



## Waqf Amendment Bill 2024: Echoes of "First They Came..."

Parliament recently passed the Waqf Amendment Bill calling it 'Unified Waqf Management, Empowerment, Efficiency and Development Act, 1995, UMMID, in short. In the wake of the LoP, Rahul Gandhi stated that after this the religious properties of other communities will be targeted. He was on the dot as immediately after the passage of the bill the RSS mouthpiece Organiser published an article about the property of the Catholic Church. Though it immediately withdrew the article, the message was loud and clear. One Jharkhand minister expressed her anguish that in a similar way RSS-BJP will target the Adivasi properties. Who will be in the line next? During the debate on the bill the non BJP NDA allies like Niteesh Kumar, Chandrababu Naidu, Chirag Paswan and Jayant Chowdhary also fell in line with the BJP and betrayed the Muslim community in the worst possible way. Had they any principles of pluralism they could very well stopped the bill from passing? As Pastor Martin Noemollers classic anguish shows the methods of Fascists is to target one group at a time with the help of others and then be and by crush the other communities.

The case of Catholic Bishops is also in line with the same they have enthusiastically supported Waqf Amendment bill, but tragically they may be the next targets. They are a strange group, deeply infested by Islamophobia and so in a shortsighted manner are supporting the communal strategies. Waqf is a property donated by Muslims (even others can donate) for religious purposes. India has vast property which comes under this provision. While claims are that Waqf is the third largest property owner in the country but as such, Hindu trusts and temples have much more property. The present amendments in the Waqf are totally dictated by the Hindu nationalist agenda to diminish the control of Muslims in the Waqf Board. The control of Hindu temples and trusts are exclusively in the hands of Hindus. Now Waqf, in contrast, will have non-Muslims on the Board and the district collector will be the main authority in issues related to ownership of the property. The contrast between the ownership of Hindu trusts and Waqf is absolutely partisan and the Government is determined to undermine the authority of Muslims in these matters.

The minority minister Kiran Rijuju, in his speech introducing the bill said that the bill is being aimed at bettering the condition of poor Muslims. Waqf as such is for religious and social purposes. Poverty alleviation is the job of the Government, and this government in particular has washed its hands off in this direction. Be it Muslims or Hindus or poor from other communities all Government policies are directed to serve the big Corporate.

If his logic is correct why not begin with the majority Hindu community? Our Hindu temples and trusts have astronomical wealth which can nurture many educational institutions, health facilities and support employment generation. Why is this Government, guided by RSS agenda of Hindu nation, not undertaking the task of ensuring that temple trust properties are used to help poor farmers, unemployed youth and other marginalized sections of society? Kiran Rijuju was claiming that many poor Muslims have thanked him for undertaking this! Good joke! Thousands

of Muslims organizations have registered their opposition to this Amendment which BJP is imposing on the country to reduce the power of Muslim community. It is a warped argument that many poor Muslims have urged him to implement. As far as democratic and secular values are concerned BJP cares the least about it. Its visible tears for the plight of Muslims in India will shame the Crocodiles. It is Muslims who have been the worst victims of BJP's coming to power in the center. They are being beaten for offering Namaz on roads, being targeted for eating beef, being boycotted in Hindu Festivals or on the pretext of Corona Jihad or spitting jihad among others. Despite the counter instructions from the Supreme Court the states are using bulldozers against Muslim properties. Mr. Modi put the Constitution on his forehead as a mark of respect. It was in the backdrop of campaigning for 2024 general elections when the INDIA coalition was carrying the Constitution as the major symbol of its campaign. For BJP Constitution is a mere showpiece. In UP any body opposing the Waqf bill will have to give a bond of RS 2 Lakhs, so much for our democratic freedoms in this regime!

The Waqf Amendment Bill totally violates the Indian Constitution in letter and spirit. P. Chidambaram summarizes it well "...Courts have recognized a waqf that was created by a non-Muslim, and examples are many. Further, under the existing law, a waqf is, by and large, independent and autonomous. The highest regulatory body in a State is the Board of Waqfs that consists of members who are all Muslims and the Chief Executive Officer is required to be a Muslim. The Board in exercise of its powers is required to "act in conformity with the directions of the waqf, the purposes of the waqf and any usage or custom of the waqf. The only body that has adjudicatory jurisdiction over waqf(s) is a Tribunal which is a judicial body presided over by a District Judge."

The bill introduced by BJP stands its spirit on the head and totally smashes its original purpose. This is one more step to intimidate and disempowered the Muslims. The question of corruption in the matters of Waqf is a serious matter. As the Anna-Kejriwal campaign for Jan Lokpal has demonstrated that such methods don't work. What can remove the corruption from body politic of our institutions by making them more transparent and democratic. This applies not only to Waqf but also most of the religious organizations controlling wealth and land. The jumping in of Organiser with the article on Catholic prosperities reminds us that those supporting the assault on Muslim community should not be under the illusion that they can save themselves by supporting the attacks on other minorities.

While protests among the Muslim community are picking up all those believing democratic and plural values need to support these, stand in solid unity with these. The turncoats, those for power and pelf for their selfish interests stand exposed and hopefully the countrymen will rise up in the forthcoming elections and other campaigns to show them their place in the dustbin of our History.

