

SHUJAIYA TIMES



English Weekly

News
Informations
Issues

7 March 2025 ☆ R.N.I.No.1252/99 ☆ Postal Reg.No.HSE/927/Digs/2016 ☆ Vol.25 : Issue 281 Total Pages :8 ☆ Price Rs3/-



How could the Madrassas be more useful?

The two-part analysis of Madrassas released on the Whatsapp has generated a lot of heat and light. It is time we start thinking as to how to free them from the stranglehold of UP, Bihar clerics. How to make their education relevant for the times we are living in? How they could be regulated?

A relevant suggestion is to visit some high-quality madrassas in Kerala and Mangalore district (to be specific, not the whole Karnataka coast). Someone has very rightly suggested that we need not look at backward states. Instead we should cast a glance on those Kerala madrassas who are turning out graduates, lawyers, and the ones who are taking up seats in Delhi University and JNU. Pls go ahead. Select a few madrassas in Kerala, make a committee, compile an eye-witness report and implement the scheme. I have a suggestion from my side. Please visit Aljamea-tus-Saifiyah in Surat. It is an Islamic university set up by Dawoodi Bohras in the heart of Surat city. I had been there in 2003 (or 2004, do not remember precisely) at the invitation of Dr. Burhanuddin, the previous Dai-al-Mutlaq of the Dawoodi Bohra community. (Now his son Mufaddal has succeeded him). Let me go a bit deeper into how it happened.

The Chicago University Press had sent us the book titled "Mullahs on the Mainframe: Islam and Modernity among Dawoodi Bohras" by Jonah Blank (published in 2001, pages 426). I reviewed it in some Bangalore newspaper. It came to the notice of the PRO of the Dawoodi Bohra organisation (their headquarters 'Badri Mahal' in Fort area of Mumbai is worth visiting too) Mr. Qureish Raghieb. He contacted me and invited me to have a look at the Jameatus Saifiyah, the mausoleums of various Bohra chiefs in Mumbai, Badri Mahal and related Bohra institutions. It was a 3-day trip.

The total global population of Dawoodi Bohras is around 12 lakh. It is a purely mercantile community. Of the 12 lakh, nine lakh are in India, two lakh in Karachi, and the remaining are spread all over the world with good concentration in East Africa, Chicago, London etc. Of the nine lakh in India, three lakh are in Surat itself. Outwardly, Bohra individuals present an orthodox look what with a flowing beard, pillbox cap (generally encrusted with gold(en) wire floral patterns) and a white shrug worn over the traditional kurta, pyjama. Women use colourful two-piece outer covering with flaps on two sides. They are generally referred as 'butterfly burqas' (it is not a pejorative term. Even Jonah Blank's book uses this term.) But Bohra men and women are endowed with highly advanced commercial and technological skills. They live in enclaves of their own. (Bangalore has three Bohra mosques, Gottigere on Bannerghatta Rd is the epicentre with nearly 500 houses. But Kalasipalyam has the oldest Bohra mosque. Another is in JP Nagar. More about them later.)

Jameatus Saifiyah is a grand edifice with a landscaped garden in the middle. (you can google it). Two wings of the building have separate

quarters for boys and girls with swimming pools in the ground floor. Here the boys and girls who would take up organisational work of Dawoodi Bohra community receive theological education, learn Lisanud Dawah (it is perhaps Gujarati language written in Arabic script) and simultaneously get modern degree and certificates. It was perhaps month of March and exams were being conducted. I picked up a question paper. The students had been asked to write commentary on poems by Tennyson and criticism on some Shakespearean play. A brief interaction with the invigilator revealed that he had secured a degree from Oxford University. I was taken to the library too. The shelf for new arrivals had books from Salman Rushdie, Arundhati Roy and Meghnad Desai and so and so forth.

For lunch, the dining room was carpeted. Students squat on the carpet, eight around a large thali (called 'Tasht'). The meals begin with partaking of a pinch of salt (it is Sunnah of the Prophet, I was told). Each person draws the stuff for his morsel from the central pile in the 'Tasht' which is placed over a stand.

I was told nearly 440 students are trained here from age 11-12 onwards for around 12 years to become "Áamil" who are appointed at various locations around the world. They look after the entire social organisation of the community. Be it Nairobi, Chicago or London, the Aamils would have been trained in Jameatus Saifiyah. Now there are three more Jameatus Saifiyah i.e., Karachi, Nairobi and one in Mumbai (inaugurated by Prime Minister Narendra Modi in February 2023).

Perhaps Jonah Blank's book would provide you more information. This bird's eyeview of the Bohra organisation should be enough for the time being. Leave out the doctrinal part of the Bohra denomination. Adopt the ways in which they intertwine religious and secular education. My subsequent visit to Bohra institutions came in 2005 as a guest at the inauguration of 300-bed Saifi Hospital (in front of Charni Cross railway station in Mumbai) facing the Arabian Sea. The 11-storey hospital provides the state-of-the-art medical care. Besides Dr. Manmohan Singh, the function was attended by four (then) governors of states, Dilip Kumar, Saira Banu, Dharmendra, Jackie Shroff and several Maharashtra ministers.

All these speak about the high profile of the community which is politically invisible. Qureish Raghieb informed me that there is a consensus within the community about remaining politically passive. Whatever it might mean to us, let us not ignore the fact that the community has a well-designed format for itself. It does not evolve by itself. They are being led by a visionary leadership which knows what is what and how to navigate the current challenges. It does not make dare-devil claims of itself. Nor does it take confrontationalist postures. And finally, it does not emerge from the purely theological education. Much of it comes from the deep insight into the current socio-political scenario.

Sura al-Ma'idah

108. And, (O Muslims,) do not abuse these (false gods) that these (polytheists) worship besides Allah, lest these people should (also, in retaliation,) revile against Allah's Glory wrongfully due to ignorance. Thus have We made the conduct of every sect (and faction) seem attractive to (their own eyes and they regard only that as truth). Then all have to return to their Lord, and He will inform them of (the results of) their deeds which they used to do.

