



The Shariah Status of Waqf and the Disadvantages of the Waqf Law 2025

In Islam, just as worship and service to Allah Almighty are given special importance, so is helping people; that is why, along with prayer and fasting, the commandments of Zakat and Sadaqah al-Fitr have also been given. If a person commits any shortcoming, there is also room for financial expiation, that is, feeding and clothing the poor and needy, to compensate for it. For example, if someone intentionally breaks the fast, he will have to fast for sixty days or feed sixty needy people. It is as if the reward for both acts of worship such as fasting and feeding the needy are equal. One form of charity and spending is to temporarily meet the needs of someone in need, such as feeding a hungry person, making clothes for someone who needed clothes, or treating a sick person. The other form is to do a good deed that benefits many people and continues for a long time, although both of these forms are of reward and reward. But in the second case, there is more reward; because the more people the benefit reaches and the longer it continues to reach, the greater its reward.

Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) said: When a person dies, the relationship of deeds with him is severed, except in three cases: ongoing charity, knowledge from which later people can benefit, and righteous offspring who pray for him: "Sadaqat Jariyah or knowledge that benefits those after him or a righteous child who prays for him" (Muslim, Kitab al-Wusiyah, Chapter on what is due to an individual from reward after death, Hadith No. 4310, Abu Dawud, Kitab al-Wusiyah, Chapter on what is due to an individual from death, Hadith No. 2882).

Beneficial knowledge refers to the books of a scholar and his students, from which people continue to benefit for a long time. Pious children obviously mean children who have been given religious education and training and because of this training, they arrange prayers for their parents. Continuing charity refers to a person doing something whose benefit continues even after that, such as digging a well, hiring a borewell, participating in the construction of a mosque and an educational institution, publishing a religious book, doing some good work for travelers and orphans, and all such good deeds. All of them are included in continuing charity.

Similarly, a form of continuing charity is called "waqf", the original meaning of waqf is "to stop", in waqf, the profit obtained from it is spent on the deserving according to the intention of the endowment giver. Since in it the original thing remains and it is kept; That is why it is called 'waqf'. The basic difference between waqf and ordinary charity is that in ordinary charity, the poor and the needy are made the owners of the original thing and there is no room for anyone else to benefit from it, and this does not happen in waqf --- however, this shows the importance of waqf and its

reward and reward. It should also be clear that the waqf does not remain the property of the donor, nor does it belong to the trustee, nor to those who have been given the right to benefit from it; rather, the concept of Islamic Sharia regarding waqf is that it is directly in the ownership of Allah Almighty: "Hu habsaha 'ala hukm malaik Allah Ta'ala" (Dir Mukhtar ma'r-rad, Kitab al-Waqf: 3/493) because in Islam, not only worship is a source of reward; rather, human service is also a source of reward and reward; Therefore, the scope of waqf is very wide.

Just as it is permissible to endow things that benefit the poor, it is also permissible to endow things that benefit both the poor and the wealthy. It is even permissible to endow one's own children. (See: Dar Mukhtar, Fasl Fima Yatalaaq Bu Waqf Al-Awlada: 3/604) Therefore, madrasas, mosques, orphanages, institutions established to help the poor, charitable institutions for religious or contemporary education, treatment of the sick, support of widows, and institutions established for similar purposes, the purpose of which is not to trade and to obtain material benefit for a particular individual, are all included in awqaf. Thus, the concept of giving gifts for religious and charitable purposes is very ancient.

Before Islam, there is mention of offering offerings to the Kaaba among the Arabs, which were preserved in the form of a burial place inside the Kaaba. The Bible also mentions offering things in the name of God. The mother of Hazrat Maryam (peace be upon her) had vowed to dedicate the child she was born to God; that is why Hazrat Maryam (peace be upon her) was entrusted to her uncle Hazrat Zachariah to serve the Holy Land (Aal Imran: 35-37). However, the broad concept of endowment that Islam has presented for various charitable purposes is not found before it. It is said that the first endowment in the Muhammadan Ummah was made by Hazrat Umar (peace be upon him); But this is due to the special nature of the endowment and its detailed rules. Otherwise, the first endowment was made by the Messenger of Allah (peace be upon him).

He, with his own soul, bought the garden of two orphans of Medina -- Hazrat Sahl and Hazrat Suhail -- in which the Prophet's Mosque was built and a platform was built for educational needs adjacent to it, which is called "Saffah" in Arabic. This was the first Dar al-Uloom in Islamic history. Both the mosque and this school were established on the land he had endowed. Similarly, Hazrat Uthman Ghani (peace be upon him) bought the fresh water well "Bi'r Rumah" and dedicated it to the Muslims. (Sahih al-Bukhari in the translation of the Book of Al-Bab, Kitab al-Musaqah, Chapter on Drinking, and Kitab Fadhal al-Sahaba, Chapter on Manaqib by Uthman bin Affan (peace be upon him). Hazrat Jabir (peace be upon him) dedicated one of his gardens in the way of Allah, which is mentioned in many hadiths, so there are different endowments, which are before the "Waqf Farooqi".

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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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If we consider, the reference to endowment is also present in the Holy Quran itself; because Allah Almighty has repeatedly advised us to "spend" (infaq) i.e. to spend money on good deeds and to give charity. The Hadith clearly contains His encouragements; because this is the highest form of ongoing charity, the Companions of the Prophet (peace and blessings of Allah be upon him) participated in this good deed in large numbers and some scholars are of the opinion that they are unanimous and agreed upon it; (Al-Mughni: 8/187). Therefore, the jurists of Islam are of the opinion that this is a recommended act of worship (previous reference: 8/187).

