



Indian Muslims Must Stop Proving Their Patriotism to Appease Hindutva Demands

The recent tragedy in Pahalgam has left me deeply saddened. My thoughts and prayers are with the bereaved families, and I strongly condemn the heinous act, without any reservations.

Yet, every time such a terrorist incident occurs, a pattern emerges that demands reflection: why does the collective Indian Muslim voice suddenly become anxious, compelled to condemn the actions of an individual or group merely because the perpetrators happen to share their religion or names associated with Islam? Why must their condemnation be not only vocal but also visible so that it is heard in both public discourse and the corridors of power?

At the very outset, we must ask: why should the Indian Muslim community as a whole feel obligated to make public declarations every time an act of terrorism takes place? Our laws do not hold an entire family accountable for the crime of one member; likewise, an entire community should not be burdened with guilt or suspicion simply due to shared faith or ethnicity. Unfortunately, there exists a widespread presumption often unspoken yet deeply ingrained that terrorism is synonymous with Islam or Muslims.

This is not to ignore facts. It is true that investigations have found some individuals from the Muslim community involved in terrorism, and conviction rates might reflect that. But it's equally important to note that many innocent Muslims have also been falsely implicated and convicted, only to be exonerated later. Despite the complex reality, the larger question remains: why must every Indian Muslim come forward, again and again, to publicly denounce acts they had no connection with?

Empathy and sorrow are natural human emotions in any civilized society. We all grieve the loss of innocent lives, especially in senseless violence. We feel greater sorrow for those closest to us, or when the deaths are caused by catastrophes, accidents, or murder. But perhaps the most painful are killings without any personal motive—such as terrorism.

Like any other member of Indian civil society, Muslims are just as pained and shocked by acts of violence. So why is there an additional burden placed on them to constantly prove their loyalty, to loudly declare their condemnation, as if silence would be interpreted as complicity?

Let's take a historical lens: during the 1970s and 1980s, Punjab was in the grip of militancy. Terrorism claimed hundreds of lives, yet no one expected every Sikh citizen to take to the streets to apologize or publicly distance themselves from the acts of extremists. No one demanded that they stand on platforms and assert their allegiance to India. So why is the standard different for Muslims?

Terrorism, by its very nature, is abhorrent. No normal, compassionate person supports it, regardless of religious background. I do not know who committed the Pahalgam attack, but I believe that whoever takes innocent lives is not worthy of being called human. The law must take its course. However, we must also question the increasing tendency of "media trials," which jump to conclusions even before the investigations conclude,

painting entire communities with a broad brush of suspicion.

Democracy in India is undergoing a crisis. Peaceful protests, symbolic gestures like wearing black badges, or expressing solidarity with international causes like Palestine are now seen as provocative acts especially when Muslims do them. If Indian Muslims are not allowed to protest systemic injustices or police excesses, then how can they be expected to take responsibility for the acts of a few?

Today, if Muslim organizations voice genuine concerns or criticize political leadership, they risk arrests. On the other hand, when fringe leaders openly insult political figures with foul language, often targeting the Prime Minister or Chief Ministers by name, they walk free. The double standards are hard to miss.

My dear Muslim friends, you will exhaust yourselves trying to prove your nationalism and solidarity. Those you're trying to convince are not interested in acknowledging your efforts. They practice "tajahul-e-arifana" – pretending ignorance even when they know the truth. These are the same people who dismiss the legacies of Mahatma Gandhi and Pandit Nehru, ignore the wisdom of Maulana Azad, and question the patriotism of film legends like Dilip Kumar, Shah Rukh Khan, or Aamir Khan with the sole exception of A.P.J. Kalam.

I recall a personal incident from 1993. I was invited to the residence of Mr. Tribhuvan Prasad Tewari, former Lieutenant Governor of Puducherry and a renowned civil servant in Uttar Pradesh, known in power circles as "TPT." After our official conversation, I asked him for his advice to Indian Muslims. His reply was simple and profound: "Hubbul Watani se kaam len"- Let patriotism guide you. When I asked him to elaborate, he said, Talk about the Himalayas, Ganga and Yamuna, like poets Rahim, Raskhan, or the then-popular Bekal Utsahi, known for "Geet" in his Urdu poetry.

A few months later, I read in The Times of India that TPT had been appointed the UP chief of the RSS. Interestingly, Prime Minister Narendra Modi, in a television interview, once said: "I don't wear a cap because I follow my religion and respect others." I agree with his sentiment. Indian Muslims too should follow this path: stay rooted in their faith while respecting all others.

Chief Minister Yogi Adityanath, in another interview, mentioned that while he wouldn't go to a mosque as a Sanatan Hindu, he would go there as the Chief Minister if duty called. This is the kind of secular professionalism that India needs more of where personal belief does not interfere with public responsibility.

In conclusion, Indian Muslims should not feel pressured to repeatedly prove their patriotism or disown acts committed by unrelated individuals. Condemning terrorism is natural, but being forced to do so, again and again, speaks to an unfair societal expectation. Patriotism is best expressed through quiet, consistent contributions to the nation not through compelled public declarations.

