



## Waqf Amendment Act-2025 will violate Article 26 to no end!

The Waqf Amendment Act-2025, passed by the Parliament, owing to the betrayal of Nitish Kumar and Chandra Babu Naidu to 'secularism', has been subjected to an interim stay, by Chief Justice of India Sanjiv Khanna. There were around 100 petitions tagged to the matter, which was taken by Supreme Court on May 5, and is now to be listed on May 15. The Leader of Opposition Rahul Gandhi did not speak a word during the debate in Parliament. His sister Priyanka Gandhi, who is MP from Wayanad, which has 40% Muslims, skipped the vote, despite Congress party whip. So much so for secularism-upholders! PM Narendra Modi took a typical moral high and did not vote. He had to see the visiting Crown Prince from Dubai, and avoided any uncomfortable moment.

The Union government is jittery. The Parliamentary Affairs minister Kiren Rijju has openly threatened judiciary to not to interfere in government affairs. BJP nominated Vice President Jaideep Dhankar has minced no words to belittle judiciary and has referred Parliament to be 'supreme' unlike the SC. His diatribe against judiciary did not halt as he took the same stand on his visit to Lucknow on May 1. BJP MP Nishikant Dubey has attributed CJI to be responsible for the 'civil-wars' in the country. BJP has distanced itself from his stand. CJI has stopped government to not to appoint any new member to the Central Waqf Council and state Waqf Boards, and also not to change the character of any Waqf-by-user property either notified or registered before the Act came into force.

'Waqf by user' is in the eye of storm. The government with his entire wherewithal alongside millions of social-media outlets who endorse BJP worldview, have full throttle unleashed a campaign against Waqf Board, which obviously is a campaign against Muslims. A perception is being built that Waqf Board is an all marauding body, which can stake claim on any property under the sun, while government looks hapless over it. The reality on the contrary is absolutely against it. Government sits with its huge palatial buildings built on Muslim lands while Muslims look at them in gay abandon!

Amidst this the government has submitted a voluminous 1300 pages affidavit, to wrest in SC, as to how Waqf Boards, across India, have made a stupendous rise of 116% in registration of Waqf properties after the Waqf Amendment of 2013. This needs to be examined threadbare. It may be true that the quantum of Waqf properties have increased, but what leaves a gnawing question is to find out if any new property has been added as Waqf or the property, as shown in 116% rise, is the property which was already a Waqf? CJI has raised questions on the facts given by the government in its counter affidavit. "Yes, you have raised certain points in regards to registration and have given some disputed figures, that will require some consideration." What if any property has been wrongly registered? Will it be reverted back to the original Waqif (trustee)?

Government, in fact, anyhow wants to kill 'Waqf by user' and if not stopped nearly every Dargah, Khanqah, Qabristan, Eidgah, Imambara, Mazar,

Yateemkhana, Masjid will have an existential crisis. But why?

The answer lies in the Act Section 3 (C), which has accorded unbridled powers to the designated officer, above the rank of Collector. It is now like District Magistrate (DM) has been made a substitute of the state sovereign power. He is all powerful to exercise his 'overlordship' in the area under his territorial jurisdiction. He is king above the king with absolute monarchical powers, handed over to his authority through the Parliament from the biggest democracy in the world. As it was earlier the case, if Waqf Board was to register a property, the concerned opposite party was to approach the Waqf Tribunal. But, now before its registration a nod from DM is necessary. From now onwards, if DM issues a notice or even a suo-moto notice to Waqf Board over any dispute, that very moment, the property will cease to be a Waqf property, until DM, would decide its title. DM will always look towards government echelons. Don't we know, as to how Faizabad DM KK Nair, did not get removed Lord Rama idols which were kept inside Babri Masjid on December 22/23, 1949. The Act also does not specify, what if DM decides a certain property to be not a Waqf, then such property will be vested with whom? Earlier properties, taken over by state were categorized as Evacuee Property or Enemy property? What would be the new provision?

