives, and orphans, and the needy, and travellers, and beggars, and for freeing slaves, and (he who) keeps Salah established and pays Zakah,

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 177)

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Islam is based on five things: To testify that there is none worthy of worship except Allah عَزَّوَجَلَّ and Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is His Rasool; to offer Salah; to pay Zakah; to perform Hajj; and to observe fast in Ramadan.' (Sahih Bukhari, vol. 1, p. 14, Hadith 8)

Purpose of Zakah

If we ponder over the reason for Zakah being declared an act of worship, we will come to know that its main purpose, as the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, is to eliminate poverty from society. When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللهُ عَنْهُ to Yemen, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him:

فَاعْلِمُوهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَتَهُ فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ
عَلَى فُقَرَائِهِمْ

'Tell them that Allah Almighty has declared Zakah obligatory for them in their wealth which is to be taken from the rich among them and be given to the poor among them.' (Jami'-ut-Tirmizi, Hadith 525)

Who has to pay Zakah?

As we have come to know about its obligation and importance in Islam, we should also learn who is required to pay Zakah. Here is the answer: To give Zakah is Fard for every such 'Aaqil [person having a sound mind] and Baaligh [person who has reached puberty] Muslim who is not a slave and who meets the following conditions:

To give Zakah is Fard for every such 'Aaqil [person having a sound mind] and Baaligh [person who has reached puberty] Muslim who is not a slave and who meets the following conditions;

1. he must own the Nisab (meaning of Nisab is given below)
2. this Nisab must be Maal-e-Naami [growing in nature]

Maal-e-Naami means the wealth that grows, whether it grows actually or as Hukmi [invisibly]. There are three forms of it;

- a) this growth will be due to trade.
- b) this growth will be due to leaving animals in a jungle for breeding.



- c) the wealth will be Naami by nature like gold, silver, etc.

(Al-Fatawa Al-Hindiyyah, Kitab-uz-Zakah, chap. 1, vol. 1, p. 174)

3. he must have Nisab in his possession.
4. Nisab must be exclusive of his Haajat-e-Asliyyah (i.e. basic necessities of life)
5. Nisab must be exclusive of the money he owes (i.e. he must not owe people such amount of debt that his Nisab will no longer remain if he pays the debt).
6. he must have Nisab in his possession for one lunar year (i.e. the passing of one complete lunar year with Nisab in his possession). (Summarised from: Bahar-e-Shari'at, vol. 1, part 5, pp. 875-884)

What is Nisab?

Nisab here means that a person possesses 7.5 Tola² of gold, or 52.5 Tola of silver, or the money equivalent to the price of silver, or the trade goods whose value is equivalent to the price of silver, or possessions exclusive of Haajat-e-Asliyyah whose value is equivalent to the price of silver. (Derived from: Bahar-e-Shari'at, vol. 1, part 5, pp. 902-905-928)

Nisab for gold is twenty Misqal, i.e. 7.5 Tolas, whereas the Nisab for silver is two hundred dirhams, i.e. 52.5 Tolas³. (Bahar-e-Shari'at, vol. 1, part 5, p. 902)

Who is entitled to receive Zakah?

As mentioned in the following verse of the Holy Quran, there are a total of 8 categories that are entitled to receive Zakah:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبِهِمْ
وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

Zakah is only for these people who are poor and the strictly needy, and those who collect it, and for those in whose hearts the love of Islam needs to be instilled, and to free slaves, and to debtors, and (to those) in the path of Allah, and to the traveller; this is decreed by Allah, and Allah is All-Knowing, Ever Wise.

[Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Tawbah, Verse 60)

Thus, Zakah can be given to the people belonging to any of the following categories:

1. Faqeer (the poor as declared by Shari'ah)
2. Miskeen (The needy as declared by Shari'ah)
3. 'Aamil (Zakah collectors)
4. Riqaab (slaves; Zakah can be used to get them freed)
5. Ghaarim (A debtor)
6. Fee-Sabeelillah [فِي سَبِيلِ اللَّهِ]
7. Ibn-e-Sabeel [ابْنِ سَبِيلٍ] (i.e. traveller). A stranded traveller who is in need of financial assistance.

(Al-Fatawa Al-Hindiyyah, Kitab-uz-Zakah, vol. 1, p. 187)

When is Zakah paid?

Now, the question arises as to when Zakah is to be paid. The answer is the lunar date on which wealth equals (or is greater than) the Nisab. Note down this date as it is the beginning of Zakah year. Therefore,



Zakah should then be paid once one lunar year has passed. A large number of people wish to pay their Zakah in the month of Ramadan since it is a month of great blessings and, besides this, rewards for good deeds also multiply many folds in it. However, if Zakah has been Fard, one must not delay paying it waiting for the month of Ramadan.

What type of wealth does Zakah become Wajib on?

The following are the types of wealth on which Zakah is Wajib;

1. Money
2. Gold and silver
3. Trading goods and livestock [camels, cows, goats], and cultivated crops and fruits (i.e. 'Ushr).
(Derived from: *Bada'i-us-Sana'i fi Tarteeb-ish-Shara'i*, *Kitab-uz-Zakah*, vol. 2, p. 75)

Money here includes financial assets such as cash, 'prize bonds' [which are free from interest], and loans given; whereas trading goods entail all the things and goods purchased or manufactured with the initial intention of selling. Zakah will not be Wajib on rental cars or buses. However, the Zakah on the income [earned] from them will be Fard [if it meets the other conditions of Zakah.] (*Fatawa Faqeeh-e-Millat, Kitab-uz-Zakah*, vol. 1, p. 306)

Zakah is not Wajib on diamonds and pearls, even if they are worth thousands [of rupees]. However, Zakah is Wajib on them if they are purchased with the intention of trade. (*Durr-e-Mukhtar, Kitab-uz-Zakah*, vol. 3, pp. 230)

How is Zakah calculated?

The person who meets the abovementioned conditions must give 2.5% of his total cumulative wealth in one lunar year. He may make the calculation of Zakah in the following way:

Subtract from it the amount of money borrowed [from someone] as well as the value of trade goods purchased on credit; then pay 2.5% of the remaining amount as Zakah. Remember! It is not Wajib to

Price of the trade goods he possesses at present:	
Currency notes, gold and silver:	
Money lent to someone:	
Trade goods sold on credit:	
Total:	

immediately pay the Zakah of the money lent to someone or of the trade goods sold on credit, but this is better and has been included in the calculation for ease.

Conclusion

This article is just a brief summary of Zakah. Therefore, if you want to know more about Zakah or you have any query, it is recommended to read the booklet 'The blessings of Zakah' by Ameer-e-Ahl-e-Sunnat Maulana Ilyas Attar Qadiri رَضِيَ اللهُ عَنْهُمُ الْعَالِيَةَ and contact Islamic jurists of Dar-ul-Ifta Ahl-e-Sunnat.

¹ Bani Haashim refers to the descendants of Sayyiduna 'Ali, Sayyiduna Ja'far, Sayyiduna 'Aqeel, Sayyiduna 'Abbas Bin 'Abdul Muttalib and Sayyiduna Haaris Bin 'Abdul Muttalib (رَضِيَ اللهُ عَنْهُمْ). The remaining ones who did not support the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for example, Abu Lahab; although this Kafir [unbeliever] was also the son of Sayyiduna 'Abdul Muttalib, his descendants will not be included in Bani Haashim. (*Bahar-e-Shari'at*, vol. 1, pp. 931)

² A Tola is a traditional ancient Indian and South Asian unit of mass, now standardized as 11.66 grams.

³ According to goldsmiths, 7.5 Tolas of gold approximately equals 87 grams and 48 milligrams, and 52.5 Tolas of silver approximately equals 612 grams and 41 milligrams.



MEDICAL AID

FGRF provides medical facilities to approximately

150,000 PEOPLE

The approximate annual expenditure in this respect is

PKR 60 MILLION



When there is DARK CLOUD, there's always a SILVER LINING

Fareed Ahmed Attari (*Soft skills trainer*)

Do you thrive or dive in difficult times? Is your happiness built on the foundation that things must happen in a set way to enable you to be complete? If so how is that working out for you? I know whenever I have a fixed mindset about what builds up a happy life, I'm left feeling frustrated and miserable. In contrast, when I'm more hopeful, I feel at peace. The following verse in the Holy Quran commands us not be disappointed with good times and the mercy of Almighty Allah:

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Do not lose hope in the Mercy of Allah.

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah
Al-Zumar, Verse 53)

Find the blessing

Not sure you can find the blessing in a situation? Whenever I feel like this, I look to the past.

Method

Set aside some time, grab a notepad and paper. Write

down a few situations from your past when things went wrong. As you do this, take some deep breaths. Next, take a look at your list and for each situation think of at least two positive things to come from each challenge. So for example perhaps you moved schools and lost your friends but then made new ones. Or you lost your job but then later on a better job came your way. Don't worry if the blessings aren't always obvious, that's okay too. One must always count on what one has instead being upset. This will create feelings of gratitude and will increase Allah's blessings upon him and He عزوجل will give him more. The Holy Quran says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

If you are grateful, I will henceforth give you more

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Ibrahim, Verse 7)

Look at the glass half full

There will be difficult times, fun times, and times of boredom, but one thing I do believe is that ultimately life wants you to succeed and be happy. It's all about having the right attitude! Stop focusing on what you don't have. Be grateful for what you have and at the same time keen to improve on yourself. Being grateful is a form of worship as well as a privilege and the only means of multiplying the blessings; rather it secures blessings that you have. Sayyiduna 'Umar Bin Abdul 'Aziz رَحْمَةُ اللَّهِ عَلَيْهِ has stated: 'Protect the blessings of Allah عزوجل by [expressing] gratitude.' (Hilyat-ul-Awliya, number 323 'Umar Bin Abdul 'Aziz, vol. 5, p. 374, Hadith 7455)

Live each day as if it was your first and last day on the planet

Each day is unique and we are not born knowing how many of those days we have to live, therefore, isn't it best to make the most out of every single one? Silver linings are gifts if only we would take the time to open ourselves up to the possibility that beyond

any pain and suffering, life ultimately is about feeling and experiencing love.

Understand why you are experiencing tough times, but be grateful to Allah عزوجل for what you still have

Telling you to be grateful is almost starting to sound cliché. Everybody says it, yet not a lot of people take the time to do it. But being grateful helps. Stay hopeful and optimistic during hard times because life is not a plain sailing, it is roller coaster. These hard times can be a form of protection from something that might have befallen you, or being deprived of something might, in fact, be saving you from something that is not good for you, even though you don't have the knowledge to realise it at the time. Allah عزوجل tells us:

فَعَسَىٰ أَنْ تَكْرَهُهَا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

It is therefore likely that you dislike a thing in which Allah has placed much good.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Nisa, Verse 19)

Therefore the hard times which might seem so awful to you at the time are, in fact, a blessing. This means that regardless of the situation, Allah عزوجل is choosing to test you with that challenge because He knows that you can get through it and that you are strong enough. So trust in the strength that Allah عزوجل has given you. It teaches you to be stronger than stronger at every walk of life.

Reach out to others (Virtually)

No matter what's on your mind or causing you to struggle, it's nothing you should have to face alone. Turn to family, friends, or a trusted counselor via video-chatting services. Engage in an online community around you and create space for meaningful connections. Undoubtedly, counselling is a source of goodness and blessings, prosperity and descent, and there is no aspect of loss or remorse.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: No human being ever fails or becomes helpless by seeking advice, nor can he ever attain any good by giving up advice. (Qurtubi vol. 4, p. 141) On one occasion, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said: The one who seeks advice does not become ashamed.' (Al-Mu'jam-ul-Awsat Lit-Tabarani, Hadith No. 4814)

Express gratitude

Listing what you're thankful for may seem difficult when you're struggling. But there's always something to be thankful for. Whether it's your health, your family, or even the sky above, take strength from that which is good and solid.

Be kind

Kindness not only feels good, it is also good for you. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said: خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ 'The best of people is the one helps them the most' (Tabarani fil-Awsat). The performing good deeds for others takes your mind off of your troubles and fosters relationships with those around you and in your community.

Glorify Allah عَزَّوَجَلَّ and praise Him

The hard moments can come any time in anyone's

life when social and financial circumstances may change. However, there is always a silver lining, a sign of hope or a positive aspect in an otherwise negative situation.

What you need to do is to stay connected with Allah عَزَّوَجَلَّ through Zikr-o-Azkaar and Ibadah. This gives you a peace of mind. Remember, you can develop and improve resilience at any time, regardless of your age, background, or circumstances. Allah's remembrance and praise remove stress and brings peace to your heart and mind. The Holy Quran Says:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

'Pay heed! Only in the remembrance of Allah is the satisfaction of hearts.'

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al-Ra'ad, Verse 28)

Have goals

Think of something you'd like to work towards. Big or small, it doesn't matter, as long as it's meaningful and gives you a sense of purpose. A famous writer once wrote, 'He who has a 'why' to live for can bear almost any how.'



SERVING FOOD

FGRF has been serving food to, on average, 20,000 people every day for 10 years.

The beneficiaries include religious students as well as common masses.

FGRF annually serves food to people whose costs have reached approximately PKR 100 million.

Ask for help

Asking for assistance can be scary, but it can also make a world of difference. You may be surprised at the solutions and ideas others can provide. Even if they don't have the answers, they can give you the help and support you need to make it through a rough time.

Engage in meaningful action

You can't control everything, but you can control some things. The antidote to despair and anxiety is action. Focus on the things that you can change for the better, no matter how small. Work with what you have one step at a time.

Focus on things within your control

Make a list of all the things you can't control and give yourself permission to stop worrying about them. There is no use worrying about what you can't change or influence. Instead, focus on the action that you can take.

Accept change by looking to your past

Looking back at examples where you've coped with uncertainty and change before can help you accept your current situation. Examining your past successes can also help you see past the current crisis and derive some confidence that you'll be able to pull through again.

Accept your feelings

It's tempting to believe that the best way to get through hard times is by ignoring painful emotions and 'putting on a brave face'. But unpleasant emotions exist whether you choose to acknowledge them or not. Trying to prevent your emotions from surfacing will only fuel your stress, delay acceptance of your new situation, and prevent you from moving on.

Don't withdraw in tough times

You may be inclined to retreat into your shell when you're facing challenges in your life. You may fear being a burden to friends and loved ones or feel too

exhausted to reach out. But try to keep up with social activities even when you don't feel like it. Good friends won't consider you a burden they're more likely to feel flattered that you trust them enough to confide in them.

Try to avoid negative people

It is said you are what you are because of five people you live and spend time with. Some friends are good listeners, kind and empathetic. Others seem to only develop negative emotions, leaving you feeling even more stressed, anxious, or hopeless. Try to avoid anyone who magnifies your problems, criticizes, or makes you feel judged.

Expand your social network

Even though relationships are vital for good mental health, building resilience, and getting through tough times, many of us feel that we don't have anyone to turn to in times of need. But there are plenty of ways to build new friendships and improve your support network. If you know others who are lonely or isolated, be the one to take the initiative and reach out.

Get enough exercise

When you're dealing with chronic stress, you likely carry it somewhere in your body. Maybe your muscles are tense, you have back or neck pain, frequent headaches, insomnia, heartburn, or an upset stomach? Getting regular exercise not only releases powerful endorphins in the brain to improve your mood, but it can also help to ease tension in the body and counteract the physical symptoms of stress.

Improve your sleep

When you're facing adversity, nothing wears down your resilience like missing out on a good night's sleep. Often, improving your daytime habits and taking the time to relax and unwind before bed can help you sleep better at night.

What is Depression?

Dr. Zeerak Attari

What is depression?

Everyone has times in their lives when they feel fed up or miserable. It is usually for a particular reason, does not interfere too much with daily life and does not usually last longer than a week or two. In fact, this is part and parcel of life.

However, if these feelings go on for weeks or months, or become so bad that they start to affect every area of your life, you may have depression. If you are depressed, you will probably notice some of the following:

You may find that you

- feel unhappy, miserable, down and depressed. This feeling will not go away and can be worse at a particular time of the day, often first thing in the morning
- cannot enjoy anything
- lose interest in seeing people and lose touch with friends
- are unable to concentrate properly and find it

harder to make decisions

- lose your self-confidence
- feel guilty and unworthy
- start to feel hopeless, and perhaps even suicidal

You may find that you

- feel restless, nervous or agitated
- feel exhausted and have no energy
- can't get to sleep or sleep too much
- wake up early in the morning and/or remain awake throughout the night
- have a headache or upset stomach

Other people may notice that you

- make mistakes at work or can't focus
- seem unusually quiet and withdrawn, or are avoiding people
- worry about things more than usual
- are more irritable than usual

- are sleeping more or less than usual
- complain about vague physical problems
- stop looking after yourself properly; e. g. not washing your hair or your clothes
- stop looking after your home properly; e.g. you stop cooking, you do not tidy or forget to change the sheets on your bed.