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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How To Become A Person of Allah

Allah ordered people to become "Rabbani". "Be pious scholars of the Lord because of what you have taught of the Scripture. and because of what you have studied." (Aal-e Imran:) When a person takes a path of ilm for themselves, the intention behind that is to be Rabbani, to act upon the ayah that commands us to become Rabbani. People who have a close connection with Allah. Rabbani comes from the word Rabb, which basically means cherisher, sustainer, caretaker. Just like a gardener takes care of the seeds in the ground until they become plants. The gardener is happy to see the seed become a sapling and then grow further.

Allah takes care of us with an infinite amount of more care.

It is a gesture of reciprocation that Allah has chosen us to be His ibaad, He has given us so many blessings, the biggest of which are iman and hidayah. How do we reciprocate?

Of course our reciprocation cannot be perfect. Seeking that friendship, seeking that very delicate, subtle, beautiful connection with Allah, that deep yearning for a friendship with Allah, that is what a Rabbani is. Everyone might reach at various levels, some people might be closer, but what Allah is going to look at is the effort. This connection with Allah is not optional. That is the reason for our creation.

I want to talk, walk, live in a Rabbani way. That is the goal. Rabbani is everything that Allah loves. There is a contrast, one thing noticed in teaching Quran in Ramadan, is "is this thing necessary?" "You are telling me to do XYZ, is this necessary?" If we critically evaluate our priorities in life, this shows an imbalance. We want the bare minimum in deen, and absolute maximum of dunya. "We don't want to leave faraiz and wajiibaat, but beyond that...". "This particular ayah in the Quran, this is essential, that other ayah is optional." Nothing in the Quran is optional. If you say Mufti

sahab, I want a fatwa, I want to do one thing which is completely halal and the other that has more taqwa, the Mufti sahab will say that you are good to go, both are halal.

Balancing deen and dunya :- People talk about striking a balance between deen and dunya. Our deen is so beautiful, it covers all aspects of human needs and desires and caters to it. The human needs to spend quality time with the family, but you have to do it with the intention of pleasing Allah. You are in the dunya and on the other side is akhirah, which is literally infinite. The equation is pretty much one-sided. We try to strike a balance but deen itself is the balance. Imagine spending a day and night with a close connection to Allah, imagine giving a whole life to Allah in which you were His friend. It is all about priorities.

MashAllah, there are many women, we try to make the house look clean, we try to make it as presentable as possible, while we are doing all those chores, we have to keep in mind that we also have to scrub that heart. Allah does not look towards the faces, the wealth, the external, Allah looks at the actions, the hearts. It's about polishing those hearts. That is why you are here. Yes, we are here for ilm but we are here to wash away the old and stubborn stains of sin.

A matter of what we give value to. Many, many times, it's not about leaving something absolutely. We are not asking you to leave the dunya and sit in a dark room, that's not the life of a mu'min. The Rabbani life, when you set on to achieve it, you have looked beyond the category of choosing between halal and haram. In Rabbani life, haram is completely out of question. The real choice we have to make in our life, while doing halal things, that is the choice we face. The most critical choice.

Israel is burning Gaza's children. And the world lets it happen

Dr Alaa al-Najjar, a 36-year-old paediatrician and mother of 10, spent the morning of Friday, May 23, doing what she had devoted her life to: Saving children at Gaza's Nasser Hospital. By nightfall, she was no longer a healer but a mourner, cradling the charred, dismembered remains of her own children – Yahya, Rakan, Ruslan, Jubran, Eve, Revan, Sayden, Luqman, and Sidra. Seven were confirmed dead. Two remain buried beneath the rubble, including her youngest, six-month-old Sayden, still asleep in his crib when Dr al-Najjar kissed him goodbye that morning.

Her husband Hamdy, 40, also a doctor, and their son Adam, 11, are in the ICU, their lives hanging by a thread inside Gaza's disintegrating health system – not by chance but by design. The repeated, intentional targeting of hospitals and clinics has left Gaza's healthcare infrastructure in ruins. In just one week, 12 of Gaza's most dedicated nurses were killed, one by one.

Commenting on the family's condition, Dr Graeme Groom, a British surgeon working in Nasser Hospital who operated on them, said the father had suffered a "penetrating injury to his head", while "Adam's left arm was just about hanging off; he was covered in fragment injuries and had several substantial lacerations."

Her daughter Revan's body was burned beyond recognition – "nothing remained of her skin or flesh," her uncle said. In tears, Dr Alaa begged rescuers to let her hold her daughter one last time.

Sadly, the white shrouds wrapped around the bodies of Gaza's children continue to mount. Yaqeen Hammad is now one of those shrouded and buried children. Just 11 years old, Yaqeen was one of Gaza's youngest social media influencers. In her short life, she embodied what Palestinian scholar and poet Rafeef Ziadah called

Palestinian ways in "teaching life". Yaqeen made desserts. She delivered food. She brought happiness to children who had lost everything. In one of her videos, while preparing food, she told the world: "In Gaza, we don't know the word impossible." This was her crime. On May 23, the same day Alaa's children were incinerated, Israel decided that Yaqeen was somehow a threat to its existence. Multiple air raids hit her neighbourhood in Deir el-Balah and ended her life. She was one of 18,000 Palestinian children killed since October, one of 1,300+ since Israel broke the ceasefire in March, and one of dozens in just 48 hours. Commenting on the moral double standards applied to Palestinians, Dan Sheehan, editor at Literary Hub, noted: "If an 11-year-old Israeli influencer – a girl who delivered food and toys to displaced children – had been killed, the Empire State Building would be lit up for her. Her face would be on the homepage of every major US news outlet. Her name would be on the tongue of every politician."