### 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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## The Etiquettes of Dua

These etiquettes are narrated in the Hadith. For reasons of brevity, only the following summary and reference of each Hadith is mentioned instead of the entire Hadith. **To** abstain from haraam food, clothing and earnings. (Muslim, Tirmidhi) **To** make Dua with sincerity. In other words, one should firmly believe that nobody but Allah Ta'ala will fulfill his objectives. (Haakim)

One should perform a good deed prior to making the Dua & he should mention this during the course of the Dua. For e.g. He should say, O Allah! I had performed so & so deed solely for Your pleasure. O Allah! accept my Dua due to the barakah of that deed. (Muslim, Tirmidhi, Abu Dawud).

To make Dua whilst one is pure & clean. (Tirmidhi, Abu Dawud, Ibn Majah, Nasai, Ibn Hibbaan, Mustadrak). **To** make wudhu before the Dua (All six major hadith collections) **To** face the Qiblah (All six major hadith collections) To sit as in the Tashahhud position (Abu Awanah)

To praise Allah Ta'ala at the beginning as well as at the end of Dua (All six major hadith collections) **To** convey Durood/salawaat upon Rasulullah salallahu alaihi wasallam at the beginning as well as the end. (Abu Dawud, Musnad Ahmad) **To** spread out both the hands. (Tirmidhi, Mustadrak)

**To** raise both the hands up to the shoulders (Abu Dawud, Musnad Ahmad)

**To** sit with humility and respect. (Muslim, Abu Dawud, Tirmidhi, Abu Dawud) **To** mention ones helplessness and dependence. (Tirmidhi)

**To** abstain from raising the eyes towards the sky whilst making Duaa (Muslim) **To** mention the Asmaal-Husnaa (the names of Allah Ta'ala ) and the sublime qualities of Allah Ta'ala. (Ibn Hibbaan and Mustadrak)

To abstain from ceremonies rhyming of the Duaa phrases (Bukhari)

To abstain from saying the Dua in a "sing-song" tone if the Dua is in a poetic

form (Hisn) **To** make the Dua in a soft voice (All six major hadith collections on the authority if Abu Musa) **To** utter the Dua phrases transcribed from Rasulullah sallallahu alaihi wasallam because Rasulullah Didn't leave out a single need of the Deen nor of the dunya whilst teaching us how to make Dua (Abu Dawud/Nasai)

To make a Dua that encompasses most of the needs of Deen and the dunya. (Abu Dawud) **To** make Dua in favour of oneself first, thereafter ones parents and to include the other Muslims in the Dua as well (Muslims)

If the Imam is making Dua, he should not make Dua for himself only but he should Include all the congregation in the Dua (Abu Dawud, Tirmidhi, Ibn Majah) Abu Dawud rahimahullah narrates that Rasulullah salallahu alaihi wasallam said that the Imam who makes Dua for himself only, has betrayed the people." In other words, the Imam should not Make a Dua that is restricted to him alone. For e.g. He should not say,

"O Allah! cure my son." or "O Allah! Return my lost item." etc. but he should make a Dua that includes all the congregation for e.g. He may say "O Allah! Forgive us and have mercy upon us."

**To** make Dua with firm conviction (for e.g. he should not say: "O Allah! If you wish fulfil so and so task of mine." (All six major hadith collections) To make Dua with enthusiasm & yearning. (Ibn Hibbn & Abu Awana). As far as possible endeavour to bring about a "presence of heart and mind" and cherish a high hope of the Dua being accepted. (Haakim)

**To** make Dua repeatedly. (Bukhari, Muslim) This repetition should be at least thrice (Abu Dawud)

Note One may repeat the Dua thrice in one sitting or he may repeat it on three different occasions. The "repetition of the Dua" (**Continue on page 8**)

# Waqf Amendment Bill: Modernization or an attack on the religious property rights of the Muslim community?

After the Waqf Amendment Bill was passed in Lok Sabha on April 3 with a 12-hour-long argument between the coalition government and the opposition, the question of property rights and religious freedom of Indian Muslims is again in the ogle of mainstream. The bill amends (devastates) the historical Waqf Act of 1995 and presents numerous controversial clauses that invoke gruesome anti-Muslim shifts.

The presented amendments strengthen the conspiracies of the anti-Muslim political raft and the Hindutva row, who have been plotting to dominate the Muslim-owned religious properties for a long time. Right-wing organizations and the affiliated forces have been defaming the Waqf through several propaganda theories, claims, and IT cell generated contents. For instance, around 40 Waqf properties- including graveyards, lakes, and farmlands, were recently notified in Karnataka. In September 2024, the Ministry of Housing and Urban Affairs claimed that hundreds of Waqf properties belong to the DDA, the public domain, and the Land and Development Office. This way the Amendment Bill "approves" the intrusions/claims of the right wing and the BJP-led government over Muslim religious properties and further equips them with powerful polarized legal tools of discrimination or injustice.

## Key Dangers Of Destroying The Purpose Of The Waqf

The word "Waqf" translates into "religious donation" in the way of Almighty Allah for a noble cause. The Waqf Boards currently have 8.7 lakh movable and immovable properties, and around 73,000 among them are said to be an apple of discord to Hindu-nationalist politics.

Waqf properties are endowments made by Muslims for charitable purposes that are used for establishing madrasas, mosques, schools, hospitals, or graveyards. A Waqf property cannot be sold, gifted, encumbered, or inherited and is not meant to be overruled by external elements. While, as per the passed bill, the union government would appoint survey officers who would be allowed to conduct inspections. Muslims fear that such provisions would permit a few entities to organize and execute surveys to gratify the hateful right-wing demands and affect the arena of religious freedom. The lack of documentation of old/historic Waqf properties could also be misused in favor of majoritarian policies. The new amendments would enable the central government to register/remove new properties and to decide the publication of accounts of Waqf and its proceedings.