109. They swear their most solemn oaths by Allah that if there comes to them some (manifest) sign, they shall certainly believe in that. Say (to them): 'Signs are but with Allah alone. And, (O Muslims,) you are not aware that when the sign comes, they will (still) not believe.'

110. And (due to their own malice) We shall turn their hearts and their eyes away from (accepting the truth the same way) as they have disbelieved (in the Messenger [blessings and peace be upon him]) the first time. (So, they will not believe even on seeing the sign). And We shall leave them to wander astray in their rebellion and defiance.

111. And if We sent down to them angels, and the dead started talking to them, and We gathered everything in clusters

The delegates of 'Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudar intervene between you and us therefore we cannot come to you except in the Holy months. So please order us to do something good (Religious deeds) by which we may enter Paradise (by acting on them) and we may inform our people whom we have left behind to observe it." The Prophet said, "I order you to do four things and forbid you from four things: I order you to believe in Allah. Do you know what is meant by belief in Allah? It is to testify that none has the right to be worshipped except Allah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty) (in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for the preparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1) Allah's Apostle said, "The painter of these pictures will be punished on the Day of Resurrection, and it will be said to them, Make alive what you have created. "

The Prophet said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'"

RAMADAN- The Month of Mercy

For the sake of the Holy Prophet (Sallallahu alaihi wa sallam), Allah Ta'ala has graced this Ummah with His boundless benevolence, upon being thankful for which, the Lord Almighty has promised to increase His bounties even more. The blessed month of Ramadhan is also one among these priceless bounties of Allah Ta'ala. The doors of Allah's mercy are kept open this month and the worshippers of Allah Ta'ala freely benefit from it. Allah Ta'ala has selected Ramadhan for the revelation of His Word, the Holy Quran.

Accordingly, He has also shown His preference for this month over other months by mentioning its name in the Holy Quran. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). Surah Al Baqarah (2:185) With the coming of the month of Ramadhan, Allah Ta'ala floods the world with His mercy. The doors of the sky are opened. The doors of Jannah are opened. The devils are chained. (Sahih Bukhari, Hadith No. 2548). In this way, an atmosphere conducive to piety is created. Now every night, a special announcement is made for those who resolve to perform virtuous acts: O you who desire good! Go ahead with good deeds. For those who desire transgressions, it is said: O you who desire evil! Refrain from evil. (Jame' Tirmidhi, Hadith No. 648).

In spite of being self-sufficient, only as generosity for the worshippers, a call is given from the court of Allah Ta'ala: Is there anyone who supplicates that his supplication be accepted? Is there anyone who desires Maghfirah (forgiveness) that he (or she)

may be forgiven? Is there anyone who repents that his repentance be accepted? (Sahih Muslim, Hadith No. 1810) With the coming of Ramadhan itself, there is a gush in Allah's mercy. Allah's mercy is manifested everywhere. The Holy Prophet (Sallallahu alaihi wa sallam) is the mercy of Allah Ta'ala for the whole universe and as such, every moment, Allah's mercy is expressed through Him. Granting the mercy of the Lord to the Ummah, apart from the Fardh fasts of Ramadhan, the Holy Prophet (Sallallahu alaihi wa sallam) also decreed other forms of worship like Taraweeh, Itikaaf and exhorted the Ummah to give charity. He instructed the Ummah to recite the Holy Quran and listen to it and gave glad tidings of great reward on the performance of all these acts. All these actually mirror the affection and generosity of the Holy Prophet (Sallallahu alaihi wa sallam) on this Ummah. One among the blessed attributes of the Holy Prophet (Sallallahu alaihi wa sallam) is His generosity and benevolence. In the month of Ramadhan, the Holy Prophet (Sallallahu alaihi wa sallam) became even more generous.

Translation: It has been narrated on the authority of Hadhrat Abdullah bin Abbas (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) was the most generous of all and His generosity would be at its highest point in the month of Ramadhan, when Jibreel (peace be upon him) would come to Him. Each night of Ramadhan, Jibreel (May peace be upon him) would come and recite the Holy Quran. Verily, the generosity of the Holy Prophet (Sallallahu alaihi wa sallam) is more than the winds which benefit. (Sahih Bukhari, Vol. 1, Pg No: 3)



Ramadan in Gaza: Ruins and unshakable faith

Ramadan has come to devastated Gaza. While the rest of the world embarks with a festive mood on a month of fasting and prayer, we do so with grief and sorrow.

The echoes of war still ring loud. There is no certainty that this ceasefire will last. People are anxious about what happens next. They fear the war may come back.

The memory and trauma of what we have witnessed and experienced over the past year hang heavy in our minds. Last year was not the first time for us to observe Ramadan during a war. In 2014, I was only nine years old, but I remember very well how our Ramadan nights were filled with air strikes and destruction and how we had to rush out of our home in the dark, fleeing the bombing in our neighbourhood.

But Ramadan last year was different. It was unimaginably worse. Hunger was everywhere. We fasted the entire day, only to break our fast with a can of hummus or beans shared between six people. With no electricity, we would chew the tasteless canned food in the dark. We would barely see each other's faces across the table.

We were away from most of our extended family. My grandmother, aunts and cousins who I used to spend Ramadan with were all scattered in different places, some displaced in tents and others stuck in the north. The month of togetherness became a month of separation and isolation.

Ramadan was stripped of its joyous spirit. We longed to hear the adhan (call to prayer) at Maghrib before breaking our fast or at Fajr before starting it. But those

sounds never came. Every mosque was destroyed. There were people who wanted to do the adhan, but they were afraid – afraid that the sound of their voices would bring air strikes, that it would make them targets.

Instead of breaking our fast to the familiar sound of the muezzin on the loudspeakers of the nearby mosque, we broke it to the terrifying echoes of missiles and gunfire.

Before the war, I used to go with my family to the mosque after iftar to pray and see our loved ones. Afterwards, we would stroll through the streets of Gaza, enjoying the lively Ramadan atmosphere before heading home to have freshly made qatayef.