A seasoned Palestinian diplomat at the UN, Riyad Mansour, was so disturbed by the scale of this destruction against children that he broke down in tears during a statement. Video footage showed Danny Danon – his Israeli counterpart – stifling a yawn in response. In the face of the death of Palestinian children, Israel yawns in indifference. This is unsurprising, with a recent poll showing that 82 percent of Jewish Israelis support expelling Palestinians from Gaza. How can Palestinians be told, then, to bring themselves – and their children – to Israeli military aid delivery stations and expect safety, not savagery? "How," in the words of leading Gaza human rights lawyer Raji Sourani, "could the hand that kills also become the hand that feeds?" Of course, the answer is that it cannot: Israel's killing hands are reaching far into the Gaza Strip, and children feel the brunt.

One of those who avoided the fate of martyrdom is Ward al-Sheikh Khalil, a five-year-old girl who was sheltering at a UN school. She awoke to flames engulfing the classroom where her family was sleeping. Her mum and siblings were killed in the Israeli strike. The roof collapsed, and she was filmed as she tried to escape while her small body was swallowed by smoke and chaos. Rescued by a medic, she whispered, when asked where her mother and siblings were: "Under the rubble."

Another young girl was pulled from beneath the ruins of the classroom, her body half burned. Will her pain be enough to move the hearts of politicians? How many girls like her? How many boys? How many broken, charred, or buried bodies will it take before this genocide is named and stopped? Will the number of 18,000 Palestinian children – whose names we may never fully know – not be enough?

In December 2023, UNICEF, the UN's children's agency, declared: "The Gaza Strip is the most dangerous place in the world to be a child." On May 27, the organisation stated that "Since the end of the ceasefire on 18 March, 1,309 children have reportedly been killed and 3,738 injured. In total, more than 50,000 children have reportedly been killed or injured since October 2023. How many more dead girls and boys will it take? What level of horror must be livestreamed before the international community fully steps up, uses its influence, and takes bold, decisive action to force the end of this ruthless killing of children?" Typically, when a building is on fire, all emergency measures are taken to save lives. No efforts are spared. In Vietnam, the cries of one napalmed child – 9-year-old Phan Thi Kim Phuc – galvanised global efforts to stop the war. The body of one small Syrian boy – 3-year-old Alan Kurdi – moved an entire continent to receive refugees. But, in Gaza, girls running from fire, pulled from the rubble and burned beyond recognition are not enough to provoke action.

In Gaza, when children are caught in the fire of relentless bombing, the world turns its back. No amount of pain or suffering seems to inspire the leaders of this world to take action to put out this raging inferno on the bodies of the innocents.

As Jihad Abusalim, executive director of the Institute for Palestine Studies USA, put it with raw clarity: "Why did burning girls matter in Vietnam but not in Gaza?" In Vietnam, a single image – the napalmed girl running down a road – shook the American conscience. But "in Gaza, there are dozens of 'napalm girl' moments every single day. These images don't arrive filtered through distant photo wires or delayed coverage; they come live, unfiltered, and relentless. The world is not lacking in evidence. It is drowning in it. So why doesn't it react?"

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

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Shah Obaiullah Qadri

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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.

RECOMMENDED ACTS IN TEN DAYS OF DHUL HIJJAH

1. PRAYER – It is highly recommended to perform the obligatory acts at their prescribed times (as early as possible) and to increase oneself in the superogatory acts, for indeed, this is what brings a person closer to their Lord. The Messenger of Allah, Sallallahu Alaihi Wa Sallam, said:

“Upon you is to increase in your prostration to Allah, for verily you do not prostrate to Allah with even one prostration, except that He raises you in degrees and decreases your sins because of it.”

—Reported by Muslim

2. FASTING – This has been mentioned as one of the acts of righteousness where Hanbada ibn Khalid reports on the authority of his wife who reports that some of the wives of the Prophet, Sallallahu Alaihi Wa Sallam, said:

“The Prophet, Sallallahu Alaihi Wa Sallam, would fast on the ninth of Dhu'l-Hijjah, the day of Ashura and three days in every month.”

—Recorded by Ahmad, Abu Dawud, An-Nisa'i and others Imam An-Nawawi said that fasting in these ten days is extremely recommended.

3. Saying allahu akbar, la illaha illallah and alhamdulillah – It is found in the aforementioned narration of Ibn 'Umar:

“So increase yourselves in saying la illaha illallah, allahu akbar and alhamdulillah.”

Imam Al-Bukhari, may Allah have mercy on him, said: “Ibn 'Umar and Abu Hurayrah, may Allah be pleased with them both, used to go out to the markets in the ten days saying the takbir causing the people to follow them in this action.”

He also said: “Umar ibn Al-Khattab used to say the takbir in his mimbar in Mina, whereupon the people of the mosque hearing 'Umar, would start to say the takbir as would the people in the markets until the whole of Mina was locked in glorifying Allah.”