This Section 3(C) has made Waqf Tribunals stripped of all powers. Clause 5 Section 3A (2) has rendered the concept of Waqf-alal-Aulad as totally redundant. Clauses 4 (IX)(A) and 4(IX) (D) stipulates anyone to make a Waqf, has to be a practicing Muslim for five years, is extremely discriminatory against recent converts and stands in violation to our fundamental rights. Section 3E, debars a Scheduled Tribe to create a Waqf, whereas the fact is, that a ST remains so even if he becomes a Muslim. Clause 44 puts an end to law-of-limitation, which had earlier allowed Waqf Boards to exercise a claim, but will now allow encroachers to have a feast on Waqf properties for ever.

After Section 3(D), hundreds of mosques/Imambaras etc naturally 'Waqf by user', already under the Ancient Monuments Act and Archeological Sites and Remains Act, will go out of Muslim domain. They will just stand witness to the coming torments of time, crumble, and then get effaced from earth. But, the ASI sites like Jagannath Puri etc will continue to remain in Hindu hands. Muslims will now be disallowed to ever stake a claim on such sites. This is in utter violation of Articles 14 and 15 of Constitution.

We stand on a historical juncture to find, if we are a sovereign to make, abridge or amend any law indicating that such and such is not suitable to be followed in the country? Article 368 permits amendment in the Constitution but the fundamental rights, more particularly after Keshavanand Bharti case, cannot be altered, in which SC has confined the limits that Parliament has the power to amend the Constitution, but it cannot alter or destroy its fundamental structure. The judgment was delivered after 68 days of hearing. The Waqf Act, stands in direct conflict with Article 26, which ordains for freedom to manage religious (Continue on Page 7)

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.' "

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

# Muslim teacher suspended for social media post expressing patriotism in UP

A government school teacher in Uttar Pradesh's Sonbhadra district has been suspended after a Facebook post she shared in response to the recent terror attack in South Kashmir's Pahalgam went viral.

The teacher, Zeba Afroz, is accused of making communal remarks, but many believe her post has been misinterpreted and that she is being unfairly targeted for defending the patriotism of Indian Muslims.

Zeba, an assistant teacher at Primary School Maloghat in Chopan block, wrote in her now-deleted post: "The loyalists of the country have always been Muslims, traitors have always been Sanghis." She also condemned the killing of a youth named Gulfam in Agra using strong language.

While her post aimed to counter the narrative that routinely questions Muslim loyalty, it sparked outrage among some right-wing circles who labeled it "provocative."

Screenshots of her post circulated widely on WhatsApp and local community forums, leading to public outcry and calls for her dismissal. Responding quickly, the Basic Education Officer suspended Zeba under service conduct rules, stating, "A teacher must maintain peace and neutrality. Such remarks violate service norms."

The suspension has ignited a wider debate. Civil rights activists and members of the Muslim community argue that Zeba's post was a political expression, not hate speech. Many have raised concerns over what they see as selective enforcement of rules, pointing to numerous instances

where hate-filled posts by others have gone unpunished.

"Muslims are called anti-national every day, and no action is taken," said retired teacher Mohammed Saifuddin. "But when we assert our patriotism, we are branded communal. This is hypocrisy."

Legal experts echoed these concerns. Advocate Irfan Haider noted, "Government employees must remain neutral, but the rule must apply to everyone. Political speech is constitutionally protected — as long as it doesn't incite violence."

The incident is part of a broader pattern. In recent years, several Muslim professionals — especially teachers and journalists — have faced punitive actions for expressing opinions on social media, often in defense of their identity.

Zeba's colleagues describe her as compassionate and dedicated, with a spotless 12-year record. Her suspension has left her emotionally devastated, with her family struggling to understand the consequences of her post.

As the inquiry continues, the controversy underscores a deeper question: Can Indian Muslims speak about their patriotism and pain without fear of reprisal? For many, Zeba's case is not just about a Facebook post — it's about the shrinking space for dissent and identity in a polarized India. — With Agencies Inputs

# Palestine and the decline of the US empire

It has been 19 months now since the start of the Israeli war on Gaza. The International Court of Justice is investigating a "plausible genocide", while the International Criminal Court has issued arrest warrants for Israeli Prime Minister Benjamin Netanyahu and his former Defence Minister Yoav Gallant for war crimes. Scholars of genocide, major human rights organisations, and United Nations experts have identified what is going on in Gaza as genocide. People across the world have marched to call on their governments to act to stop it.