But last year, there was nowhere we could go to pray tarawih amid the genocide.

Even the Great Omari Mosque – one of Gaza's most beautiful and historic mosques, where my father and brothers used to spend the final 10 nights of Ramadan, listening to the Quran recited in the most beautiful voices – was gone, bombed into ruins, shattered beyond recognition. The place that once echoed with prayers and peace was turned into dust and rubble.

This year's Ramadan begins during a ceasefire. There are no air strikes shaking the earth as we break our fast. No explosions reverberating in the silence of Fajr. No fear of decorating our homes, of hanging colourful lights that might make us a target.

Amid the pain and devastation, life – which had been on pause for so long – is trying to come back to Gaza's streets. Shops and markets that have not been destroyed have reopened, and street vendors have come back.

Even the big supermarket in Nuseirat, Hyper Mall, has opened its doors once again. Before Ramadan, my father took me and my sister there. We could barely contain our excitement as we stepped into the brightly lit mall. For a moment, it felt like we had gone back in time. The shelves were stocked again, filled with everything we had longed for – different types of chocolates, biscuits and chips. There were Ramadan decorations, lanterns of all shapes and sizes, boxes of dates, colourful dried fruits and Qamar al-Din. But this abundance is deceptive. Much of what fills the shelves comes on commercial trucks, which make up a large portion of the trucks allowed into Gaza at the expense of humanitarian aid. At the same time, these products have become unaffordable to most people who have lost their livelihoods and homes.

So what will most families break their fast with this year? It will be a bit more than canned beans: A simple meal of rice, molokhia or whatever vegetables they can afford. For the first iftar, my family will have musakhan, a Palestinian dish that is made from chicken, saj bread and lots of onion. We know we are among the lucky ones. The vast majority of people in Gaza cannot afford the fresh chicken that has reappeared in markets at double the pre-war price. But a rich, traditional iftar is not the only thing that will be missing from Ramadan tables in Gaza.

More than 48,000 people have been killed during the war. Entire families have been wiped from the civil registry and will not observe Ramadan this year. At so many iftar tables, there will be an empty seat: a father whose voice calling his children to the table will never be heard again, a son whose impatience to break his fast will never be seen again or a mother whose skilled hands will never prepare delicious food again.

I too have lost people I love. My aunt's husband who used to invite us for iftar each year was brutally killed. My friends Shaima, Lina and Roaa who I used to meet at the mosque after the tarawih prayer were all martyred.

The festive spirit is gone, but the core of Ramadan is here. This month is a chance to step away from distractions and concerns of ordinary life and reconnect with our faith. It is a time of forgiveness. It is a time to seek closeness to God and spiritual resilience. Our mosques may have been destroyed, but our faith has not been broken. We will still be doing tarawih in half-destroyed homes and tents, whispering all our wishes in dua'a and seeking comfort in reciting the Quran, knowing that Allah will reward us for all the suffering we have endured.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assesions

SUNDAY

2 to 3pm : Halqae Zikr,
Darse Hadees,
Khutbaat-e-Ghouse al Azam
RA, Fiqahi Masail,
Tazkiratul Auwliya.

TUESDAY

Maghrib to Isha: Darse
Tasswuff, Question
Answers. At: Qanqahe
Shujaiya

EVERYDAY

After Maghrib Zikre Jahri.
At: Khanqahe Shujaiya

UNDER GUARDIANSHIP

Hazarat Maulana Syed
Shah Obaiullah Qadri
Sahab Qibla

UNDER ORGANISE

Anjuman-e-Khadimeen
Shujaiya, Hyderabad.
Ph: 040-66171244.
www.shujaiya.com

THURSDAY

After Asar to Maghrib:
Halqae Zikre Jahri and
Waaz. At: Dargah Hazrat
Syedna Mir Shujauddin
Hussain Qibla RA, Eidi
Bazar Hyderabad.

FRIDAY

2 to 3 pm : (Khitab) Speech
of Hazrat Maulana Syed
Shah Obaidullah Qadri Asif
Pasha Sahab Qibla At:
Jama Masjid Shujaiya
Charminar Hyd. Namaze
Juma at:3-15 pm. After
Namaz Majlis Darood wa
Zikr, Salaam Ba Huzoor
Sallalaho Alaihi Wa Sallam

SATURDAY

Deeni Tarbiyati Camp: After
Maghrib to Sunday Isha
(Zikr, Wazif, Basic Education
of Islam, Tazkiratul Awliya,
Muraqiba, Prays Namaze
Thajjud and Ishraq. At:
Khanqahe Shujaiya
Backside Jama Masjid
Shujaiya Charminar,
Hyderabad.

WE NEED RAMADHAAN

Ramadhaan is a month of Forgiveness.

Ramadhaan is a month of Rahmah.

Ramadhaan is the month of generosity.

Ramadhaan, the month that Allaah subhaanahu wa ta'ala accepts the Tawbah of the servants, and the month that Allaah blesses His servants.

We are in need of Ramadhaan to correct ourselves, for we have forgotten Allaah tabarak wa ta'ala for the majority of the year.

To correct ourselves for we have been neglectful.

To correct ourselves for we are not upon the remembrance of Allaah.

To correct ourselves because our hearts have gotten hard, some hearts are dead, some hearts are sick, some hearts are stone-cold, some hearts are black, getting no benefit whatsoever. Some hearts are so bad, and so ill that they see a good as a Munkar, (as an evil), and they see an evil as a good. These are not as they should be.

We need a Ramadhaan. We need a Ramadhaan because our connection with Allaah tabarak wa ta'ala is not correct. **We need** a Ramadhaan because we do not have any Khushoo or devotion in our Salaah. **We need** a Ramadhaan because our Qura'an has dust and is sitting o-n a shelf. **We need** a Ramadhaan because we never read the books of Sunnah.

We need a Ramadhaan because we don't fast, and if we fast physically without food or drink, we don't fast with our eyes by lowering them and our tongue by not slandering and our tongue by not lying and back-biting. We need a Ramadhaan to get ourselves back in order, to work for the Hereafter, to connect ourselves to Allaah tabarak wa ta'ala. **We need** a Ramadhaan because relationships brother to brother and sister to sister is in a miserable condition.