Due to this importance of endowment, Muslims have always been making endowments for various good deeds, and the Muslim Ummah has had a bright history in this regard. Muslims have not only made endowments on mosques, Eidgahs, cemeteries and shrines and have built orphanages and inns; Rather, they have also made endowments for the sick, the disabled, the sick, and even for the fodder of animals and birds, which shows an extraordinary spirit of service to humanity; that is why, wherever Muslims have settled, there are still countless lands and properties of endowments. There are so many endowment properties in India that if they are used properly and their benefits are given to Muslims, all the educational and economic problems of Muslims would be solved and the plight and backwardness that Muslims are currently facing and they have to beg for money in front of the government would not arise. But unfortunately, about fifty percent of the endowments of Muslims are those that are in the possession of the government and fellow countrymen, and most of the properties that are in the hands of Muslims themselves are also in danger of being illegally occupied. Many cemeteries have been sold by Muslims who

are in the business of land. The land of mosques is illegally occupied. The extent of fearlessness towards Allah is such that they do not hesitate to sell even some old mosques. Such incidents are constantly published in the newspapers. A very important issue facing us at this time is the protection of endowments. After the implementation of the Endowment Act 2025, the protection of endowment properties will become difficult. Old endowment properties will also be at risk and there will be difficulties in establishing new endowments.

The major shortcomings of the new endowment law are being written here:

(1) Initially, endowment by user was abolished. Then when the BJP coalition parties said to abolish it under pressure from Muslims, now the new law has been changed to keep their word: it will be applied in the future. The endowment by user will be recognized in the already existing endowment properties.

Endowment by user means that if a property has been in use as a mosque, shrine, cemetery for a long time and is for religious and charitable purposes, then it will be recognized as endowment property. This is called endowment by user. The strange thing is that despite recognizing Waqf-by-user properties before 2025 as Waqf properties, a caveat was added that if there is any dispute in any Waqf-by-user property before 2025 or it is government land, then it will not be considered Waqf based on mere use. Rather, documents will have to be shown. It is obvious that there are many old Waqf properties whose documents are not available, which will create a threat to all these properties. (This is in a way an attempt to usurp the past endowments. Every day, sectarian and extremist individuals are claiming that mosques, dargahs, Eidgahs etc. are Hindu religious places without any evidence. Babri Masjid, Gyanvapi are living examples and apart from these, the Vishwa Hindu Parishad has prepared a list of claims on (Continue on Page 4)

Gaza is burning. UK NGOs must abandon failed diplomacy and fight back

Israel's Defence Minister Israel Katz declared last week that "no humanitarian aid will enter Gaza", effectively announcing his government's intention to continue the collective punishment of the Palestinian enclave's battered and besieged civilian population in blatant violation of international humanitarian law.

"Blocking this aid is one of the main pressure levers preventing Hamas from using it as a tool with the population," he went on to say, "No one is currently planning to allow any humanitarian aid into Gaza, and there are no preparations to enable such aid."

Many leading NGOs and international institutions, such as Amnesty and Human Rights Watch, have long identified Israel's weaponisation of aid in Gaza as an act of genocide. In response to Katz's most recent comments, they once again condemned the Israeli government's genocidal policies and called on Israel's Western allies to take action to enforce international law.

Such condemnations and calls to action, however, are clearly failing to produce the desired results. After 18 devastating months, Israel is still bombing, shooting at, displacing and starving Palestinians, while openly declaring its intention to continue with these crimes for the foreseeable future. And it is still doing so with the full political, military and diplomatic backing of its Western allies, including Britain.

For the past 18 months, many of us working in the human rights and aid sectors in Britain made repeated requests to our government to do the bare minimum and enforce the basic tenets of international law on its ally, Israel. We campaigned, we lobbied, we engaged, and we explained. We showed the evidence, pointed to the law, and asked our leaders to do the right thing. Our pleas fell on deaf ears. We've been met with nothing but

indifference. To this day, Keir Starmer's government continues to trade with and even sell arms to the Israeli government, despite being aware of the blatant crimes Israel commits day after day in Gaza and in the rest of the occupied Palestinian territories. It still considers Israel a key ally despite knowing that the International Court of Justice (ICJ) is reviewing an allegation of genocide directed at its "war" in Gaza and that there is an International Criminal Court (ICC) arrest warrant out for its prime minister, Benjamin Netanyahu, for various war crimes and crimes against humanity.

Just last week, Britain's Foreign Secretary David Lammy held talks with Israel's Foreign Minister Gideon Sa'ar – the top diplomat of a government under investigation for genocide – while he was on an unannounced visit to London. The Foreign Ministry confirmed that Lammy met Sa'ar to "discuss Gaza and other pressing Middle East issues", during what it described as the Israeli minister's "private visit to the UK".

This is unacceptable. British government officials should not be having any public or private meetings with senior ministers from a country accused of the most heinous crimes recognised in international law. They must not be "discussing Gaza and other pressing Middle East issues" with Israeli leaders while Israel continues to bomb refugee tents, kill journalists and medics, and block the delivery of aid to a population under relentless siege.