There is a single power that stands in the way of putting an end to this genocide: the United States. One administration has handed over to another, and yet there has been no change in policy. Unconditional support for Israel seems to be a doctrine that the US political establishment is unwilling to touch.

Various analyses have suggested that at the root of this "special relationship" are Judeo-Christian values and a shared democratic path; others have argued that it has to do with the two-party system and the donor class dominating US politics.

But the reality is far simpler. The US views Israel as a critical ally because it helps promote US global supremacy at a time when it is facing inevitable decline. Israel's survival in its current settler-colonial form – the US elites believe – is closely tied to maintaining US supremacy.

**The supremacy of US empire :-** Since the collapse of the Soviet Union and the end of the Cold War, the US has been leading a unipolar world as the sole superpower. As a continuation of Western imperial global dominance, the US empire holds much sway over

global economic, political, and cultural matters, often with devastating consequences for the lives of millions of people around the world.

Like all empires, the US solidifies and expands its position of supremacy and hegemony in the world through its overwhelming military force. Through the US infrastructure of organised imperial violence, it is able to secure access to and control of resources, trade routes, and markets. This, in turn, guarantees continuous economic growth and dominance.

But in recent years, we have seen signs that US supremacy is being challenged. The momentum to do so built up in the aftermath of the 2008-2009 US financial crisis, which turned into a global one. It demonstrated the negative impact of US supremacy on the world economy and motivated powers such as China and India to take action to protect themselves from it. The BRICS coalition of economies emerged as their shared response on the economic front.

In the following years, various US foreign policy mishaps, including the US failure in Afghanistan, its waning influence in Africa and its inability to prevent the Russian invasion of Ukraine, also demonstrated the limits of US global power.

The rise of US President Donald Trump and far-right populism in the United States reflected the fact that cracks were appearing in the very core of the US-led so-called liberal order. No empire has ever easily accepted its decline, and neither will the US. It intends to hold onto its status as the unquestionable superpower, and for that, it needs imperial outposts to stand loyally by its side.

**Israel – the most reliable imperial ally :-** Throughout the Cold War, Western Europe and Israel stood as the US's junior partners in its confrontation with the Soviet Union in Europe and the Middle East. Today, while the decades-old transatlantic alliance seems to somewhat falter, the US-Israeli relationship appears as strong as ever. Israel has demonstrated loyalty as an imperial outpost. It has played a key role in supporting US imperialism in two ways.

First, Israel helps the US secure its access to and control over one of the most critical markets for any empire: the energy market. The Middle East is an important force in the global energy trade, and its oil and gas policies can have a tremendous impact on the world economy.

What the US fears the most is losing its dominance in the global energy markets to a competing power, which is why it wants to secure its interests by establishing a regional order in the Middle East that overwhelmingly favours its imperial power. This new order is about giving the US a major advantage over any competitor seeking to make inroads into the region, namely China.

For the administration of former US President Joe Biden and its successor, the Trump administration, the Israeli genocide of Palestinians and aggression against neighbouring countries are about establishing this new security reality in the region by eliminating hostile groups and governments. That is why US support for them has not stopped.

Second, Israel plays a critical role in advancing US military supremacy. The US provides Israel with billions of dollars in aid, which is in fact a form of self-investment in developing military capabilities and expanding sales. The Israeli state uses these funds to buy weapons from US arms manufacturers, which then use Israel's deployment of that weaponry in the Middle East as testing and marketing tools. The US military-industrial complex is thus able to sell more weapons and continue to innovate and grow to ensure the US has a military edge over its rivals.

In this sense, Israel is one of the most critical parts of the US imperial machinery. Without it, the US would find it challenging to maintain its imperial power in the Middle East. It is for this reason that Biden once famously proclaimed that if Israel did not exist, the US would have to invent it.