We need a Ramadhaan because we have bad thoughts about o-ne another. **We need** a Ramadhaan because of dhulm, injustice to o-ne another. **We need** a Ramadhaan because there is backbiting, there is envy, there is jealousy, and there is slander. **We need** a Ramadhaan because we are despicable, because we are sick, because we are ill. (All these are diseases of the heart)

We need a Ramadhaan because we don't believe in the promise of Allaah tabarak wa ta'ala, or if we do, we do not implement it.

We need a Ramadhaan because it is time for us to change and become something better than we are now. **We need** a Ramadhaan because that is the o-nly thing that is going to get us together...

We need a Ramadhaan because we don't have unity, there's no brotherhood

We need a Ramadhaan because there's no respect for elders **We need** a Ramadhaan because there's no real love between us

We need a Ramadhaan, full of love and the

Mercy of Allaah tabarak wa ta'ala.

A Ramadhaan like we come in, like in a clinic or a hospital, trying to solve our illnesses, trying to come out of there without the disease we came with, trying to be better than we went in with.

We need a Ramadhaan. Look around you, look to your right, look to your left, look in front of you and look behind you and you'll say, "We need a Ramadhaan". The sisters aren't covering properly, we need a Ramadhaan. Brothers and sisters are mixing. **We need** a Ramadhaan. Talking on phones and on the internet, we need a Ramadhaan. This is a mess, we are in a fix, we are in a bind, and this is a problem... We need a Ramadhaan. We need a Ramadhaan to get ourselves together.

We need a Ramadhaan, that we come in the Masjid and we face the Qiblah and we say "Allaahu Akbar" and we stand in qiyaamah a long time until those diseases, that filth, that sickness, that hardness the heart goes away. **We need** a Ramadhaan that reminds us of the Hell-fire. We need a Ramadhaan that tells us that we haven't been given a certificate that we are people of Jannah. **We need** a Ramadhaan that lets us known that we are servants of Allaah tabarak wa ta'ala.

And if we were to spend our whole life, from the time we were born until Yawm al Qiyaamah in Sajdaah, it would not be enough to thank Allaah for His Mercy, His Grace and His Blessings. **We need** a Ramadhaan and it is clear. If there is any fear of Allaah left in the hearts of ours and if there is any hope of Jannaah left in us, and if there is any desire to change and to be better and to be righteous and to come to the level of Ihsaan, to come to the level of a Mumim, to have taqwa, to fear Allaah ... we need a Ramadhaan.

We need a Ramadhaan, a month of Tawbaah.

We need a Ramadhaan, a month of Maghfira.

We need a Ramadhaan to correct our behaviour, to correct the differences & the difficulties and the envy / jealousies in our relationship between o-ne another.

We need a Ramadhaan to understand that we have been committing injustice to o-ne another. And as the Prophet (sallallahu alayhi wa sallam) said : 'Az-Zulm (injustice) – "Zulumat yawmal Qiyaamah" –we'll be changed physically into darkness on the Day of Judgement.'

We need a Ramadhaan to understand the Hadith : to fear the duaa of the one to whom we have done injustice. For there is not between Allaah and the person making the invocation, the person making that supplication of the person to whom injustice has been done, there is no veil between that person and Allaah. That duaa is immediately accepted.

The oppressor is the o-ne for whom things are not going right; He is tripping into this and falling into that; He is Slipping there and sliding here. Why I can't get ahead? Why I can't progress in my Deen? Why I can't memorize this ayah? Why I can't understand this hadeeth? We may be living under the invocation, the answer for invocation for someone whom we abused or stepped over. You know you need a Ramadhaan. I know I need a Ramadhaan. We know we need a Ramadhaan. We need to get ourselves together. We've been running around in filth, we have been having our hearts around the low matters; We need our hearts to be around the thrones of Allaah; We need to think about the high matters, high goals; We need to think about Jannah; We need a hope for al-Jannah.

You're planning for marriage, you're planning for education, you're planning for a job, but we need to plan for the Jannah. We need to prepare for the Jannah during the month of Ramadhaan.

"Nahnu be haajathin Ma'aasa fir Ramadhaan."

We are in severe need for Ramadhaan, so that we come into Ramdhaan with repentance, we come into it with regret, we come into it realizing that we are weak, that we need Allaah tabarak wa ta'ala to correct us, realizing that we are wrong and that we need Allaah tabarak wa ta'ala to place upon us that which is right, realizing that we are weak and that we need Allaah tabarak wa ta'ala to grant us strength. We need a Ramadhaan. Oh Yes !! We need a Ramadhaan.

"O you who believe fasting has been written upon you as it was written for those before you, so that you may gain Taqwa."

Taqwa is fear of Allaah. If we had taqwa, our condition will be better than it is now. If we had taqwa our relationships would be smoother, if we had taqwa ...father to son who is a Muslim, sister to brother who is Muslim, uncle, aunt, niece and nephew who is Muslim, husband and wife who are Muslims.. the relationships would be better if they are based upon Taqwa. And we can achieve Taqwa during the month of Ramadhaan. I don't believe that our hearts are that hard, I don't believe that we can't change, I don't believe that some of us who hold hatred for the last 10 years cannot learn to love, and because we have been taught deceit and deception now we can't learn to trust.

I don't believe that those brothers who have left circumstances physically but have the teachings and the behaviours that they had while they were up there, that they can't change. The sisters who remove their bodies from the fitnah and physically remove their bodies from a mistake, physically remove their bodies from foolishness but their hearts have to follow. (Continue on page 5)

WE NEED RAMADHAAN

(Continue by page 4)

Be iznillaahi tha'aalah ! Their hearts have to follow. **We need** a Ramadhaan to be as the Prophet (sallallahu alayhi wa sallam) was. That he was the most generous, he was generous in general and he was most generous in Ramadhaan. Like a wind ... spending, giving to his right, giving to his left, giving in front of him, giving behind him, giving to anyone who came. He gave without them asking.