Most people do not experience all of these, and some people may only be aware of physical symptoms. You may think that you have a physical illness because you feel very tired or have problems with sleep, but physical symptoms like these can be the first sign of depression.

When should you seek help for your depression?

You may need to seek help if you (or a friend or family member of yours) notice:

- Your feelings of depression affect your work, interests and feelings towards your family and friends
- Your feelings of depression have been going on for quite a while and do not seem to get better
- You find yourself feeling that life is not worth living, or that other people will be better off without you.

Why does depression occur?

Depression is not a sign of weakness. It can happen even to the most resolute people. Sometimes, there will be a clear reason for becoming depressed; at times, there will be no reason. It can be a disappointment, frustration or because you have lost something or someone important to you. There are often more than one reasons, and these will be different for different people. We have stated a few common reasons below.

Life events and personal circumstances

Depression can be triggered by a stressful or distressing event such as a bereavement,

relationship breakdown, or loss of job. If your life circumstances mean that you live alone or have no friends or family around, you may be more likely to become depressed.

Physical health

Sleep, diet and exercise can all affect our mood and how we cope with things. Physical health problems, particularly those that are serious or long-term, can cause depression or make it worse. These include:

- Life-threatening illnesses like cancer and heart diseases
- Long-term and/or painful illnesses like arthritis
- Viral infections like 'flu' or glandular fever particularly in younger people
- Hormonal problems like an under-active thyroid
- conditions affecting the brain or nervous system.

Childhood trauma

Some people may be more vulnerable to depression than others. This may be because of difficult childhood experiences or trauma which can include abuse, neglect, witnessing violence or a traumatic event or an unstable family environment.

Alcohol and drug use

Drinking alcohol or using drugs like cannabis can make you more likely to become depressed in the long-term.

Genetic factors

Depression can run in families. If you have one parent who has been depressed, you are also more likely to become depressed.

Can I get better on my own?

The good news is that most people with depression do get better on their own by doing things to help themselves. You may be able to overcome depression by yourself, which will give you a feeling of achievement and confidence to tackle such feelings again if you feel low in the future.

These are some suggestions you can try when you are feeling depressed. It is important that you find what works best for you and create your own list of helpful strategies.

Talk to someone

If you have had some bad news or a major upset in your life, try not to bottle things up. It can help you tell someone close to you how you feel about it. A trouble shared is a trouble halved. Try writing down how you feel.

Keep active

If you are able to go outside for some exercise even if it's only for a short walk, this will help you keep physically fit and sleep better. It can also help you focus on other things and free your mind from depressing thoughts and feelings.

Eat properly

You may not feel very hungry, but try to eat regularly. It is easy to lose weight and run low on vitamins when you are depressed or to eat too much junk food and put on weight you do not want. A balanced diet with lots of fruits and vegetables can help you keep your body and mind healthy.

Avoid alcohol and drugs

Alcohol makes depression worse in the long run. The same goes for street drugs, particularly cannabis, amphetamines, cocaine and ecstasy.

Settle into a sleep routine

Try to go to bed at the same time each night and get up at the same time each morning. Do something restful that you enjoy before going to bed like listening to a Na't or reading a book. If you are unable to sleep, get out of bed and do something relaxing like sitting quietly on the couch.

Try relaxation techniques

If you feel tense all the time, try relaxation exercises, massage, aromatherapy, or another activity you find relaxing [all within the bounds of Shariah].

Do something you enjoy

Spend some time regularly doing something you really enjoy like reading or another hobby.

Read about depression

Ask your doctor for the written information that can help you understand what is going on, give you guidelines on how to cope with stress better and can also help friends and relatives to understand what you are going through.

Practise self-kindness

You may be a perfectionist who drives himself too hard. Try to set yourself more realistic goals or expectations. Be kind to yourself.

Take a break

It can be really helpful to get away and break your normal routine for a few days. Divert your thoughts from your daily stress and worries. If you can change your environment even for a few hours, it can help.

Keep hopeful

Remind yourself that many other people had depression, but now they have recovered; remain hopeful that you will also recover.

Practise your faith

Faith can be a very powerful way to help you think positively, give you motivation and maintain a routine in your life. Attending a mosque for daily Salahs can also be a good means of socialising with others and changing your environment. Recitation of the Holy Quran and Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ i.e. Durood Shareef can enhance your spirituality, which will help you come out of your depression.

Some people need extra help, especially if their depression is severe or it goes on for a long time or the things they have tried to get better have not worked. If this is the first time you are experiencing depression, you have a roughly 50:50 chance of

becoming depressed again, so it is important to know how to get help if you need it. If trying to get better on your own is not working or recovery is not as quick as you like, it may be a good idea to speak to your GP, i.e. general practitioner.

Disclaimer

The content in this article is provided for general information only. It is not intended for and does not amount to advice which you should rely on. It is not in any way an alternative to specific advice.

You must, therefore, obtain a relevant professional or specialist advice before taking or refraining from any action based on the information in this resource. If you have questions about any medical matter, you should consult your doctor or other professional healthcare provider without delay.

CONSTRUCTION OF MASAJID

It is a summary of a Holy Hadith that whoever builds a Masjid for Allah, Allah builds for him a house in Paradise.

This is another splendid department of FGRF which gets Masjid constructed.

According to an analysis, approximately six hundred Masjids are built by FGRF on an annual basis all over the world.



On a daily basis, more or less two Masjids are being built under the supervision of FGRF

3273

TOTAL NUMBER OF MASAJID

600

MASJIDS YEARLY

APPROX

02

MASJIDS DAILY

ISLAMIC TEACHINGS ABOUT ENVIRONMENT

Syed Rehan Ali
M.A (Arabic, Islamiyat and Urdu)

We have been commanded to protect the things created by Allah ﷻ as they are given to us as a trust. The Holy Qur'an not only lays stress on the protection of the natural resources of the environment, but it also guides Muslims on how to utilize them without exploiting, harming and misusing them.

Protecting the world's environment is essential for a healthy and comfortable life. In the rapidly developing world, many inventions and discoveries have been made for the comfort and convenience of human beings, but many problems are also arising which are harmful to human health. In a nutshell, these problems are arising from pollution. Therefore, it is a serious need of our time to overcome pollution and to save the environment.

A deep study of the Holy Qur'an makes it clear that some verses are related to the environment including the earth, water, air, life, trees, rocks, mountains, seas



and all the wonders of the universe which testify the Majestic Power of Allah ﷻ, as has been declared by the Holy Quran

صَنَّعَ اللَّهُ الَّذِي آتَقَنَ كُلَّ شَيْءٍ ط

'This is the work of Allah, the One Who created all things with wisdom.'

[Kanz-ul-Iman (translation of Quran)] (Part 20, Surah Al-Naml, Verse 88)

The main reason for pollution in the environment is to interfere with the natural balance of the atmosphere.

Allah Almighty has created everything in this universe in measured quantities and with perfect balance; be it plants, sustenance, rain etc. This fact has been clearly stated in several verses of the Holy Qur'an:

وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾

And in it grew everything by a (proper) measure.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Hijr, Verse 19)

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٣٩﴾

We have indeed created everything with a proper measure.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Qamar, Verse 49)

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾

And there is not a thing, treasures of which We do not possess. And We do not send it down except

by a known measure.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Hijr, Verse 21)

These verses prove that all the things that Allah ﷻ has created in this universe are created in perfect proportion and measure both quantitatively and qualitatively. So, the beauty of the environment lies in keeping it in its natural state.

The protection of the environment from pollution has become a great concern for people as pollution is a threat to all living species both on land and in water. The balance in the environment has been disrupted at the hands of man, creating many difficulties. It is, therefore, necessary to overcome these difficulties by means of greenery and cleanliness.

Protection of trees

Muslims should be active in planting more trees for the benefit of all people.

In this context, encouraging Muslims to plant a tree, the Prophet ﷺ has said: 'مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ' For every Muslim who plants a tree, there is a reward for whatever is eaten out of it.

Prophet Muhammad ﷺ has also said: 'مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ أَوْ طَيْرٌ أَوْ بَيْهِيمَةٌ إِلَّا كَانَتْ لَهُ صَدَقَةٌ' If a human being, a bird or an animal eats from a Muslim's crops, it becomes charity for him. (Mishkat: chapter of the excellence of Sadaqah, p. 186)

This means that benefiting both humans and animals brings a Muslim reward.

Protection of water

Water is another great and invaluable gift and blessing of Allah ﷻ utilized by human beings, animals and birds.

Allah ﷻ has also said:

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا لِّبَيْنِ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٣٨﴾ لِيُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسٍ كَثِيرًا ﴿٣٩﴾

And it is He Who sent the winds giving glad tidings before His Mercy (i.e. rain), and We sent down purifying water from the sky. In order that We may revive any dead city with it, and give it for drinking to many cattle and men We have created.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Verses 48-49)

These verses indicate that water and air are wonderful blessings of Allah ﷻ and hence they should not be polluted or wasted.

Besides the fact that water is one of the basic

needs for the survival of human beings on the planet, it has another socio-religious function which is the purification of the body and clothes. It is even said that water should not be wasted while performing Wudu. It is narrated in a Hadith

ان رسول الله صلى الله عليه وآله وسلم مر بسعد وهو يتوضأ ، فقال ما هذا السرف ؟ فقال أفي الوضوء اسراف ؟ قال نعم وان كنت على نهر جار

Once the Holy Prophet ﷺ passed by Sayyiduna Saad رَضِيَ اللهُ عَنْهُ while he was performing Wudu, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: What is this wastage (of water)? Sayyiduna Saad رَضِيَ اللهُ عَنْهُ humbly said: Is there any wastage in performing Wudu? The Holy Prophet ﷺ said: Yes, even if you are at a river. (Ibn-e-Majah, Hadith 419)

Protection of food and utensils

According to Islamic teachings, it is desirable and preferable to cover food and utensils for the purpose of protecting them from pollution.



Protection of Earth

Like air and water, land and soil are also essential for our survival. Allah عزوجل has stated in the Qur'an,

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿٢٠﴾

And He placed the earth for creation.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Rahmaan, Verse 10)

Allah عزوجل has also made land our home and the home of all terrestrial beings. Allah عزوجل has said in the Holy Quran:

وَتَكْفُرُ فِي الْأَرْضِ مُسْتَقَرًّا وَمُقَامًا إِلَىٰ حِينٍ ﴿٣٣﴾ قَالَ فِيهَا
تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٣٥﴾

And you are to stay on earth for a fixed time and benefit from it.' He (Allah) said, 'There you shall live and there you shall die, and from there you will be raised.'

[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A'raaf, Verses 24-25)

Cultivating land by growing plants in it is also charity. The Prophet صلى الله عليه وآله وسلم has said:

من أحيأ أرضاً ميتة فله فيها أجر و ما أكلت العافية منه فهو له صدقة.

Whosoever gives life to a dead piece of land (by growing plants in it) gets reward for doing so and if a hungry living being eats from the produce, it is charity on the grower's behalf. (Mishkat, p. 169)

Protection of animals, birds, etc.

The protection of the environment also lies in the existence of different types of animals,

birds, etc. and killing them unnecessarily disturbs the balance of the environment just as killing fish by means of poisonous drugs pollutes the water. Unnecessary killing of animals and birds is prohibited by Islam. Sayyiduna Ibn-e-Abbas رضى الله عنهما has narrated:

ان النبي صلى الله عليه وآله وسلم نهى عن قتل اربع من الدوات :
النملة والنحلة والهدهد والصرد

The Holy Prophet صلى الله عليه وآله وسلم has forbidden us from killing four creatures: ants, bees, hoopoes, and shrikes.' (Sunan Abi Dawood, Hadith 5267; Musnad Imam Ahmad, Hadith 2907)

Some birds, animals and insects eat away at unnecessary substances, eventually making contribution to the cleanliness of the environment.

It is obvious from these details that Islam has attached great importance to clean and healthy environment. Our homes, streets, neighborhoods, cities and the whole world should be neat and clean and free from pollution. In order to achieve these aims, we must take necessary measures. The best way to do so is to follow Islamic teachings about the environment.

Therefore, a Muslim should keep clean not only his body, clothing and home, but also streets, neighborhood and the whole city, as stated in a blessed Hadith, 'الطهور شرط الايمان' i.e. cleanliness is a part of faith. (Sahih Muslim, p. 223)

WHO IS ILYAS? QADIRI!

— Abu Kaleem Wasim Abbas Attari (Islamic scholar) —

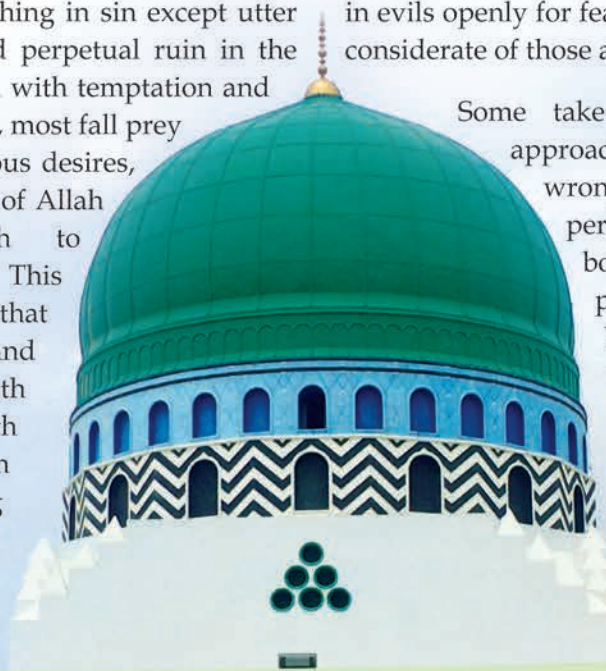
Truth and falsehood have battled against one another since the dawn of mankind. Every society, community, and nation has certain elements that drive ordinary people away from the right path, hurling them into the dark pits of sins and evils.

The glitter and sparkle that embellish sins make them all the more attractive like sirens luring unsuspecting persons into the illusion of delight when in reality there is nothing in sin except utter destruction of the soul and perpetual ruin in the Hereafter. As sins are laden with temptation and furnished with apparent joy, most fall prey to their whims and capricious desires, but the discerning servants of Allah Almighty find strength to surmount base wants. This nature of sin is the reason that evil spreads quickly and widely as compared to truth and piety. After all, the path of righteousness is an arduous one, demanding hard work to oppose one's temptations and to abandon the transient

pleasures of this world for the perpetual blessings of the Hereafter.

People and societies are diverse and their approaches also vary. Some have no qualms about sinning, disobeying Allah Almighty openly without shame and without regard for other people or their Creator. Others recognise sin and evil for what they are, yet fall prey to it, covertly. They do not indulge in evils openly for fear of public or because they are considerate of those around them.

Some take an even more hedonistic approach and leave the choice between wrongdoing and piety to each person's discretion, considering both options equal as long as the person is happy. This is nothing but a contradiction; how can the path to piety and the road to evil be equal? One leads to light, the other to darkness; one brings reward and the other sin; and one promises perpetual delights in the hereafter and the other, utter destruction



Then there is a segment of society that recognises evil as evil and refrains from it. Yet, out of sheer passivity, they do nothing to stop or discourage the wrongdoings around them. However, some fortunate people who not only abstain from sins, but they also endeavour to stop the sins they see being committed around them. These individuals have a pivotal role in supporting and improving their communities. Allah Almighty describes the eminence of such individuals in the Quran:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

*Translation from Kanz-ul-Iman: And whose speech is better than he who calls towards his Lord and does righteous deeds, and says, 'I am a Muslim'?*¹

Commenting on this verse, the exegete Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ explains, 'According to Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا, this verse was revealed about *Muazzins*. According to one opinion, it also refers to the people who invite others towards Allah Almighty in any way.'

The virtue of such people is further confirmed by the Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

Once, the Last Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood on the pulpit and a companion رَضِيَ اللَّهُ عَنْهُ asked: 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is the best person?' To which the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'The best person is someone who recites the Holy Quran abundantly, is the most pious, promotes righteousness and discourages sins the most, and treats his relatives kindly the most.'²

Considering these Divine injunctions, it suffices to say that those who contribute to reforming society hold a high position in the court of Allah Almighty. As we are moving further away from the Prophetic era, we are facing more evils, sometimes in wholly new forms. Despite this, every era has seen that Allah عَزَّوَجَلَّ selects an individual to stand firm in the face of those evils, work to eradicate them, and strive to transform society.