Ibn 'Umar used to say the takbir in Mina during these ten days and after prayers, whilst on his bed, in his tent, in his gathering and whilst walking. What is recommended is to say the takbir aloud due to the fact that 'Umar ibn Al-Khattab, his son and Abu Hurayrah used to do likewise, may Allah be pleased with them all.

Strive with us O Muslims in reviving this sunnah that has become lost in these times and it was almost forgotten, even amongst the people of righteousness and goodness all of which is unfortunately in opposition to what the best of

generations were upon (preserving and maintaining the superogatory acts).

There are a number of ways of making takbir that have been narrated by the companions and their followers and from these ways is the following:

Allahu akbar, allahu akbar, allahu akbar kabirun. Allahu akbar, allahu akbar, la ilaha illallah, wallahu akbar, wallahu akbar, wa lillahil hamd. Allahu akbar, allahu akbar, allahu akbar, la ilaha illallah, wallahu akbar, allahu akbar wa lillahil hamd.

4. Fasting on the day of 'Arafah – Fasting has been affirmed on the day of 'Arafah, where it has been confirmed from the Prophet, Sallallahu Alaihi Wa Sallam, that he said regarding fasting on the day of 'Arafah: “Be content with the fact that Allah will expiate for you your sins for the year before (the day of 'Arafah) and the year after (the day of 'Arafah).” —Reported by Muslim

However, whoever is at 'Arafah as a pilgrim then fasting is not expected of him, as the Prophet, Sallallahu Alaihi Wa Sallam, stopped at 'Arafah to eat. May the peace of Allah be upon his Prophet, the family of the Prophet and all of his companions. Ameen !

SUPERIORITY OF THE FIRST TEN DAYS OF DHU'L-HIJJAH

The excellence of these ten days have been mentioned in the Qur'an and the Sunnah.

1. Allah says in the Qur'an:

“By the dawn and by the ten nights ” Al-Qur'an) Ibn Kathir said that “the ten nights” referred to here are the ten days of Dhul-Hijjah, and this opinion was also held by Ibn Abbas, Ibn Az-Zubair, Mujahid and others.

2. The Messenger of Allah, Sallallahu Alaihi Wa Sallam, said:

“There are no deeds as excellent as those done in these ten days.” They (the companions listening) said, “Not even Jihad?”

He, Sallallahu Alaihi Wa Sallam, said, “No, not even Jihad except a man who goes forth endangering his life and wealth and does not return with anything.” (Imam Al-Bukhari)

3. Allah says:

“... and remember the name of Allah in the appointed days.” —Al-Qur'an 2:203

Ibn Abbas and Ibn Kathir said this means in the ten days of Dhul-Hijjah.

4. The Messenger of Allah, Sallallahu Alaihi Wa Sallam, said: “There are no other days that are as

great as these in the sight of Allah, the Most Sublime. Nor are there any deeds more beloved to Allah than those that are done in these ten days. So increase in tahlil (to say la illaha illallah), takbir (to say allahu akbar) and tahmid (to say alhumdulillah).”

—Reported by At-Tabarani in Al-Mu'jam al-Kabir

5. With regards to the noble companion Sa'id bin Jubayr, when the days of Dhu'l-Hijjah began he would strive to increase in good actions with great intensity until he was unable to increase anymore. [Reported by Ad-Darimi]

6. Ibn Hajar says in Fath al-Bari:

“The most apparent reason for the ten days of Dhu'l-Hijjah being distinguished in excellence is due to the assembly of the greatest acts of worship in this period, i.e. salawat (prayers), siyam (fasting), sadaqah (charity) and the Hajj (pilgrimage). In no other periods do these great deeds combine.”

“None of you is a true believer unless I am dearer to him than his parents, children and all others.” (Related by Ahmad, Al-Bukhari, Muslim, Al-Nassaie and Ibn Majah). Uttered by anyone other than Prophet Muhammad, such a statement may be ill considered or misunderstood. From him, however, it must be treated as part of the education he gave his followers. He was no seeker of any position in this world. He looked for nothing that people could give. He aspired to no status other than the one given to him by God. He was God's Messenger, and his role was to deliver His message and educate people in how to accept it and conduct their lives on its basis. The statement quoted above should be viewed in this light. What it tells us is that when something is contrary to what the Prophet says or orders, we must never hesitate between the two; we must always take what the Prophet says abandoning anything that differs with it.

The First 10 Days of Dul Hijjah

PRAISE be to Allah Who has created time and has made some times better than others, some months and days and nights better than others, when rewards are multiplied many times, as a mercy toward His slaves. This encourages them to do more righteous deeds and makes them more eager to worship Him, so that the Muslim renews his efforts to gain a greater share of reward, prepare himself for death and supply himself in readiness for the Day of Judgment.

This season of worship brings many benefits, such as the opportunity to correct one's faults and make up for any shortcomings or anything that one might have missed. Every one of these special occasions involves some kind of worship through which the slaves may draw closer to Allah, and some kind of blessing though, which Allah bestows His favor and mercy upon whomsoever He will. The happy person is the one who makes the most of these special months, days and hours and draws nearer to his Lord during these times through acts of worship; he will most likely be touched by the blessing of Allah and will feel the joy of knowing that he is safe from the flames of Hell. (Ibn Rajab)

Among the special seasons of worship are the first 10 days of Dul Hijjah, which Allah has preferred over all the other days of the year. Ibn Abbas (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) said: "There are no days in which righteous deeds are more beloved to Allah than these 10 days." (Al-Bukhari).