We need a Ramadhaan to inculcate these qualities. We need to control our desires. We need to control our tongue. We need to control our limbs. We need to learn self-discipline. We need to control our anger. We must do things in Ramadhaan not out of habit, something that is just tradition., that we are more despicable when we went in. We have to change our condition. We have to change our connection with Allaah tabarak wa ta'ala. For how light is the view of Allaah when they disobey Him. This is what was said by o-ne of the sahabas when he had the crown of the Persian King in his hand.

And the Prophet (sallallahu alayhi wa sallam) said, 'that he had been sent before the hour. And my provision has been provided for me under the shade of my spear and humiliation has been written against anyone who goes against my orders. Humiliation has been written upon anyone who goes against my orders.

If we want to continue in the position of humiliation that we are in, then do not take the grand opportunity act like it doesn't exist, neglect and forget and be hard headed, be obstinate, follow your desires like you have been doing for the last 11 months and don't benefit from Ramadhaan.

And when our circumstances doesn't change, when the Kuffar don't remove their spears from our necks, when our women are consistently raped and they are now these days in many parts of the world, when all of that happens, don't say "Why?" You know why. For we need a Ramadhaan and we have to correct ourselves in this Ramadhaan. And that you are a part of this Ummah and if you have an illness, and if you are a member of this ummah with a sickness, with filth, with crime, this affects the rest of the Ummah.

It is like your body when you have an illness. It is like when you have hurt your finger or your toe, it affects the rest of the body. And it doesn't have to be said to you that the Prophet (sallallahu alayhi wa sallam) said, "the believers are like o-ne body". If we want to correct the position of the Ummah, then we must first start by correcting ourselves. Don't worry about Ubyaid, Hassan and Musa, but worry about yourself. Be selfish this Ramadhaan. Not regarding giving sadaqa but where you are going to focus your rectification or how to rectify yourself. Your focus is going to be o-n yourself. Not worrying about this person and that person's manhaj. Are you o-n the correct Manhaj??

Not worrying about whether a particular brother is o-n the bidah or the Sunnah. Are you upon the Sunnah? Have those brothers stopped committing their sins — have you stopped committing that sin? Has the brother made tawbah — Have you made tawbah?? Has the brother corrected a situation — have you corrected your situation? Worry about yourself. Worry about yourself this Ramadhaan.

We need our Qiyaam at night, we need recitation of Qura'an, we need to sit together and talk together o-nly about the deen, not about the Dunya, we need to worry about our status in the Akhirah, in the Hereafter. We

need to wake up from our sleep. Wake up Oh Sleepy o-ne. !! our slumber has been too long. You got to wake up, take wudoo, get within the caravan of Mohamed Ibn Abdullah, Abu Bakr As-Siddeeq, Umar al-Khattab, Ibn Taimiyyah – you have to get with it. How long are we going to stay sick? How long are we going to be unsettled? How long are we going to have our problems?

We need a Ramadhaan. And let this Ramadhaan be the o-ne where you come out of it better, come out of it committed, come out of it devoted, you come out of it with your head held high. You are from the Ummah of the Prophet (sallallahu alayhi wa sallam) and don't you forget it!!

Charity Removes Difficulties

Charity (Sadqa) is always permissible and commendable, irrespective of whether it is for a healthy person or an ill one, for someone in ease and comfort or for someone in a difficulty. This is because charity dispels hardships and difficulties. The fire of the wrath of Allah Ta'ala is cooled and it is protection against a bad death or death without faith (Iman).

There is a Hadith in Jame' Tirmidhi: Translation of Hadith: It has been narrated on the authority of Hadhrat Anas Bin Malik (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Verily! Sadqa (Charity) dispels the anger of Allah (Subhanahu Wa Ta'ala) and saves from a death without Iman. (Jame' Tirmidhi, Vol. 1, Pg No. 144)

Sadqa is a general word, regardless of whether an animal is slaughtered and its meat is distributed or it is cooked and fed or in some other way. All are permissible and correct. The Holy Prophet (Sallallahu alaihi wa sallam) said: Translation of Hadith: Indeed! The Sadqa of a believer will be a shade for him (or her) on the Day of Judgment. (Musnad Imam Ahmed, Pg No. 170)

By performing good deeds like Sadqa and the like, we become worthy of the special mercy of Allah (Subhanahu Wa Ta'ala) and we are rewarded with the "Qurb" (closeness) of Allah (Subhanahu Wa Ta'ala). As Allah Ta'ala says in Surah A'araaf.....for the Mercy of Allah is (always) near to those who do good. Surah A'araaf (7:56) And in Surah Baqarah:.....for Allah loves those who do good. Surah Baqarah (2:195) When a person in any difficulty or hardship gives charity (Sadqa), then he/she is in fact treating those who receive the charity with mercy. Through this, that person receives the special mercy of Allah Ta'ala, through which difficulties and hardships ar removed. There is a Hadith in Jame' Tirmidhi: Allah (Subhanahu Wa Ta'ala) treats those with special mercy who treats others with mercy. (Abu Dawood, Jame' Tirmidhi, Pg No. 423)

When the month of Ramadan begins, the gates of the heaven are opened, the gates of Hellfire are closed, and the devils are chained.

O Allah, bring it over us with safety and faith, security and Islam, guidance to what You love and is pleasing to You. Our Lord and your Lord is Allah.

Verily, this month has presented itself to you.

There is a night within it that is better than a thousand months. Whoever is deprived of it has been deprived of all good. None is deprived of its good but that he is truly deprived.

A FORGOTTEN GOLD MINE: DU'A OF A FASTING PERSON

The fasting person has a golden moment when their every request will be accepted. A moment which is so precious that the invocation of any one of us can be elevated to the invocation of the just ruler. The same just rulers who will recline on pulpits of light in the Hereafter, and be shaded by the throne of Allah on the day when there is no shade, except His shade.