In the Digital Age, media platforms in general but social media, in particular, have fuelled sins and evils to an unprecedented level. The power and force of this new storm warranted a reformer; the ark of hope for the grieved Ummah to embark and sail to the shores of salvation.

Allah Almighty chose His special servant who would confront these testing times; a special servant whose mind is guided by wisdom and whose hand sways with generosity and whose personality mirrors piety and virtue.

He is someone who has had a profound impact on the young and old, men and women, and people of all backgrounds. Millions across the globe have embraced the path to righteousness and fostered their relationship with Allah عَزَّوَجَلَّ because of his wise and sincere efforts. For these millions of souls, this man has led a social revolution that has echoed across the world within a very short period.

The vehicle for this revolution is his organisation Dawat-e-Islami which has come to serve communities internationally. By now you must know who this person is: the erudite scholar of Islam, Shaykh Muhammad Ilyas Attar Qadiri Razavi Ziya`i دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, better known by his world-famous title *Ameer-e-Ahl-e-sunnat*.

Shaykh Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ was born in Karachi, Pakistan, on 26 Ramadan 1369 AH (13 July, 1950). Growing up under the loving care of his pious parents, he naturally inclined towards the teachings of Islam from a tender age. It was these early experiences that eventually drove his work to serve humanity and led him to found one of the largest Islamic organisations in the world, Dawat-e-Islami.

Shaykh Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ founded Dawat-e-Islami in 1980 and laid its foundations on the principle of reforming oneself and the people of the entire world. This foundational principle serves as the mission statement of Dawat-e-Islami, which is deeply comprehensive from every aspect. It encompasses every such element of a society's reform that a person can think of.

When Shaykh Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ was in the prime of his youth, the surroundings were befouled with various types of evils. People with a religious mindset were looking for someone who could guide society and save it from being submerged in the flood of evils.

Shaykh Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ began his religious activities on his own, without the support of others despite his humble family background. However, a lack of resources was not enough to diminish his courage or determination. Relying on Allah عَزَّوَجَلَّ alone, he persevered and very soon, his message was conveyed to the metropolis of Karachi and eventually the entire country.

More than his words, it was his character and deeds that drew people closer to him and made them receptive to his efforts. Consequently, his message rapidly reached across Pakistan, drawing devoted followers from all walks of life.

As time passed, he received great acclaim abroad too and his work to bring people back to the way of Sunnah began outside Pakistan. Very soon, members of Dawat-e-Islami began travelling across the world, spreading the message of Islam that their teacher and reformer, Shaykh Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, taught them. Today, we can find the work of Dawat-e-Islami in every major city.

Scholars from East and West recognise his contribution to the cause of Islam, commending and appreciating the services of Dawat-e-Islami to the Ummah. Shaykh Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has become the heartbeat of Muslim elites and everyone is placing their hopes in Dawat-e-Islami for the future of their upcoming generations, whether it is the Far East or America, or the region of South Africa or Europe, everyone is searching for light through Shaykh Muhammad Ilyas Qadiri's refulgence of splendour.

Despite the global acclaim and worldwide recognition, Shaykh Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ remains a man of simplicity and dignified humbleness, in heart and habit, often remarking, "I have yet to serve Islam. I have been heedless all these years."

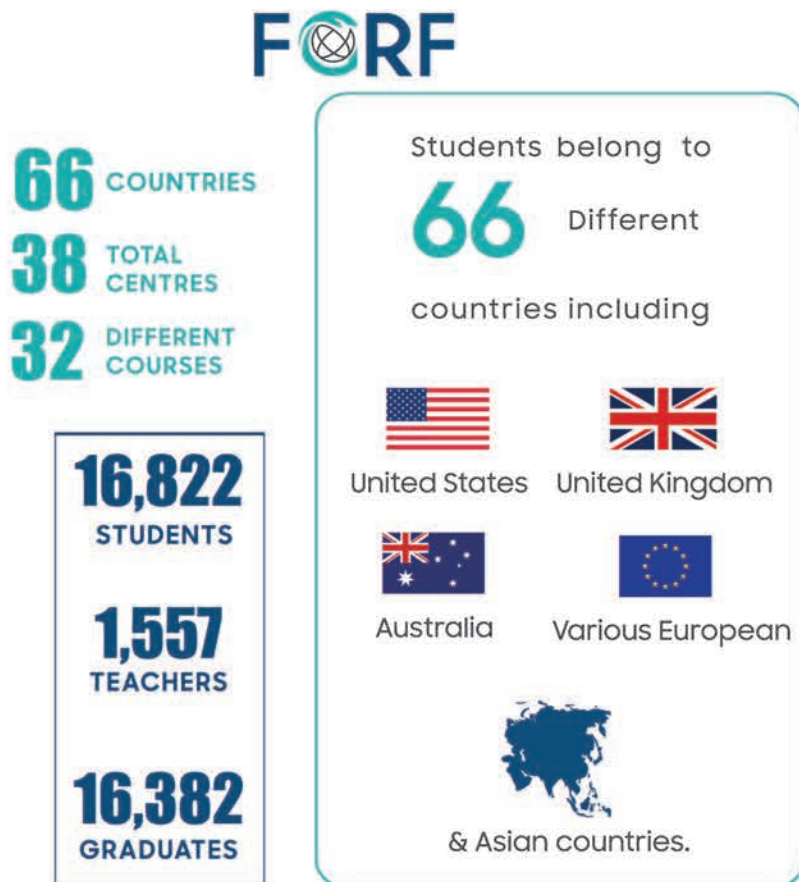
Thus, praise, accolades, and recognition, although befitting and appropriate, can only partially requite Shaykh Muhammad Ilyas Qadiri's services to Islam and Muslims.

May Allah Almighty preserve and sustain him for the benefit of humanity.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ عَلَى اللَّهِ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Quran, 41:33

² Musnad Imam Ahmad, Hadees 27504



DAR-UL-MADINAH

SCHOOLING SYSTEM

Dar-ul-Madinah is one of the departments under the patronage of Dawat-e-Islami. It was set up in 2011 with the inaugural campus in Karachi. As of 2020 it has established 98 campuses in different cities of various countries including Pakistan, India, Bangladesh, United Kingdom and United States.



98 CAMPUSES



Enrolment of more than

25,000 STUDENTS

It focuses on continuous growth with a reasonable fee structure to accommodate median income families.

Scholarships are also offered to the talented under-privileged children who cannot afford the fee.

With a quality educational curriculum designed by experienced educationists, Dar-ul-Madina has its own position in the educational sector.

www.darulmadinah.net

TYPES OF STUDIES

**CONVENTIONAL
SCHOOL EDUCATION**

HIFZ REVISION

NAZIRAH QURAN

EDUCATION AND ETHICS

Prof. Abdul Majid Attari

In modern times, it is an obvious fact that people around the globe give topmost priority to education. Different countries and societies have different educational systems, depending upon their requirements, resources, religion, culture and social norms. Since the acquisition of high-quality education along with professional skills and abilities normally paves the way for a bright future and a brilliant career, everyone seems to be immensely interested in it. In other words, people focus on education simply because it helps with career-building. On the other hand, what many people seem to be neglecting is character-building. Sometimes, sorry to say, some so-called educated people are reported to have committed various types of crimes and immoral acts. In spite of being formally educated, they indulge in corruption, deception, usurpation, bribes, fraud, cheating, lying, etc. What is the cause of this gross misconduct, after all? Of course, there might be many reasons but negligence in character-building during student life cannot be ruled out.

First and foremost, family background and environment deeply influence the character and manners of a student. With a certain personal and psychological attitude ingrained in him by his family environment, a student joins an educational institution where he has to socialize with others. Obviously, if excellently brought up by his family, he behaves nicely towards others but if there is something lacking in it, he may misbehave





towards other students, ultimately having a bad effect on their attitude.

Many parents must have observed that their kids indulge in certain bad habits after they have joined some institution. Admittedly, every institution cannot be taken to task. There must be good institutions that ensure that students have a good character along with quality education. However, it is also an undeniable fact that sometimes a student is introduced to an evil for the first time in his life in some institution. Therefore, parents should guide their kids from an early age on how to stay away from bad kids in the institution.

Curriculum also plays a vital role in character-building. Sowing bad seeds will produce bad fruits. Similarly, teaching immoral and unethical topics to students in the name of literature and language will destroy their manners. On the contrary, in addition to technical topics, if the curriculum also contains such topics as love for and loyalty to Islam, honesty, sincerity, bravery, fulfilment of duty, patriotism, etc., it will hopefully help in developing a good character in students.

Another factor that might cause a bad effect on the character of students is the misuse of mobile phone and social media. No doubt, a mobile phone is a very useful device itself. If properly used, it can produce fruitful results but the sad fact is that a great number of students waste their time by misusing mobile phones and the internet. Watching indecent things, playing improper games on a mobile phone, etc. are only some of its many misuses. Of course, these goings-on will distract students from their real purpose, i.e. the acquisition of education. Therefore, in order to avoid all these risks, one should nip the evil in the bud and do what is best for his worldly life as well as afterlife.

There is another significant aspect, i.e. the role of teachers. Usually, a student sees his teacher as a role-model and tries to follow him. Besides professional skills, if a teacher is the embodiment of morality and dignity, this will hopefully have a very positive effect on the manners of students. On the contrary, if the teacher mistreats his students, this will have an ill effect on their character besides bringing a bad

name for the teaching profession. And, how can such a teacher play any role in the character-building of students? How can a drowning person rescue the other? How can a heedlessly sleeping person awaken the other? How can a person falling into the depth of decadence take the other person to the heights of decorum? So, the role of a teacher should always be taken seriously.

There is also a growing trend among students to go abroad for education. In a foreign country, there are high chances of a student indulging in immoral acts for the reason that there is usually no family member

THE BEST WAY TO
IMPROVE THE
CHARACTER AND
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IS TO ENLIGHTEN THEM
ABOUT THE IMPECCABLE
MANNERS OF THE
GREATEST RASOOL
MUHAMMAD MUSTAFA



with him to keep an eye on him. Sometimes, he feels footloose and fancy-free and, as a result, continues to drown in the sea of sins due to the company of his new friends who come from a different society with different manners, norms and traditions. Not only can his new friends destroy his character but also, sometimes, his beliefs.

Mentioned here is a sad story of a student. In Russia, there was a Muslim who reported: I met here a young man who seemed to be a Muslim by his facial features. During the meeting, he said that he was previously a Muslim but then became a non-Muslim. He further said, "When I was a Muslim, the students of my college would repeatedly ask me questions about Islam but I was unable to answer their queries because I was brought up in a non-Islamic culture and had no knowledge of Islam. Disappointed by this recurring issue, I once asked my mother, 'Mum! Tell me what Islam is.' she replied, 'I do not know about Islam.' After I found my mother unable to explain to me anything about Islam, I thought to myself, 'Why should I follow the religion that neither me nor my mother knows anything about?' I, therefore, embraced the religion of my friends."

Anyway, students as well as their parents should ponder over the situation from different perspectives before making any decision in this regard.

The best way to improve the character and manners of students is to enlighten them about the impeccable manners of the Greatest Rasool Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and to motivate them to follow those manners wholeheartedly and sincerely. In Surah Al-Ahzaab Ayah 21, Almighty Allah عَزَّوَجَلَّ has said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed for you, following the Messenger of Allah is best.

One of the aims of the Beloved Nabi Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ coming in the world is to rectify the character and matters of people by eradicating bad habits from them and inculcating in them the best manners. Hence, through his sayings and deeds, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ set a code of conduct and put it into practice in every walk of life. Even today, the world may come out of the abyss of trials and tribulations and find peace and ease by following his teachings.



Brush up your Skills

Fareed Ahmed Attari (Soft skills trainer)

I have been a part of training and development for 25 years and my experience has led me to conclude that people are often impressed by what others have achieved in their lives without realizing the hardships they went through to get there. Then we become disappointed when we attempt the goal, only to find out that it's not as easy as it seems. At the point when we see others' victories, wins and successes, what we don't see are the innumerable hours they spent in the background, sharpening their skills and building their abilities. What we see as 'ability' in others is the consequence of their 10,000 hours of difficult and challenging work where basic enthusiasm and human potential are transformed into hard and core abilities. But building a robust skill-set doesn't end once you embark on your career. In order to advance your career, you'll need to identify the important soft and hard skills and sharpen them often. This is indeed something that our religion requires from us that we should do everything diligently, skillfully, conscientiously and enthusiastically, be it religious or worldly etc. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقِنَهُ' *'Allah loves that when one of you does something, he does it diligently.'* (Ibn-e- Habbaan)

Therefore, a Muslim is supposed to comply with this golden rule in all the responsibilities, obligations and deeds, because Allah Almighty loves a man who acts accordingly. It is incumbent upon a skilled person to use his skills which Allah Almighty has taught him for the benefit of the creatures of Allah Almighty, with the intention of performing work according to the diligence required.

I am presenting here some views on developing soft skills needed to help you make a grand shift to an amazing performance at work. Adopt them as per your needs depending on your profession, career and field, with the good intention to follow the Hadith cited above.

What are soft skills?

Soft skills are sometimes referred to as 'people skills' or 'interpersonal skills.' Soft skills are less quantifiable than hard skills. Instead, soft skills relate more to work ethic and how others see you in the company, and this can be subjective depending on who you ask. 'Asif is a leader, Ahmed is a team-player, Irfan is organized' are all examples of being categorized by soft skills. Some jobs require an emphasis on soft skills more than others, mostly in

roles that require people management. For example, managers, directors, and executives are all expected to have a firm grasp on soft skills to lead their teams to success.

Importance of soft skills in a challenging social and business environment

Both hard and soft skills are needed to drive a high-performing culture. However, a recent survey revealed that 57 per cent of leaders claim soft skills like time management, leadership, and collaboration are more important than hard skills. Soft skills are an essential part of improving one's ability to work with others and can have a positive influence on advancing your career. In the event that you are an entrepreneur or independently employed, delicate abilities can help you find, pull in, and hold customers. Exceptionally created introduction abilities, organizing capacities, and decorum mindfulness can help you win new customers and acquire work from existing customers. Sharpening your capacities to determine clashes, take care of issues, and give phenomenal client assistance can prompt more grounded associations with partners, sellers, and other expert contacts. Eventually, solid delicate abilities can help you acquire certainty a significant characteristic in the business world.

How to assess need for soft skills

The following situations can help you think and reach a conclusion either you need them or not.

- You are not emotionally intelligent to handle your and others' feelings
- You find it difficult to run your teams and unable to achieve your targets
- You have a low business of consistency compared with others in your field
- You are habitually late for gatherings or battle with time constraints
- You neglect to develop your expert organization, or try not to arrange openings by and large.
- You avoid trying new things and skills to do your tasks

How to develop soft skills

An incredible initial phase in self-improvement is to perceive and recognize the zones wherein you need to improve. This can happen through close to home reflection and thoughtfulness, an assessment of your business' presentation inadequacies, or through criticism from confided in partners or companions. You may locate that day by day journaling in regards to your expert collaborations and their results is useful self-assessment.

After you've acquired an attention to your qualities and shortcomings, make a strategy for development that lines up with and underpins your strategy. Since delicate abilities include a moderately enormous classification, there are various approaches to create or upgrade these abilities:

1. Break into little steps

With every ability, break the learning into little advances. Building up an expertise can be an impressive undertaking, so split it up into little pieces. Try not to hope to reach 'ace' status immediately however center around vanquishing each part, the slightest bit at a time. For instance, on the off chance that you need to develop organizing abilities, you can begin by going to X new occasions and contacting X new individuals every week, and thusly practice how you present yourself and test out your plans to other people, emphasize in like manner, etc.

2. Learn from the best

Probably the most ideal approaches to take in is to gain from the best. That is on the grounds that you can realize from somebody who's 'no need to go there again' and get their insight as opposed to continue unguided. Here are a few hints:

- Engage a mentor. Getting a mentor isn't modest, yet in the event that you have the monetary assets and you get the correct mentor, you can shave many hours off your expectation to learn and adapt.
- Get a tutor. Is there a senior in your organization or your organization of contacts who would

guide you? Study specialists in the business. Who are the specialists in your field?

- Study them and comprehend what makes them so great at what they do. Model their conduct, while adjusting it to fit you.