This Hadith and others indicate that these 10 days are better than all the other days of the year, with no exceptions, not even the last 10 days of Ramadan. But the last 10 nights of Ramadan are better, because they include Laylat Al-Qadr (the Night of Power), which is better than a 1,000 months. Thus the various reports may be reconciled. (See Tafseer Ibn Kathir) The virtue of these 10 days is based on many things: Allah swears an oath by them, and swearing an oath by something is indicative of its importance and great benefit. Allah says: "By the dawn; by the 10 nights." (Qur'an, 89:1-2) Ibn Abbaas, Ibn Al-Zubayr, Mujahid and others of the earlier and later generations said that this refers to the first 10 days of Dul Hijjah. The Prophet (peace be upon him) testified that these are the best days of this world, as we have already quoted above from Sahih Hadith.

The Prophet (peace be upon him) commanded us to recite a lot of Tasbeeh (Subhan-Allah), Tahmeed (Al-hamdu Lillah) and Takbeer (Allahu akbar) during this time. Abdullah ibn Omar (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: "There are no days greater in the sight of Allah and in which righteous deeds are more beloved to Him than these 10 days, so during this time recite a great deal of Tahleel (La ilaha ill-Allah), Takbeer and Tahmeed." (Ahmad). These 10 days include Yawm Arafah (the Day of Arafah), on which Allah perfected His religion. Fasting on this day will expiate for the sins of two years.; and the Day of Sacrifice, the greatest day of the entire year and the greatest day of Haj, which combines acts of worship in a way unlike any other day. These 10 days include the days of sacrifice and of Haj.

Things to avoid :

One who wants to offer a sacrifice must stop cutting his hair and nails and removing anything from his skin, from the beginning of the 10 days until after he has offered his sacrifice, because the Prophet (peace be upon him) said: "When you see the new moon of Dul Hijjah, if any one of you wants to offer a sacrifice, then he should stop cutting his hair and nails until he has offered his sacrifice." According to another report he said: "He should not remove (literally, touch) anything from his hair or skin." (Muslim)

The Prophet's instruction here makes one thing obligatory and his prohibition makes another haram, according to the soundest opinion, because these commands and prohibitions are unconditional and unavoidable. However, if a person does any of these things deliberately, he must seek Allah's forgiveness but is not required to offer (an extra) sacrifice in expiation; his sacrifice will be acceptable. Whoever needs to remove some hair, nails, etc. because it is harming him, such as having a broken nail or a wound in a site where there is hair, should do so, and there is nothing wrong with that. The state of ihram is so important that it is permitted to cut one's hair if leaving it will cause harm. There is nothing wrong with men or women washing their heads during the first 10 days of Dul Hijjah, because the Prophet (peace be upon him) only forbade cutting the hair, not washing it. Some women delegate their brothers or sons to make the sacrifice on their behalf, then cut their hair during these 10 days. This is not correct, because the ruling applies to the one who is offering the sacrifice, whether or not he (or she) delegates someone else to carry out the actual deed. The prohibition does not apply to the person delegated, only to the person who is making the sacrifice, as is indicated in the Hadith. The person who is sacrificing on behalf of someone else, for whatever reason, does not have to adhere to this prohibition.

Concerning the types of worship to be performed during these 10 days: One must understand that these days are a great blessing from Allah to His slave, which is appreciated properly by the actively righteous. It is the Muslim's duty to appreciate this blessing and make the most of the opportunity, by devoting these 10 days to paying more attention to striving hard in worship. Among His blessings to His slaves, Allah has given us many ways in which to do good and worship Him, so that the Muslim may be constantly active and consistent in his worship of his Lord. Among the good deeds which the Muslim should strive to do during the first 10 days of Dul Hijjah are:

Fasting. It is sunnah to fast on the ninth day of the month, because the Prophet (peace be upon him) urged us to do good deeds during this time, and fasting is one of the best of deeds. Allah has chosen fasting for Himself, as is stated in the Hadith Qudsi: "Allah says: 'All the deeds of the son of Adam are for him, except for fasting, which is for Me and I am the One Who will reward him for it.'" (Bukhari) The Prophet (peace be upon him) used to fast on the first nine days of Dul Hijjah.

Takbeer. It is Sunnah to say Takbeer ('Allahu Akbar'), Tahmeed ('Al-hamdu Lillah'), Tahleel ('La ilaha ill-Allah') and Tasbih (Subhan Allah') during the first 10 days of Dul Hijjah, and to say it loudly in the mosque, the home, the street and every place where it is permitted to remember Allah and mention His name out loud, as an act of worship and as a proclamation of the greatness of Allah, may He be exalted. Men should recite these phrases out loud, and women should recite them quietly.

Performing Haj, Umrah. One of the best deeds that one can do during these 10 days is to perform Haj to the Sacred House of Allah. The one whom Allah helps to go on Haj to His House and to perform all the rituals properly is included in the words of the Prophet (peace be upon him): "An accepted Haj brings no less a reward than Paradise."