The bill proposes to include two non-Muslim members and women on Waqf Boards. However, according to the activists, all the pleas of social welfare, empowerment of Muslim women, and legal aid are mere con policies to deprive and weaken the community through bogus promises of transparency, integrity, inclusion, and modernization. By superseding the constitution of the boards and powers of "Mutawallis," BJP intends to curb the authority of Waqf to recognize and protect the Muslim properties.

According to section 40 of the Waqf Act, the board had the right to decide and declare a property as Waqf's entity, but the new bill eliminates this authority.

There were three key methods to declare Waqf properties: declaration, Waqf by user, and Waqf-Alal-Aulad, but the recent shifts shrink the prevalent methods to the first option with compressed terms and conditions. In order to be eligible to Waqf a property, now it's mandatory for a Muslim to bring proof of practicing Islam for more than 5 years. The establishment of "Waqf by user" has been quashed that allowed the boards to mark a property based on its religious usage. These shifts increase complications and ambiguities that can be used to exhibit hate against Muslim identities. The controversial sanctions limit the religious property rights of Muslims and point towards a larger conspiracy of weakening our roots to shove the entire community into the "second citizen" category through approved methods.

**Discriminatory and Anti-Muslim Amendments :-** The amendment bill was presented in parliament during August 2023. After a series of fierce backlashes, it was later handed to the joint parliamentary committee (JPC) for further parliamentary proceedings; however, there have been "prickling questions" about the appropriate functioning of the JPC. Dr. Mohammad Javed, a JPC member, said that the committee did not discuss the amendment clause by clause and overlooked the most significant debatable parts.

On April 1, the All India Muslim Personal Law Board criticized the act and elucidated that these amendments would destroy the fundamental rights of the Muslim community. The board requested the political parties to oppose the venomous politics of the Narendra Modi-led Bharatiya Janata Party.

The 288 members of Lok Sabha—including coalition allies who voted in favor—now face the wave of brutal backlash by the other 232 members and the minority rights activists. Prominent Muslim leaders have been criticizing the bill as discriminatory and unconstitutional for a long time. Responding to the bill, AIMIM chief Asaduddin Owaisi questioned, "There was a rule of 2-year punishment on selling Waqf properties, but why has the regime reduced it to 6 months? It seems that insulting the Muslims was the only purpose of the Waqf Bill." On the other hand, Mallikarjun Karge, INC president, criticized the discriminatory inclusion of non-Muslim members. He said that Muslims don't participate in temple-committee proceedings; thus, non-Muslims should not be allowed to interfere in internal religious matters of the Muslim community.

"Despite opposition from various parties, this bill was brought arbitrarily," he concluded. Mohammad Zaki Gohri, general secretary of Rashtriya Lok Dal, resigned from the party over its Hindutva contributions to the Amendment Act.

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## Halqae Zikre Ilahi, Islamic Education and Instructiveness Assessions

### 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  
Waz. 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 Taugh Me Humility, True Worship

I grew up in a dysfunctional family setting in the atmosphere of alcoholism, physical and emotional abuse that came from my father. Without a positive father figure, I was basically developing antisocial behavior and an inclination to violence. At 13, I fell into association with similar children, but because they weren't as driven as I was, I quickly became bored with them. I began to hang out with the young adult type who welcomed my willingness to participate with no reservations in anything under the title of alcohol, drugs, crime, violence and racism.

The period of reform school (adolescent jail) began, and that environment also shaped me, refining crime inclination to a full time skill. After 3 years of this (reform period) I was released. I was a walking grenade.

Searching for a point of focus to release this rage I got associated with paramilitary racist group of young adults. I participated in regular assaults on people and engaged in various criminal activities. At 16, I found myself incarcerated serving a 6 1/2 year sentence in the California Youth Authority for robbery, assault and weapons charges. Immediately I feel in step with the gangs of "white supremacy" and cultivated my rage and anger into pure "hate" of all people who were not "Anglo Saxon." I began correspondence with the KKK, and upon my release on parole, I was a full-fledged card carrying hate-monger. For the next 3-4 years, my activities were heavily involved in Klan cross-burnings, media appearances, night raids of beatings, property desecrations, etc. My parole was violated for possession of weapons and suspicion of robberies.

This last violation of parole, at the age of 20, the search for peace began. In a haze of anger and rage, I found myself stripped naked in solitary confinement with not even a mattress. Only me and a styrofoam cup. I began to review my past and the negatives, which brought me to this point of reduction to the lowest terms.

While I was there my daughter was born. I began to assess my future. I thought of the many victims' lives I had affected. I could see myself in prison for life if this past were to continue into the future. I said to myself, "Clint, you must make a choice between this evil or a future good." It was clear to me there was no future (of longevity) in this evil. My family — mother, girlfriend, brothers — were afraid of me. I had become alienated from them. I began searching for a purity to purge the cancer of hate from inside me. I wanted to be loved and to love in a pure sense. I just didn't want to "hate" anymore.

I moved to Montana and was arrested for burglary. I was sentenced and served 2 1/2 years of a 5-year sentence, and was then released on parole, which I successfully completed.

I became involved with human rights groups and I started my own human rights group, C.H.E.R.E. (Children Escaping Racist Environments). But I was

still involved in crime. I took part in possession of explosives and was arrested by the federal government and sentenced to 35 months in federal prison. Here, an African American offered to assist me in my cosmetic needs. He said he was a Muslim. I asked this brother for some literature on Islam.