The Prophet Muhammad (Sallallahu Alayhi Wa Sallam) said: "When Ramadan comes, the Doors of Mercy are opened, and the doors of Hell are closed, and the devils are locked up". This hadith would be sufficient encouragement for us to invoke Allah night and day during Ramadan. When the Beneficent, the Most Generous promises to fling open the doors to His expansive and all-encompassing Mercy, we should eagerly flock to take advantage of His promise. But the Prophet Muhammad (Sallallahu Alayhi Wa Sallam) went further and specified: "Three supplications will not be rejected, the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveller".

It is not only the status and honour of the month of Ramadan which attracts Allah's all-encompassing Mercy, but specifically the state of fasting. Little wonder that the fasting person has a divine promise which is sure to be fulfilled when Allah has already stated in the hadith Qudsi, "Fasting is for me and I will reward it" Fasting is that unique of act of worship which *riya* (showing off) cannot penetrate. Indeed, Ibn al-Jawzi said, 'All acts of worship are noticeable (by others) when performed and it is rare for it to be free of some tarnishing, except fasting'[4]. Nobody sees a person fast in the same manner that a person sees other acts of worship so the sole intention of a person maintaining their fast in public or private must be the sincere devotion to Allah alone.

It is this sincerity which is a sure means for the invocation to be accepted. In the famous hadith of the three men who were trapped by a boulder in the cave[5], each one of them secured their freedom and the miraculous moving of the boulder by invoking Allah with their most sincerest of deeds. Indeed when Abu Umamah asked the Prophet Muhammad (Sallallahu Alayhi Wa Sallam) to command him with an action which would cause him to enter Paradise, the Prophet Muhammad (Sallallahu Alayhi Wa Sallam) said, "Take to fasting for it has no equivalent."[6]. Allah described the Prophet Muhammad (Sallallahu Alayhi Wa Sallam) in the Qur'an with his quality of being anxious for good for this nation, "He is concerned over you and to the believers is kind and merciful."

He not only has directed us to all that is good and warned us against all that is evil, but has taken us by the hand and walked us through the path. After describing to us the status of the month of Ramadan and that the fasting person's invocation is not rejected, he as the mercy to mankind that he truly is, directed us to the exact moments when Allah will certainly accept our invocations: "Three men whose invocation is never rejected are: when a fasting person breaks their fast, the just ruler and the one who is oppressed." Indeed these golden moments are the minutes immediately before the breaking of the fast. A time when the fasting person is reaching the climax of a great act of worship endeared to Allah. Indeed we may reflect that it is often as we approach the completion of great acts of worship that Allah accepts our invocation. The Prophet Muhammad (Sallallahu Alayhi Wa Sallam) said, "The best invocation is that of the Day of Arafat."[9] which is the culmination of Hajj. The Prophet Muhammad (Sallallahu Alayhi Wa Sallam) was also asked: which supplication is heard by Allah? And he said:

"The end of the night and at the end of the obligatory prayer." Also it is a great wisdom that by invoking Allah at this crucial moment before ending the fast a person will protect himself from any misgivings of self-deceit and being impressed by one's own actions. In the long, hot summer days a

person may fast up to twenty hours while maintaining their commitments to work, family and of course their other acts of worship such as prayer and charity. So by invoking Allah at this moment the fasting people remind themselves of their complete need and reliance on Allah and humble themselves before the King of kings who accepts no arrogance or pride in His court, as Allah said in the Qur'an: "O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy."

As the clock ticks down to the eagerly awaited time of Iftar, when the fasting person is promised two delights[13], the heart of the believer should soften in recognition of the great favour conferred by Allah on him. How many countless millions walk around on the streets heedless, never tasting the sweetness of faith, and never tasting the sweetness of food after a day of fasting? They will live their entire lives and die not knowing the feeling of conquering your carnal desires for the sake of Allah. In this state of humility of the heart and gratitude to the One who guides, the believer raises their hands and invokes, and their invocation is accepted.

Allah said in the Qur'an: "And when My servants ask you, concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me, that they may be guided." Allah has ordered that He be invoked and connected invoking Him with believing in Him and obeying Him. We might well reflect that in this verse Allah initially addressed the Prophet Muhammad (Sallallahu Alayhi Wa Sallam), but the response, 'indeed I am near', is not to the Prophet Muhammad (Sallallahu Alayhi Wa Sallam) but to every single human being directly, emphasising that it is He who hears every invocation made to Him and it is He who can respond to them all.

But if we zoom out from the ayat in Surah al-Baqarah and study the context of the surrounding ayaat we will notice that indeed they are the ayaat ordering the fasting in Ramadan. There are three ayaat before this ayat and one ayat after. Sheikh al-Uthaymin explains in his tafsir that some of the scholars consider the position of this ayat as indicative of the invocation being accepted at the end of the fast. He further explains that Allah has promised in this ayat to respond but not necessarily grant the actual request, because it may be that Allah in His infinite wisdom delays granting the request to increase the believer in humility and reliance upon Allah, which thereby increases their faith and their reward in the Hereafter. Or it may be that Allah does not grant the request in this world but accumulates the reward for the Hereafter for a time when every soul will be in desperate need for a single good deed, or Allah grants the believer something better than what they invoke for, or removes some calamity greater than their request.

How tragic it is to see that in these most precious of moments before the iftar you will see people idly wasting their time glancing at clocks and double and triple checking timetables that have barely changed since the day before. You will see women racing around the kitchen preparing lavish dishes for gluttonous family members whose eyes want more than their stomachs can bear. You will see men in the mosques reclining against the wall or waiting at a dish engaged in meaningless small talk. For the sake of Allah, raise your hands and invoke Him. Ask and continue asking until your heart is content. Ask for yourself, ask for your parents, ask for your family and ask for the ummah. Ask for the good of this life and ask for the Hereafter and know that you will tire of asking while Allah will never tire of giving. How blessed is an act of worship enveloped by mercy from both sides: the Prophet Muhammad (Sallallahu Alayhi Wa Sallam) said regarding the suhur (pre-dawn meal), "Indeed Allah sends His salah and His angels send salah upon those who take the pre-dawn meal." And at the finale of this act of worship the Prophet Muhammad (Sallallahu Alayhi Wa Sallam) promised: "Whatever is prayed for at the time of breaking the fast is granted and never refused."