Doing more good deeds in general, because good deeds are beloved by Allah and will bring a great reward from Him. Whoever is not able to go to Haj should occupy himself at this blessed time by worshipping Allah, praying (salaat), reading Qur'an, remembering Allah, making supplication, giving charity, (**Continue on page 8**)

FIRST 10 DAYS OF DHUL HIJJAH: DAYS OF VIRTUE AND RIGHTEOUS DEEDS

Praise be to Allaah Who has created Time and has made some times better than others, some months and days and nights better than others, when rewards are multiplied many times, as a mercy towards His slaves. This encourages them to do more righteous deeds and makes them more eager to worship Him, so that the Muslim renews his efforts to gain a greater share of reward, prepare himself for death and supply himself in readiness for the Day of Judgement.

This season of worship brings many benefits, such as the opportunity to correct one's faults and make up for any shortcomings or anything that one might have missed. Every one of these special occasions involves some kind of worship through which the slaves may draw closer to Allaah, and some kind of blessing through which Allaah bestows His favour and mercy upon whomsoever He will.

The happy person is the one who makes the most of these special months, days and hours and draws nearer to his Lord during these times through acts of worship; he will most likely be touched by the blessing of Allaah and will feel the joy of knowing that he is safe from the flames of Hell. (Ibn Rajab, al-Lataa'if, p.8)

The Muslim must understand the value of his life, increase his worship of Allaah and persist in doing good deeds until the moment of death. Allaah says (interpretation of the meaning): "And worship your Lord until there comes unto you the certainty." (al-Hijr 15:99)

The mufasssireen (commentators) said: "'The certainty' means death."

Among the special seasons of worship are the first ten days of Dhu'l-Hijjah, which Allaah has preferred over all the other days of the year. Ibn 'Abbaas (RadhiAllahu Anhumaa) reported that the Prophet (SallAllahu Alayhi Wa Sallam) said: "There are no days in which righteous deeds are more beloved to Allaah than these ten days." The people asked, "Not even jihaad for the sake of Allaah?" He said, "Not even jihaad for the sake of Allaah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing." [Reported by al-Bukhaari, 2/457].

Ibn 'Abbaas (RadhiAllahu Anhumaa) also reported that the Prophet (SallAllahu Alayhi Wa Sallam) said: "There is no deed more precious in the sight of Allaah, nor greater in reward, than a good deed done during the ten days of Sacrifice." He was asked, "Not even jihaad for the sake of Allaah?"

He said, "Not even jihaad for the sake of Allaah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing."

[Reported by al-Daarimi, 1/357; its isnaad is hasan as stated in al-Irwaa', 3/398].

These texts and others indicate that these ten days are better than all the other days of the year, with no exceptions, not even the last ten days of Ramadaan. But the last ten nights of Ramadaan are better, because they include Laylat al-Qadr ("the Night of Power"), which is better than a thousand months. Thus the various reports may be reconciled. (See Tafseer Ibn Katheer, 5/412).

You should know, my brothers & sisters in Islaam, that the virtue of these ten days is based on many things: Allaah swears an oath by them, and swearing an oath by something is indicative of its importance and great benefit. Allaah says (interpretation of the meaning): "By the dawn; by the ten nights" (al-Fajr 89:1-2).

Ibn 'Abbaas, Ibn al-Zubayr, Mujaahid and others of the earlier and later generations said that this refers to the first ten days of Dhu'l-Hijjah. Ibn Katheer said: "This is the correct opinion." (Tafseer Ibn Katheer, 8/413)

The Prophet (SallAllahu Alayhi Wa Sallam) testified that these are the best days of this world, as we have already quoted above from saheeh ahaadeeth.

The Prophet (SallAllahu Alayhi Wa Sallam) encouraged people to do righteous deeds because of the virtue of this season for people throughout the world, and also because of the virtue of the place – for the Hujjaaj (pilgrims) to the Sacred House of Allaah.

The Prophet (SallAllahu Alayhi Wa Sallam) commanded us to recite a lot of Tasbeeh ("Subhan-Allaah"), Tahmeed ("Al-hamdu Lillaah") and Takbeer ("Allaahu akbar") during this time. 'Abdullaah ibn 'Umar (RadhiAllahu Anhumaa) reported that the Prophet (SallAllahu Alayhi Wa Sallam) said:

"There are no days greater in the sight of Allaah and in which righteous deeds are more beloved to Him than these ten days, so during this time recite a great deal of Tahleel ("La ilaaha ill-Allaah"), Takbeer and Tahmeed."

[Reported by Ahmad, 7/224; Ahmad Shaakir stated that it is saheeh].

These ten days include Yawm 'Arafaah (the Day of 'Arafaah), on which Allaah perfected His Religion. Fasting on this day will expiate for the sins of two years. These days also include Yawm al-Nahar (the Day of Sacrifice), the greatest day of the entire year and the greatest day of Hajj, which combines acts of worship in a way unlike any other day.

These ten days include the days of sacrifice and of Hajj.