No politician can claim ignorance of what is happening. Tens of thousands of Palestinians have been killed. Many more have been maimed, traumatised and displaced. Hospitals, clinics, refugee camps, schools, universities, residential neighbourhoods, water and food facilities have been destroyed. Hundreds of aid workers – both local and foreign, including Brits – have been targeted and killed, for the crime of trying to help Palestinians. The British public at large is horrified by what Israel is doing in the occupied Palestinian territories, and they want it to stop. We have seen this in various opinion polls and on the streets in the form of enormous protests.

And yet, our government is intransigent. The meetings that so many aid and human rights organisations had with ministers and senior civil servants – difficult to get in the first place – have had no impact. Starmer's government is impervious to all the normal lobbying and campaign tools we employ. It is refusing to hold Israel to account for its blatant violations of international law.

It is time for us to try a different strategy. We cannot continue to engage with the British government as if we are merely having a policy disagreement. This is not a routine case of our government refusing to pay sufficient attention to a conflict or crisis, due to different priorities or conflicting interests. This is not a disagreement we can overcome through engagement and debate. Britain's leaders today are not only ignoring the most heinous war crimes being livestreamed on our screens on a daily basis, but also insisting on supporting the perpetrators of these crimes – diplomatically, politically and militarily – against warnings and desperate pleas from the human rights sector.

We believe the only way NGOs can actually make a difference in this space is by ending all engagement with the government on this issue. By continuing to talk to the government, we are not helping Palestinians on the ground or our colleagues working with a target on their backs in Gaza. We are merely providing the government with an opportunity to say it is doing something to help those stuck in Israel's kill zone.

We must not participate in processes and engagements that will be used to whitewash Britain's complicity in Israel's crimes.

Rather than trying to talk to a government that has no intention of listening, we should support protests, boycotts and legal efforts to hold Israel's leaders to account for their role in the genocide. The British government may not be willing to pay attention to our campaigns and reports, but they will eventually pay attention to the ever-growing protests on the streets and the legal decisions against their Israeli allies in British and international courts. At this point in time, continuing a dialogue with the government will only turn us into instruments of British foreign policy.

There is only one way forward. We must loudly name what's happening in Gaza – a genocide. We should name the crime, underline our government's complicity in it, and focus our efforts on elevating the voices of our Palestinian colleagues on the ground. Meetings with ministers and civil servants behind closed doors will not make a difference, but informing the public of what is actually happening in Gaza, with support from our government, just may.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assessments

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 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.

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more than 3,500 mosques. Raising saffron flags on dargahs and encroaching on graveyards is also becoming a normal part of life and graveyards are being demolished.)

(2) According to this new law, the Limitation Act will also apply to waqf properties, i.e., someone's possession of the waqf property for 12 years or more will be recognized as their ownership.

While the Limitation Act was exempted from Waqf in the 1995 Waqf Act, which had the advantage that old encroachments could be cleared from Waqf properties, now by applying the Limitation Act to Waqf as well, it will mean that anyone who has occupied Waqf lands for 12 years or more will be recognized as its owner, meaning that now the way to remove illegal encroachment from Waqf properties has also been eliminated.

(3) If at some time a non-Muslim had donated some land to a Muslim, and it was being used as a mosque, cemetery or inn, then now the gifts of non-Muslims will go outside the scope of the endowment. In this way, there is a risk of the government taking over many endowments, because in ancient India, many Muslim kings, nawabs and landlords had donated land to their non-Muslim subjects. Similarly, non-Muslim rulers have also donated lands and buildings to Muslims. Due to the current law, the government will take over the land given to a Muslim by a non-Muslim that is being used as an endowment. In the new endowment law, it has been made necessary for the donor to be a practicing Muslim for five years, according to which no non-Muslim can make an endowment. This contradiction can also be seen that a non-Muslim cannot make an endowment, but he can definitely be a member of the Endowment Board and the Central Endowment Council.

(4) Look at the double standard of the government that it has abolished Waqf-by-user for us but Waqf-by-user will still be accepted for properties of Hindus, Buddhists, Sikhs and other religions. This is based on discrimination which is against the provisions of the Constitution of India.

(5) The government's double standard is that the properties of Hindus, Sikhs, Buddhists and Christians have been kept out of the Limitation Act, but it will apply to Muslim waqfs. Any land under the waqf that has been illegally occupied for 12 years or more will be removed from the waqf and the occupant's possession will be considered

his property.

(6) Hindu endowment, which is in a way a form of Hindu awqaf, has made it mandatory that every member of it should be a Hindu. There are laws in Uttar Pradesh, Kerala, Tamil Nadu, Karnataka etc. according to which only Hindus will manage Hindu properties, but in the current law, the representation of at least two non-Muslims has been made mandatory in the awqaf administration. Not only that there will be two non-Muslim members, but the way has been paved to include more non-Muslims in it, as is coming up.

(7) Earlier, there was a condition that the Chief Executive of the Waqf Board should be a Muslim, now this condition has been removed.

(8) Earlier, the Chief Executive was appointed on the recommendation of the Waqf Board, but now the government itself will appoint him, obviously, the servant of the government will work only according to the intention of the government.

(9) Earlier, there could be only one member in the Central Waqf Council, now the number of these non-Muslim members can be 13, two non-Muslim members will be included. In addition to them, eleven more non-Muslim members can be made for different positions.

(10) In the State Waqf Board, only one non-Muslim could be its Chairperson, while all the other members were Muslims and came through election. Now 7 members of the State Waqf Board can be non-Muslims, and at least two members must be non-Muslims, and the members will now not be elected by the Waqf Board as before, but will be nominated by the State Government.