**Free Palestine and global decolonisation :-** Over the past year, we have witnessed an unprecedented attack on the Palestine solidarity movement in the US, which has affected all public spheres, including education and healthcare. We have also seen an intensification of US threats against states, such as South Africa, for their support for Palestine.

## Halqae Zikre Ilahi, Islamic Education and Instructiveness Assesions

### SUNDAY

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

### TUESDAY

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

### EVERYDAY

After Maghrib Zikre Jahri.  
At: Khanqahe Shujaiya

### UNDER

### GUARDIANSHIP

Hazarat Maulana Syed

Shah Obaiullah Qadri

Sahab Qibla

### UNDER ORGANISE

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

### THURSDAY

After Asar to Maghrib:  
Halqae Zikre Jahri and  
Waaz. At: Dargah Hazrat  
Syedna Mir 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.



# Initiation of the Battle of Uhud

The Battle of Uhud took place on the 15th of Shawwaal in the third year after Hijrat (3AH), a year after the Battle of Badr took place. Uhud is the name of a mountain about 3 miles away from Madinatul Munawwarah and the battle was named after it since it took place within close proximity of this mountain. It is important for us to understand the detailed events surrounding this great battle, so that we may understand the conditions in which the early Muslims lived and the sacrifices that they went through for the sake of Allah Ta'ala.

Similar to the Battle of Badr it was the Kuffaar (disbelievers) that initiated the Battle of Uhud. During the Battle of Badr 70 Kuffaar were killed and 70 were arrested. The majority of those that were killed were leaders and rulers of the Kuffaar of the Quraish, which lead to every individual of Makkah, including women and children, seeking revenge for the killing of their fellow Kuffaar.

A distinguishing characteristic of the Arabs of that time, notably the Quraish, was that they would avenge each killing of their fellow men to an extent that their lives would feel incomplete without fully doing so. They had decided that this should be carried out as soon as possible. Therefore Ikramah (the son of Abu Jahl), Safwaan (the son of Umayya) and other disbelievers of the Quraish whose family members had been killed in Badr, approached Abu Sufyaan and requested, "The Muslims have killed our leaders and family. To take vengeance is a national responsibility. We therefore wish for all profit made from businesses this year to be collected for a war budget. With it we can buy weapons, armour and other vital items for battle, and in doing so prepare a strong army and be able to attack Madina to eliminate the existence of Muhammad and Muslims from the face of this earth!"

He happily accepted their request, however they knew that it was not going to be an easy task to challenge the followers of Rasoolullah (Sallallahu Alaihi Wasallam), as they had learnt in the Battle of Badr. Therefore they spent every coin in purchasing extra weapons and additional supplies for war and enlisted the help of poets to create an emotion of war and revenge within the Arab tribes by their renditions of poetry. Amr Jahmi and Masaafi were two such poets who toured the Arab tribes gaining support for the impending war against the Muslims. Through their eloquent speech and poems, they were able to win the people over for the cause of the Quraish and a

large army was assembled consisting of men and women from prominent families. The women had vowed to seek revenge for their slain family members in Badr, by drinking the blood of those Muslims who had killed them. It was for this reason that Wahshi, the slave of Jubair bin Mut'im, was trained by Hind to slay Hazrat Ameer Hamza (Radiallahu Ta'ala Anh) as he had killed her father, Utba as well as an uncle of Jubair bin Mut'im. Hind promised Wahshi that in return for him killing Hazrat Ameer Hamza (Radiallahu Ta'ala Anh), she would certainly see to it that he is freed.