May Allah, Subhanahu Wa Ta'ala, Grant us the Tau'feeq to perform maximum number of Virtuous and Righteous deeds during these Blessed Days and accept them and excuse our shortcomings. Aameen, Ya Rabbul Aa'lameen.

(Continue by page 6)

honoring his parents, upholding the ties of kinship, enjoining what is good and forbidding what is evil, and other good deeds and acts of worship.

Sacrifice. One of the good deeds that will bring a person closer to Allah during these 10 days is offering a sacrifice, by choosing a high-quality animal and fattening it, spending money for the sake of Allah.

Sincere repentance. One of the most important things to do during these 10 days is to repent sincerely to Allah and to give up all kinds of disobedience and sin. Repentance means coming back to Allah and foregoing all the deeds, open and secret, that He dislikes, out of regret for what has passed, giving it up immediately and being determined never to return to it, but to adhere firmly to the Truth by doing what Allah loves.

BJP's Hypocrisy: 0% Muslim MPs in Parliament, yet 16% Representation in Delegation

The tragic terrorist attack in Pahalgam has once again highlighted the brutal realities of terrorism before the global community. Simultaneously, it has exposed the BJP government's internal inconsistencies and external contradictions in its approach to national security and minorities, especially Muslims.

To expose Pakistan-sponsored terrorism on international level the Modi administration has formed seven all-party delegations aimed at drawing international attention to India's stated zero-tolerance policy on terrorism. These delegations, comprising 59 members—including leaders from the Left, Congress, DMK, NCP, Shiv Sena, and even the BJP—are scheduled to visit the United Nations, the European Union, Gulf countries, Africa, the United States, and East Asia.

On the surface, this move appears to be an attempt at promoting national unity, diplomatic foresight, and the strategic use of international pressure. But a closer look reveals a troubling contradiction that undermines the very spirit of democracy and constitutional equality.

Among the 59 delegates are 10 Muslim representatives—a fact the government may cite as evidence of its commitment to the slogan "Sabka Saath" (Together with All) on the international stage. However, the domestic reality tells a different story. The question arises: if these very Muslims are deemed capable of representing India at the United Nations, why are they absent from the Union Cabinet at home? The Muslim community, which has played an equal role in the building of independent India, currently has zero representation in the central government. This is not merely an oversight—it reflects a deliberate political exclusion and collective indifference.

This hypocritical approach to governance suggests that Muslims are being used merely as symbolic "faces" for international optics, rather than being included as meaningful stakeholders in national affairs. The delegations include respected figures such as Ghulam Nabi Azad, Salman Khurshid, E.T. Mohammed Basheer, Mian Altaf Ahmad, and M.J. Akbar—all of whom possess considerable

diplomatic experience and political acumen. Yet it is legitimate to ask: were they chosen solely to polish India's image abroad, while being consciously excluded from decision-making roles at home?

This contradiction points to a deeper political narrative. On one hand, the Modi government seeks to portray India to the world as a pluralistic, inclusive, and harmonious democracy. On the other hand, it promotes a domestic discourse that fosters suspicion, marginalization, and second-class citizenship for Muslims. If the slogan "Sabka Saath" were truly being upheld, at least one Muslim minister would be visible in today's Union Cabinet.

Ironically, the BJP does not have a single Muslim Member of Parliament or minister in its Cabinet, a stark reflection of its exclusionary approach. Despite Muslims constituting over 200 million of India's population, the party has consistently sidelined their representation in national politics. This absence is not merely symbolic; it reflects a broader pattern of political marginalisation. While the BJP claims to represent all Indians, its actions suggest a deliberate neglect of one of the country's largest communities. In a diverse and pluralistic democracy like India, the lack of even minimal representation from such a significant population group raises serious concerns about inclusivity and equal participation. True national leadership requires embracing the country's diversity, not ignoring it. The BJP's failure to do so not only alienates a substantial segment of the population but also undermines the spirit of representative democracy enshrined in the Indian Constitution.

This lack of representation is not only a political injustice—it is a betrayal of constitutional trust. When minorities are systematically excluded from power, demands for them to repeatedly prove their patriotism become exploitative and unjust. The Muslim leaders participating in these delegations—who have pledged to represent India on the global stage—embody the true spirit of Indian democracy. They do not represent a religion, race, or language, but a commitment to the national interest. The critical question is: why is this true face of Indian democracy not acknowledged within its own borders?

If India truly wishes to command respect on the world stage, it must first uphold constitutional equality, political inclusion, and social harmony at home. International campaigns that offer symbolic representation to minorities in order to project a democratic image cannot sustain credibility or effectiveness for long.

It would have been far more meaningful if the Modi government had matched its international outreach with similar efforts at home. National unity is not built through paperwork, press releases, or diplomatic tours—it is forged through equal participation in state institutions, inclusive governance, social justice, and equal opportunities for all. Without such internal cohesion, India's global message will remain incomplete, weak, and hollow. The world may listen and understand—but it also sees the truth. And the truth is: as long as Muslims remain absent from India's Cabinet, their presence at international forums will be seen not as a reflection of national vision, but as temporary window-dressing.