(11) The new law now attempts to prevent new endowments. First, a non-Muslim cannot make an endowment to a Muslim. Second, only a person who has been practicing Islam for the past five years can make an endowment. This is a complete interference with Sharia law.

(In the eyes of Islam, a person who converts to Islam is a Muslim just like a Muslim who was a Muslim five years ago. This law is tantamount to depriving a Muslim of his basic religious right for five years. Second, the condition of a practicing Muslim is also wrong because it is very difficult to prove who is fully practicing Islam.)

(12) The endowment law has been weakened in the new endowment law. Earlier, if there was a conflict or clash between the endowment law and other laws, the endowment law would take precedence. That is, the endowment law was

recognized as an overriding act. This has also been abolished in this new law.

(13) This lie is also being spread that the Waqf Act was given absolute power to claim any property, only then, the Waqf property in the country today is six lakh acres, and the Waqfs are the third largest landowners in the country. (These two things have been put together, it is better if they are separate.)

While the truth is that the Hindu Endowment has more land than the Waqf, in Tamil Nadu alone the Hindu Endowment has 478000 acres of land, in Andhra Pradesh alone the Hindu Endowment has 468000 acres of land, leaving aside the rest of the states, only these two states combined have more land than the Waqf.

(How can a waqf claim any land in the same way? There is a complete way to do this. Only the waqf can do it if he is the owner of his property and he has to submit his ownership documents to the waqf board. After that, a notice is issued to the public to file objections. The government appoints a surveyor who examines the lands and confirms that the land is waqf. After that, this announcement is published in the state gazette. Anyone can challenge this notification within a year in the waqf tribunal.

(14) It is also being spread that the waqf tribunal unilaterally decides on the waqf property and can take possession of any property.

The fact is that the waqf tribunal has the status of a civil court, whose highest officer is the district judge. The tribunal decides on the basis of evidence. If any party is not satisfied with the decision, he can go to the high court and from the high court to the supreme court.

These shortcomings of the Waqf Act 2025 In view of this, the All India Muslim Personal Law Board has opposed this law and has organized protests across the country in this regard. As per the instructions of the board, protests are going on across the country. This protest is so that the government understands our feelings and withdraws the Waqf Act. It is the responsibility of all Muslims to come forward in this difficult time to oppose the Waqf Act, participate in the peaceful protests that are being held against the Waqf Act and demand that the government withdraw the Waqf Act 2025. May Allah Almighty support and help us all.

The Blessings of Zam Zam

It is a well known fact that when Hazrat Ibrahim (Alaihis Salaam) left Hazrat Bibi Hajira (Radiallahu Ta'ala Anha) with the infant Hazrat Isma'il (Alaihis Salaam) in the desert, Hazrat Bibi Hajira (Radiallahu Ta'ala Anha) eventually went in search for water, running between Mount Saffa and Mount Marwa. In the meantime Hazrat Isma'il (Alaihis Salaam) was striking his foot on the ground (in thirst) and eventually a spring of water started gushing out from the ground under his feet.

From this incident we will learn about the blessings that lie in the water of Zam Zam, as well as the fact that those things which have a connection with the Beloveds of Allah become signs of Allah and become a part of Ibaadat. The real fact is this, that Almighty Allah Wills that those things which are related to His Beloveds become established as their signs of remembrance, so that people may continue to keep these signs established with respect and dignity.

When Hazrat Hajira (Radiallahu Ta'ala Anha) ran towards the water that was gushing out of the ground, she gathered sand and dust around it, forming a boundary to hold the water in. Rasoolullah (Sallallahu Alaihi Wasallam) said, "May the mercy of Allah be upon Hajira. If she would have left the water to flow, then the water of Zam Zam would have bubbled up and spread so far that it would have spread out for great distances."

When Hazrat Hajira (Radiallahu Ta'ala Anh) controlled it, it obeyed. The water that gushed out was connected to the Blessed feet of Hazrat Isma'il (Alaihis Salaam). Thus, the water of Zam Zam is the remembrance and blessing of the feet of Hazrat Isma'il (Alaihis Salaam). Look at the excellence of this sign of remembrance, that no matter which water of the world you drink, you need to sit when drinking it, but when it comes to the water of Zam Zam, you need to stand up in respect to drink it. One may say that we also stand whilst drinking the left over water of wudhu, but you may ask any Mufti or search in any book of Fiqh and you will see that if one wishes to drink even one drop of left over wudhu water for blessings, one must stand and drink it but if one wishes to drink it to quench ones thirst, then one must sit and drink it.

But Zam Zam is that water, that even if a person drinks it to fill his stomach or to attain blessings, then he must stand when drinking it, and this sign of remembrance has been in practice for thousands of years. Look at the blessings and the sign of excellence of that blessed foot of Hazrat Isma'il (Alaihis Salaam); that on such a land where for distances there is no sign of water, land which is rocky and hard, that needs to be bored and drilled with heavy equipment, here a little baby, a Nabi, the son of a Nabi, a Rasool, the son of a Rasool, has been blessed with such excellence that his holy feet just struck the ground and water began to gush out from underneath. Every type of water in the world gushes out due to its strength and based on its source, but this water is such that continuously, 24 hours in a day it is being distributed though massive pipes. Never have you heard that it has dried up. How will such water ever become less?