3. Research

Find out the skills which are required for your performance improvement from internet, experts related to your field and arena. Your target skills can lead you to the top of your organizations. This also allows you to know the updates coming up around. Books are incredible sources of data as they are basically extremely organized types information which can help you know more about the fast

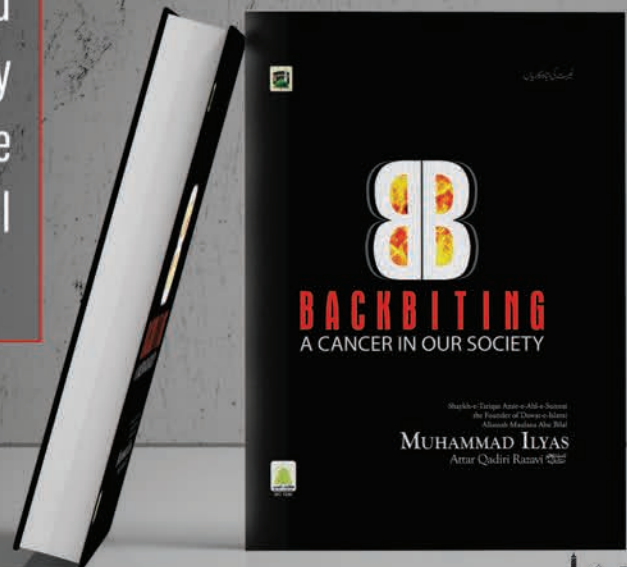
moving world. Books containing soft skills developing content.

4. Attend trainings

I believe that courses and workshops are extraordinary approaches to rapidly create abilities. Your gaps and lacks are clear evidence which hold you back and stop from getting on the top of our success. Consider it a concentrated source of data that has been coordinated into an organized program for your learning. Workshops on your topics and skills giving you numerous hands-on exercises clarifies your concepts regarding your work. These opportunities give you added inspiration and social help in your objective.

Backbiting

We cannot escape the fact that backbiting affects us all and it is not a matter to be taken lightly. **Backbiting** can destroy lives and shatter communities. Every human society suffers the problem of backbiting. The remarkable book, 'Backbiting' guides us all how to overcome this evil successfully.





TEN WAYS TO BE HAPPY IN LIFE



Dr. Zeerak Attari

Everyone wants to be happy and happiness brings countless benefits indeed. Time flies when we are happy and life becomes full of joy. We constantly strive to attain the means that will make us happy in our life.

Many of us have restricted these means of happiness to the material items of this finite world; money and fame. Majority of us are under the impression that money and fame are the only two items that can make us happy. Both of these indeed bring happiness, however, this happiness is very short-lived and never fulfilling.

In this article, we will briefly discuss ten ways of attaining happiness that can be very fulfilling and also have ever lasting benefits for all domains of our life.



Real happiness lies in pleasing Allah عَزَّوَجَلَّ

As a believer, this should be our golden rule that we cannot attain happiness unless we please our Creator, Allah Almighty. We must obey all of His orders and refrain from prohibitions under all circumstances. This should be our first and foremost priority. Our aim should be to worship Allah Almighty, pleasing Him and always refraining from those activities that are forbidden. If we can achieve this aim, we will find real happiness, peace and spirituality in our life.



Make your parents happy

Pleasing our parents is directly linked with pleasing Allah Almighty.

It is narrated that pleasing parents is a means of pleasing Allah Almighty. This is a neglected area of our life that we do not give emphasis to pleasing our parents. Once parents get happy, their supplications in our favour can earn us so much reward that even the hardest of worships cannot. It is narrated that the companion of Sayyiduna Musa عَلَيْهِ السَّلَام in Paradise will be a meat-seller from his nation. The meat-seller has gained this status by serving his elderly parents who supplicated in the court of Allah Almighty to make him a companion of Sayyiduna Musa عَلَيْهِ السَّلَام in Paradise and this prayer was answered.



Make your family happy

After parents, those who need our love and affection the most are our family members and close relatives. Unfortunately, in the present era, this is another severely neglected domain of our life. When we are out and about we are kind and affectionate to everyone. The moment we step inside our home, anger and aggression are the dominant characteristics of our personality. If a simple survey is conducted, it will clearly show that majority of us are not even on speaking terms with our siblings or siblings of our parents (uncles and aunts).



Do not compare

We drain a lot of energy looking at the material belongings of our neighbours and other people in the community. We get jealous thinking that other people are better off than us and this feeling sparks the fire of hatred in our hearts. A jealous individual cannot be happy because he is not accepting the Will of Allah

Almighty. Secondly, acquiring materialistic luxuries can be a test from Allah Almighty. Be content with what you have been blessed with and do not compare yourself with others if you wish to be happy.



Enjoy the present

This is called mindfulness and it means deriving comfort and happiness from the present moment instead of worrying about the past or future. Most of us are unable to practise mindfulness and hence waste lots of moments that can give us joy and happiness. For example, when walking with your 5 year-old child to school, concentrate on:

- the grip of their finger and the soothing sensation from it
- the sound of their steps they are taking
- tone of every word they speak
- the gentle breeze and the environment around you

Practising this mindfulness will make this occasion a very happy one. However, majority of us are in a rush to reach on time and worry about the work instead of deriving comfort from the present moment.



Bite-sized happiness

Happiness rarely comes in big chunks, therefore, you should learn to enjoy every little happiness that comes your way. It is literally like the drops of water which combine to make the ocean. Also hold onto these little moments of joy and relive these experiences instead of waiting for big chunks of happiness to come your way.

Mobile free time



We are constantly connected to the wider world through our mobile phones. Of course, social interaction with others with certain boundaries can be beneficial to our social life. However, constant use of social media has extremely negative consequences on our mental health and relationships. During weekdays, we must have at least 3 hours of mobile free time (excluding sleep hours) with our family members on a daily basis, increasing it to 6 hours at the weekend.

Stay positive



We have all heard about a glass which is half-filled or half empty. A person with positive thinking will always be grateful for what they have in their life. To stay positive does not require a single penny. A poor person can be grateful for simply having a roof over his head. Make a list of all the positive things that have happened in your life and keep remembering them again and again. Thanking Allah Almighty for these little bounties will bring about greater bounties.



Be part of others' happiness

It is a very difficult thing to do in the present age. If I express joy when I see others being happy, these feelings will be reciprocated by them at the time of my happiness. Sharing happiness with others can be very useful and fruitful and leads to the multiplication of positive effects. Unfortunately, we get jealous when we see others happy and this leads to a lot of negativity within our society. As a believer, we should like for others what we like for ourselves.

Difficult times today mean a happier outcome tomorrow



Allah Almighty states in the Holy Quran

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾﴾

So indeed with hardship, there is ease. Indeed with hardship, there is ease.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Alam-Nashrah, Verses 5-6)

Challenging circumstances in our life give us a time to reflect on our own shortcomings to rectify them and further improve our skills. In fact, one can learn more from their failures compared to their success. Secondly, if we remain patient with these trials and tribulations in our life, we will be blessed with a huge reward on the Day of Judgment.

People who are beloved to Allah Almighty are put to greater tests so that they show their patience and earn a greater rank in Paradise. It is narrated that sometimes Allah Almighty wills to bestow a higher rank upon someone who cannot achieve it through worship. Consequently, Allah Almighty puts him through hardship and when he remains patient, he attains this higher status.

We hope that by adopting these 10 simple steps, we will attain real happiness, with benefits both in this world and the hereafter.

2.6 MILLION FAMILIES

FGRF also helped families suffering because of the lockdown by setting a goal of supporting 2.6 million families with rations, ready-to-eat foods and clothes.

Hundreds of thousands of families have already benefitted from this program.

Introduction

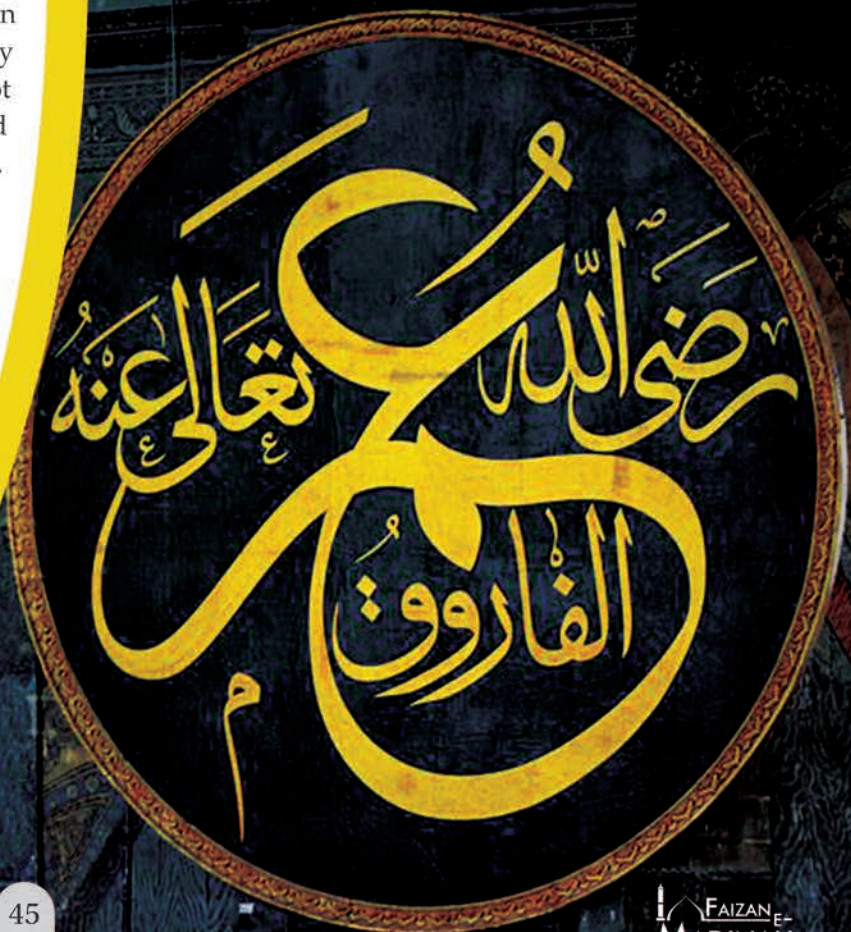
Sayyiduna Umar Farooq A'zam رَضِيَ اللهُ عَنْهُ was the second Caliph of the Muslim Ummah. He was one of the most powerful, inspiring and influential Muslim caliphs in history. He succeeded Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ on 23rd August 634. Due to his piety and just nature, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ earned the beautiful title 'Al-Farooq', the one who distinguishes between right and wrong. He is known as the most just and fair-minded leaders in history, acclaimed by Muslims and non-Muslims alike, but above all, he was one of the great companions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ amongst 'Ashra-e-Mubasharah' (those blessed companions who were given the glad tidings of Paradise in their lives). The unique personality of Sayyiduna Umar Ibn-e-Khattab رَضِيَ اللهُ عَنْهُ possessed many qualities. This article will mainly focus on his managerial qualities.

Golden age of Islam

Undoubtedly, the period of Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ was irrefutably the golden age of Islam in every respect. He was an individual of extraordinary genius who shaped the destiny of the nation. He not only expanded his great empire at an unprecedented speed but also built up its structure on firm bases. Within a limited golden period of his glorious administration, he extended the Islamic empire in the east and the west, making it the biggest single Islamic state. Administrative and managerial skills of Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ were unmatched. During his reign, the state was on its way to economic prosperity and uplift. He was an exemplary administrator who originated an efficient and unflawed system of administration. Everything was properly recorded. It was a complete and exemplary constitution. He was the first to introduce many revolutionary departments and institutions for establishing an ideal state and for serving the Muslim Ummah.

ADMINISTRATIVE SYSTEM ESTABLISHED BY SAYYIDUNA UMAR رَضِيَ اللهُ عَنْهُ

Muhammad Naeem Qadri (Snr. Translator)



Compassion and sympathy

Regarding leadership qualities, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ considered that leadership was from Allah عَزَّوَجَلَّ and the leader was the servant of Allah عَزَّوَجَلَّ as well as the custodian of the Ummah. He lived a simple life and encouraged subordinates as well. He never cared for any insult while executing the right action or speaking the truth. He did not put subordinates in danger, but rather he prayed for subordinates and wrongdoers. He never insulted his subordinates. He also cared about the wealth and instruments of the government. He encouraged and motivated people by providing valuable help. During his reign, the spirit of love, compassion and sympathy were major elements in the Islamic society. He believed in teamwork and advised his subordinates to do the same.

His managerial style and other reforms

His managerial style was participatory with his subordinates. He had very strict codes of behaviour for his officials, who were supposed to always listen to the complaints of commoners, making sure they were dealt with. He also fixed high salaries for his officials so that they had less inclination to corruption and malpractice. He implemented Shari'ah (Divine Islamic Law) as the code of a newly formed Islamic State. He set up a stipend system aiming to serve the poor, and urged that new cities be founded for the growth of Islamic culture and civilization. He strengthened agriculture and economics and educational system. Undoubtedly, he was the founder of a great Islamic modern state. He had a department of investigation. There was also an intelligence service which helped control social evils and even made sure the officers were accountable for their actions. He was also the architect of the Islamic State in its technical sense.

Judicial system

Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ was reported to have said: 'If a dog dies of hunger and thirst at the bank of the Euphrates in Baghdad, I will be held accountable by Almighty Allah'. He did not overlook or ignore any aspect of good governance and enforced the golden rules of Islam on every

aspect of life. He stressed the independence of the judiciary and declared it a sovereign state organ that could proceed without any pressure of the state. No one was exempt from the law, not even the Caliph. During the early years of his rule, he also acted as the chief justice of Madinah but later, due to increasing burden of work, he was left with no option but to assign his office to some other person. He, therefore, appointed Abu Darda رَضِيَ اللهُ عَنْهُ, a well-known Sahabi, though he didn't resign completely from the office and Abu Darda رَضِيَ اللهُ عَنْهُ only acted as his deputy. He was the founder of Fiqh (Islamic jurisprudence).



COVID - 19



FGRF started its relief operations in Pakistan, Bangladesh, Turkey, United Kingdom, Nepal, Sri Lanka, India, Indonesia and African countries.

More than one thousand juristic pronouncements made by him have been recorded and are followed by four Sunni schools of law in Islamic jurisprudence. In the selection of Qazees (Judges), Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ exercised extraordinary care. He selected Qazees [Judges] observing their piety, erudition, intelligence, and power of decision. Highly-revered and noble personalities among the intelligentsia like 'Zaid Bin Saabit', 'Abdullah Bin Mas'ood', 'Qazi Shuraih', 'Jameel Bin Al-'Amr', 'Abu Maryam' 'Hanafi Salman Bin Raabi'ah' 'Imran Bin Haseen', and 'Abu Qurrah Kindi' رَضِيَ اللهُ عَنْهُمْ were appointed as Judges.

Military

Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ, fully organized the army as a state department, which was composed of infantry, cavalry and archers. The army was broadly divided into standing and reserve. The standing army was a regular one, ready for the defense of the state and borders; the reserves were called during the time of war. Intelligence and communications were also developed. The troops stationed at far-off places were given leaves after four months. Expeditions were undertaken according to seasons. He established military cantonments on strategic positions throughout the empire to deal with any emergency efficiently and quickly. The garrison towns of Kufa, Basra and Fustat were founded by him. They were also provincial capitals of their respective provinces.

Police force

To keep order inside the State, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ felt the need for some disciplinary task force. So, he رَضِيَ اللهُ عَنْهُ established the institution of security, the Police department. The Police force at that time was called 'Ahdath' and the senior officer was known as the 'Sahibul Ahdath'. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ was honoured with the position of 'Sahibul Ahdath' for Bahrain. There was no jail earlier before the reign of Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ. He bought some houses in Makkah and converted them into prisons, then he continued doing that in some districts of various provinces. Banishment as a punishment was introduced by him.

Some especial measures

Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ was the first to realize the necessity of examining Hadees and thus founded the science of Hadees. Authentic Ahadees were chosen and sorted out from a huge collection, mostly regarding religious, moral, ethical, social and community related matters. These were carefully recorded and sent to Judges, governors and Islamic scholars for guidance. All these blessed Ahadees had

the status of law. Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ took special measures for fully protecting the science of Hadees from distortion. The system of canals was also built during his reign for bringing drinking and irrigation water to far-off places. Bayt-ul-Maal (Islamic financial system) was also established in the form of an important institution during his tenure. A system of benefits and pensions was also introduced for children and the elderly respectively, and this was the first time the concept of a welfare state was introduced in the world.

