



## Waqf Amendment Bill- What should to do Muslim community

This is the current situation of our country's communal government, hurting Muslims, attacking their identity, and suppressing them, this is the special policy of this government, this situation was even before 2014 to some extent; but since 2014, its pace has accelerated, and why not, there is a Hindi proverb "Siyambhai Kotwal to ab dar kahe ka" meaning when thieves have become the protectors and criminals have become their own protectors, then what do criminals have to fear now; therefore, under this spirit of hatred, the triple talaq law was brought, CAA was brought, Uniform Civil Code was brought in some states..

It was also tried at the center and its threat has not been completely averted, attacks on mosques and schools are also part of it and the worst form of it is the Waqf Act 2025. Whatever collective, organizational, political, agricultural, religious educational work you do, a center is needed for it. Land and buildings will be required for this center. Mosques for offering prayers, madrasas and schools for education, orphanages for the upbringing of orphaned boys and girls, inns for the stay of travelers, lands for welfare services from which rent and agricultural produce can be obtained, as well as cemeteries and shrines for burial according to Islamic methods after death. If you think about it, all these are the jugular veins for the nation. Our religious identity, protection of faith, invitation and reform, and voluntary implementation of Sharia are related to them. Since there are a large number of Hindu extremist scholars in the RSS, that is why these people have made this law with great thought and the merchants of hatred have got it passed by the Parliament.

The question is, what should Muslims do in the background of the passing of this law? A few points are presented in this regard:

1. The All India Muslim Personal Law Board is struggling to abolish this law in collaboration with all national organizations and representatives of different religions. At first, it tried to stop this law by sending crores of emails to the JPC, represented conscious Muslims from everywhere in the JPC meetings, opposition leaders and parties openly raised their voices against it on the public stage and in Parliament, took representatives of human rights organizations along, talked to other minorities, informed them of the dangerous intentions of the government and got their support, held meetings with prominent non-Muslim political and social figures, held press conferences, the Board directly organized large gatherings in Delhi, Mumbai, Bangalore, Patna, Vijayawada, Kolkata, Ranchi and various cities under its management or under the management of other organizations included in the Board, in which representatives of all Muslim organizations as well as political leaders were invited, and the hungry media that ignores Muslim issues also brought this issue to the fore in a positive or negative manner. was forced to bring, through Friday statements, this message was conveyed to the door-to-door of Muslims; since the government is deceiving and saying that this bill is being brought for the benefit of Muslim women; therefore women also participated in this protest with full force, quite powerful sit-ins were held in Delhi, Patna and Vijayawada, due to

these efforts, this issue became the most important topic of thought of Muslims and fair-minded citizens throughout the country.

Praise be to God, the board is carrying out this work with full force as a campaign and is demanding that the government withdraw this law at all costs. For this, it has also gone to the Supreme Court, prepared a detailed protest program, and appealed to all Muslims to participate in it. God willing, soon there will be big protest meetings all over the country. Sit-ins will be held depending on the local conditions. The importance of the issue will be highlighted through print, electronic, and social media. Big protest programs will also be held for women. Meetings will be held with non-Muslim intellectuals and leaders. Press conferences will be held in major cities of the country. In order to reject this law democratically, all possible methods will be adopted.

It is the duty of Muslims to make the voice of the board a unanimous voice, follow its instructions, move forward where it is asked to move forward, and stop where it is asked to stop; So that this peaceful protest continues with full force. In this regard, the All India Muslim Personal Labor Board has issued detailed guidelines, which have also become common through social media. In light of this, it is necessary to carry out protest efforts after consulting the effective and intelligent people of each area, considering the local conditions. It is our religious and faith-based responsibility to come forward to fight for our rights and make sacrifices in this path. Keep this in mind too. At this stage, many people will try their best to mislead Muslims, will try to create division by becoming a tool of the government, will try to undermine religious organizations and leaderships, will spread suspicion about them and all this will be done in the name of honor for the country and the nation. So, one should try to avoid such troublemakers.

2. Every effort should be made to protect the abandoned awqaf lands. Part of this effort is to enclose the open lands as soon as possible, so that those with greedy eyes do not dare to lay hands on these lands, especially in the Muslim community, open cemeteries and Eidgahs, in many places open courtyards outside mosques without enclosure, in some places gardens and agricultural lands dedicated for the benefit of madrasas and mosques, these too are generally not enclosed, in some places mosques are deserted, especially those mosques that were built by kings and nawabs in ancient times and now the Muslim population around them has disappeared, it is necessary to enclose all of them.

In the places that are deserted, measures should be considered and implemented to use them for religious and national needs with the advice of scholars and ifta authorities. Because the place that remains in use is easy to protect and the place that becomes deserted is difficult to protect, this protection arrangement is also a very rewarding task; because it is the protection of the interests of the nation and the rituals of religion; therefore, it needs to be given priority attention.

3. The land that is not registered as the property of any person or society, the government takes possession of ( Continue on Page 2 )

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 Mudarintervene between you and us therefore we cannot come to you except in the Holy months. So pleaseorder us to do something good (Religious deeds) by which we may enter Paradise (by acting onthem) and we may inform our people whom we have left behind to observe it." The Prophet said, "Iorder you to do four things and forbid you from four things: I order you to believe in Allah. Do youknow what is meant by belief in Allah? It is to testify that none has the right to be worshipped exceptAllah, 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 thepreparation 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.' "

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( Continue by Page 1 )

it and then uses it as it pleases; therefore, it is necessary that the previous endowments and the endowments that are established now should also be registered as soon as possible; so that documentary proof of ownership is provided, lawyers should be consulted for this, if there is a need to spend money, it should be managed through collective efforts and efforts should be made to do this work at all costs; otherwise, in the future, we will lose many endowment properties.