Rasoolullah (Sallallahu Alaihi Wasallam) said, "The water of Zam Zam comes from Jannat up to Hajr-e-Aswad and from Hajr-e-Aswad into the fountain of Zam Zam." Now, when it is confirmed to be the water of Jannat, then how will that water ever dry up? Look for the water of Jannat

anywhere on this earth and you shall not find it, except from there where the foot of a Nabi struck the ground causing it to gush out of that ground. Hazrat Isma'il's (Alaihis Salaam) blessed feet rubbed against the ground in Makkah and water from Jannat gushed out of that ground and up to this day it is a blessing for those from all over the world. From this we have derived that Jannat is connected to the holy feet of the Nabis (Salawaatul Laahi Alaihim Ajma'een).

Now also take heed of this important point, that every type of water in this world becomes stale and fusty after a few days, one finds many types of unwanted foreign objects floating in it and a web like effect is formed on its sides, sometimes even causing the water to give off a bad odour, but Zam Zam is such a blessed water, that no matter what kind of a bottle you put it into or in whichever way you pack it, neither will you find any worms etc, in it. Neither will there be any foul odour in it and nor will it turn toxic. Why? The reason for this is because it is not water of this world, but water from Jannat. This is the reason that it does not only quench ones thirst, but it also takes away ones hunger.

In the era of A'la Hazrat Imam Ahle Sunnat Imam Ahmad Raza Khan (Radiallahu Ta'ala Anh) there was a blessed personality from India. He was a true Aashiq-e-Rasool (Sallallahu Alaihi Wasallam) who was known as Muhajir-e-Makki Shaikhud Dalaa'il (Rahmatullah Alaihi). He migrated from India and journeyed to Makkatul Mukarramah, where he lived for ten years. During those ten years, he spent seven years in this manner that neither did he drink any milk nor eat any dates. He did not eat any bread or any grain or seeds. In other words for the entire seven years he only survived on Zam Zam. For seven years, with the exception of Zam Zam, he did not take in any other sustenance.

Does this not show that Zam Zam is both a liquid and a solid means of sustenance, i.e. it is food and water? And why should such water not have appeared, for at the time, Hazrat Isma'il (Alaihis Salaam) did not only require water but he also required more nourishing sustenance. It is for this reason that Almighty Allah caused such a water to flow that had both the liquidity of water and the nourishment of milk. Now, look at the Barkat of the foot of a Nabi, that if a person is hungry,

He should drink Zam Zam and if he is thirsty then he should drink Zam Zam; if he is ill he should drink Zam Zam and if he has a weakness in knowledge he should drink Zam Zam; if he has a lack of intelligence he should drink Zam Zam and even if he wishes to be victorious over his enemy he should drink Zam Zam.

Is there so much of power in the water of this world? This is the blessing attained through the foot of Hazrat Isma'il (Alaihis Salaam). Imagine then the power and blessings that lie in the blessed feet of the cause of creation, the Leader of the Prophets, our Beloved Master Muhammad Mustafa (Sallallahu Alaihi Wasallam).

May Allah Ta'ala grant us the Taufeeq to revere and respect His signs as well as His Beloved servants, Ameen.

[Compiled from Khutbaat-e-Muhadith-e-Kabeer Hazrat Allama Zia-ul-Mustafa Qadri Amjadi]

The Conditions of Hajj

Hajj is one of the 5 basic articles of Islam, which Fardh (obligatory) on those who have the means of reaching there. Hadhrat Imam Ghazali (May Allah shower His mercy on him) says: In this worship, such things have been ordered, which are beyond the comprehension of the intellect. For e.g., throwing stones, running between Safa and Marw, etc. Those things, which the mind can understand, they seem familiar to one's nature and one feels comfortable in performing them. However, the perfection of our slavery to our Lord is that we heartily bow our heads to with all sincerity to His orders without thinking about the hows and whys of it and the perfection of the slave is in the obedience of the master and not in worrying about the wisdom of the command.

Whoever steps on this path should remove the very thought of bodily comfort from his (or her) heart. He (or she) should take the thorns on the path to be flowerbeds, the dunes of sand to be silken bedspreads and the sweltering sun to be the cool early morning breeze. His eyes should be full of tears in the separation from the beloved. His heart should be restless for the city of the Beloved. He should passionately stride forward and his gaze should not be raised for anybody apart from the Beloved. Even the thought of disobeying Him should not cross the heart. Let alone, fighting with somebody, he should love even the dog of the Beloved, because the Beloved is aware of every stray thought that crosses the heart and His gaze is on every movement of his hands and legs.

The journey of Hajj should be spent happily and one should embrace piety in this journey. One should perform Dhikr of Allah Ta'ala profusely and refrain from misbehavior and anger. One should bear the misbehavior and the anger of others and embrace leniency and magnanimity.

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: Allah Ta'ala forgives all the sins of that person who dies either going to or coming from Makkah. He will not have to account for his (or her) deeds and neither will his (or her) deeds be weighed. He (or she) will keep getting the reward of Hajj until the Qiyamah. This person will enter Jannah without any questioning and without any kind of punishment.

Translation of Hadith: If a person stays in the plain of Arafaton the day of Arafah, even for a short period of time, and thinks that Allah Ta'ala has not forgiven that person, then this is that person's greatest sin.

Translation of Hadith: The Sahabah (the companions) asked the Holy Prophet (Sallallahu alaihi wa sallam), what are the good deeds of the journey of Hajj? The Holy Prophet (Sallallahu alaihi wa sallam) said: Feeding others and talking gently.