Treatment of non-Muslim minorities

During the rule of Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ, the dhimmis (religious minorities in the Islamic State) enjoyed absolute religious freedom. They had the rights of practicing their own religious practices. Regarding the matter of enforcing conversion to Islam, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ and his administrators never adopted such policies, rather they always maintained the Quranic values and principles such as 'there is no compulsion in religion.' Muslims were also advised to help non-Muslim minorities, fulfil covenant made to them and do Justice with them. It was reported that during the rule of Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ, a Jew was disposed of his property and a Masjid was constructed on his piece of land. As Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ became aware of this issue, he ordered the demolition of the Masjid and returned the piece of land to its owner. The Jizyah [tax] was not levied upon the poor, the downtrodden, women, the sick and the children of non-Muslim communities.

To sum up, we can honestly and proudly say that Islam, with its great moral principles, introduced a much-needed sense of justice, uprightness, moderation and coexistence to the world. The entire world witnessed a new dawn of religious freedom and civil liberties, political prominence and uplifting of humanity with the revolution of awareness and enlightenment under the rule of Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ.

IS MONEY IMPORTANT OR TIME?

Prof. Muhammad Anwar Chohan

Is money important or time? In order to find out the answer to this question I asked many people and finally the answer which I have found is that both are important, but time is more important than money, because if you lose money, you can regain it, but if you lose time, you cannot regain it. Time once lost cannot be regained; time is a great teacher; time is a great healer; time is a wise counsellor; time is life; time is like ice which melts and goes to waste, if not used; there is no substitute for time. Those who manage their time properly, achieve great success in every walk of life.

Time is a great teacher

It is a fact that time is a great teacher because time teaches us many things. It even teaches us those things which cannot be learnt and understood from books. With the passage of



time, through different experiences, we learn many things. For instance, we cannot know about the thoughts and intentions of a person without him telling us, but when we spend time with him we know about his habits, behaviour, practices, etc. In this way, there are many other things which time gradually teaches us in a better way. For this reason, it is absolutely right to say that time is a great teacher.

Time is a great healer

It is also said that time is a great healer as it heals all wounds such as loss of parents, children, spouse or any other near relative or our business or any other precious thing. According to research, time plays a significant role in making feelings go away. If there is a tension between two people, groups, countries, etc., that tension also eases with the passage of time.

Lost time cannot be regained

It is a fact that time once lost cannot be regained and it is very much true. Therefore, the wise deem it extremely important to make the most of their time. There is a famous saying: 'Time is like gold or in fact time is more precious than gold.' A business tycoon, industrialist, investor and media proprietor, once said: 'It is really clear that the most precious resource we all have is time.', and according to a leading literary figure, 'Better three hours too soon, than one minute too late.' Nowadays many people do not value time and, as a result, they face many problems. For example, if they do not take decisions on time about their future, business, education, children's education, marriage, etc., they face great problems. I personally know many such students who have lost plenty of time because they did not consult professionals about their future and, due to this, they could not make the right decision at the right time. But after the best time of their life had passed, they realized what they did but there is no use to cry over spilt milk as we all know that time and tide wait for none. This is the area where many people do not work because of their negligence and heedlessness.

Manage your time smartly

Time management is one of the biggest challenges in our life. Those who take up this challenge seriously

succeed in their life. Islam does not support the idea of wasting time in useless activities. We should engage ourselves in the tasks which benefit us, our family, society and our country. We should manage our time very carefully.

Do not waste your time

Sometimes it also happens that we waste plenty of time in thinking about the things which we have not got. Remember, we will get whatever has been ordained for us by Allah Almighty Who is the best Planner of all; He knows well what we need and He also knows the right time for the fulfilment of our need. We should always be grateful to Him for the blessings which He has granted to us without even us asking for them. We should not forget that the time which we have been given is limited and death is unpredictable and definite. According to a pious person, 'The one who has recognized the right of time has understood the reality of life because time is the second name of life.' Our task should be to utilize the given time in carrying out as many good deeds as possible so that not only can we succeed in this world, but also in the Hereafter. Unfortunately, it has been observed that nowadays many people, almost from all age groups, waste their time using mobile phone unnecessarily. They play games, watch videos, take selfies, etc. It is not wise to use the mobile phone in such a way; in fact, it is also a waste of time.

To conclude, both time and money are important, but time is more important than money. Those who understand the importance of time use it very smartly and intelligently and succeed in this world, but those who do not understand the importance of time always face problems and do not succeed in their life. They live a meaningless and useless life. Therefore, keeping in mind that time is a great blessing of Allah Almighty, we should value it and spend it in performing good deeds.

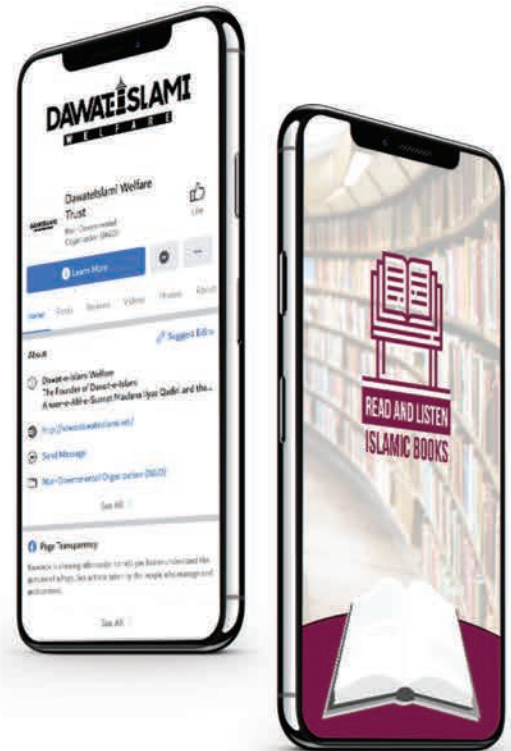
DIGITAL PRESENCE

In this digital era, people all across the world are on social media, a mere click or finger tap away from accessing the world. In compliance with the requirement of the current era,

Dawat-e-Islami was Pakistan's first religious organisation that started to relay its weekly speeches live over the internet through Paltalk and RealPlayer in 1996.

Moreover, Dawat-e-Islami has established its own website, android and iOS apps as well as accounts on various social media platforms to preach the teachings of Islam and to portray the true peaceful image of Islam.

Below are some facts and figures about the website, apps and social media platforms of Dawat-e-Islami:



www.dawateislami.net

- Hundreds of Books
- Thousands of Videos
- Image Gallery
- Istikhara Services
- Departmental Details
- Islamic Articles and Blogs
- Madani Channel and Radio

14 PAGES



14 MILLION FOLLOWERS



7 ACCOUNTS

1.16 MILLION FOLLOWERS

16 CHANNELS

3.2 MILLION SUBSCRIBERS

Android and iOS Apps

30+ Featured Apps with millions of downloads including Al-Quran Al-Karim, Tafsir (Commentary), Prayer Times (Salah Timings, Qiblah Direction, Alarm System, Solar and Lunar Calendar and Much More), Hajj and Umrah (Step-by-step Hajj and Umrah Guide)

PROFESSIONAL DEVELOPMENT CENTRE

Moreover, FGRF is working to build a training centre for Technical Education where soft and hard skills will be taught to the students who belong to religious fields including communication skills, problem solving, creativity, cloud computing, data analysis, mobile apps and web development etc.

Du'a

Syed Owais Asad Ali Attari (*Islamic scholar*)

Suppose that there is a soldier whose life is in danger, surrounded by his enemies, he is in great trouble and wants to save his life, but he does not use his weapon, what will you say about him? You will definitely say that he should use his weapon to safeguard his life and get out of that danger.

Similarly, Allah Almighty has granted every Muslim a weapon by which he can free himself from difficulties and problems. Yes! That weapon is supplication. Our Beloved Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Supplication is the weapon of a believer. (*Mustadrak, Book of Supplication*)

So, if you are in difficulty, problem or are suffering from an illness; instead of being worried and stressed, you should make supplication because supplication averts calamities. Supplication resolves difficulties. Supplication increases sustenance (*Musnad-e-Abi Ya'la*). Sins are forgiven by virtue of supplication (*Tirmizi, Kitab-al-Da'waat*). Supplication is the key to blessings (*Musnad-ul-Firdaus*). Supplication is a source of attaining high ranks in the court of Allah Almighty. (*Musnad Imam Ahmad*)

A Hadith has been mentioned in Sahih Al-Bukhari which clearly shows how



beneficial and effective supplication is in times of difficulty. Here is a summary of what the Final Prophet Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: While three persons were walking, it began to rain and they had to enter a cave in a mountain. A big rock rolled and blocked the mouth of the cave. They said to each other, 'Supplicate to Allah Almighty with the best deed you have performed (so that Allah Almighty may remove the rock)'. One of them said, 'O Allah! My parents were old and I used to go out for grazing my animals. When I used to return, I would milk the animals and take the milk in a pot to my parents so that they could drink it. After they had drunk from it, I would give it to my children, family and wife. One night, when I returned a little bit late, I found my parents sleeping; I disliked it to wake them up. The children were crying at my feet because of hunger. This state continued until dawn. O Allah! You are aware that I did this to please You, please remove this rock so that we may see the sky.' So, the rock was moved a bit. The second one said, 'O Allah! You know that I was in love with one of my cousins like the deepest love a man might have for a woman and she told me that she would not fulfil my desire unless I paid her one-hundred dinars. So, I struggled for it until I collected the amount [of dinars]. When I was about to copulate with her, she told me to fear Allah Almighty, and asked me not to deflower her except in a rightful way by marriage. So, I got up and left her. O Allah! You are aware that I did this to please You, please remove this rock.' So, two-third [part] of the rock was removed. Then the third man said, 'O Allah! No doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and by its yield, I bought cows and a shepherd. After [a period of] time, that man came and demanded his money. I said to him: 'Go to those cows and the shepherd and take them; they are yours.' He asked me whether I was

joking with him. I told him that I was not joking with him, and all that belonged to him. O Allah! You are aware that I did this to please You; please remove the rock.' So, the rock was removed completely from the mouth of the cave.' (Summarized from Sahih Al-Bukhari, Hadith number 2215)

In the above-mentioned narration, it is clear that when the three persons got into a trouble, they apparently had nothing to help them get rid of that trouble but they had trust in supplication. They did not lose hope and supplicated to Allah Almighty.

Hence we should frequently supplicate to Allah Almighty because He is pleased with those who supplicate to Him and He also shows His wrath on those who do not supplicate to Him.

So, keep supplicating to Allah Almighty which is also an act of worship. The Beloved Prophet

Prayer Times

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DAWATE ISLAMI

صلى الله عليه وآله وسلم has said: Supplication is the essence of worship. (Tirmidhi)

In fact, supplication is such an act of worship which is like conversing with Allah Almighty. It is supplication by which a person expresses his needs in the merciful court of Allah Almighty. Supplication leads a person to the court of the Merciful Lord, inspires him to show humility and express the glory of his Creator. The one blessed with supplication is blessed with something very good. The doors to goodness are opened for him. And if the door to supplication is closed for anyone, the door to goodness and safety is also closed for him.

Since supplication is an important act of worship, it is necessary to perform it in the best way i.e. in such a manner which pleases Allah Almighty. For example, we generally see that when a person needs to make a request to a king or an official in the world, he shows great respect, honour and pays attention. He knows that his request will be rejected if he becomes careless or heedless. Just think! If one is required to follow certain etiquette while approaching any king or official in the world, then to what a great extent one should follow manners when making a request in the court of Allah عز وجل Who is the King of all kings. Every sensible person can realize it.

Hence, while making supplication, we must follow the manners of supplication. Honourable scholars have described some manners of making supplication which are as follows:

Before making supplication, first of all, we should intend to please Allah Almighty by acting upon His commandment of supplicating to Him. While making supplication, it is better to keep our face towards Qiblah. Start supplication by glorifying Allah Almighty and reciting Salat upon the Holy Prophet صلى الله عليه وآله وسلم. Show humility and focus your full attention on the Divine court. Make sure that you select proper words for supplication and have firm faith in the acceptance of supplication.

Islamic scholars say that it is not necessary to stretch out hands during supplication, but remember when you stretch your hands during supplication, you should do it in a proper manner i.e. keep your palms

towards the sky and keep your gaze lowered.

Moreover, it is preferable to supplicate during the moments when it is likely to be accepted, for example, between the two sermons of Friday (without stretching hands and saying anything), at the time of raining and Iftar, during the last one-third part of the night, etc.

Moreover, it is necessary to have firm belief in the acceptance of supplication. Allah Almighty proclaims in the Holy Quran:

أَدْعُونِي أَسْتَجِبْ لَكُمْ

Supplicate to Me, I will accept (it).

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Mu`min, Verse: 60)

In this verse, Allah Almighty has promised to accept supplications. It means every supplication of ours is indeed accepted but, sometimes, we do not apparently find in the world what we have supplicated for and we remark that our supplications are not being accepted. It is not correct. Remember that there are three states of the acceptance of supplication.

Our Beloved Final Prophet Muhammad صلى الله عليه وآله وسلم has said:

No one makes a supplication without one of the three things happening. Either it is accepted, or it is stored up for him in the hereafter, or his sins are atoned by means of it. (Muwatta Imam Malik)

Therefore, instead of losing hope and complaining to people about our sufferings and problems, we should always implore Allah Almighty, supplicate to Him and try to remain content with His will.

May Allah Almighty grant us Taufeeq to make supplications in abundance!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

It will stand you in good stead

Muhammad Rafique Qasim Attari

Once upon a time, a pious man lived in a village. He was Allah-fearing, ascetic, exceptionally punctual in offering Salah with Jama'at, keeping fasts, enjoining good and preventing evil. Whenever there was a tough time, villagers would come to him and ask him to pray for them. He would comfort them by saying, 'Do not worry, have patience, there must be something good in it.'

Once, a farmer came to him and said that he had worked in his farm for so many months and his crops were ready to be sold in the market but, unfortunately, they caught fire and turned to ashes. He was, therefore, in a severe financial crisis. The pious man comforted him as usual by saying, 'Do not worry, have patience, there must be something good in it'. The farmer left.

After a few months, a pandemic broke out in the village, and the farmer's children and wife died of it. The farmer came to the pious man again and told him of the calamity that had befallen him. The pious man responded with the same words, 'Do not worry, have patience, there must be something good in it'. Upon hearing the same reply, the farmer got in a rage and decided to kill the pious man.

Therefore, he went back and began to hatch a plot to kill the pious man. He thought to himself, 'The pious man always offers Salah with Jama'at in mosque, and I will kill him on the way.' He then took an axe and waited, hiding in the bushes between the home of the pious man and the mosque. Fajr Azaan was called out, and after some time, Salah with Jama'at began, but he was surprised to notice that the pious

Do not worry,
have
patience,
there must be
something
good in it



man had not come to mosque to offer Salah. He waited for the pious man the second day as well, but the pious man did not come.

He was astonished, thinking that the pious man was exceptionally punctual in offering Salah with Jama'at, so why did he miss Salah with Jama'at for two consecutive days? Therefore, curious to know the reason for it, he went to the pious man and asked him why he had not come to offer Salah in mosque for two days. The pious man replied, 'Two days ago, I was ready to come to mosque for offering Fajr Salah with Jama'at. On the way, there was a pit which I could not see as it was still dark. I fell into the pit and broke my leg, and as a result, I could not walk, but my dear son, I believe that there must be something good in it!' As the farmer heard the words of the pious man, he burst into tears and, with deep remorse, he said, 'Please pardon me. I turned a deaf ear to your valuable advice and, instead of acting upon your words of wisdom, I fell victim to satanic whispers and planned to kill you. Whereas, you are my well-wisher and a very great mentor'. The farmer then implored the pious man to forgive him. Therefore, the pious man forgave him and the farmer made a firm intention to have patience when confronted with difficulties.

Dear readers! Remember that ups and downs are the part and parcel of life. A Muslim is made to suffer from difficulty, poverty, trials and tribulations; as is declared by the Holy Quran in Surah Baqarah verse 155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ
الشَّعْرِ تٌ وَبَشِيرٍ الصَّابِرِينَ ﴿٥٥﴾

And We will definitely test you with some fear and hunger, and with some deficiency of wealth, lives and fruits. And give glad tidings to those who are patient.

[Kanz-ul-Iman (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 155)

It is also important to remember that any calamity, difficulty, tragedy or adversity that we are made to suffer from is actually the outcome of our own deeds; as is declared by Allah Almighty in Surah Shoorah verse 30:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

And whatever calamity befell you; that is because of what your hands have earned, and He pardons much.