4. First of all, some God-fearing people are already sitting in the Waqf Board, their illegal activities and incidents of illegal consumption keep coming to light day and night, they deliberately lose Waqf cases by taking bribes and bowing to the pressure of the government and hand over the valuable properties of the nation to usurpers for a few rupees, the limit is that they make the papers disappear at the behest of the opposing party; so that evidence cannot be presented and the opponents get illegally occupied. But now this Waqf law that has come provides a way for such corruption to be committed within the ambit of the law; therefore, it is felt that a trust should be formed for the committees of madrasas, mosques, welfare and welfare institutions, orphanages, and cemeteries. Apparently, there can be more protection in the form of a trust, and there is enough scope in the trust law to distribute powers and responsibilities according to expediency, determine expenses, and since there will be a public committee in it, an annual audit will be presented; Therefore, the fear of smallpox will also be less. However, legal experts should be consulted in this regard and the most beneficial option should be followed. There are more opportunities for interference in registration under the Society Act, and the current Waqf law has created a threat to the protection of Waqf. However, this is a legal issue and a path should be taken based on the advice of legal experts and local conditions. 5. The system of Allah Almighty is that when a group breaks the command of Allah and disrespects

His blessings, then Allah Almighty catches them and takes away that blessing. The issue of endowments is similar. The government has seized the endowments, perhaps the endowments that Muslims have illegally seized are no less than that. Some people have completely seized the endowments and are using them as if they were their own property. In some places, they have rented the endowment land, which should be worth fifty thousand rupees, and they pay one hundred and fifty rupees for it. The worst of all is that they rent it for less and rent it out for more, they themselves collect twenty to twenty-five thousand rupees in rent and pay one hundred and two hundred rupees to the endowment board. Perhaps Allah Almighty is depriving us of this blessing because of this usurpation, illegal occupation and illegal consumption. The limit is that the lands of shrines are sold to those who, due to their religious affiliation, are worshipped by people. Kisses.

Perhaps this is the crime committed with endowment properties, the punishment of which we are getting through the current law, and taking advantage of it, the government has brought the Endowment Law. It is necessary that Muslims who are guilty of the sin of stealing endowments should repent from it, protect themselves and their children from illicit money. The Messenger of Allah (peace and blessings of Allah be upon him) said: Whoever illegally occupies a span of someone's land, on the Day of Judgment, he will be cut into pieces from the surface of the earth to the bottom of the earth and put around his neck (?????).

Then, can anyone estimate the sin of such land that is collectively owned and to which the rights of hundreds and thousands of people are related? However, this is a very critical time, good planning is necessary, deep thought is also necessary, courage and wisdom should be demonstrated, and the grip of moderation and balance should not be lost. May Allah Almighty help Muslims in these difficult circumstances and grant them the ability to move forward with wisdom.

# Gaza had educational justice. Now the genocide has wiped that out, too

Palestinians have always been passionate about learning. During the Ottoman era, Palestinian students travelled to Istanbul, Cairo, and Beirut to pursue higher education. During the British Mandate, in the face of colonial policies aimed at keeping the local population ignorant, Palestinian farmers pooled their resources and established schools of their own in rural areas.

Then came the Nakba, and the occupation and displacement brought new pain that elevated the Palestinian pursuit of education to an entirely different level. Education became a space where Palestinians could feel their presence, a space that enabled them to claim some of their rights and dream of a better future. Education became hope.

In Gaza, instruction was one of the first social services established in refugee camps. Students would sit on the sand in front of a blackboard to learn. Communities did everything they could to ensure that all children had access to education, regardless of their level of destitution. The first institution of higher education in Gaza – the Islamic University – held its first lectures in tents; its founders did not wait for a building to be erected. I remember how, as a child, I would see the alleys of our neighbourhood every morning crowded with children heading to school. All families sent their children to school. When I reached university age, I saw the same scene: Crowds of students commuting together to their universities and colleges, dreaming of a bright future. This relentless pursuit of education, for decades, suddenly came to a halt in October 2023. The Israeli army did not just bomb schools and universities and burn books. It destroyed one of the most vital pillars of Palestinian education: Educational justice.

**Making education accessible to all :-** Before the

genocide, the education sector in Gaza was thriving. Despite the occupation and blockade, we had one of the highest literacy rates in the world, reaching 97 percent. The enrolment rate in secondary education was 90 percent, and the enrolment in higher education was 45 percent. One of the main reasons for this success was that education in Gaza was completely free in the primary and secondary stages. Government- and UNRWA-run schools were open to all Palestinian children, ensuring equal opportunities for everyone. Textbooks were distributed for free, and families received support to buy bags, notebooks, pens, and school uniforms.

There were also many programmes sponsored by the Ministry of Education, UNRWA, and other institutions to support talented students in various fields, regardless of their economic status. Reading competitions, sports events, and technology programmes were organised regularly. At the university level, significant efforts were made to make higher education accessible. There was one government university which charged symbolic fees, seven private universities with moderate to high fees (depending on the college and major), and five university colleges with moderate fees. There was also a vocational college affiliated with UNRWA in Gaza that offered fully free education. The universities provided generous scholarships to outstanding and disadvantaged students. The Ministry of Education also offered internal and external scholarships in cooperation with several countries and international universities. There was a higher education loan fund to help cover tuition fees. Simply put, before the genocide in Gaza, education was accessible to all.