Translation of Hadith: Whoever performs Hajj for the sake of Allah Ta'ala and did not talk to women about desires of the flesh and did not quarrel and/or abuse the fellow passengers, then while returning, that person will be so pure as if his mother has given birth to him on that very day.

Translation of Hadith: Offering 1 Raka'at in the Haram is like offering 100,000 Raka'at anywhere outside it and offering 1 Raka'at in my Masjid (Masjid Nabawi) is like offering 50,000 Raka'at anywhere outside it and offering 1 Raka'at in Bait Ul Muqaddis is like offering 25,000 Raka'at anywhere outside it. Every good deed will be rewarded in this proportion only.

The person who is performing Hajj should be free (i.e. not a slave to somebody), sane, adult, healthy and should be able to bear the necessary expenses and should be able to provide for the family until he returns. The way should be peaceful. For a woman, the company of either the husband or some other adult and pious Mahram relative is necessary. Hajj is not

correct without the husband or other pious Mahram relative.

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: It is not permissible for a Momina (Muslim woman) to travel more than 3 leagues without her brother, husband or some other Mahram relative.

Hajj : A Great Article of Islam

Hajj is a great obligation and a majestic article of Islamic worship. Hajj is Obligatory (Fardh) on every adult, sane, affluent Muslim. Once Hajj has become Obligatory, it shouldn't be delayed. Those affluent folk who delay the performance of this great article of worship, the Holy Prophet (Sallallahu alaihi wa sallam) has given strict warnings for them. The Holy Prophet (Sallallahu alaihi wa sallam) said:

Translation: The person who has provisions and a mount that can take him (or her) to the House of Allah Most High and still doesn't perform Hajj, then it doesn't make a difference whether that person dies as a Jew or as a Christian. Almighty Allah says about this person: Surah Al Imran-97. (Jame' Tirmidhi, Hadith No. 817)

These are the words of Mufti Syed Ziauddin Naqshbandi, Shaykh Ul Fiqh, Jamia Nizamia and Founder-Director, Abul Hasanaat Islamic Research Center, in the weekly lecture under the auspices of AHIRC at Masjid Abul Hasanaat.

The revered Mufti said in light of the aforementioned verse that Hajj should be done to seek Allah's pleasure and approval. Showing off and ostentation should never be the aim.

The Holy Prophet (Sallallahu alaihi wa sallam) has given glad tidings about those people who perform Hajj only for the pleasure of Allah and save themselves from indecency and transgressions. He said:

Translation: The person who performs Hajj for the pleasure of Allah Most High, and neither does any indecent thing nor transgressed, that person will return purified of sins as if his mother bore him just then. (Sahih Bukhari, Hadith No. 1521)

The revered Mufti described in detail the eligibility criteria of Hajj. He cited a Hadith from Jame' Tirmidhi that a person came to the Holy Prophet (Sallallahu alaihi wa sallam) and asked: O Prophet of Allah (Sallallahu alaihi wa sallam)! What makes Hajj Compulsory? The Holy Prophet (Sallallahu alaihi wa sallam) said: Provisions for the journey and a mount. (Jame' Tirmidhi, Hadith No. 818)

The revered Mufti said that the Holy Prophet (Sallallahu alaihi wa sallam) didn't specify any mount of those times. The word He used, "Rihlah" is such a comprehensive word that it includes all kinds of mounts – be them mounts of land, water or air.

The revered Mufti said that those people are lucky indeed who go for Hajj and visitation of the sacred grave of the Holy Prophet (Sallallahu alaihi wa sallam). The Ka'aba itself prays for those who circumambulate it. The Ka'aba requested the Holy Prophet (Sallallahu alaihi wa sallam):

Translation: O Prophet of Allah (Sallallahu alaihi wa sallam)! You don't worry about 3 kinds of people: The person who circumambulates me, the person who set out from home with the intention of coming to me but couldn't reach me and the person who desires to reach me but doesn't have the means of doing so. (Nuzhatul Majalis, Babu Fadhli Hajj)

Apart from scholars, research scholars, a large number of people were present.

The session ended with Salaam and Dua. Maulana Hafidh Syed Ahmed Ghouri, Teacher, Jamia Nizamia, led the proceedings.

Islam is a comprehensive system of life

Islam is a comprehensive system of life, which provides the best forms of balance between the mundane and the spiritual. Islam strongly believes in good human health, physical, spiritual, mental and psychological. Therefore, it has provided the mankind with a lifestyle that guarantees the prevention of diseases. Islamic life style consists of seven major elements: i. Spiritual activities. ii. Moderate eating. iii. Physical labour. iv. Tension control and contentment. v. Elimination of selfishness and greediness. vi.

Abstention from forbidden acts, foods and drinks. vii. Adoption of certain recommended acts, habits and eatables. If Islamic lifestyle is completely followed, the man may find himself capable of overcoming the causes of various diseases. It makes the man free of stress and tension and enables him to maintain the enthusiasm of life. Islam has placed maximum stress on removing the strains and providing the man with a pleasant life. It is stated in holy Qur'an: The God-fearing men are those who spend in ease and in adversity; those who control their wrath and those who are forgiving towards mankind.[1] The holy Prophet (saw) said:

Anger comes from the devil who was created from fire, which is extinguished by water. Should anyone of you get angry, let him make ablution.[2] Control of wrath and anger, helps man to control strains and tensions, that is an essential requirement in prevention of the heart problems. In the same way, spending money for the betterment of the poor and the needy and act of forgiving others, provides man with a spiritual pleasure and happiness, which enhances the enjoyment of life. Jealousy is the origin of various mental worries, Islam has strongly condemned and forbidden it. The holy Prophet (saw) said: Abstain from jealousy, indeed, jealousy finishes all the good acts and their rewards as the fire does away with the firewood.[3] Similarly, greediness and selfishness also create a lot of mental strains and worries.