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Shoorah, Verse 30)

Moreover, sometimes, when we get into any trouble, we dislike it very much but we do not ponder over the fact that the difficulty that we dislike may actually be better for us, as is declared by Allah Almighty in verse 216 of Surah Baqarah.

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

And it is likely that you dislike a thing which is (actually) better for you; and it is likely that you like a thing which is (actually) bad for you; and Allah knows, and you know not.

[Kanz-ul-Iman (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 216)

Of course, we are very weak and find it very hard to put up with difficulties. Therefore, we pray to Allah Almighty for saving us from difficulties not only in the worldly life but also in afterlife. However, if we ever get into any trouble, instead of complaining and wailing, we should follow in the footsteps of our Pious Predecessors by having patience. We should also seek help from Allah by offering Salah and having patience. In verse 153 of Surah Baqarah, the Holy Quran has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

O believers! Seek help from patience and Salah; indeed, Allah is with those who are patient.

[Kanz-ul-Iman (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 153)

May Allah have mercy on us and save us from every trouble. آمين

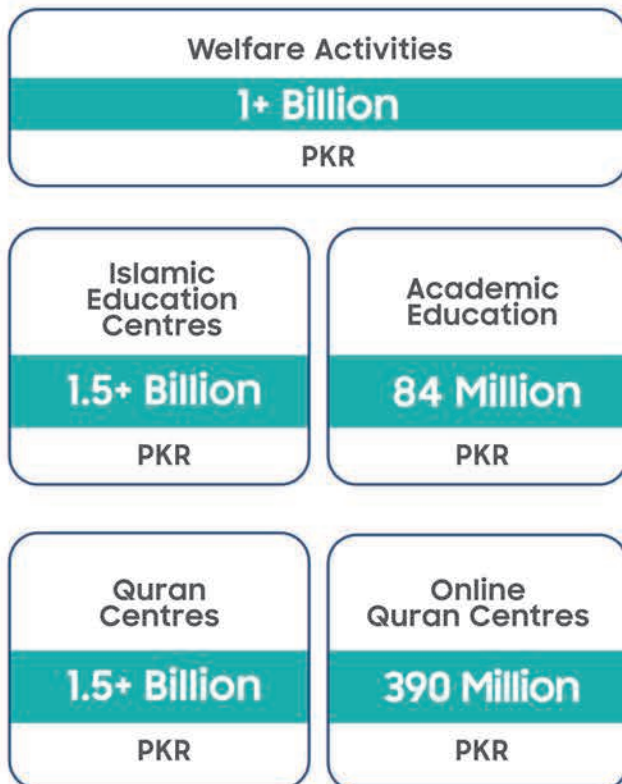
OUR EXPENDITURE

FGRF is serving Islam and Sunnah in 108+ walks of life as well as carrying out humanitarian work. This huge operation obviously demands a hefty sum of money.

FGRF's religious and welfare activities are carried out with the help of public donations from all over the world in the form of Zakah, Fitrah, Nafilah charity, hides of sacrificial animals and other forms of donations.

FGRF makes use of them in the best possible manner in light of Shariah guidance given by the honourable Shariah advisors.

Below is a brief summary of the annual expenditures of only a few departments of FGRF



EMPLOYMENT OPPORTUNITY

Dawat-e-Islami has employed over 32,000 people, 22% of whom are women.

78%
MALE

22%
FEMALES

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7,040

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Handling Peer Pressure

Abul Hasan Qamar Ilyas Attari (Islamic scholar)

Do your choices reflect conformity to those around you? Are your life choices based on the acceptance of your peers rather than your personal preferences? Does any thought come into your mind when you buy something that may be seen by others? If the answers to the aforementioned questions are in the affirmative, peer pressure has possibly overtaken your life.

As life goes on many torture themselves with a feeling of insecurity. These poor souls are haunted by the opinions of peers as they struggle to make a simple and stress-free decision. This self-inflicted sorrow is preventable. As believers, our code of conduct is Divinely inspired; so we must have absolute trust in what Allah Almighty does.

If one has experienced personal tragedy, denial of it will not solve the issue. Are you buying unnecessary things to appease people you do not like? Consumerism can be fuelled by the desire to be on a par with others. Again, it may be the relentless pressure from family and friends to 'be better'.

Can you handle pressure? You may answer to this

question by saying: It depends on what kind of pressure it is. Some thrive when thrust into the limelight while others crumble under the weight of expectation. We must remember that skills and choices are not necessarily uniform.

Any effective measure against 'peer pressure' can be implemented after a deeper understanding of it. Usually, this term applies to the children, teenagers or young adults who are considered to be somewhat impressionable. The desire to 'fit in' and be accepted by others of their age or class or generation can, at times, lead to uncomfortable and depressing situations. Children and young adults can find it hard to simply turn away when they are pressured to break rules. This can become the beginning of the years of emotional imprisonment.

When people of the same generation, age or company, knowingly or unknowingly, begin to dictate one's life and overly intervene in it, this can be a form of peer pressure. From childhood to adulthood, clothing to housing, education to recreation, celebration to condolence, there is a never-ending concern to meet social expectation rather than moral etiquette.



One of the common scenarios of peer pressure is, when a person verbally instructs or persuades another to speak, dress or behave in a certain way. This can be done individually to strengthen a bond of friendship or in a group as a challenge to prove one is worthy of the company he desires to keep. The Islamic approach to this situation is simple: if the call is to righteousness, then it should be heeded otherwise one must take precautions. In this era when ties of friendship are considered more valuable to people than blood relations, good companionship is of paramount importance. It has been stated regarding the nature of friendship:

‘A man follows the religion of his friend; so each one of you should consider whom he makes his friend.’ (*Abu Dawood, Tirmizi*)

Many young people can be impulsive, especially when they are exposed to sinful behaviours alien to them but appealing to their desires. Here, the pressure is unspoken but the overwhelming nature of the social norms or popular trends among peers can steer the youth towards immorality. Some, in their intention to ‘fit in’, may initially become peripheral figures or merely spectators, but in time they get lured into transgression. Pious predecessors have rightly said: The company of the righteous will make you righteous and the company of the corrupt will make you corrupt.

Another important scenario is the offer of alcohol or intoxicants. There is no verbal communication; it is simply the object being offered to the individual. Will he accept or reject? It is a concern for many sincere parents that if their children face such a situation, what will their reaction be? Sadly, there are many who fail this test of morality. So avoiding this situation is always a safe option as temptation is a part of human nature. Remember! Do not sin for pleasure because the pleasure will end, but the sin will remain and do not abandon good deed due to any difficulty as the hardship will end, but the good deed will remain.

The vigour of youth can be affected by indirect influences. A person is neither instructed nor persuaded, but rather there is a subtle pressure

created by the behaviour of peers; hence he feels that he must make his mark. Popularity is power and, in his sight, this must be attained through tried and tested methods. Unfortunately, the lure of self-centredness, dominance and deceit urges the individual to achieve social recognition; whereas Islam teaches us to become selfless, humble and truthful for pleasing Allah Almighty.

Although levels of moral adherence, in general, differ from person to person, there is an undeniable role of human conscience in making decisions. Many a time it happens that Muslim men and women become religiously devoted but they sacrifice their devotion, fearing a backlash from others in social events like marriage ceremonies and similar celebrations. They feel uneasy as publicly unveiling and intermixing were actions they had refrained by virtue of their devotion to Islam. Why does the heart become restless when negative peer pressure incites one to abandon familial or more importantly religious values? This is the natural disposition which human beings show. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Consult with your heart. Righteousness is that about which the soul feels content and the heart feels tranquil. And sin is that which wavers in the soul and causes uneasiness in the chest despite people repeatedly passing their judgement [in its favour].’ (*Musnad Imam Ahmad*)

Online abuse is a dangerous element which cannot be overlooked. Remember! When offensive comments are not answered, the culprit usually does not pursue this course of action as he is encouraged by reciprocation or response. Sadly, peer pressure can sometimes become online bullying. Victims of online abuse should report it to or seek guidance from an adult to ensure the right steps are taken. Be confident, assured and decisive to counter negativity.

There is a positive element to this whole theme. Study groups for academic punctuality and revision are an excellent way of consultation and shared progression. Positive motivation from peers on an individual level can provide much needed encouragement. Both educational and religious goals can be shared by a group of likeminded

people. In fact, positive persuasion can bring about personal and communal betterment; hence peer pressure is not always something that must be feared. In fact, in some cases it can be accepted. Here is a translation of what Allah Almighty has stated:

And help one another in righteousness and piety, and do not help one another in sin and injustice, and keep fearing Allah; (Quran 5:2)

Parents can be guilty of burdening their children with unrealistic expectations which are neither necessary in religion nor for their academic development. Although this is not usually defined as peer pressure, it is indeed parental pressure which is often misplaced. If children are nurtured to develop healthy relationships, witness good conduct at home and know that the door to judgment-free dialogue is always open, success will not be far away. It has been stated:

‘A father does not give a greater gift to his son than [imparting] good character.’ (Tirmizi)

‘Sit with me and tell me about your day’ is not always the most effective approach to offering moral support to the troubled youth. A parent must be wise and observant when offering essential moral support. A long walk or journey together can

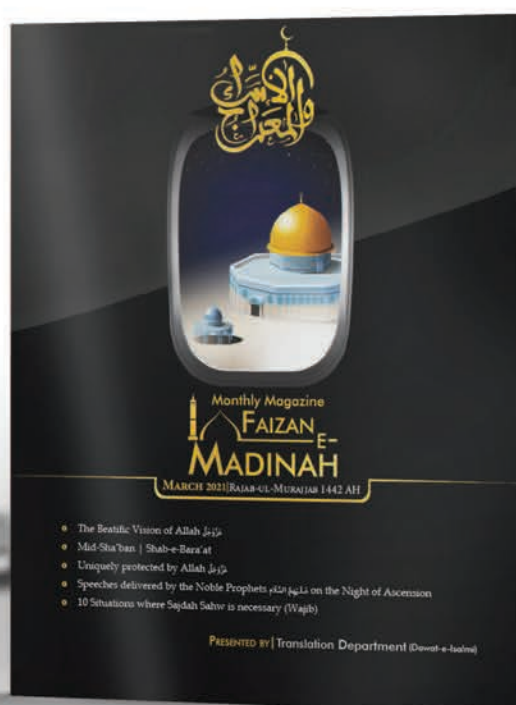
be an ideal time to enquire, encourage and advise them. Respect and boundaries are a part of the Islamic way, but we should not forget to be kind and sympathetic towards them. Successful nurturing usually hinges upon the versatility of the mentor.

For children, adolescents and young adults the general advice is that they should express a clear and assertive rejection of negative peer pressure. This character trait must be ingrained in the individual from the early age based on the Islamic concept of enjoining to do good and forbidding to do evil. If they are exposed to an unsafe or uncomfortable situation, they must simply walk away without hesitation. Through reflection and consultation, talent or passion can be identified. By developing this skill, the shackles of expectation can be removed.

A true believer understands that the transience of this world can never bring lasting happiness. Morals should never be compromised. Ultimately, Divine acceptance is the greatest achievement.

Monthly Magazine Faizan-e-Madinah

Mahnama Faizan-e-Madina is a highly enlightening and informative magazine designed to cover Islamic teachings, purification of soul, ideas of a blessed life and contemporary issues in the light of the Quran and Ahadith.





Prof. Abdul Majid Attari

FAILING TO PLAN IS PLANNING TO FAIL

Planning plays a pivotal role in the achievement of our aims and objectives. It is actually a process which helps us accomplish our tasks at the right time in the right way. Whether we are dealing with a business matter or a family issue or anything concerning our job, education, career, character or even health; careful and thoughtful planning may well lead us to the heights of success, whereas poor planning may bring about failures. Mentioned below are tips on how to stay safe from poor planning and mismanagement.

Set your priorities

- Set your priorities in sequence of your necessities. What you need the most should be at the top of your priority list. If anyone who has no home of his own plans to buy an expensive car without any overwhelming need, this will be like putting the cart before the horse. Once you have set your priorities after careful contemplation, consideration and consultation, adhere to them as long as possible. Blowing hot and cold about your tasks and targets will result in nothing but regret and remorse.

Long-term planning

- Farsightedness should also be an essential part of your planning. This is usually referred to as long-term planning. Any plan that encourages you to gain only temporary benefits, neglecting its loss in the long run is not a good one. In fact, a farsighted person, organization, management and establishment even sacrifices a temporary benefit in order to stay safe from a permanent loss in the future. A good plan enables you to ponder over the possible outcomes, results, repercussions, positives, negatives and pros and cons of your action in advance, eventually protecting you from loss. Moreover, instead of relying only on one plan, we should have more than one so that we can use the second option if the first one does not work.

Practicability of plan

- To be mindful of the practicability and feasibility of your plan is of vital importance. Following a plan that has produced good results in a certain place whose ground reality is different from yours may be risky. Likewise, if you plan to achieve something impossible, you are going to build castles in the air. Be aware of the difference between planning and daydreaming. Analyze and realize the gravity of the situation and plan your actions accordingly.

To-do-list and checklist

- Procrastination, i.e. unnecessary delay is a major hurdle

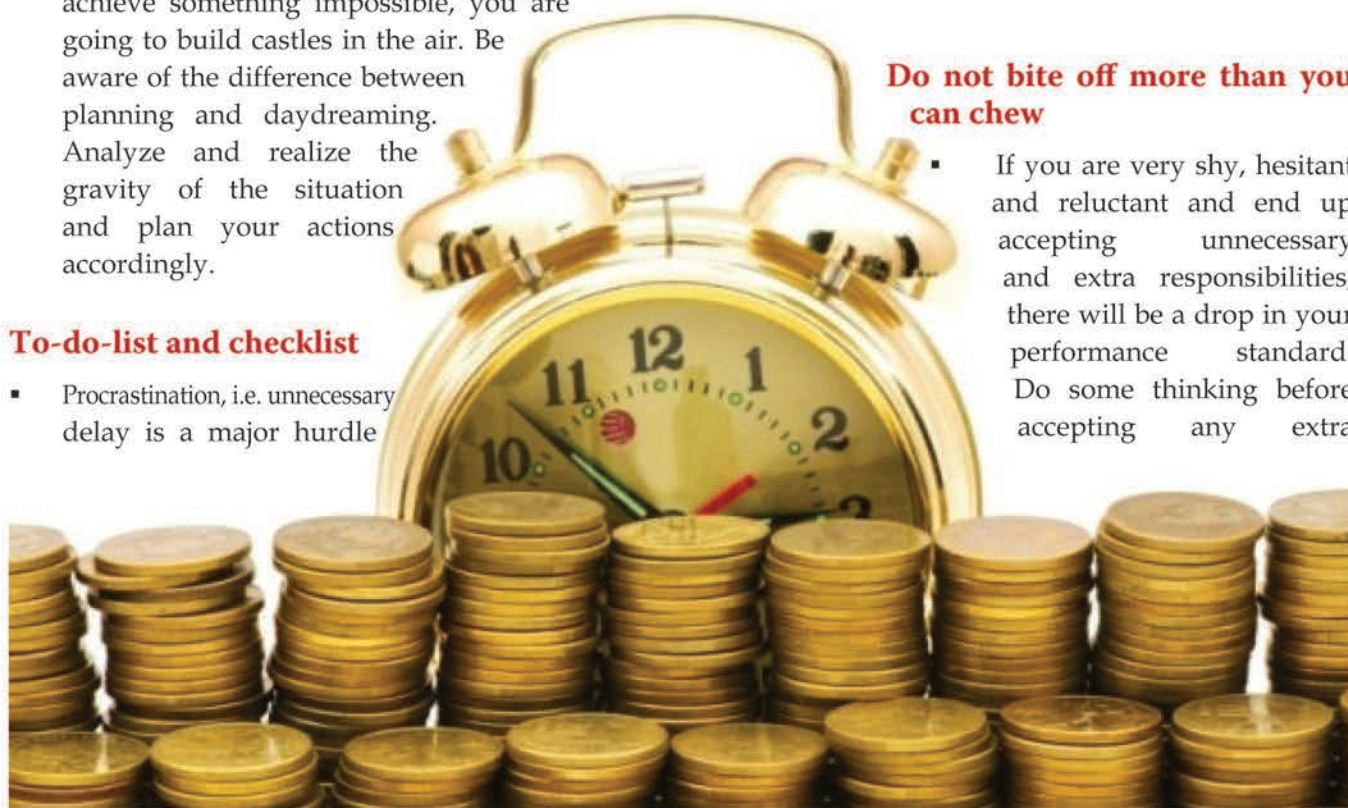
in the timely accomplishment of your tasks. Many people desire and aspire to achieve their aims but do not succeed in doing that even after a very long period of time. There are many causes for it including inattention and a careless attitude. Anything that fails to receive our attention falls prey to procrastination. A tried and trusted technique to get rid of inattention and procrastination is to make your plans in black and white in the form of a to-do-list as well as a checklist. Keep glancing at these lists from time to time. This will serve as a means of motivation. By employing these tactics, sooner or later, you will achieve your goals. Also set a timeline for each planned task.