Month of Ramzaan and brothers of the homeland

The month of Ramadan is a month of self-restraint training and mourning, in this month we are commanded to fast, we are told the reward of Nafil prayers and we are advised to spend in the way of Allah. The scope of this condolence and grief is not limited, as if the entire humanity is an example of good behavior towards this month, in this background we should see what kind of behavior we should have with the brothers of the country in the month of Mubarak.

The bottom line is that whether Muslim or non-Muslim, the bond of human brotherhood binds us all together; Because the Qur'an has given a very clear concept that the parents of all mankind are Adam and Eve, as if we are all members of one family and one family, this relationship gives us good behavior and better attitude towards our brothers and sisters. shows the way, in this background we should consider how we can share our non-Muslim brothers in Ramadan and Eid?

It is our belief that faith is the only way for the salvation of man, those who lack faith will have to give an account of their actions after death and due to lack of faith they will always be the fuel of hell, this hell is so painful. It will be full of causes of pain and torture that its horrors and horrors cannot be imagined in the world, and polytheism is such a sin that Allah Almighty will not forgive it. The shade of forgiveness is so long that they will forgive even the biggest sins; But as a jealous husband tolerates his wife's ill-temper, wastefulness, bad looks and foul language; But he cannot tolerate his bad conduct and bad character, in the same way, Allah Almighty is not aware that the people whom He has created are benefiting from all kinds of pleasures and comforts from time to time with the help of His blessings. They are with their God

will be distant and unusual; Because the power of attraction and subjugation of hearts in the words of Allah Ta'ala remains today despite thousands of oppositions and hostile attitudes.

An incident of this series is worth mentioning that a year and a half ago V, H, P provided the Holy Quran with Hindi translation along with the identification of the places in which, according to the V, H, P leadership, they were spreading mischief and Mistreatment of non-Muslims has been taught. For a religious leader involved in this problem, this translator became a source of guidance. He studied the entire Qur'an and eventually converted to Islam. After the distribution of the Holy Quran, most of the Hindu leaders themselves felt that the objections being raised against Islam with reference to these verses are not correct, and the context of the verse proves them to be wrong. It is known that if we only convey the translation of the Holy Qur'an to our brothers, then, God willing, even this small effort will become a source of pride for many people.

While one aspect of Iftar is food and feeding food, there is the color of worship and ceasing in it, it is also very attractive and attractive to the heart and eyes. Being sidelined, then as soon as the muezzin chanted the glory of God at sunset, all the people sat down at the table together for breaking the fast,

neither big nor small, neither high nor low, neither rich nor poor, There is no discrimination with anyone, they are sitting together on the same table, then even at that time they are praying and supplicating to God, they are hungry throughout the day and then they are engaged in the service of God Almighty, laying down and bowing before God. This state of affairs is so heart-warming and attractive that people are not affected by it.

Therefore, we should invite our non-Muslim brothers for Iftar, let them share the food and see this extraordinary sight of God's servant with our own eyes; But it is important to create the atmosphere that is desired at the time of breaking the fast by keeping the order of iftar free from noise and the mere rush to manage the food, and to focus on the spiritual feast rather than the dietary feast, the spiritual feast. What is meant is that it should be arranged to convey some matter of religion to them, for example, the invitees should be called half an hour before Iftar and a brief statement should be kept regarding the status of non-Muslim brothers in relation to Ramadan, in which Tawheed, the concept of the Prophethood of the Hereafter, the purpose of fasting, the functions of Ramadan, etc. should be highlighted, the Holy Quran should be introduced, the aspect of its historical preservation should be clarified as if it is not only a table of food; But also the table of divine guidance

It is a fact that the scene of the prayer itself is also very impressive and impressive, the person who is not ready to bow before the stones, trees, planets and seas is like a slave bought by God; Rather, he stands with his hands folded, sometimes he bends down to the waist, sometimes he sits on both knees with his eyes lowered and sometimes he puts his forehead on the ground, then when he finishes praying, he goes to God's court like this.

He extends his hand like a needy and afflicted beggar extending his hand in question, this is such a picture of helplessness and humility and bowing down and laying down that it is not possible for a human being to erase himself and bow his head more than that. Ruler and subjugated, rich and poor, educated and ignorant, big and small standing in the same row and step by step is such an example of collectivity and human unity that the majority of this country imagines it in their religion. not even

In the month of Ramadan, the number of prayers increases, the mosques are filled with people who pray and the taste for worship increases relatively. They can see the practical condition of Islam; Rather, if there is no expediency, they should be invited to the mosque, so that they can see the peaceful atmosphere of the mosque and the simple way of worship. Arrangements were also made for the accommodation of the prisoners in the mosque, and the delegation of the polytheists of Banu Thaqif was also accommodated by the Holy Prophet in the Prophet's Mosque, and the non-Muslims who came to meet the Holy Prophet, usually met them in the mosque itself. It used to be, so there is no problem in inviting non-Muslim brothers to the mosque from the point of view of invitation.

Sadaqah al-Fitr is ordered during Ramadan and Eid al-Fitr, which aims to help the poor. In Islam, the amount of zakat is limited. If there is, Zakat money will be taken only from Muslims, not from non-Muslims; Because taking zakat from non-Muslims is forcing them to perform an Islamic worship and Islam does not allow people of one religion to force people of another religion to perform their religious duties as it is against religious freedom. Is ; That is why spending of Zakat has been declared only for Muslims, it is not permissible to spend Zakat money on non-Muslims; But the purpose of Sadaqah al-Fitr is to thank Allah Almighty for the revelation of the Qur'an and the blessing of the month of Ramadan and to share our happiness with our poor brothers.