**The cost of education amid genocide :-** Since October 2023, the Zionist war machine has systematically targeted schools, universities, and educational infrastructure. According to UN statistics, 496 out of 564 schools – nearly 88 percent – have been damaged or destroyed. In addition, all universities and colleges in Gaza have been destroyed. More than 645,000 students have been deprived of classrooms, and 90,000 university students have had their education disrupted. As the genocide continued, the Ministry of Education and universities tried to resume the educational process, with in-person classes for schoolchildren and online courses for university students. In displacement camps, tent schools were established, where young volunteers taught children for free. University professors used online teaching tools like Google Classroom, Zoom, WhatsApp groups, and Telegram channels.

Despite these efforts, the absence of regular education created a significant gap in the educational process. The incessant bombardment and forced displacement orders issued by the Israeli occupation made attendance challenging. The lack of resources also meant that tent schools could not provide proper instruction. As a result, paid educational centres emerged, offering private lessons and individual attention to students. On average, a centre charges between \$25 to \$30 per subject per month, and with eight subjects, the monthly cost reaches \$240 – an amount most families in Gaza cannot afford. In the higher education sector, cost also became prohibitive.

After the first online semester, which was free, universities started requiring students to pay portions of their tuition fees to continue distance learning. Online education also requires a tablet or a computer, stable internet access, and electricity. Most students who lost their devices due to bombing or displacement cannot buy new ones because of the high prices. Access to stable internet and electricity at private “workspaces” can cost as much as \$5 an hour. All of this has led many students to drop out due to their inability to pay. I, myself, could not complete the last semester of my degree.

**The collapse of educational justice :-** A year and a half of genocide was enough to destroy what took decades to build in Gaza: Educational justice. Previously, social class was not a barrier for students to continue their education, but today, the poor have been left behind. Very few families can continue educating all their children. Some families are forced to make difficult decisions: Sending older children to work to help fund the education of the younger ones, or giving the opportunity only to the most outstanding child to continue studying, and depriving the others. Then there are the extremely poor, who cannot send any of their children to school. For them, survival is the priority. During the genocide, this group has come to represent a large portion of society. The catastrophic economic situation has forced countless school-aged children to work instead of going to school, especially in families that lost their breadwinners.

## 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

Hazrat 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 Shujaiddin  
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.



# ISLAM: A RELIGION FOR ALL PEOPLE, IN ALL PLACES

Many people throughout the world today are searching for the truth; they search for meaning in their lives, and wonder what life is all about. Men and women ask the question, why am I here? In the midst of suffering and pain, humankind calls out silently or loudly asking for relief, or understanding. In the midst of pleasure often, a person seeks to understand the source of such elation. Sometimes people contemplate accepting Islam as their true religion but find some obstacles.

In life's most joyous moments or darkest hours, a person's most instinctive reaction is to reach out for a connection to some sort of Supreme Being, to God. Even those who would consider themselves atheists or non-believers have at some stage in their lives experienced that innate sense of being part of a grand plan.

The religion of Islam is based on one core belief, that there is One God. He alone is the Sustainer and Creator of the Universe. He is without partners, children, or associates. He is the Most Merciful, the Most Wise, and the Most Just. He is the all Hearer, all Seer, and the All Knowing. He is the First, He is the Last.

It is comforting to think that our trials, tribulations, and triumphs in this life are not random acts of a cruel unorganised universe. Belief in God, belief in One God, the Creator, and Sustainer of all that exists is a fundamental right. Knowing with certainty that our existence is part of a well-ordered world and that life is unfolding as it should is a concept that brings serenity and peace.

Islam is a religion that looks at life and says this world is but a transient place and our reason for being is to worship God. Sounds simple doesn't it? God is One, acknowledge this and worship Him and peace and serenity are obtainable. This is within the grasp of any human being and can be had simply by believing sincerely that there is no god but Allah.

Sadly in this brave new century, we continue to push the boundaries and rediscover the world in all its glory but have forgotten the Creator, and forgotten that life really was meant to be easy. Finding our connection to God and establishing a relationship with Him is paramount if we are to live peacefully and throw off the shackles binding us to pain, psychological turmoil and sadness.

Islam was revealed for all people, in all places and at all times. It was not revealed for men or for a particular race or ethnicity. It is a complete way of life based on the teachings found in the Quran and the authentic traditions of Prophet Muhammad, Sallallahu Alayhi Wa Sallam. Once again, sounds simple doesn't it? Guidance

revealed by the Creator to His creation. It is a foolproof plan to achieve everlasting happiness in both this life and the next.

The Quran and the authentic traditions explain the concept of God and give details of what is permissible and what is forbidden. They explain the basics of good manners and morals, and give rulings about worship. They tell stories about the Prophets and our righteous predecessors, and describe Paradise and Hell. This guidance was revealed for all of humankind, and God Himself says that He does not want to place humankind in difficulty.

"Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful." (Quran 5:6) When we reach out to God, He listens and responds and the truth that is Islam, pure monotheism, is revealed. This all sounds simple, and should be uncomplicated, but sadly, we, humankind, have a way of making things difficult. We are stubborn yet God continuously leaves the path clear for us.