Avoid haste

- As long as possible, avoid making plans in haste. An Arabic saying goes, العجلة ام الندامة, i.e. haste is the mother of shame. In other words, any action done in haste and hurry without proper planning may lead to shame. However, timely completion of tasks is also equally important. Some people brood over things in the name of planning for a very long period of time and eventually miss the boat.

Do not bite off more than you can chew

- If you are very shy, hesitant and reluctant and end up accepting unnecessary and extra responsibilities, there will be a drop in your performance standard. Do some thinking before accepting any extra



responsibility and avoid biting off more than you can chew. This will help you maintain and retain an excellent level of your performance.

Time is money

- Make the most of your time by planning your work each day, if possible. During work, avoid chitchat with colleagues, excessive use of your mobile phone, unnecessary search and research, unnecessary emails, pop-up notifications, distractions, interruptions and even irrelevant thoughts. Also avoid interference and involvement in the matters that have nothing to do with you. Plan to do the most important task at the time of the day when you are energetic and dynamic and have no mental and physical fatigue. Of course, co-operation, collaboration and co-ordination with colleagues and the management may be an official requirement but this should also be scheduled beforehand. Moreover, find out ways to carry out work in a quicker and smarter way benefitting from modern technologies rather than doing them in a tedious, monotonous and laborious way. But also remember that sometimes it is dangerous to have shortcuts. Some matters are so crucial and sensitive that they should not be dealt with in a hurry. Likewise, assigning a task to a capable and willing individual may also prove to be a great help in the timely completion of our task. We should have the ability to judge the qualities of others so that we can choose the best from among them.

Deception in the name of planning

- 'Future planning' are the words that seem to have been engraved on the minds of most people. Although planning to meet the basic needs of your life and to get facilities with good intentions to a certain extent is not something bad, it seems all our future planning is restricted to the worldly life. In actual fact, we have failed to recognize our real future, i.e. our afterlife. We are making plans for the worldly life where we will not live forever but we are not making any plan for the afterlife where we will never die! It appears most of us have been deceived by

so-called 'shallow-minded planning'. Mentioned here is a summary of what the Greatest and the Noblest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Do you not feel surprised at Usamah who has made a deal on one month's credit? Without doubt, Usamah has long hopes. I swear by the One under whose Power my life is! When I blink my eyes, I presume that I will pass away before my eyelashes open. When I raise my eyelashes, I presume that the promise of death will get fulfilled before I lower them. And when I put my morsel into my mouth, I presume that I will not be able to swallow it before death. O people! If you have wisdom, count yourselves among the dead.

Best life plan in the form of 72 pious deeds

The best plan is the one which leads us to make preparations for our death before we meet our death. In a blessed Hadith, the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

'سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي يُحِبُّونَ خَمْسًا وَ يَنْسَوْنَ خَمْسًا' An era will soon come upon my Ummah when they will love five and will forget five:

1. 'يُحِبُّونَ الدُّنْيَا وَ يَنْسَوْنَ الْآخِرَةَ': They will love the world and will forget the Hereafter.
2. 'وَ يُحِبُّونَ الْمَالَ وَ يَنْسَوْنَ الْحِسَابَ': They will love wealth and will forget accountability.
3. 'وَ يُحِبُّونَ الْخَلْقَ وَ يَنْسَوْنَ الْخَالِقَ': They will love creation and will forget the Creator.
4. 'وَ يُحِبُّونَ الذُّنُوبَ وَ يَنْسَوْنَ التَّوْبَةَ': They will love sins and will forget repentance.
5. 'وَ يُحِبُّونَ الْقُصُورَ وَ يَنْسَوْنَ الْمَقْبَرَةَ': They will love palaces and will forget the grave.'

(Mukashafa-tul-Quloob, p. 34)

The most important factor is to ensure that all of our planning must remain within the bounds of Shari'ah. By the grace of Allah Almighty, Dawat-e-Islami, a global Islamic organization with millions of associates, offers you a wonderful life plan in the form of '72 pious deeds'. By following this plan, you will make better not only your afterlife but also your worldly life, إِنَّ شَاءَ اللهُ.

WOMAN SECURITY IS AT RISK WITHOUT ISLAMIC TEACHINGS

Syed Rehan Ali M.A (*Arabic, Islamiyat and Urdu*)

Historical Perspective

Islam has contributed towards the restoration of woman's dignity and rights. In order to know the dignity and respect that Islam gives to woman, it may be useful to review briefly how women were generally treated in previous civilizations and religions.

In some parts of the world, subjection and suppression of females were a cardinal principle. A good wife was the woman whose mind, speech and body were kept in subjection.

In some areas, women were always considered unimportant and were at the beck and call of their father, brother, or any male relative.

Her consent in marriage was not generally thought to be necessary and she was described as 'a babe, a minor, a ward, and the person who was incapable of doing anything individually.

In a nutshell, a woman was completely dependent even in historic times. If she married, she and her property would pass into the hands of her husband; she would become the purchased property of her husband and like a slave would get things only for the benefit of her husband. A woman could not hold any civil or public office and could not make will or have any contract.

Woman in Islam

In the midst of the darkness that engulfed the world, the Divine revelation was sent with the universal message to humanity:

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكَ الَّذِي خَلَقَكَ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

O people! Fear your Lord Who created you from a single soul, and created its spouse from it, and has spread from both of them many men and women,

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Nisa, Verse 1)

Islam protects family, society and ultimately the whole mankind. Therefore, when we talk about woman security in Islam, it should be clear that Islam gives a set of specific guidelines, responsibilities and obligations to women so that they can secure their rights, position and status.

Allah عزوجل has categorically stated in the Holy Quran that it is the responsibility of men to protect women. In the Holy Quran, Allah عزوجل has said:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا آتَقَفُوا
مِنَ أَمْوَالِهِمْ فَأَلْصَقَتْ فَوِئْتٌ حِفْظٌ لِلنِّسَاءِ بِمَا حَفِظَ اللَّهُ

Men are guardians over women, because Allah has made one excel over the other, and because men spent their wealth on them. So, virtuous women are obedient (to their husbands); guarding (the wealth and honour of their husbands) in the absence of (their) husbands, the way Allah has commanded to guard;

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 34)

From spiritual, social and economic perspectives, the teachings of Islam provide women with security.

Position of Women from Spiritual Perspective

The Holy Qur'an provides clear evidence that like men, women are also responsible for their deeds and are answerable for them, as has been stated in the Holy Qur'an in the following verse:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

Every soul is held as security for its own deeds.

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Muddassir, Verse 38)

At another place, it has been stated:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُغْفِرَنَّ لَهُ حَيَاةَ طَيِّبَةً وَ
لَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٠﴾

Whoever does good deeds; whether a male or a female, and is a Muslim; so, We shall definitely make him live a good life, and shall certainly give them a reward which befits the best of their deeds.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nahl, Verse 97)

Regarding religious obligations such as the daily Salahs, fasts, Zakat, Hajj, women are not different from men. In some cases, women have certain advantages over men. For example, a woman is exempted from the daily Salahs and from fasts during her monthly cycle and postnatal bleeding period. She can also delay fasting during her pregnancy and when she is nursing her baby if there is any threat to her or her baby's health. She does not have to make up for the Salahs missed for any of the above reasons.

Position of Woman from Social Perspective

As a Daughter

The Holy Qur'an has forbidden female infanticide which was common among some Arabian tribes.

And when the one who was buried alive (i.e. a baby girl) is asked. For which crime was she killed?

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Takweer, Verses 8-9)

Islam wants kind and just treatment towards daughters. In this regard, the Beloved Prophet صلى الله عليه وآله وسلم has said: 'Whosoever has a daughter and he does not bury her alive, does not insult her and does not prefer his son to her, Allah عزوجل will make him enter Paradise.' (Ibn-e-Hanbal, Hadith. 1957)

The right of women to gain knowledge is not different from that of men. The Beloved Prophet صلى الله عليه وآله وسلم has said: 'Gaining knowledge is mandatory for every Muslim'. (Al Bayhaqi). Muslim here means both men and women.

As a Wife

One of the blessed Ayahs in the Holy Qur'an about marriage is as follows:

وَمِنَ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

And amongst His signs is that He created spouses for you from yourselves, for you to gain comfort in them, and placed love and mercy between yourselves; indeed, in this are signs for the people who ponder.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Room, Verse 21)

According to the Islamic law, women cannot be forced to marry anyone without their consent.

Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا has narrated that a girl came to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said that her father had forced her to marry without her consent. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave her the choice (between accepting the marriage or dissolving it). (Musnad Imam Ahmad Ibn-e-Hanbal Hadith 2469)

In another version, the girl said: 'Actually I accept this marriage, but I wanted to let women know that parents have no right (to force a husband on them)'. (Ibn-e-Majah, Hadith 1873)

The rules of married life in Islam are clear and in harmony with the true human nature.

Men and women both have equal rights except for one responsibility and that is leadership. This is a matter which is natural in any collective life and which is consistent with the nature of man.

The Holy Qur'an has stated:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

And the women also have similar rights (to those of men) over them, in accordance with Islamic Law, and men have a degree over them (in responsibility and authority),

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 228)

This refers to that natural difference between the genders which entitles the weaker gender to protection. A man's role of leadership in relation to his family does not mean the husband's dictatorship over his wife.

Over and above her basic rights as a wife comes the rights of kind treatment and companionship which have been emphasized in the Holy Qur'an and have strongly been recommended by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

'Perfect believers are the best in conduct and best amongst you are those who are best to their wives.' (Ibn-e-Hanbal, No. 7396)

As a woman's right to make a decision about her marriage is recognized, similarly her right to dissolve her unsuccessful marriage is also recognized and there is a set procedure for this as well.

As a Mother

Islam has considered kindness to parents next to the worship of Allah عَزَّوَجَلَّ.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا آيَاهُ ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا

And your Lord has commanded not to worship anyone except Him, and treat parents with goodness;

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israeel, Verse 23)

Moreover, the Holy Qur'an has especially recommended that mothers be treated well:

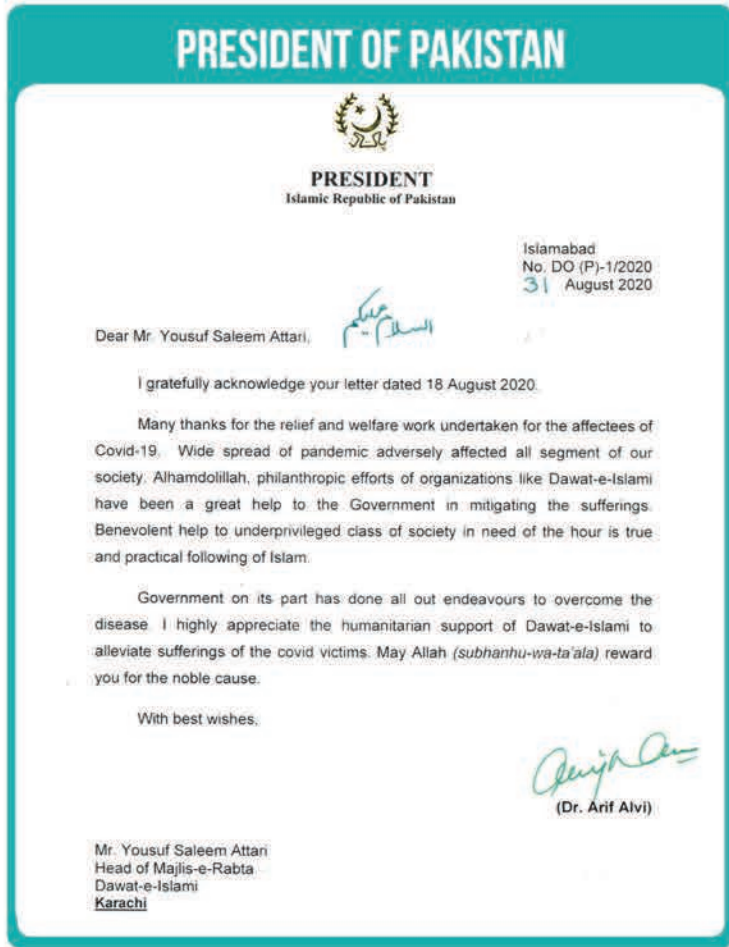
وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ

We emphasised upon man concerning his parents; his mother carried him in the womb, undergoing weakness upon weakness.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Luqmaan, Verse 14)

A man came to the Beloved Prophet ﷺ and humbly said, 'O the Messenger of Allah! Who amongst

LETTER OF APPRECIATION



people is the worthiest of my good company?' The Beloved Prophet ﷺ said, 'Your mother'. The man humbly said, 'Then who?' The Beloved Prophet ﷺ said, 'Your mother'. The man humbly asked, 'Then who?' The Beloved Prophet ﷺ said, 'Your father.' (Al-Bukhari and Muslim) A famous saying of the Beloved Prophet ﷺ is: 'Paradise is beneath the feet of mothers.' (In Al-Nisa'i, Ibn-e-Majah, Ahmad)

Position of Woman from Economic Perspective

Islam has given women the right of independent ownership before and after marriage. It is the right, of which women were deprived before Islam (even until this century). According to the Islamic law, a woman's right to her money, real estate or other properties is fully acknowledged. In the Holy Quran, Allah عزوجل has stated:

وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ

And for women there is a share from their earning,

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 32)

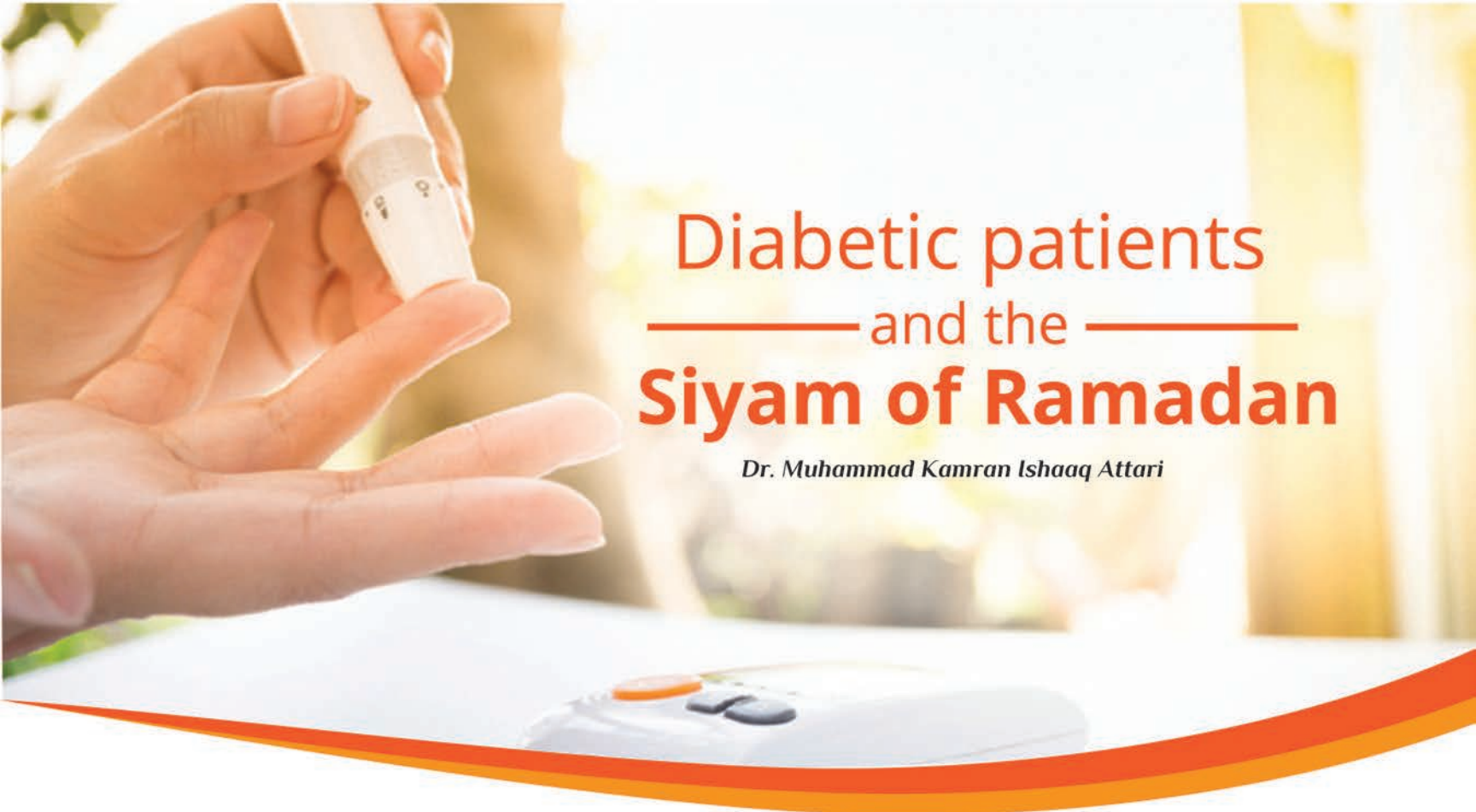
A woman has a share in her parents, husband and nearest relatives' estate. In the Holy Quran, Allah عزوجل has stated:

For men is a share from that what the parents and close relatives have left behind, and for women is a share from that what the parents and close relatives have left behind, whether the (wealth of) inheritance is small or large; the share is a fixed one.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-Nisa, Verse 7)

Conclusion

From the above discussion, it has become very clear that security of woman is the hallmark of Islam and it is impossible for anyone to justify any mistreatment of woman by any rule included in the Islamic law, nor can anyone dare to cancel, reduce, or distort the clear legal rights of women given in the Islamic law.