Therefore, according to the Hanafia jurists, Sadaqat al-Fitr can be given to non-Muslim brothers, and not only one Sadaqat al-Fitr is restricted, but all obligatory Sadaqahs can be spent on non-Muslims, except Zakat. It is agreed that non-Muslims also benefit from it and their cooperation is also a source of reward and reward. Support the brothers of the country who are not able to help; So that they feel the generosity of Islam, the tolerance of Muslims and the good behavior and best behavior under the human relationship, this will be a reward for us and a better introduction to Islam and a silent invitation can come before them.

Uttarakhand: Muslim organisations protest closure of Mosques and Madrassas

On Wednesday, members of various Muslim organizations staged a protest in Dehradun, Uttarakhand, against the closure of madrasas and mosques following actions taken by the Mussoorie Dehradun Development Authority (MDDA).

The protestors gathered outside the district magistrate's office, voicing their opposition to what they deemed an unjustified move by the administration. Tensions rose as the police intervened and detained several demonstrators.

Muslim leaders criticized the timing of the closures, arguing that the action was deliberately taken during the holy month of Ramadan. Naeem Qureshi, the president of one of the organizations, stated, "This is a clear case of discrimination," highlighting that no prior notice was given, nor was any explanation provided about the legal grounds for sealing the madrasas and mosques.

Protestors warned that if their demands were not met, their agitation would escalate. Qureshi emphasized, "The arbitrary manner in which this has been done is unacceptable. We demand an immediate explanation and the reopening of our religious institutions." The protestors expressed frustration over the lack of communication from the authorities regarding the closures.

In response, local authorities defended their actions, citing legal violations related to the construction of the religious institutions. SP City Pramod Kumar explained that the protestors refused to leave the district magistrate's office, prompting police intervention. He added that the protestors were taken into custody as a preventive measure but were later released. Over the past few days, the MDDA and district authorities sealed four madrasas and one mosque, labeling them as illegal constructions. This has sparked significant outrage within the Muslim community, who view the move as an infringement on their religious rights. The administration has assured the public that discussions are ongoing to address the issue. — With Agencies Inputs

Nine people including Imam of Mosque detained over Iftar announcement on loudspeaker in UP

A controversy erupted in Rampur, Uttar Pradesh, following an announcement for Iftar (the breaking of the fast) made through a loudspeaker at a mosque. The incident, which took place in Manakpur Bajaria village under the Syed Nagar Chowki area of Tanda police station, led to protests from members of a Hindutva outfit, resulting in police intervention and the arrest of nine individuals, including the mosque's imam.

The police removed the loudspeaker from the mosque, calling the announcement through the speaker a "new tradition." The mosque in question, which has been serving about 20 Muslim families in the village for 15 to 20 years, became the center of the controversy on Sunday when the imam used the loudspeaker to announce the Iftar.

This act sparked objections from some members of the local Hindu community, who filed a complaint with the police. In response, police personnel from the 112 emergency service arrived at the scene and attempted to mediate between the two groups. However, the situation remained tense, with the protesting group opposing the practice of using the loudspeaker for the Iftar announcement.

The police acted swiftly, arresting nine individuals, including the imam, and registering a case against them. The authorities also removed the loudspeaker from the mosque, citing concerns over public order and potential disturbances. Additional Superintendent of Police (ASP) Atul Kumar Shrivastava commented on the matter, stating, "A dispute arose between two groups after the announcement was made through a loudspeaker at the mosque. Immediate action was taken, and nine individuals were arrested to maintain law and order." The arrests have sparked frustration within the local Muslim community, who point out that announcements for religious events, including Iftar, have been made in many other places without incident. A local community member, who wished to remain anonymous, questioned why an Iftar announcement was being treated as a "new tradition" when other religious calls, such as the Azaan, are routinely made through loudspeakers. Maulana Rashid Ahmed, a local cleric, expressed his dismay, claiming, "This is a clear case of targeting one community. Announcements from places

of worship have always been part of religious practice, so why single out this one?" Legal expert and social activist Advocate Shariq Anwar also condemned the police's actions. He stated, "The arrests and removal of the loudspeaker set a dangerous precedent. This selective enforcement raises serious concerns about religious freedom and equal treatment under the law."

In the wake of the arrests, local authorities have called for peace and urged residents to avoid actions that could escalate the situation. The incident has drawn widespread reactions from both religious and social organizations, with some demanding the immediate release of the arrested individuals and questioning the fairness of the police's response. — With Agencies Inputs

Muslims in Gujarat's Vatva allege continuous harassment, stone pelting while returning from Taraweeh

Muslims in Vatva, Ahmedabad, Gujarat, have raised concerns after they were allegedly attacked by extremists while heading home from Taraweeh prayers on Monday, March 3rd. The attackers, according to eyewitnesses, pelted stones at the group, specifically targeting individuals wearing skull caps, a common identifier of Muslim men, and including children.

In addition to the stone-throwing, some residents claim the attackers, some of whom were reportedly masked, also pelted stones at houses and forcibly demanded that Muslims chant "Jai Shri Ram" at knifepoint.

This incident has added to a growing sense of unease in the local Muslim community, who claim that similar attacks have been occurring every Ramadan, yet no meaningful action has been taken against the perpetrators. The community members have lodged a formal complaint at the local police station, naming two of the attackers as Amit and Sunil.

Despite providing this information, the residents allege that the police were initially reluctant to take immediate action, and only responded after they waited at the station for an hour. Furthermore, the police reportedly recorded the attackers as "unknown individuals," even after the victims identified them by name.

The situation has left many members of the Muslim community feeling frustrated and unsafe. Syed Mehdi, a local resident, expressed his concerns, questioning, "If anything happens to us, who will take responsibility?" He highlighted that the authorities often console the community by promising that everything will improve, but no real changes are made, and the perpetrators are released without facing any consequences. "The perpetrators are never punished, and the police always release them after 24 hours," Mehdi added, expressing dissatisfaction with the lack of accountability.

In a video shared by the residents, Mehdi called for peace and urged that the atmosphere during the holy month of Ramadan should remain peaceful and undisturbed.