These are in the same way prohibited; contentment and satisfaction have been commended in their place. This Islamic attitude of thinking becomes the basis of a pleasant life, which certainly helps in prevention of heart diseases. Moreover, moderation is required to be observed in every respect and not extremism and over indulgence. The Qur'an says: Allah desires ease for you and He does not desire hardship for you.[4] The holy Prophet (saw) said repeatedly: Ruined are those who insist on hardships.[5] Islam commands that one should not overburden oneself, as stated in the holy Qur'an in the form of a prayer: And (Our Lord!) do not lay on us a burden that we are unable to bear.[6]

Although the physical labour is strongly recommended by Islam, but under the principle of moderation and balance. These are some of the instances of Islamic lifestyle, just to elaborate and substantiate the idea of a tension-free and balanced life that Islam has commended to adopt. This tension-free and balanced lifestyle provides the man with a very profound basis for prevention of heart diseases. Islam has given a very special attention towards health of the heart, both spiritual and physical.

The Qur'an denotes the significance of a healthy heart through

the words, peaceful heart. The holy Prophet (saw) explained the same question, stating: Indeed there is a muscle in the body; if it remains healthy, the whole body becomes healthy, and if it is diseased, the whole body becomes diseased. Beware, it is heart.[1]

Therefore, Islam has placed a remarkable stress on prevention of heart diseases through its teachings and practices. Prayer is the most important and fundamental practice of Islam which possesses the highest spiritual and physico-medical significance having positively an effective role in care and treatment of many ailments particularly the heart diseases. Giving identification of the hypocrites, the Qur'an states: When they stand up for prayer they perform it languidly.[2] It means that hypocritical manner of prayer is based on lethargy and carelessness as they get neither any spiritual benefit from the prayer nor any physical good is done to their state of health.

The Quranic injunction is further elucidated by the holy Prophet's tradition: Verily the prayer has cure in it.[3] The constant praying habit resultantly lessens the hazards of heart diseases through the following methods: 1. Regular prayer habit with real cordial interest and spiritual concentration removes or minimizes the strains and provides mental relaxation and contentment which helps in prevention of heart diseases. The holy Qur'an says: Surely the heart strains and tensions are removed through remembrance of Allah.[4] 2. There are two main categories of fat in the diet: saturated fats and poly-unsaturated fats. Saturated fats tend to raise blood cholesterol levels and poly-unsaturated fats tend to lower them. Raised blood cholesterol may lead to obstruction of the coronary arteries with coronary thrombosis and occurrences of heart attacks. Normal cholesterol level ranges from 150 to 250 mgs with the intake of food its level registers abrupt increase in our blood. One of the ways to obviate this threat is that cholesterol should be made to dissolve before it gets deposited in the arterial wall. Islam has prescribed five mandatory prayers a day. The three of them Fajr (morning), 'Asr (afternoon) and Maghrib (sunset) coincide with times when the human stomach is normally empty. So these prayers comprise less number of cycles, which involves less quantum of exercise. On the other hand, 'Isha (night prayer) is normally offered after having the dinner; that's why it consists of 17 cycles. 17 cycles of exercise which facilitates the dissolution of excess cholesterol. This quantum of cycles has been fixed by the special addition of sunan (non-mandatory) and nawafil (voluntary) prayers. In the month of Ramadan, the whole day is spent in thirst and hunger. So naturally at the time of iftar (breaking of the fast) there is comparatively more intake of foods and drinks, therefore Isha (night prayer), consisting of 17 cycles, is further added with 20 cycles of tarawih prayer.

There is a very significant tradition of the holy Prophet (saw) in this respect, reported by Imam Abu Nuaym: Dissolve your dietary cholesterol through the process of remembrance of Allah and offering of Prayers.[5] Immediately after the meals neither the sleep is recommended nor any hard exercise. Both can be harmful for heart. Only a soft kind of exercise like the prayer activity is said to be useful. The holy Prophet (saw) said: Don't go to bed immediately after the meals; it will harden your heart. Avoid any hard or large quantum of exercise immediately after meals, it will also cause a damage.[6] That's why a very balanced and soft physico-spiritual exercise has been prescribed in the form of prayer activity. 3. Function of two types of calf muscles called gastric anemias and soleus is also worth consideration.

These muscles function as muscular pump for conveying back the veinal blood to the heart. As the heart pumps out fresh oxygenated blood into the body, the blood that passes through arteries to legs is returned to the heart through veins. When the calf muscles become weak and inert, the return flow of the veinal blood is affected, whereas the strong calf muscles render a considerable help in backward flow of the deoxygenated veinal blood to the heart. The prayer that provides 5-times mandatory and another 4 to 5 times non-mandatory routine of light exercise is of appreciable assistance in accelerating the action of the muscular pump in the calf region. Every time standing up from prostration or sitting for a new cycle a sort of pressure is exerted on the calves. Owing to this process of contraction of calf muscles, the flow of the obstructed veinal blood is restored and it rushes back rapidly to the heart. This helps a good deal in decreasing the pressure on heart and its pumping action is somewhat reinforced.