Diabetic patients — and the — Siyam of Ramadan

Dr. Muhammad Kamran Ishaq Attari

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ! Once again the sacred month of Ramadan is just around the corner. Observing Siyam in this blessed month brings us not only the Hereafter benefits but also it plays a significant role in maintaining our good physical health. If those people who are suffering from different diseases, observe Siyam following the instruction of their physicians with regard to the nature of their illness, they will also attain success in the world and Hereafter. This topic especially covers the guidelines for diabetic patients in observing Siyam.

A research overview

In order to learn the impacts of Siyam on diabetic patients, different doctors from Pakistan and abroad, conducted an experimental research a couple of days ago. Initially sugar level of 70 selective diabetic patients were recorded, thereafter, they were made to observe Siyam. Those diabetic patients who were observing Siyam were given insulin injections half an hour before the Sahari meal and half an hour after the Iftar, plus regular medicines were given to them

during the time period other than that of Sawm. This process was carried out during the whole month, and the sugar level was continuously monitored. The result of this process was that the sugar level of those diabetic patients who observed Siyam remained normal whereas fluctuation was observed in the sugar level of those who did not observe Sawm.

Dear Islamic brothers! This research proves that if a diabetic patient observes Siyam of Ramadan according to the instructions of his physician and keeps taking appropriate medicines accordingly then it is beneficial for him. The sugar level is higher than the insulin in the blood of a diabetic patient. Diabetic patient's body gradually consumes this sugar during the Sawm. By the blessings of the Siyam of Ramadan, sugar level of diabetic patients will not only remain under control but it will also overcome the weakness caused by diabetes as well as one's immunity will improve.

Diabetic patients may experience few problems

- Deficiency of sugar in the blood is called 'Hypoglycemia'. Different analytical studies reveal that diabetic patients despite observing Siyam in the blessed month of Ramadan do not experience deficiency of sugar more than the usual days. Low sugar issue is mostly experienced by those diabetic patients who do not have dinner properly or do not take meal appropriately in the Sahari (meal eaten before observing Sawm).
- The excess of sugar in the blood is called 'Hyperglycaemia'. In this situation, sugar keeps on increasing in the blood causing a high blood sugar level for a week or 10 days, and causes weakness, thus, resultantly, a diabetic patient may go into coma. The main reason behind this worse condition is the unbalanced diet during the Sahari and Iftar.
- Particularly, during summer season, there is also a risk of dehydration (reduction of water in the body) for those who observe Siyam. So, in order to avoid this problem, between the period of Iftar and Sahari, drink at least 8 to 10 glasses of water to make up the water deficiency in the body. During Sawm in summer season, try to avoid such types of works which produce more body sweat.

How should a Sahari meal be?

The diabetic patients should use such diet in Sahari which takes a long period of time to digest; for example, barley porridge, eating Roti (prepared with unstrained flour) with vegetable or chicken curry etc.

Tip for preventing the intensity of thirst

Those patients who feel excessive thirst should use Qahwa (black-tea) of cardamom in Sahari: Add a cardamom in Qahwa and boil it, then mix a little milk. If there is no high blood pressure problem then the use of a salty drink made from yoghurt and milk also prevents thirst during Sawm.

Madani pearls regarding Iftar

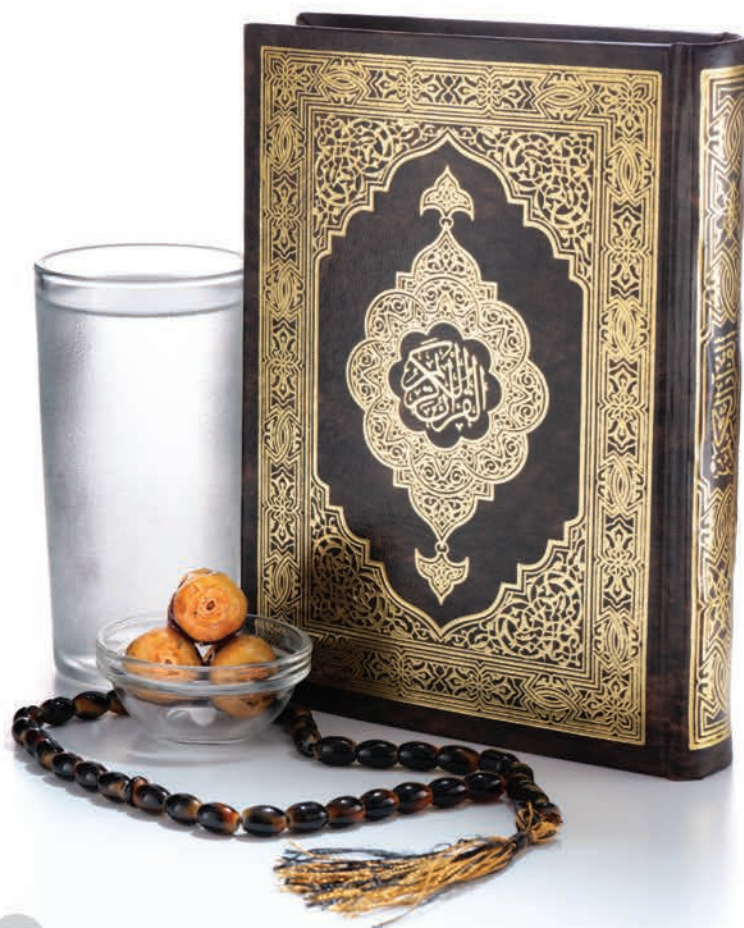
Research proves that a date contains 6 grams of carbohydrates; it has minerals, potassium, fibre and phosphorous. Before the Iftar time, exhaustion and tiredness cause deficiency of potassium in the body which can immediately be prevented by eating a date [in Iftar]. Diabetic patients should eat one date in Iftar, and if sugar is under control then they can also eat 2 dates. They should eat sliced fruits without adding sugar. However, adding a little lemon will make it more beneficial. Drinking a glass of lemon water as a beverage will be beneficial.

Dinner

Diabetic patients can eat a Chapati with curry for dinner or a plate of boiled rice with Salad and yoghurt. If they feel hungry at bedtime, they can also drink a cup of milk.

Usage of energy drinks

Be it a Sahari timing or Iftar, everybody in general



and diabetic patients in particular should avoid different kinds of cold drinks and energy drinks. According to a report, high rate of diabetic patients amongst the youth in Pakistan is linked with energy drinks. As per statistics, 20 to 25 young people drinking 2 to 3 energy drinks are becoming the victims of diabetes daily. Instead of drinking energy drinks, one should drink Lassi, lime juice, Sattu (roasted barley/wheat flour-mixed drink), Thaadal (cooling and energizing drink) etc.

Pay attention

If any diabetic patient or anyone suffering from any other disease feels that he should not observe Sawm or his physician suggests that he should not observe the Fard Sawm of Ramadan, then before acting on this instruction, he must seek Shar'i guidance from any reliable Ahl-us-Sunnah Mufti. (For Shar'i guidance, please contact Dar-ul-Ifta Ahl-e-Sunnat on the phone numbers given below.)

If a diabetic patient who suffers from blood pressure

too, before acting upon any suggestion mentioned in this article, must consult with his physician.

A worldly advantage of Salah

If diabetic patients, especially in the blessed month of Ramadan, offer 5 times Salah and 20 Rak'at Taraweeh with congregation, an additional advantage for them is that *إِنْ شَاءَ اللَّهُ*, they will not have to take any other exercise.

*Aa gaya Ramadan 'ibadat par kamar ab baandh lo
Fayz lay lo jald, yeh din 30 ka mehman hay*

(Wasail-e-Bakhshish, pp. 705)

(Dr. Muhammad Kamran Ishaq Attari (Majlis Tibbi Ilaj, Dawat-e-Islami) has carried out medical scrutiny of this article. All treatments should be carried out as per your doctor's advise)

PHONE NUMBERS & EMAIL ADDRESS OF DAR-UL-IFTA AHL-E-SUNNAT

Timings for Phone Service		
Specially for Pakistan and all over the world	0300-0220112	10:00 am to 4:00 pm (Break: 1:00 pm to 2:00 pm, Friday is holiday)
	0300-0220113	
	0300-0220114	
	0300-0220115	
Specially for UK and all over the world	2692 318 121 0044	According to Pakistan Standard Time 2:00 pm to 6:00 pm (except for Salah timings)
Specially for America and all over the world	92 200 8590 0015	According to Pakistan Standard Time 2:00 pm to 6:00 pm (except for Salah timings)
Specially for Africa and all over the world	56 813 31 002751	According to Pakistan Standard Time 2:00 pm to 6:00 pm (except for Salah timings)
Specially for Australia and all over the world	0061 8426 005 28	According to Pakistan Standard Time 2:00 pm to 6:00 pm (except for Salah timings)
Email: darulifta@dawateislami.net		



13 MEDICAL BENEFITS OF FASTING

Dr. Muhammad Kamran Ishaq Attari

Whatever one eats or drinks, it surely affects the body. A good effect makes health better and a bad effect makes it worse. For a man to be healthy, he is sometimes stopped from eating different things totally or for a certain period of time. Sometimes, he is advised to make less use of a few things. Thus, it brings a good effect to his health. Fasting, is worship and also has some [positive] effects on health.

There is a beautiful Hadees of our Holy Prophet ﷺ:

صُومُوا تَصِحُّوا

keep fasts, you will become healthy.
(Mu'jam-e-Awsat, vol. 6, pp. 146, Hadees 8312)

'Allamah Abdul Rauf Munavi رَحْمَةُ اللهِ عَلَيْهِ has stated that while we eat food for a healthier body, we fast to have a healthier soul and spiritual life. By keeping fast, a man is blessed with health and abundant sustenance (in this world) whereas he will be given a great reward in the hereafter.

(Faiz-ul-Qadeer, 4, pp. 280, Taht-Hadees 5060)

Always remember that every good deed should be done for the sake of Allah's pleasure. Similarly, the fast should also be kept with the intention of becoming pious and obeying Allah Almighty and the Beloved Prophet ﷺ. By doing this, you will also receive medical benefits.

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has said: Whoever keeps fast to cure a disease and not to get reward, there will be no reward for him. (Mirat-ul-Manajih, vol. 3, pp. 134)

13 Medical Benefits of Fasting

13 medical benefits of fasting, out of its countless benefits, are as follows.

1. Disorders and diseases of stomach are recovered and the digestive system is improved.
2. Fasting moderates sugar level, cholesterol, and blood pressure and thus removes the danger of heart attack.

3. It comforts the heart.
4. Physical tension, mental stress, depression, and psychological diseases end.
5. It decreases obesity and removes extra fat.
6. It greatly increases the chances of conception in 'childless women.' (*Siraat-ul-Jinaan, vol. 1, pp. 293, summarised*)
7. Comparatively, immune system of fasting people becomes stronger than others.
8. A man keeps away from negative thoughts and his mind remains pure.
9. There is a decrease in the use of insulin.
10. The fat accumulated around the liver decreases.
11. The danger of chest and skin cancer decreases.
12. Nervous disorders are improved.
13. The compounds that cause burning in the body decrease.

Evidence for the Benefits of Fasting from Different Experts

Several non-Muslim doctors have acknowledged the benefits of fasting. Even in some countries, people are kept hungry for several hours for the treatment of various diseases. Fasting has a good effect on patients' health. Let's read a few theories about fasting.

- A non-Muslim religious scholar said that he was much impressed by the fasting of Muslims in Ramadan.
- A doctor has said that fasting has the potential to protect against diseases.
- Another doctor is of the view that fasting is resistance to physical and spiritual disorders.

Liver and Fasting

Liver is an important organ of our body. Its function is to move the food in the body after its digestion and to excrete unnecessary substances. Whenever we eat something, the liver starts its function immediately. Since we keep eating from time to time, the liver gets quite less amount of rest. By keeping fast, we restrain ourselves from eating for a

long time and this practice continues for a month [in the month of Ramadan], so the liver gets enough rest. It is as if the liver refreshes itself in a month and gets ready for the future.

Two Important Points about Sahari

Keeping a fast without Sahari can cause physical weakness and affects almost all functions of the body. The Prophet of Allah ﷺ has called Sahari as a food of blessing. (*Bukhari, vol. 1, pp. 633, Hadees 1923*)

To sleep straight after [eating] Sahari is harmful to health. Hence, we should wait for some time or do a little walk [after Sahari].

What Should We Eat in Iftar?

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said, 'Some fasting people have been observed smoking at the time of Iftar نُفُوذُهَا. Something pure should enter the mouth of a fasting person. Cigarette is a pungent, dirty thing. It is also harmful to health to do Iftar with it. Mirqat has stated that it is better not to do Iftar with something baked on fire but with water in summer and with date in winter. When it is recommended that we should not do Iftar with something baked on fire, how harmful it will be to do Iftar with fire itself!' (*Miraat-ul-Manajeel, vol. 3, pp. 155*)



Fasting and Use of Medicine

There are two types of patients who take medicine. Some take medicine twice a day while some take three times a day. The best method in this regard is to get the dose of medicine fixed by a doctor. Those who take medicine twice a day should take it in Sahari and after Iftar. Those who take medicine three times a day should take it in Sahari time, after Iftar, and then after Salat-ul-Taraweeh.

Which Patient is Allowed Not to Keep Fast?

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ العربية has said: If a patient strongly presumes that his condition will become severe, fasting will prolong the disease, or a healthy man will fall ill, then there is leniency for him not to keep the fast on such a day. In the present era, even if a non-Muslim expert doctor declares fasting harmful to one's health and suggests not to fast, and the patient also ponders over and

feels that he should not fast or break the fast and, hence, he breaks or does not keep the fast, acting upon his own strong presumption, he will not be sinful. He will not be obliged to expiate either for breaking the fast. However, it will be Fard for him to keep the fast again. In such a case, it is better that one takes opinion from more than one doctor. (*Blessings of Ramadan*, pp. 146)

May Almighty Allah bestow Taufeeq on us for keeping obligatory [Fard] fasts.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Note: To receive more information on this matter, read page 19 from the Monthly magazine Faizan-e-Madinah, Ramadan-ul-Mubarak 1438 AH.

(From the medical point of view, this topic is verified by Dr Muhammad Kamran Ishaq Attari and Hakeem Muhammad Rizwan Firdaus Attari, members of Majlis for Medical Treatment)



Blessings of Ramadan

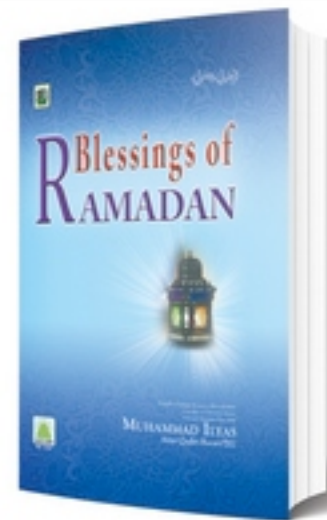
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