I found out about the universality of it, how it transcends color, ethnicity and race. It sounded real and pure. It began to appeal to me. This brother invited me to Jum'ah (Friday) service. I was given a Qur'an, and as I read the translation, I felt the purity and truth of it. There was no hocus-pocus, no spookism, no mysticism, just plain, simple understanding of the "Truth." When I heard the Adhan (the call to prayer) I felt closeness to God that penetrated my heart and soul. After some research and study of the Qur'an, I discovered its total infallibility, no contradictions in it. There are religions based on believing in certain sciences, multiple deities, the religion of 3 gods in one. I was a thinking man, and none of them made any logical sense to me.

Here was Islam, based on the belief in One God who created the creation itself out of nothing, and the fact that this book I was reading (Qur'an) had not one vowel or language changed in over 1,400 years was a miracle in itself. Thus, I was sold on the oneness of God and the unity of Islam.

Christianity has and is still undergoing changes, in the Bible and in the Christian doctrines, and cannot even claim originality of the Bible. There is only one God and one religion, and religion is "submission" to the one God. This is the meaning of Islam. After years of falsehood, half-truths, following others on the road, and then, from within a place (prison) where more than one million people are cast away, the same environment that once honed my anger and hate to a razor sharpness was now the place where Islam greeted me and proceeded to change me into a "servant of (the Source of) peace." Islam filled the spiritual void by teaching me my beginning and end, has given contentment, a peace, a serenity to me these words cannot adequately describe. My purpose is clear, my direction is straight.

Islam has, through its truth, taught me humility and the true worship of God. I had learned that from God we came and to God we must return.

On the last day, it will not matter if I was black or white, rich or poor, powerful or weak in power, nor will it matter about all mankind. Rather it will be about one's deeds good and bad that an individual is personally responsible for and will be punished and rewarded accordingly.

No one can die or be punished for my sins or be rewarded for the good I may do but me. I am responsible, I must answer when asked. I became aware of this truth and I declared openly, "There is no god but God and his last messenger was Prophet Muhammad-Ibn-Abdullah-Al-Mustafa." I have found

"truth" in God, Who has (many) names or attributes, one attribute is Salam (peace). The Creator, Originator of the very existence of peace. There is no peace but the peace of God (Whom all praise is due).

**( Continue by Page 3 )**

Accusing the party of prioritizing political ambitions over truthful values, he said, "The unjust conduct of the party on the issues of the Muslim community has deserted me and my community." While Iqra Hasan, MP from the Kairana constituency, argued that "Muslim women would not get anything from the amendment."

As the main opposition leaders and Muslim activists now head towards the Supreme Court to challenge the Waqf Amendment Act, it's quite clear that there was no constructive purpose behind the bill. If the regime truly cared about Muslim women or marginalized sections, they should have worked on mitigating criminal threats, lynching, and violence. But in reality, the intimidations and cases of communal animosity against Muslims have intensified in the past few years. The Waqf Amendment Act perceives Muslim women as pacification excuses and applies anti-Muslim compulsions that aim to worsen the current situation.

**A Ground to Incite Riots?** Political analysts point out that the impact of the Waqf Amendment Bill on the entire socio-political arena would be larger than estimated because the propaganda-oriented fake historians have already been active in tarnishing several historic monuments and general Muslim religious properties. The new changes would make it easy for the Hindu nationalist raft to dehumanize Muslims. Apart from these, the act lacks proper public participation. JPC members Mohammad Jawed and Arvind Ganpat Sawant said that around 3000 people and 300 pivotal organizations were invited to share their opinions about Waqf, but they were not given more than a few seconds to express their perspectives. From controversial clauses to presentation, debate, and final voting- the entire set-up of the Waqf Amendment Bill is designed to "exclude" and "weaken" Muslim voices. The fury against the proposed bill is quite sensible and obligatory because these amendments clearly target the community and directly go against the hollow promises of betterment. The bill might become a medium for the hate-mongers to stir up ferocity and attack the Muslims. Whether the widespread violence after the Babri Masjid demolition or the recent communal outbreak in Sambhal, most of the communal riots are strategized and inflamed on the grounds of Muslim religious properties, and the BJP government is determined to invent new instruments to devastate an already marginalized community through systemic tools of oppression.

# Our Life After Ramdhan

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The true Muslim is the one who fears Allah; who practices good deeds and avoids committing sins and faults. He sticks to this and makes this a way of his life until he dies. Therefore, the seasons of the good increase his diligence in worship, his keenness on obedience and accustoming himself to the good. If these times are passed, their effects will be represented in his life as lively pictures, a tangible reality, and a perceivable concrete deed.

**Farewell Ramadan** :- We have bid farewell to an honorable month and a great season. We fasted during daytime and prayed in nights, convenient to us. We recited the Holy Qur'an, increased our zikr (remembrance or Allah) and supplications and gave charity generously. Moreover, we got nearer to Allah through performing acts of closeness to Him, hoping for His rewards and fearing from His punishment. How much efforts we exerted, got our bodies tired, made our hearts filled with Allah's fear, raised hands in supplication and shed tears. Ramadan is the perfect month for seeking His mercy and forgiveness and seeking emancipation from the Hellfire. This blessed month passed as a spiritual dreams; it passed with its blessings and benefits. This month passed from our age as a witness either for our good deeds or against us with what we performed during it. Everyone should open his book of account and see, what he had done. How his deeds affect his work and behavior. Have we adopted every possible means for (Allah) accepting (our deeds) after it? Did everyone continue performing good deeds or is the reality of people is opposite to that?