Medical research has revealed that most of the heart diseases originate from the stomach. The more one eats the more diseases he contacts, whereas abstention from excessive eating is of paramount importance in prevention of heart diseases. (Continue on page 8)

How Should The Hajj of A Person Be Like!

One day, a person came to Hadhrat Junaid Baghdadi (May Allah shower His mercy on him).

Hadhrat asked him: Where are you coming from ?

The person said: From Hadhrat said: When you started for Hajj and reached Ka'aba crossing all the milestones, did you traverse the stations of Tariqah also ?

He said: No .

Hadhrat said: You didn't even traverse the path !

Hadhrat asked: When you wore the Ihraam, did you leave the human attributes and blameworthy attributes also ?

He said: No .

Hadhrat said: Then you didn't even tie the Ihraam ! Hadhrat asked: When you stayed in Arafaat, did you have any Kashf (revelation)?

He said: No .

Hadhrat said: Then you didn't even stand in Arafaat !

Hadhrat said: When you reached Muzdalifa, did you get you wish, i.e. did you abandon all your wishes ?

He said: No .

Hadhrat said: Then you didn't even go to Muzdaliafa !

Hadhrat asked: When you performed the Tawaf, did you see the beauty of Allah Ta'ala ?

He said: No .

Hadhrat said: You didn't perform Tawaf then .

Hadhrat said: When you performed the Sa'ee between Safa and Marwah, did you realize the status of Safa and Marwah ?

He said: No .

Hadhrat said: You didn't perform Sa'ee between Safa and Marwah !

Hadhrat asked: When you came to Mina, did your desires fall off from you ?

He said: No .

Hadhrat said: Then you didn't go to Mina either .

Hadhrat asked: When you performed Qurbani, did you slaughter your base desires also ?

He said: No .

Hadhrat said: Then didn't perform Qurbani !

Hadhrat asked: When you threw stones at Jamraat, did you throw away your desires also ?

He said: No .

Hadhrat said: You have not thrown stones yet and neither did you perform Hajj. Go back and perform Hajj the way I have told you to .

There are 2 Maqam-e-Ibrahim, one in Makkah and one in the heart, one physical and the other spiritual. If someone desires to reach both the Maqam-e-Ibrahim, then they should act as Hadhrat Junaid Baghdadi (May Allah shower His mercy on him) has said .

A young man missed Hajj. Before Hadhrat Sufyan Thauri (May Allah shower His mercy on him), that young man sighed. Hadhrat Sufyan (May Allah shower His mercy on him) said: I have done 4 Hajj, I will gift you the reward of all of them if you agree to gift the reward of sigh to me. The youth agreed. Hadhrat Sufyan (May Allah shower His mercy on him) wholeheartedly gifted the reward of 4 Hajj to that youth. That night, he saw a dream that you have drawn such benefit from the sight of that youth that if it is distributed among all the people of Arafaat, all of them would become wealthy .

Translation of Hadith: The Holy Prophet (Sallallahu alaihi wa sallam) said: The person doing Jihaad and performing Hajj is a guest of Almighty Allah. If they pray, their prayer will be accepted and if they ask for forgiveness (Maghfirah) from Almighty Allah, they will be

forgiven .

Translation of Hadith: The person who performs Hajj will perform intercession (shafa'at) of 400 of his relatives. After performing the Hajj he will become so pure from his sins as if he is just born of his mother .

Translation of Hadith: Angels shake hands with those Hajjis who go to Hajj using some means of conveyance and embrace those Hajjis who journey by foot

Translation of Hadith: For the Hajj who is riding a camel (i.e. some means of conveyance), for every step, there are 70 virtues and for the Hajji who is on foot, for every step, there are 700 virtues .

Translation of Hadith: When you meet a Hajji who has returned from Hajj, you first greet him with Salaam and shake hands and before that Hajji goes into his (or her) own house, request him (or her) to enter your house first, as the sins of that person have been forgiven .

Hadhrat Fudhail bin Ayaaz (May Allah shower His mercy on him) said: you should not go to the divine Mecca with Haraam and/or doubtful money. With Allah Ta'ala, returning even a single dime of Haraam money, which one has gotten is better than five Hajj which you have performed from Haraam and/or doubtful money .

(Continue by page 5)

The diet and eating habits have a direct effect on the heart itself. That's why Islam has strongly prescribed the moderate eating habits. Intake of a large quantity of food or having a full breakfast, a full lunch and a full dinner daily, is much more than that is essential for good health. Full three meals a day, specially consisting of foods high in calories and saturated in fats, are not only excessive but are highly harmful and surely risky for heart diseases and other serious ailments such as hypertension, atherosclerosis and diabetes mellitus etc. Islam believes in the prevention of diseases more than their treatment. Therefore overeating has been vehemently condemned and prohibited in the Qur'an and sunnah. The Qur'an has strongly commanded to avoid excessive use of foods and drinks to keep a balance in dietic habits. It is stated: Eat and drink and be not immoderate. Verily Allah does not like the transgressors.[1] The holy Prophet (saw) has been reported saying metaphorically Anback upright are enough for a man. But if he must eat more, than he should fill one third (of his stomach) with food, one third with drink and leave one third for easy breathing. This is an ideal model of moderate eating, and if perfectly followed by the people, many heart diseases can be prevented normally.