After much emotion and preparation, the Kuffaar army of Makkah set out for Madina to attack the Muslims, on the command of Abu Sufyaan. At that time, Hazrat Abbas (Radiallahu Ta'ala Anh), the uncle of Rasoolullah (Sallallahu Alaihi Wasallam), was confidentially still a Muslim living in Makkah. He wrote a letter to Rasoolullah (Sallallahu Alaihi Wasallam) notifying him of the Kuffaar's intention for war and their march towards Madina for attack. On the 5th of Shawwaal Rasoolullah (Sallallahu Alaihi Wasallam) received this letter and sent two companions, Hazrat Anas and Hazrat Mounis (Radiallahu Ta'ala Anhuma) as informants to gather information regarding this. After their return, they informed Rasoolullah (Sallallahu Alaihi Wasallam) that the army of Abu Sufyaan was in close proximity to Madina, in the vicinity of Areed. After receiving this information the security of Madina was intensified. On the night before Friday the 14th of Shawwaal, Hazrat Sa'd bin Muaaz, Hazrat Aseed bin Adeer and Hazrat Sa'd bin Ubaadah (Radiallahu Ta'ala Anhum), fully armed, guarded the house of Rasoolullah (Sallallahu Alaihi Wasallam) whilst assisted by other Ansaaris. Other guards had also been positioned at important parts of the city.

In the morning Rasoolullah (Sallallahu Alaihi Wasallam) gathered both the Ansaar and Muhaajireen to discuss whether the army should be faced in Madina or the Muslims directly meet their challenge out of the city. The majority of the Muhaajireen and certain elderly Ansaar deemed that the women and children be locked in the forts whilst the men resist the attack of the Kuffaar within the precincts of the city, which was also agreed to by the leader of the Munaafiqs (Hypocrites), Abdullah Ibn Ubai, who was in the meeting was well. Some young Ansaar had the opinion that it was necessary for them to leave Madina to fight the Kuffaar army. After listening to

every opinion, Rasoolullah (Sallallahu Alaihi Wasallam) went into his house, dressed himself in his armour for battle and came out. Outside, the Blessed Sahaabah agreed that the Kuffaar should be met from within the precincts of Madina. Rasoolullah (Sallallahu Alaihi Wasallam) however, said, "It is unbecoming for a Prophet to wear his armour for war and later remove it before Allah Ta'ala decides his and his enemies' fate. You should take the name of Allah and proceed to the battlefield. Indeed, if each of you fight bravely Allah Ta'ala will grant us victory." Rasoolullah (Sallallahu Alaihi Wasallam) then proceeded with an army of 1000, out of Madina, to intercept the oncoming army of the Kuffaar.

As Rasoolullah (Sallallahu Alaihi Wasallam) exited the city, he noticed another army coming along and enquired as to who they were. He was told, "They are Jews, the haleefs (allies) of Abdullah ibn Ubai (the leader of the Munaafiqs), and have come to help us in battle." Rasoolullah (Sallallahu Alaihi Wasallam) replied, "Tell them to go back to Madina. We do not require the help of Mushriks (idol-worshippers) to fight Mushriks."

Thus the army of Jews returned to Madina and Abdullah Ibn Ubai, who brought 300 soldiers with him to fight for Rasoolullah (Sallallahu Alaihi Wasallam), seeing the help of the Jews being refused, also returned to Madina with his 300 soldiers, saying, "Muhammad did not accept my wish and has come out of Madina to meet with the Makkah army against my opinion. I shall not support him."

Hearing this, the Banu Salma of the Khazraj tribe and the Banu Haaritha of the Aus tribe desired to go back to Madina. However, Allah Ta'ala created such a great love for Islam within their hearts, that their resolution to participate in the battle could not be shaken. SubhanAllah! Regarding them, Allah Ta'ala states in the Holy Qur'an, "When two of your groups intended cowardice, and Allah is their Guardian; and upon Allah alone should the believers rely." [Surah 3, Verse 122]

Rasoolullah (Sallallahu Alaihi Wasallam) now had an army of 700 Sahaabah, with only 100 of them fully armoured, against an army of 3000 Kuffaar consisting of 700 fully armoured soldiers, 200 on horseback, 3000 camels and 15 women.

May Allah Ta'ala grant us the Taufeeq to seek the knowledge of our Deen and to sacrifice our lives for Rasoolullah (Sallallahu Alaihi Wasallam) the way the Sahaabah-e-Kiraam did, Ameen.