Accepting Islam as the one true religion should be simple. There is no god but Allah. What could be clearer than that statement? Nothing is less complicated, but sometimes considering the prospect of redefining out belief system can be scary and fraught with obstacles. When a person is considering Islam as their religion of choice they are often overcome by reasons for not accepting what their hearts are telling them is the truth.

Currently, the truth of Islam has become blurred by what appears to be a set of rules and regulations that seem almost impossible to fulfil. Muslims do not drink alcohol, Muslims do not eat pork, Muslim women must wear scarves, Muslims must pray five times every day. Men and women find themselves saying things like, "I could not possibly stop drinking", or "I would find it too difficult to pray every single day let alone five times".

The reality however is that once a person has accepted that there is no god but Allah (The God) and developed a relationship with Him the rules and regulations drift into insignificance. It is a slow process of wanting to please God. For some accepting the guidelines for a happy life is a matter of days, even hours, for others it can be weeks, months, or even years. Every person's journey into Islam is different. Every person is unique and every person's connection to God comes about via a unique set of circumstances. One journey is not more correct than another.

Many people believe that their sins are too big and too frequent for God to ever forgive them.

They hesitate to accept what they know is the truth because they fear they will not be able to control themselves and give up committing sins or crimes. Islam however is the religion of forgiveness and God loves to forgive. Although the sins of humankind may reach the clouds in the sky, God will forgive and go on forgiving until the Final Hour is almost upon us.

If a person truly believes that there is no god but God, he or she should accept Islam without delay. Even if they believe they will continue to sin, or if there are some aspects of Islam they do not fully understand. Belief in one God is the most fundamental belief in Islam and once a person establishes a connection with God changes will occur in their lives; changes they would not have believed possible. In the following article we will learn that there is only one unforgiveable sin and that God is the Most Merciful, Oft Forgiving.

## حضرت فاطمۃ الزہراء خاتون جنت

”حضرت حذیفہ رضی اللہ عنہ روایت کرتے ہیں کہ حضور نبی اکرم صلی اللہ علیہ والہ وسلم نے فرمایا: ایک فرشتہ جو اس رات سے پہلے کبھی زمین پر نہ اتر تھا اس نے اپنے پروردگار سے اجازت مانگی کہ مجھے سلام کرے اور مجھے یہ خوشخبری دے کہ حضرت فاطمہ رضی اللہ عنہا اہل جنت کی تمام عورتوں کی سردار ہیں اور حسن و حسین رضی اللہ عنہما جنت کے تمام جوانوں کے سردار ہیں۔“

## عظمتِ خاتون جنت

”حضرت عمر بن خطاب رضی اللہ عنہ بیان کرتے ہیں کہ وہ رسول اللہ صلی اللہ علیہ والہ وسلم کی صاحبزادی سیدہ فاطمہ رضی اللہ عنہا کے ہاں گئے اور کہا: اے فاطمہ! خدا کی قسم! میں نے آپ کے سوا کسی شخص کو حضور نبی اکرم صلی اللہ علیہ والہ وسلم کے نزدیک محبوب تر نہیں دیکھا اور خدا کی قسم! لوگوں میں سے مجھے بھی آپ کے والد محترم کے بعد کوئی آپ سے زیادہ محبوب نہیں۔“

# DO NOT BE DECEIVED BY THE GREAT DECEIVER

“Whatever Allah grants to people of mercy – none can withhold it; and whatever He withholds – none can release it thereafter. And He is the Exalted in Might, the Wise. Oh mankind, remember Allah’s grace toward you. Is there any creator other than Allah that can sustain you from both the sky (rain) and the earth? None has the right to be worshipped but Allah. Why then are you turning away from Him?

And if they call you a liar (Prophet Muhammad (SAWS)) remember that many messengers before you were called liars. And Allah will decide all things. Oh mankind, Allah’s promise is true. So do not let the present life deceive you and do not let the great Deceiver (Satan) deceive you about Allah. Indeed, Satan is your enemy so treat him as such. He only invites his followers to the blazing Fire. Those who disbelieve will have severe torment; and those who believe and do righteous good deeds, will have forgiveness and a great reward.”

This article discusses six essential ayaat from the beginning of Surah 35 of the Qur’an. The surah is known by two different names, both taken from the first ayat; ‘Al-Fatir’ meaning The Originator or ‘Al-Malaikah’ meaning the Angels. Islamic scholars agree that the style of the surah indicates that it was revealed during the Meccan period at a time when the efforts of Prophet Muhammad, may the mercy and blessings of Allah be upon him, to spread his message were being frustrated and blocked.

The six ayaat under discussion remind the believers of the mercy and grace of Allah and warn them of the deception inherent in the worldly life. They conclude with advice to treat Satan as an open enemy and a reinforcement of the contrast between the afterlife of the believer and the disbeliever.

One aspect of Allah’s power is the mercy mentioned in ayat two; the mercy he grants to humankind. The Arabic word used here has been variously translated as mercy, grace and blessings. When this attribute is fully understood it takes root in a person’s heart and mind; Allah’s power to give or withhold as He wills changes how we view the life of this world. There is no other power in the heavens or the earth and understanding this means a believer abandons any thought of receiving mercy or blessings from any other source. Those of creation that have some power or authority are also subservient to His will and power. Allah’s grace is reflected in the favors he showers upon humankind, collectively and individually and his grace is reflected equally in what is denied.