Did we follow the footsteps of the righteous ancestors? Those whose hearts were afraid and souls were sad when the month of Ramadan passed; as they feared that their good deeds would not be accepted. Therefore, they used to increase their supplications after the month of Ramadan to have their deeds accepted. Allah Almighty says: "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning)." (Qur'an, 23:60)

Aisha, may Allah be pleased with her, asked the Messenger of Allah, prayers and peace of Allah be upon him, about the people of this verse, "Are they those who commit adultery, drink wine and steal?" He answered, 'No, O daughter of As-Siddiq! But they are those who fast, perform prayer, give charity, and fear that this is not accepted from them.' (At-Tirmidhi) Moreover, Allah Almighty says, "Verily, Allah accepts only from those who are Al-Muttaqun (the pious)." (Qur'an, 5:27) Each wise Muslim should look at his condition, think of his matters, and recognize the signs of gain and loss after practicing the deed. The most important sign is continuing to do the righteous deed and follow the good deed by performing another.

The one whose condition is better after Ramadan than his state before it, as he hastens to perform good deeds, is keen on performing the acts of obedience, preserves attending Friday prayer and congregational prayers, this will be a good sign that his deeds are accepted, Allah willing. In addition to the previous, he should be repentant, regretful, straight, righteous, and far from sins. On the other hand, the one whose condition after Ramadan is the same as his condition before it, even if he got closer to Allah in this month, he will turn to his heels, return to committing sins. In addition, he will abandon good deeds commit what Allah forbids, miss prayers, and follow his lustrous desires. Moreover, he will not guard his hearing, vision, organs, sayings, deeds, and his money from the prohibited matters. This person will be more far from Allah, we seek refuge with Allah from that.

It is strange that the followers of this religion misunderstand the rituals of Islam. Thus, they do not perform good deeds except in certain seasons

and specific times. When these times pass by, they will be the last times for them to perform good deeds. We seek refuge with Allah from going astray after guidance, Allah says, "And be not like her who undoes the thread which she has spun, after it has become strong." (Qur'an, 16:92)

Someone of the ancestors was asked about those people who perform acts of worship during Ramadan, and abandon them after the month passed. He answered, "What bad people they are! They do not know Allah except in Ramadan; O slaves of Allah! Fear Allah;

O you who performed good deeds in Ramadan, how can you leave them after the month passed; Did you forget that the God of all months is One and that He is the Watcher and the Observer on your deeds and conditions; O you who turned to your Lord in Ramadan, how can you forget Him after it?; O you who knew that the prayer is obligatory in its due fixed times and in congregation in the mosques, how do you ignore this after Ramadan?; O you who knew that Allah forbade committing sins, how could you turn again to it?; O you who embarked on reciting the Holy Qur'an, how did you abandon it?"

What an enormous disaster and what a great deprivation that some people are changed from good to evil, from guidance to going astray, and from the way of paradise to the way of the Hellfire. We seek refuge with Allah from that. Where are the effects of fasting in the souls of Muslims? Where are the lessons and examples that were deducted from this great obligation? Where are piety and strength, sacrifice and patience, cordiality and sympathy? Where is cooperation by which Muslims should be characterized all the time in order to achieve their description in the Holy Qur'an and to be as the religion of Islam wants them to be? In fact, these effects should remain represented in the life of Muslims perpetually not for the present time, and eternally not temporarily.

Did you forget that Allah ordered you to obey Him, commanded you to worship Him, and He did not make an end to this except after passing away? Al-Hassan Al-Basri, may Allah have mercy on him, recited the following verse in which Allah Almighty says, "And worship your Lord until there comes unto you the certainty (i.e. death)." (Qur'an, 15:99) and said, "Indeed, Allah did not make an end to the work of the believer except by death." Those who quit performing righteous deeds by bidding farewell to Ramadan should know this well. Do those people feel secure from the death, which would be faced at any time, at day or night? This would happen while they are in a state that does not satisfy the Mighty and the Ever-Lasting. This would happen while they are in a state that does not benefit them on the Day of standing before the One and the Ever-Subduing?

Has not the time come to us to realize that what has afflicted us, such as weakness and disunity, is from ourselves? It is a result of misunderstanding the rulings of our religion, and of our little benefits from the times of beneficence and charity. What if these times did not affect the hearts by making them alive after death, and did not affect the nation by uniting it after disunity? Furthermore, what if these times did not contribute to solving our problems and dilemmas, and to recovering from trials and diseases? It will be a sign of the lack of insight and vision, of the low awareness, and of the misunderstanding of the ruling of the religious rulings. This is a call full of sympathy and compassion toward those who decided to return to committing acts of disobedience after the end of Ramadan. We ask them to fear Allah Almighty because life is short and defined. Thus, how long will you let yourselves indulge in heedlessness and avoidance? You all should repent sincerely with no return to committing sins. This is, by Allah, the true thanking for the bliss of fasting. Fear Allah, and thank Him for His countless blessings and His favors. Such favors are sent to you, in abundance, one after the other. **(arabnew)**

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# Allah Almighty Is Eternal

An atheist once asked me that if the universe was created by God, then who created Him; or, if your God was there at first then I can say that the big bang was there at first.

If you say that the Big Bang came before everything else, then you have not studied the Big Bang theory and you are contradicting its meaning and basic idea. Because this theory affirms that if it is proven that the universe is constantly expanding it means it was close together in the past.

This means that gravitational force and compactness between its parts were so great that there was no space between them, (near the beginning) the pressure was so intense that all the matter that forms the universe was the size of an atom, then (further back in time, to the point of the beginning) the size was infinitely small and was nothing. This implies that at that point there was no time or space, because matter itself did not exist.