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

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

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

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

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

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

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

Islam was revealed for all people, in all places and at all times. It was not revealed for men or for a particular race or ethnicity. It is a complete way of life based on the teachings found in the Quran and the authentic traditions of Prophet Muhammad, SallAllahu Alayhi Wa Sallam. Once again, sounds simple doesn't it? Guidance revealed by the Creator to His creation. It is a foolproof plan to achieve everlasting happiness in both this life and the next.

The Quran and the authentic traditions explain the concept of God and give details of what is permissible and what is forbidden. They explain the basics of good manners and morals, and give rulings about worship. They tell stories about the Prophets and our righteous predecessors, and describe Paradise and Hell. This guidance was revealed for all of

humankind, and God Himself says that He does not want to place humankind in difficulty.

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

Accepting Islam as the one true religion should be simple.

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

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

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

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

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

In the following article we will learn that there is only one unforgiveable sin and that God is the Most Merciful, Oft Forgiving.

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# DO NOT BE DECEIVED BY THE GREAT DECEIVER

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

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

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

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

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

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

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

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

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

Allah’s promise is true. Therefore, do not be deceived by the life of this

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

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

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

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

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

## مسجد نبوی کی فضیلت

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



# Hajj A sacred pilgrimage and spiritual odyssey

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

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

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

**Step-by-Step Guide to the Hajj Rituals :** Hajj takes place during the last month of the Islamic lunar calendar, Dhu al-Hijjah, typically lasting five days.

## Here's a detailed look at the rituals performed each day:

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

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

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

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

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

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

**Day 3 (Eid al-Adha): Rami (Stoning of the Devil):** Pilgrims throw pebbles at three pillars (Jamarat)

representing the devil's temptations. This act symbolizes rejecting evil and reaffirming one's commitment to God.

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

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

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

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

**Medina: The City of the Prophet :-** After Hajj, many pilgrims visit Medina, where Prophet Muhammad is buried. Though not mandatory, visiting Medina allows pilgrims to pay respects at the Prophet's Mosque and other significant historical sites.

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

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

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

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

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

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

## ( Continue by Page 1 )

affairs of a citizen of every religious denomination subject to public order, morality and health, shall have the right to establish and maintain institutions for religious and charitable purposes, to manage its own affairs in matters of religion, to own and acquire movable and immovable property and to administer such property in accordance with law.

Waqf is for all purposes a religious issue of Muslims, guaranteed under Article 26 with all its absoluteness, unlike other Articles which provides protection subject to some law. It can rightly be construed that it is beyond the pale of Parliament to amend Article 26, yet government is hell-bent to do it. It will now be the new CJI Bhushan Ramkrishna Gavai who will decide it on May 15, as CJI Sanjiv Khanna is set to retire on May 13.

# Ceasefire Between India and Pakistan- A Strategic Pause or a Tactical Win?

News of a ceasefire agreement between India and Pakistan, revealed through a tweet by the U.S. President Donald Trump, has sparked a mix of cautious optimism and strategic speculation. While any cessation of hostilities is welcome, especially for the millions living near the volatile border regions, the circumstances surrounding this truce raise serious questions—particularly for those concerned with democracy, regional autonomy, and the future of civil-military relations in both countries. If the ceasefire was facilitated through U.S. or Western diplomatic efforts, it may indicate a shift in strategic leverage. Either Pakistan found itself in a position of strength, or India concluded that continued escalation could prove more costly than beneficial—militarily or diplomatically.

Prime Minister Narendra Modi is expected to cast the conflict and its resolution as a demonstration of his strong and decisive leadership. The strikes inside Pakistani territory will be projected as proof of India's assertiveness. Yet, the narrative often omits critical developments: the downing of Indian jets, including advanced platforms like the Rafale, and the vulnerabilities exposed in India's defence communications. These are significant moments for a nation that has long prided itself on its technological edge and growing global stature.