Prophet Muhammad, Sallallahu Alayhi Wa Sallam, emphasized this in several of his sayings. He wanted the believers to have a complete and working knowledge of the fact that there is no power in the universe that does not have Allah as its source. He said,

“None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.” [1]

The next ayat, three, asks us to remember the blessings that God has bestowed on us. It is questioning how we could possibly forget them? Is there any creator other than Allah? Could anyone or anything send us sustenance from the heavens and the earth? No! None has the right to be worshipped but Allah, so how could anyone turn their back on this indisputable truth.

Allah now addresses Prophet Muhammad, Sallallahu Alayhi Wa Sallam, reminding him that messengers before him had also been accused of lying. There is no need for you to be worried Allah tells him. Eventually all matters return to Allah and He will make the final decision, all judgment

rests with Him.

Allah’s promise is true. Therefore, do not be deceived by the life of this world. The worldly accessories of this life can delude people into thinking that Allah’s promise is not true. The attractions of this life do blind us from seeing the big picture. The world is a transitory place. It is little more than a rest stop on the way to life everlasting.

If we run after wealth and power thinking that it will secure our future we have deluded ourselves. If we are stumbling around, unable to focus on the proximity of the Hereafter we become prey to the great deceiver, Satan, whose purpose is to lead humankind away from the straight path.

Satan will never be anything but an enemy thus Allah instructs us to treat him as an enemy. Do not befriend him or listen to his advice. Do not follow his example; do not follow in his footsteps because his footsteps lead to nowhere but the blazing Fire. Allah wants the believers to be alert and prepared to engage in this never-ending battle with humankind’s greatest adversary.

Never forget that Satan’s goal is to make you believe that Allah does not exist. If he cannot make you forget about Allah he will try to make you think that Allah has abandoned you; left you defenseless in a world full of terrors. The believer knows that this is not true. Allah is accessible at all times and has provided us with all that we need for our spiritual survival. In his last sermon Prophet Muhammad, Sallallahu Alayhi Wa Sallam, told us that Satan had lost all hope of leading the believers astray in big things and reminded us to beware of following him in the small things.

Allah says that those who disbelieve will be punished severely. That is Satan’s ultimate goal; to make sure that he is not the only one being punished in the Hellfire. A modern saying is that misery loves company, and Satan is working to assure that he is not the only one to be miserable on the Day of Judgment. On the other hand, however, those who believe and do good deeds will be forgiven and richly rewarded.

## مسجد نبوی کی فضیلت

- (۱) حضور صلی اللہ علیہ والہ وسلم نے فرمایا کہ میری مسجد میں ایک نماز کعبہ کے سوا دوسری مسجدوں میں ایک ہزار نمازوں سے بہتر ہے۔ بیشک میں سب نبیوں میں آخری نبی ہوں اور میری مسجد سب مسجدوں میں آخر مسجد ہے۔ (بخاری و مسلم) دوسری روایت میں پچاس ہزار نمازوں کا ثواب لکھا ہے۔ (ابن ماجہ) (۲) ارشاد نبوی ہے جو شخص میری اس مسجد میں نیکی کرنے یا سیکھنے یا سکھانے کی غرض سے آئے تو اس کا مرتبہ خدا کی بارگاہ میں جہاد کرنے والے کے مرتبہ کے برابر ہوگا۔ (ابن ماجہ - بیہقی) (۳) سرکارِ دو عالم صلی اللہ علیہ والہ وسلم نے فرمایا جو شخص میری مسجد میں چالیس نمازیں اس طرح پڑھے کہ کوئی نماز اس کی فوت نہ ہو تو اللہ تعالیٰ اس کے واسطے دوزخ، عذاب اور نفاق سے نجات لکھ دے گا۔ (طبرانی - احمد)
- (۴) ارشاد نبوی صلی اللہ علیہ والہ وسلم ہے جو شخص وضو کر کے میری مسجد میں نماز پڑھنے کے ارادہ سے نکلا اور اس میں نماز پڑھی تو اس کی یہ نماز ایک حج کے برابر ہے۔ (رقیمہ)
- (۵) ارشاد نبوی صلی اللہ علیہ والہ وسلم ہے اگر میری مسجد صفا تک وسیع کی جائے تو بھی وہ میری ہی مسجد ہے اور حضرت عمر فاروق رضی اللہ عنہ نے فرمایا اگر مسجد نبوی کو ذوالحلیفہ تک بھی بڑھادیا جائے تو وہی مسجد نبوی رہیگی۔ (رقیمہ)
- (۶) جس نے مکہ تک ارادہ کیا اور میری مسجد تک آنے کی نیت کی تو اس کے لئے دو حج مقبول لکھے جاتے ہیں۔ (رقیمہ)



# The Character of Hazrat Ismail Alaihis Salaam

The incident of Hazrat Ibrahim (Alaihis Salaam) sacrificing his son for the pleasure of Allah Ta'ala is well-known. Hereunder the focus will be on the character that Hazrat Isma'il (Alaihis Salaam) showed during this trial from Allah Ta'ala.

Hazrat Ibrahim (Alaihis Salaam) made Dua in the Court of Allah Ta'ala, "O My Lord, bestow upon me a righteous son." [Surah 37, Verse 100] Allah Ta'ala accepted this Dua as He says in the Holy Qur'an, "So We gave him good news of a prudent son." [Surah 37, Verse 101] A few years later, Hazrat Isma'il (Alaihis Salaam) was born from Hazrat Bibi Hajira (Radiallahu Ta'ala Anha).