Therefore when this universe began — when its age was less than a billionth part of a second — which was approximately 15 billion years ago, as the proponents of this theory say, the size of its matter was very close to zero. Then this pressurized matter exploded and scattered its particles in the form of rays, then it began to cool down and our universe was gradually formed from it. Hence this theory is called the Big Bang.

This is the view of Stephen Hawking, whom some people called the Newton of the modern era, when he said: "The greatest misunderstanding of the Big Bang is to say that it started with a mass of matter somewhere in outer space. Matter is not the only thing that was created during the Big Bang; rather time and space were also created. Therefore in the same sense that we say place has a beginning, we also say that time has a beginning." (The Universe, Bozlo, p. 46)

He also says: "This means that the very beginning of the universe was chosen with great care, if the theory of the hot Big Bang was correct from the beginning of time. It is very difficult to explain why the universe began in this particular way, unless we say concerning that that there was indeed a Creator who wanted to create beings like ourselves." (A Brief History of Time, Hawking, p. 127) See: Al-Feeziya wa Wujood Al-Khaliq (p. 87-96)

This question is obviously flawed, because the Big Bang cannot, rationally, have come before everything, unless you believe that this Big Bang was the Necessary Existent, that has all attributes of perfection, but that description refers to Allah (may He be glorified and exalted) if this is what you mean, then we accept from you this claim that the Big Bang came before everything, and we will agree with you that the universe was created by a Creator Who is eternal.

But when the question demands that we regard as equal the Creator Who is the Necessary Existent, Who is possessed of all attributes of perfection and the Big Bang, which is an incident that came into being after not having existed at all, then the argument is flawed on two counts:

1. Because it describes the Big Bang as something that had no beginning, but at the same time it is regarded as an incident that came into being after not having existed at all, and this is self-contradictory, because that which existed from eternity (and had no beginning) cannot be an incident
2. Because it describes the Big Bang as being eternal (having no beginning), and does not pay attention to the prerequisites of a thing being eternal, the most important of which is that it must necessarily exist and possess the attributes of perfection, and that refers to Allah (may He be glorified and exalted). Anyone who describes the universe as having existed from eternity falls into this contradiction. What he should have done is refer (the matter of creation) to something other than this created universe, and that is Allah, the Creator, the Almighty.

As for the Muslim, he does not fall into this contradiction, because he will tell you that the Creator existed from eternity and He was and there was nothing before Him, because He is the Necessary Existent, and with Him

the chain of all created beings ends. When the Muslim describes Him as being before all things that is because He cannot be compared with created beings, possibilities or incidents; rather He is greater than that. As for the atheist who affirmed that this universe came into being after not having existed, he is trying to explain it by referring to the Big Bang, which in itself is of the same nature as the universe, with regard to it coming under the heading of possibilities or incidents, then he ascribed to it the attribute of existing from eternity, but this is not possible at all.

We believe that it is easy for the human mind to believe in the idea that the universe is created, whereas it is difficult for it to believe in a universe that existed from eternity and had no beginning, when he sees at the same time all the signs that show that it is not eternal as it is clearly and obviously subject to constant alterations and changes.

As for the concept of the Creator existing from eternity that is something easy for man to believe, because of a simple and straightforward reason, which is that the Creator is not of the same nature as the created being, which means rejecting all the rules of comparison and analogy that humans use and try to apply to the Creator, may He be glorified and exalted. In that case the explanation (that there is a Creator Who existed from eternity) makes perfect sense. Although the Creator is unseen, the believer believes in Him because He the Necessary Existent who is the Knower of the unseen world.

As for the one who believes that the universe is an incident or a created thing that existed before everything, he believes in something that is impossible from a rational point of view. Undoubtedly believing in the Creator is much easier than believing in a created thing that existed from eternity.

In other words, we may ask this atheist, is the Big Bang a possibility or a necessity? If he says that it is a possibility, then that which is possible could not have existed from eternity. If he says that it is a necessity, then he has affirmed the existence of that which necessarily exists from eternity and has no creator. In that case he has affirmed the idea that there is a divine being.

## Students of Jamia Millia Islamia hold protest against Waqf Bill; burn copies in strong defiance

Students of Jamia Millia Islamia burned copies of work for bill on Friday to express their rejection. slogans echoed in the University campus as hundreds of students gathered calling for the Bill's withdrawal. The protest was organised by All India Students Association (AISA) along with several independent student voices who openly declared that the bill was a direct attack on the religious and cultural rights of Indian Muslims. The AISA criticized the government's move and said, "This is not just a bill, it is a targeted assault on the Muslim identity and the history of the country.

The statement issued by AISA reads, "The Waqf properties built and maintained for centuries as places of worship, for education and social support are now being taken away under the guise of management reform. This bill is both unconstitutional and communal. The students also alleged that the university administration shut all the university gates when they started to protest. Criticizing the administration, the students noted that the protests were peaceful and expressed that they feel caged in their own campuses. The official statement released by AISA accuses the administration of instructing security guards to continuously blow whistles to disrupt the protest. It said, "It was a desperate and undignified attempt to drown out student voices but we stood firm. Our struggle is not just for ourselves but for generations to come.



# THE DEEN (RELIGION) IS EASE

How many times have you heard someone say practising Islam or being a 'religious' Muslim is difficult? Reflect on the following. Imam al-Bukhari in his Sahih relates the following hadith (record of the words of the Prophet, Sallallahu Alayhi Wa Sallam, in the chapter On The Deen Being Ease.