Pakistan, meanwhile, appears to have used its resources strategically. From downing a MiG-21 and capturing Wing Commander Abhinandan in earlier skirmishes (in 2019), to now reportedly breaking into Indian Air Force communications and downing a Rafale jet without deploying its F-16s, Islamabad's military has signalled both restraint and capability. Whether this translates into tactical success or not, it has certainly bolstered the military's narrative within Pakistan. That, however, comes at a cost. The Pakistani military's strengthened position could further sideline civilian political forces, particularly former Prime Minister Imran Khan and his Pakistan Tehreek-e-Insaf (PTI). The political space for dissent is already shrinking rapidly, and the situation in Balochistan remains alarming. Increased militarization risks deepening human rights abuses and pushing political solutions further out of reach.

The ceasefire also places Western powers in a strategic bind. The deepening defence ties between China and Pakistan, particularly in the areas of cyber warfare and aerial combat, signal a realignment of power in Asia. That Chinese-made aircraft and electronic warfare systems were reportedly instrumental in Pakistan's operations may prompt Western governments to reevaluate their defence partnerships, particularly their long-standing reliance on India as a counterweight to China. For China, this scenario offers both symbolic and tangible benefits. Demonstrating the effectiveness of its military exports—especially in high-stakes conflicts—could open new markets and further embed its influence across Asia and beyond.

For citizens on both sides of the border, however, the reality is more sobering. The ceasefire, while offering a temporary reprieve, masks deeper trends: the weakening of democratic institutions, the rise of militaristic nationalism, and the marginalization of minority voices. As governments trade narratives of victory, the people—especially those in border regions, conflict zones, and minority communities—are left to navigate the consequences.

In the end, whether this ceasefire leads to lasting peace or merely sets the stage for the next round of escalation will depend on what happens away from the battlefield—in parliament halls, courts, and civil society.

## Media labels slain Kashmiri teacher as terrorist; police refute

A teacher killed in an attack in Poonch, Jammu and Kashmir, on Thursday, May 8, was falsely portrayed as a terrorist by several Indian media outlets. Police have refuted these claims, identifying the victim, Qari Mohammad Iqbal, as a respected religious teacher with no links to any militant organizations. Iqbal, 46, a native of Village Baila in Tehsil Mandi, was killed when Pakistani forces reportedly launched retaliatory shelling targeting Madrasa Zia-ul-Uloom in Poonch, where he was teaching. The shelling injured three students. The cross-border attack followed "Operation Sindoor"—an Indian military strike carried out on May 6-7 targeting nine suspected terrorist bases across the Line of Control (LoC), in response to the April 22 Pahalgam terror attack. His family demands strict action against 'Godi Media' for falsely labelling him as a Pakistani terrorist.

Despite confirmation of Iqbal's civilian status, channels such as News18, Republic TV, and Zee News aired sensationalist coverage, inaccurately labelling Iqbal as a top Lashkar-e-Taiba (LeT) or Jaish-e-Mohammed (JeM) commander. News18 ran headlines like "Mara gaya Qari Mohammad Iqbal" and "Mara gaya Lashkar ka khoonkhaar aatanki" ("Qari Mohammad Iqbal killed, dreaded Lashkar terrorist eliminated"), implying he was a militant. Republic TV went further, broadcasting a video titled "Operation Sindoor: Terrorist Qari Mohammad Iqbal Killed at Kotli Camp | Who Was This Jaish Commander?" They falsely claimed Iqbal had been hiding at the Kotli Lashkar camp in Pakistan and was involved in the Pulwama attack. They also alleged he was among 50 terrorists present at the site during the missile strike.

In response, Poonch police issued a strong rebuttal: "Poonch Police strongly refute such false narratives. The deceased, Maulana Mohammad Iqbal, was a respected religious figure in the local community and had no affiliation with any terror outfit." They confirmed his death was a result of Pakistani shelling on a madrasa and not during any cross-border counter-terror operation.

The police urged media platforms to exercise responsibility, stating, "All media personnel and platforms are advised to verify facts from official sources before publishing any information pertaining to security and public order."

The case has raised concerns over media ethics and the potential consequences of spreading misinformation in conflict-sensitive regions.