The Arabic adjective "Haleem" (prudent) is not usually applied to children. However, as we shall see, Allah Ta'ala's use of this adjective to describe Hazrat Isma'il (Alaihis Salaam) indicated that he would not rebel against his father when the divine command came, but would display docility and obedience. He was a gentle and learned child and had now reached the age of seven. Hazrat Ibrahim (Alaihis Salaam) took him along wherever he travelled, praising the Lord unceasingly and experienced all the joys of fatherhood as he observed his son's fine character, good behaviour and piety, heard him discussing important questions like a great scholar, and saw that he really was a righteous son and a gentle child with a docile nature. When the command came for Hazrat Ibrahim (Alaihis Salaam) to sacrifice his son, he put aside his love for his son for the pleasure of Almighty Allah. After seeing the dream for three consecutive nights, on the morning of the 10th of Dhul Hijja, Hazrat Ibrahim (Alaihis Salaam) instructed Hazrat Bibi Hajira (Radiallahu Ta'ala Anha) to wash Hazrat Isma'il (Alaihis Salaam), comb his hair, make him wear new clothes and perfume him. Hazrat Isma'il (Alaihis Salaam) was a handsome sight and there was something quite special about him that day. He talked so nicely with his mother, gladdening her heart.

Hazrat Ibrahim (Alaihis Salaam) took his son by the hand and they set off together to a place called Mina. Hazrat Isma'il (Alaihis Salaam) kept running on in front of his father, hopping and skipping before him as they went. Sometimes he would turn around to ask his father something, and then they proceeded on their way. He was so different today, in such high spirits.

Iblees the accursed could not bear this act of sacrifice for the pleasure of Allah Ta'ala and tried to convince Hazrat Ibrahim (Alaihis Salaam) not to go ahead with it. After being unsuccessful, he went to Hazrat Bibi Hajira (Radiallahu Ta'ala Anha), but failed with her as well. Lastly, he went to Hazrat Isma'il (Alaihis Salaam), in an attempt to deceive a mere seven year old child and to get him to disobey his father. So he went up to Hazrat Isma'il (Alaihis Salaam) and said, "Do you know where your father is taking you? Have you not noticed that he is carrying a rope and knife? You just go on playing but your father is going to tie you up and slit your throat!" Hazrat Isma'il (Alaihis Salaam) snapped back at him,

"Be off with you, you devil! When was a father ever known to cut his own son's throat? Besides, my father is a Prophet. How could he deliberately cut the throat of his own son, knowing him to be a Prophet also?" Iblees replied, "But he imagines he has been commanded by Allah." The venerable Hazrat Isma'il (Alaihis Salaam) then said to him, "How can one talk of a Prophet 'imagining' that a command has come from Allah? If such a command has come it must be right and true. There is no question of imagining. Therefore,

if such a command has reached my father, then I am ready to play my part." The devil was taken aback on getting such unexpected answers from the young Hazrat Isma'il (Alaihis Salaam), whom he had supposed he could deceive.

Unaware of what he was bringing upon himself, he decided to try one last trick, so he said to Hazrat Isma'il (Alaihis Salaam), "Let us suppose the command your father has received is true. Does that mean that you will really offer your neck?" But before he had time to finish, Hazrat Isma'il (Alaihis Salaam) started to get angry with the devil's impertinence, saying, "If such a command exists, my father is quite capable of carrying it out. Nor am I one to disobey this command. If every atom of me is an Isma'il, let each of them be sacrificed for the sake of my Lord!" He then picked up a stone from the ground, flung it in the eye of the cursed Iblees and blinded him in the right eye (Shaitaan had appeared to all three of them in human form).

Shaitaan beat a retreat, his eye blinded by the stone. After they had walked a little further, Hazrat Ibrahim (Alaihis Salaam) said, "Let's pause a moment, Isma'il." Hazrat Isma'il (Alaihis Salaam) stopped and they sat by a large rock. Hazrat Ibrahim (Alaihis Salaam) started to talk, explaining why they had come to this desolate place: "O my son, I have dreamt that I am sacrificing you, now look, what is your opinion?" [Surah 37, Verse 102] Hazrat Isma'il (Alaihis Salaam) then responded, "O my father, do as you are commanded, Allah willing, you will find me steadfastly firm." [Surah 37, Verse 102]

When Hazrat Ibrahim (Alaihis Salaam) heard these words, he praised Allah Ta'ala. This was indeed the gentle and learned son Allah Ta'ala had granted him in answer to his prayer. It was apparent from all his actions and words, even at a tender age, that he was a Prophet and the son of a Prophet. He said,

"My dear and respected father, I have some advice to offer you before you execute this important command. Tie my hands and feet tightly lest in my mortal agony I should hurt you. When you come to sacrifice me, turn my face towards the ground and apply the knife to the back of my neck. It might happen that, if you saw my face, your hand would tremble and you would be unable to wield the knife; in that case you would not behave properly toward your Friend.

Tuck up your robe so that my blood does not splatter it; I do not wish the reward I shall receive from Allah Ta'ala to be deficient in any of the virtues. Sharpen your knife well so that when you press it in to cut my throat, I may not feel the pangs of death too keenly. Give my salutation to my mother. Tell her to endure with patience the command of Allah, but do not tell her how you sacrificed me. If you happen to see children of my age, do not weep and do not be sad. If you or my mother were to be sad, or if you should weep, you would cause my soul much grief."