It is related from Abu Hurayrah, RadhiAllahu Anhu, that the Messenger of Allah, Sallallahu Alayhi Wa Sallam, said,

"The deen is ease. Whoever makes the deen too hard for himself will be overpowered, so direct yourselves to what is right, follow a middle course, accept the good news of the reward for right action, and seek help [to reach your goal by being constant in worshipping] in the morning, evening and some of the night." (Hadith no. 39)

**"The deen is ease." Word Analysis: deen = Obedience, a state of abasement and submissiveness.** In the hadith, al-deen is referring to Islam as the means or the vehicle by which one is obedient and in a state of humble submission to Allah subhanahu wa ta'ala (exalted is He). It is synonymous with shari'ah (law) and includes both Islam (i.e. practice) and Iman (faith).

**yusr (ease / easy) = ease, facilitation without constriction.**

**Commentary:** - Ibn Abi Jamrah in his commentary of the abridged Sahih of al-Bukhari, Bahjat al-Nufus, highlights a number of ways the statement 'The deen is ease' can be understood and demonstrated. Some of them are as follows.

1. Deen here can be understood as both Iman and Islam together. Iman (faith) is 'easy' in the sense that it is straightforward without any complexities. This is demonstrated in the hadith where the Prophet ﷺ tests the slave girl to see whether or not she is a Muslim. He was satisfied by her action of simply pointing to the sky to indicate that Allah (swt) is above his creation and by her attesting to the fact that he was the Messenger of Allah. As for the ease in Islam, the practice, this is demonstrated by the famous hadith where a person asks the Prophet ﷺ about the obligations of Islam and the Prophet ﷺ tells him about the five obligatory prayers, the obligatory fast of Ramadan and the obligatory zakat (charity). Each time the person asked if there was anything more than the obligatory prayer, fasting and zakat the Prophet ﷺ replied that there wasn't unless he wanted to do something extra voluntarily. While the person was leaving he said to himself, by Allah I will not increase nor decrease from that. The Prophet ﷺ said he has succeeded if he is truthful.

2. The ease here could be referring to what you have been given as a deen compared to the previous nations and the fact that you have only been obligated with that which you have the capacity to do. Allah (swt) has removed the burdens that were in the shari'ah of the previous nations from this ummah (community). For instance, the process of repentance for this ummah is made by regret, giving up the sin and seeking forgiveness whereas for some previous

nations repentance was through capital punishment (for some sins). Another example is that unlawful things for us have been made lawful in times of necessity whereas this was not the case for previous nations. Also the fact that Allah (swt) has only burdened us with obligations that we have the physical and intellectual capacity to fulfil, for if he did burden us with something beyond our capacity, it still would have been acceptable as He is all Wise and the Omnipotent whose decisions none can overturn. Therefore it is from His favour and bounty that He has forgiven us and only made us responsible according to our capacity. As He says in the Qur'an: Allah does not burden the soul beyond its capacity (2:286). Therefore the one who is made responsible for that which one had the capacity to bear then that is from ease and not from hardship.

3. The ease here could be that deen is easy for the one who has knowledge of the deen and it is difficult for the one that is ignorant of the deen.

4. The ease referred to here could be the fact that the legal texts that imply an obligation without any room for other interpretations are few in number. The vast majority of legal texts are open to different interpretations (that lead to more than one valid legal option) and therefore this is ease and flexibility from the Master to His servants.

5. The ease referred to here could be to shorten one's hopes, because shortening one's hopes is amongst the causes that assist one in the deen so that the deen becomes easy. This is due to the fact that when one's hopes are shortened covetousness is reduced, zuhd (detachment from unnecessary things) becomes easy and performing good deeds becomes light. This is similar to what the Prophet ﷺ mentioned: "When one of you wakes up in the morning, do not expect (to live) till the evening and when one of you goes to sleep in the evening do not expect (to live) till the morning."

6. The ease referred to here could be to perform good deeds in reverence to the rights due to Allah (swt) since the deen belongs completely to Allah. When one does this the deen becomes easy due to the sweetness of obedience, performing deeds become effortless, and in fact, one is nourished by the deeds performed for the sake of Allah (swt).

How many times have you heard someone say practising Islam or being a 'religious' Muslim is difficult? Reflect on the following: Imam al-Bukhari in his Sahih relates the following hadith (prophetic narration) in the chapter of On The Deen Being Ease.

It is related from Abu Hurayrah, RadhiAllahu Anhu that the Messenger of Allah ﷺ (peace be upon him), said, "The deen [religion] is ease. Whoever makes the deen too hard for himself will be overpowered, so direct yourselves to what is right, follow a middle course, accept the good news of the reward for right action, and seek help [to reach your goal by being constant in worshipping] in the morning, evening and some of the night." (Hadith no. 39)

**Explanation :-** "Whoever makes the deen too hard for himself will be overpowered [...]" Ibn Hajar says that it means that whoever overburdens himself by excess in performing religious deeds without being gentle (on himself) will be incapacitated (to continue), cut off and therefore overpowered.

Ibn Hajar cites Ibn Munir as saying: "[...] This hadith contains knowledge from the emblems of Prophethood. Indeed we have seen and people before us have seen that everyone who goes to extremes in the deen is cut off [from continuity]. The intended meaning in the hadith is not to stop a person trying to perfect their acts of worship, for that is something praiseworthy, rather it is warning against the type of excess that leads to boredom, or against excess in supererogatory acts that leads to forsaking that which is more recommended, or that which leads to the performance of an obligation outside of its designated time. The example of the aforementioned is if someone prayed the whole night fighting off sleep until sleep overtook him in the last part of the night whereby he slept past the Fajr prayer in jama'ah [congregation] or past the best time for Fajr prayer or past sunrise after the designated time for Fajr prayer."