Aligarh: Four Muslims Lynched in Broad Daylight on Suspicion of Carrying Cow Meat, FIR Registered

Aligarh, Uttar Pradesh — What began as a routine transport job turned into a scene of bloodshed and terror for Saleem Khan and his nephew Aqeel Ibrahim. The two were en route from Atrauli to a mandi (market) in Aligarh, transporting goods in a container truck, accompanied by two young laborers hired for assistance. None of them anticipated that their journey would end in violence and flames.

As they neared the outskirts of Aligarh, a mob of self-styled cow vigilantes intercepted their vehicle. Driven by rumors and emboldened by a climate of impunity, the group accused the men of transporting beef—a suspicion that has become a death sentence for many Muslims in northern India.

The crowd, allegedly linked to Hindutva outfits, surrounded the vehicle and began chanting incendiary slogans. They reportedly demanded ₹50,000 in exchange for allowing the men to pass. When Saleem and his companions refused to comply, the mob turned violent.

Eyewitnesses identified Ramkumar Arya and Arjun, alias “Bholu,” as leaders of the assault. Armed with iron rods, sticks, and batons, the attackers launched a brutal assault on the four men. They were beaten mercilessly, left bloodied and barely conscious by the roadside. Onlookers, some filming the violence and others too afraid to intervene, stood by as the attack escalated.

After the beatings, the mob allegedly looted the victims—stealing mobile phones and cash. In a final act of brutality, the assailants torched the container truck. The vehicle was engulfed in flames while police reportedly stood by, either overwhelmed or unwilling to intervene. The victims were eventually rescued and taken to a local hospital, where they remain in serious condition.

In response to the attack, police registered a First Information Report (FIR) naming thirteen individuals, including Ramkumar Arya and Arjun alias Bholu, and identifying an additional 20–25 unknown persons. The accused are said to be residents of Harduaganj and surrounding areas in Aligarh.

Local police officials said the case was registered under multiple sections of the Bharatiya Nyaya Sanhita, 2023, including Sections 191(2), 191(3), 190, 109, 308(5), 310(2), and 3(5). Superintendent of Police (Rural), Amrit Jain, stated that a police team had responded to the incident, rescued the victims, and rushed them to a hospital. “The meat has been seized and sent for laboratory testing. A case has been registered and a thorough investigation is underway,” Jain said in a video statement posted on X (formerly Twitter).

He further added that the transporter’s documentation, including permits related to cattle transport, was found to be in order at the time of inspection.

Despite the official response, many locals see the FIR as a perfunctory gesture. “FIRs are filed, some arrests may follow—but justice? Justice rarely comes,” said a local rights activist. “There’s a clear pattern—cow slaughter accusations are weaponized, and Muslims bear the brunt.”

Adding to the outrage is the near silence of civil society and national media. Apart from local protests and coverage by a few independent outlets, the incident has been largely ignored. No statements have been issued by major political parties, and prominent intellectuals known for advocating communal harmony have remained conspicuously silent.

“What happened to the spirit of Ganga-Jamuni tehzeeb?” asked a local professor, referring to the historical culture of Hindu-Muslim coexistence in the region. “When Muslims are beaten and burned alive on baseless suspicion, and our cultural leaders say nothing, what message are we sending?”

While Bajrang Dal leaders claimed the vehicle had previously been caught

transporting “illegal meat,” police clarified that the meat found was buffalo meat—a legal commodity. The accused, however, used the pretext of cow protection as a cover for violence.

This incident is not isolated. In recent years, dozens of Muslim men across India have been lynched under the guise of cow protection. The cycle follows a grimly familiar pattern—rumor, accusation, mob violence, and an often-muted institutional response.

AIMPLB and AIMIM organize human chain protest across Hyderabad against Waqf Act

Hyderabad witnessed a fresh round of protests on Sunday, May 25, as members of the All India Muslim Personal Law Board (AIMPLB) and All India Majlis-e-Ittehad-ul-Muslimeen (AIMIM) formed human chains across the city in opposition to the Waqf (Amendment) Act, 2025. Protesters, wearing black armbands to mark their dissent, gathered at multiple locations. Among them were prominent AIMIM leaders, including Charminar MLA Mir Zulfeqar Ali and Chandrayangutta MLA Akbaruddin Owaisi, who led a separate demonstration near Owaisi Hospital.

The protests are part of the AIMPLB’s nationwide campaign, “Waqf Bachao, Dastur Bachao” (Save Waqf, Save Constitution), which resumed after a temporary pause following the Pahalgam terror attack in Jammu and Kashmir that killed 26 people. The campaign was relaunched on May 18 in Telangana’s Warangal district and has since spread to several cities across India.

Speaking on the movement, AIMPLB spokesperson Dr. SQR Ilyas said, “Various programmes under this campaign are being conducted throughout the country, including public meetings, civil society roundtables, and district-level protests and human chains.” On April 30, AIMIM president Asaduddin Owaisi joined a silent protest by turning off the lights at his residence and encouraging others to follow suit.

The Waqf (Amendment) Act officially became law on April 8, 2025. Critics argue that it threatens the rights of Indian Muslims and could lead to loss of control over Waqf properties such as mosques, dargahs, and charitable lands. Several Muslim bodies and opposition leaders have challenged the law in the Supreme Court.

However, the Union government defends the Act, calling it a step toward transparency and empowerment, particularly for backward Muslims and women.