When Hazrat Ibrahim (Alaihis Salaam) heard these moving, innocent, yet heart-rending words of his child, he said to him, "What a helper you have been to me in carrying out the command of Allah." Hazrat Isma'il (Alaihis Salaam) then said imploringly, "Come my dear father, carry out the command you have been given." Hazrat Ibrahim (Alaihis Salaam) laid his son down and performed two cycles of prayer, thereafter raising his blessed hands in complete reverential supplication.

**( Continue on page 7 )**



# The Character of Hazrat Ismail Alaihis Salaam

**( Continue by page 6 )**

Referring to this the Holy Qur'an states, "Then they both submitted to Allah's command and he laid down his son on his forehead." [Surah 37, Verse 103]

He then took the knife and was aiming it at the neck of Hazrat Isma'il (Alaihis Salaam), when the Glorified and Exalted Lord removed the veil of mysteries from all the angels of heaven and earth. When they saw that Hazrat Ibrahim (Alaihis Salaam), for the sake of Allah, had laid his son down for sacrifice and was applying the knife with all his might to the neck of his son, they all prostrated themselves at once. Almighty Allah said, "My angels, did you see? Ibrahim, my special friend, did not shrink from sacrificing his own son in obedience to My command. Did you see My Isma'il? He did not shrink from sacrificing his own life to please Me." The angels fell in prostration, saying, "Our Lord! Your servant Ibrahim (Alaihis Salaam) is truly worthy to be Your special friend, while Isma'il (Alaihis Salaam) is truly obedient and compliant to Your exalted command, a servant of Yours who accepts Your decree. You are the Most Merciful of the merciful."

Although Hazrat Ibrahim (Alaihis Salaam) pressed the knife to Hazrat Isma'il's (Alaihis Salaam) throat, the knife did not cut the tender flesh. Amazed at this, he sharpened the knife and tried again. Still it would not cut. Again and again he tried, but to no avail. Far from cutting, he had not made even a mark on Hazrat Isma'il's (Alaihis Salaam) throat. How could it, when the Noor-e-Muhammadi was present in Hazrat Isma'il (Alaihis Salaam)?

Getting angry, he struck the knife against a rock and the rock split into two. More bewildered he said to himself, "Rock it will cut, but not soft flesh. How can this be?" At that very moment, the knife was endowed with speech by Allah Ta'ala and it said, "O special friend of Allah, you want to cut but it is my Lord who enables knives to cut, fire to burn and water to drown, and He tells me not to cut. How can I cut unless I am given permission? I am incapable of cutting so much as one strand of his hair, let alone his throat."

At that, Hazrat Isma'il (Alaihis Salaam) said, "My dear father, as you were putting the knife to my throat, I mentioned the name of Allah. You should likewise proclaim His supreme greatness, and then strike with the knife." Hazrat Ibrahim (Alaihis Salaam) recited, "Allahu Akbar," and as he was pressing the knife to Hazrat Isma'il's (Alaihis Salaam) throat, the sound of "Allahu Akbar, Allahu Akbar" was heard coming from heaven. This was the voice of Hazrat Jibra'eel (Alaihis Salaam).

Summoning Hazrat Jibra'eel (Alaihis Salaam), Allah Ta'ala created a ram as a substitute sacrifice for Hazrat Isma'il (Alaihis Salaam), and commanded Hazrat Jibra'eel (Alaihis Salaam) to take it to Hazrat Ibrahim (Alaihi Salaam). When Hazrat Ibrahim (Alaihis Salaam) heard the voice of Hazrat Jibra'eel (Alaihis Salaam) proclaiming the greatness of Allah, he realized his trial was over and in grateful response he glorified Allah Ta'ala in the words, "Laa Ilaaha Illallaahu Wallaahu Akbar." Hazrat Isma'il (Alaihis Salaam) lay there listening to these utterances and he also realized that the Mercy of the All-Compassionate Lord had come over-flowing and proclaimed, "Allahu Akbar Walillaahil Hamd."

Regarding this, Allah Ta'ala says in the Glorious Qur'an, "Most certainly, you have fulfilled your dream; thus do We reward the righteous. No doubt, it was a clear test. And We ransomed him with a great sacrifice. And We left a good name for him in all successive generations. Peace be upon Ibrahim. And thus do We reward the righteous. [Surah 37, Verse 105-110] May Allah Ta'ala grant us the Taufeeq to learn from the obedience and patience of Hazrat Isma'il (Alaihis Salaam) and the steadfastness of Hazrat Ibrahim (Alaihis Salaam) in pleasing Almighty Allah, Ameen. [Compiled from Irshad: Wisdom of a Sufi Master by Shaikh Muzaffer Al Jerrahi]

**Accepting Islam and pronouncing the words known as the Shahada or testimony of faith, [3], wipes a person's slate clean. He or she becomes like a newborn baby, completely free from sin. It is a new beginning, where one's past sins can no longer hold a person captive.**

**There is no need to be haunted by past sins. Every new Muslim becomes unburdened and free to live a life based on the fundamental belief that God is One.**

# Hajj A sacred pilgrimage and spiritual odyssey

Hajj, the annual pilgrimage to Mecca, is a cornerstone of the Islamic faith and a profoundly transformative experience for millions of Muslims worldwide. This sacred journey embodies the essence of Islam, uniting believers in devotion, humility, and unity. Let us embark on a detailed exploration of Hajj, its significance, rituals, and the spiritual awakening it offers.