Imam Ahmed narrates a hadith: "You will not attain this (deen) by excessiveness and the best of your deen is ease." "[...] so direct yourselves to what is right, follow a middle course.

# Muslim leaders and intellectuals appeal to Muslim MPs for unity in safeguarding minority rights

In light of the growing challenges faced by the Muslim community in India, a group of prominent Muslim leaders, intellectuals, former bureaucrats, and civil society members have come together to appeal to Muslim Members of Parliament for unity and decisive action. They urge elected representatives to stand together across party lines to protect minority rights, particularly in the wake of recent developments such as the passage of the Waqf Amendment Bill, which has caused widespread concern and disillusionment. The appeal emphasizes the need for a collective strategy to uphold constitutional values, defend the dignity of the community, and ensure the inclusive vision of India's founders is not lost.

## **To the Hon'ble Muslim Parliamentarians,**

We, the undersigned members of the Indian Muslim community, extend our heartfelt gratitude for your unwavering efforts to safeguard the institutions of Waqf and your principled opposition to the proposed amendments to the Waqf Act in Parliament. Your commitment to preserving these culturally and religiously significant structures has not gone unnoticed.

We also sincerely appreciate the solidarity extended by secular allies during the debate on the Waqf Amendment Bill. As we move forward, we hope to deepen this collaboration to protect and promote the rights of the Muslim community and all marginalized groups.

The current socio-political climate starkly highlights the diminishing presence and relevance of minority voices, particularly those of Muslims, in the national discourse. This troubling reality demands a strategic and united approach to safeguard the constitutional rights of an increasingly marginalized community.

The recent passage of the Waqf Amendment Bill has left the Muslim community disillusioned and alienated. It appears to undermine constitutional guarantees and has triggered deep concern, especially among Muslim youth who are questioning their place and future within the Indian polity. This moment marks a turning point in the ongoing struggle for dignity, justice, and equal citizenship.

It is deeply distressing to witness how far we have drifted from the inclusive vision of our freedom movement's leaders—those who rejected the idea of partition and chose to invest in a united India built on pluralism, justice, and shared prosperity. The erosion of this legacy is a warning sign that cannot be ignored.

Your unity and resilience have been a source of hope and inspiration. But this unity must now transcend parliamentary boundaries. We respectfully urge you to come together and make a joint representation to the Hon'ble President of India, requesting a reconsideration of the recent amendments to the Waqf Act. Such a step would not only reaffirm your dedication but would also amplify the collective voice of the Muslim community.

Should this appeal fail to receive a constructive response, we urge consideration of bold and peaceful democratic measures—daily protests both inside and outside Parliament, a potential boycott of parliamentary proceedings, and a joint press conference by Muslim MPs across party lines. A unified stance is essential to defend the rights of the community and to draw the strategic attention of both national and international media.

We place our trust in your wisdom and leadership to navigate this critical moment with courage and vision—to uphold justice, ensure inclusion, and speak for the voiceless within the community. Once again, we offer our deepest thanks for your tireless efforts and assure you of our steadfast solidarity in this vital cause.

## **'Dangerous conspiracy': Jamiat moves SC challenging validity of Waqf (Amendment) Act, 2025**

The Jamiat Ulama-i-Hind has filed a petition in the Supreme Court challenging the constitutional validity of the Waqf (Amendment) Act, 2025, which was passed after intense debates in Parliament. The Act, given assent by President Droupadi Murmu, has sparked controversy, with several petitions seeking its invalidation.

Jamiat Ulama-i-Hind has condemned the law as a "dangerous conspiracy" designed to undermine Muslims' religious freedom. In its petition, the organization argues that the Act attacks the Constitution's provisions for equal rights and religious freedom.

The group claims that the law would strip Muslims of their rights and has taken the matter to the Supreme Court, with its state units planning similar challenges in various high courts. Additionally, the Samastha Kerala Jamiathul Ulema, a religious body of Sunni Muslim clerics from Kerala, has filed its own plea, arguing that the Act infringes upon the right of religious denominations to manage their affairs.

Their petition, filed by advocate Zulfiker Ali P S, asserts that the amendments would distort the religious character of Waqfs and negatively affect the democratic process of managing Waqf properties. The plea further contends that the law violates Article 26 of the Constitution, which protects the right of religious communities to manage their own religious affairs.

The 2025 Act has also been criticized for centralizing control over Waqfs, with state governments and State Waqf Boards losing their authority. This shift of power to the Central government, according to the plea, would be detrimental to Waqfs and the Muslim community, particularly regarding the management of Waqf properties.

Several prominent figures, including Congress MP Mohammad Jawed, AIMIM leader Asaduddin Owaisi, and AAP MLA Amanatullah Khan, have filed petitions against the Act. Jawed's petition claims that the Act imposes arbitrary restrictions on Waqf properties, which undermine the religious autonomy of the Muslim community.

Owaisi's plea asserts that the Act discriminates against Muslims by reducing protections for Waqfs, while keeping similar protections intact for other religious endowments. He argues that this constitutes hostile discrimination against Muslims, violating Articles 14 and 15 of the Constitution.

Amanatullah Khan has also sought to have the Act declared unconstitutional, arguing that it violates several constitutional provisions, including Articles 14, 15, 21, 25, 26, 29, 30, and 300-A. The Act, which was passed by Parliament with a majority vote in both Houses, has become a flashpoint for debates on religious autonomy and government control over religious endowments.