**The Significance of Hajj :-** Hajj is one of the Five Pillars of Islam, a mandatory religious duty for every able-bodied Muslim who can afford it. This act of worship retraces the footsteps of Prophet Abraham and his family, symbolizing their unwavering faith, sacrifice, and obedience to God's commands.

**Beyond the Physical Journey :-** Hajj is more than a physical journey; it is a spiritual odyssey that transcends borders and cultures. By undertaking this arduous endeavor, Muslims seek to purify their hearts, cleanse their sins, and deepen their connection with Allah (God). The pilgrimage serves as a reminder of the equality of all believers, as people from diverse backgrounds converge in unity, wearing simple white garments that erase distinctions of wealth and status.

**Step-by-Step Guide to the Hajj Rituals :** Hajj takes place during the last month of the Islamic lunar calendar, Dhu al-Hijjah, typically lasting five days. Here's a detailed look at the rituals performed each day:

**Day 1: Ihram and Intention:** Pilgrims enter the state of Ihram at designated points (Miqat) before reaching Mecca. This sacred state involves wearing simple, white garments and adhering to specific rules, such as avoiding arguments, harming living creatures, and engaging in marital relations.

**Tawaf:** Upon arriving in Mecca, pilgrims perform Tawaf, circumambulating the Kaaba seven times in a counter-clockwise direction. This act symbolizes the unity of Muslims and their devotion to Allah.

**Sa'y:** Pilgrims then perform Sa'y, the ritual of walking seven times between the hills of Safa and Marwah. This commemorates Hagar's desperate search for water for her son Ishmael and highlights the importance of perseverance in the face of adversity.

**Mina:** Pilgrims travel to Mina, a tent city outside Mecca, where they spend the night in prayer and preparation.

**Day 2 (Day of Arafat): Mount Arafat (Wuquf):** Pilgrims gather on the plains of Mount Arafat for a day of prayer and supplication. This day holds immense significance, as it is believed to be the place where Prophet Muhammad delivered his final sermon.

**Muzdalifah:** After sunset, pilgrims move to Muzdalifah, where they collect pebbles for the upcoming stoning ritual.

**Day 3 (Eid al-Adha): Rami (Stoning of the Devil):** Pilgrims throw pebbles at three pillars (Jamarat) representing the devil's temptations. This act symbolizes rejecting evil and reaffirming one's commitment to God.

**Nahr (Sacrifice):** Pilgrims offer an animal sacrifice, typically a sheep, goat, cow, or camel. The meat is distributed among the poor and needy, emphasizing the importance of sharing and caring for others.

**Days 4 and 5: Rami:** Pilgrims continue the stoning ritual at the three pillars.

**Day 6: Halq or Taqsir:** Men shave their heads (Halq) or trim their hair (Taqsir), while women cut a small portion of their hair. This act signifies the completion of the pilgrimage and a return to normalcy.

**? Farewell Tawaf:** Pilgrims perform a final Tawaf around the Kaaba before departing Mecca.

**Medina: The City of the Prophet :-** After Hajj, many pilgrims visit Medina, where Prophet Muhammad is buried. Though not mandatory, visiting Medina allows

pilgrims to pay respects at the Prophet's Mosque and other significant historical sites.

**Hajj in the Modern Age ;** In recent years, the Saudi government has invested significantly in improving the infrastructure and facilities for Hajj pilgrims. This includes expanding the Grand Mosque, constructing new hotels and transportation systems, and implementing advanced crowd management techniques.

**Challenges and Concerns :-** Despite these efforts, challenges remain, including the risk of overcrowding, heatstroke, and the spread of infectious diseases. Pilgrims are advised to take necessary precautions, such as staying hydrated, wearing appropriate clothing, and following hygiene guidelines.

**The Transformative Power of Hajj :-** Hajj is a life-changing experience for many Muslims. The physical and spiritual challenges of the pilgrimage push individuals to their limits, fostering resilience, patience, and gratitude. Pilgrims return home with a renewed sense of purpose, a deeper connection with their faith, and a heightened awareness of their responsibility to society.

**A Symbol of Unity and Hope :-** Hajj serves as a powerful symbol of unity, bringing together Muslims from all walks of life in a shared act of worship. The pilgrimage reminds us of the universal values of compassion, generosity, and peace that lie at the heart of Islam. As pilgrims return to their communities, they carry with them the spirit of Hajj, spreading its message of hope and harmony to the world.

As the final days of summer wane, millions of pilgrims depart from Mecca, carrying within them the transformative power of Hajj. For some, this may be their final summer experiencing the pilgrimage, a poignant reminder of the fleeting nature of life and the importance of spiritual devotion. The rituals, sacrifices, and shared experiences have left an indelible mark on their hearts, fostering a deeper connection to faith and a renewed sense of purpose.

The echoes of prayers at Mount Arafat, the unity felt during Tawaf, and the shared meals in Mina will forever remain cherished memories. As they return to their homes and communities, the pilgrims carry with them the spirit of Hajj, a beacon of hope, resilience, and unwavering faith. This final summer on Hajj marks not an end, but a new beginning, as the lessons learned and blessings received inspire a lifelong commitment to righteousness and service to humanity.