



Hajj: A Journey of Spiritual, Physical, and Mental Transformation

Hajj is not merely a pilgrimage—it is a sacred journey of the body, mind, and soul. It is a transformative expedition that rewires the human self for eternal bliss. Rooted in divine command and prophetic legacy, Hajj connects the believer to a spiritual lineage that stretches from Prophet Adam (AS) through Abraham (AS), Hajar (AS), Ismail (AS), Prophet Muhammad (SAW), and Imam Hussain (AS). It is more than a ritual—it is a divinely orchestrated training for spiritual elevation, personal growth, and ultimate submission to Allah.

A Cosmic Gathering of the Faithful : At its core, Hajj is a celebration of unity and surrender, where time, space, and ego dissolve in the Divine Presence. It is the only event on Earth where millions of individuals from every corner of the globe converge, all wearing the same simple attire, chanting the same prayer, and performing the same rituals in complete submission to Allah. "Labbayk Allahumma Labbayk": The Declaration of Love and Obedience

The sacred chant, "Labbayk Allahumma Labbayk" ("Here I am, O Allah, here I am"), is not just a verbal utterance—it is the soul's cry of submission, a response to the eternal call. With this chant, the pilgrim declares total surrender, love, and obedience to the Creator. This powerful affirmation echoes the Farewell Sermon of the Prophet Muhammad (SAW) at Arafat, where he reiterated the values of equality, justice, and human dignity—values deeply rooted in the tradition of Ibrahim (AS).

The Circle of Sacrifice: From Abraham (AS) to Hussain (AS)

The story of sacrifice is central to Hajj. The test of Prophet Abraham (AS), his son Ismail (AS), and Hajar (AS) represents the beginning of a divine pattern—one of submission, trust, and faith. But this circle of sacrifice reaches its most profound expression in Karbala, where Imam Hussain (AS), the grandson of the Prophet (SAW), revived the spirit of Hajj and Qurbani in its most intense form.

At Karbala, Imam Hussain did not sacrifice an animal—he gave his life, the lives of his sons, family, and companions for the sake of truth, justice, and divine principles. Like Ibrahim (AS), he obeyed despite the odds. Like Ismail (AS), he offered himself willingly. Imam Hussain embodied the eternal message of Hajj: that faith must live through sacrifice, and that truth must triumph over tyranny.

Hajj Transforms: Body, Mind, Spirit, Personality, and Soul

Hajj is a return to our primordial essence, a symbolic death and rebirth. Physically, it demands endurance and discipline. Mentally, it demands focus and detachment from worldly distractions. Spiritually, it demands sincerity, love, and a yearning for Allah. It is a journey of the heart—a pilgrimage of the soul. Only those who walk it with sincerity are transformed forever.

The pilgrim leaves behind wealth, status, identity, and ego. Psychologically, it is a moment of letting go. Spiritually, it is an awakening of divine longing. The rituals are not random—they are deeply symbolic

gestures designed to purify and realign the human being with their Creator.

Tawaf: The Orbit of the Heart : The Tawaf—circling the Kaaba seven times—symbolizes the centrality of Allah in a believer's life. Just as the planets orbit the sun and the angels orbit the Throne, the pilgrim orbits the House of Allah, demonstrating love, devotion, and surrender. This cosmic motion reflects the primordial covenant mentioned in the Qur'an:

"Am I not your Lord?" They said, "Yes, indeed!" (Qur'an 7:172)

The ego dissolves in this orbit, and the soul becomes like a celestial body, realigned with divine purpose. Tawaf teaches us that life should revolve around Allah—not the self, not desires, and not the material world.

Sa'ee: The Struggle for Hope: The running between Safa and Marwa, known as Sa'ee, honors the determination and faith of Hajar (AS), who ran in desperation to find water for her infant son, Ismail. Her faith-driven effort gave rise to the well of Zamzam—a miracle born of struggle and trust in Allah.

Sa'ee symbolizes the inner struggle of the believer—the constant movement between despair and hope. It reminds us that divine help arrives when we persist with sincerity. It is a lesson in resilience, in trusting Allah when all odds seem against us.

Arafat: The Soul's Reckoning : The Day of Arafat is the spiritual peak of Hajj. Standing on the plains of Arafat, the pilgrim reflects on their life, sins, hopes, and fears. It is a preview of the Day of Judgment, a moment of deep introspection and humble repentance. Tears flow freely as hearts open and souls turn toward their Lord.

Here, the Prophet Muhammad (SAW) delivered his final sermon, reinforcing the universality of Islam, the equality of humankind, and the sanctity of life and dignity. On this day, the soul sheds its burdens, and the believer is renewed, forgiven, and reconnected with their divine purpose.

Qurbani: Sacrificing the Inner Idols : The ritual of Qurbani, or animal sacrifice, is not merely about slaughtering an animal—it is about slaughtering the idols within: ego, pride, greed, jealousy, and fear. It is about offering to Allah that which we hold dear, trusting in His wisdom and mercy. The story of Ibrahim and Ismail shows that true faith is not passive—it requires action, trust, and the readiness to part with what we love most for Allah's pleasure. It is this surrender that defines true submission—Islam.

Hajj is the ultimate transformative journey, a convergence of physical hardship, spiritual elevation, and mental clarity. It calls the believer to walk in the footsteps of the greatest exemplars of faith—Adam, Ibrahim, Hajar, Ismail, Muhammad, and Hussain (peace be upon them all). It teaches that through submission, sacrifice, and struggle, we attain proximity to Allah.

Hajj is not an end—it is a new beginning. The journey to Makkah is a return to the self, a shedding of illusions, and a preparation for the eternal. It is the journey of a lifetime, but for those who walk it with sincerity, its impact lasts for eternity.

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."

Understanding Tuaheed & shirk

The Being of the Almighty Allah is indeed One. It is only those who are ignorant and persist on being ignorant who say that we commit Shirk when we talk about certain qualities which the servants of Allah possess.

The meaning of Tauheed is to believe that there is no partner to Allah in His Being and in His Attributes. In other words, how Almighty Allah is, we do not believe that there is another being like Him. If any person believes on the contrary, then his belief would constitute Shirk. We should remember that the attributes of Allah, among others, include the act of Listening, Seeing and Possessing Knowledge.

After we have understood the meaning of Tauheed, the natural question that arises is, if knowledge, which is one of the Attributes of Allah, is ascribed for another individual, will this really mean that we are guilty of Shirk? We know that Listening and Seeing are also among the Attributes of Allah. If we prove these very attributes for another individual, will we be guilty of Shirk? In the very same manner, the Attributes of Living is also among the Attributes of Allah. If we ascribe this attribute for another individual will we again be guilty of Shirk?

Dear Muslims, do not be deceived by those who hope to mislead you. You should remember that indeed Almighty Allah possesses the Attribute of "Living", yet He has, through His Mercy, bestowed upon His creation this very quality. The attribute of living though, which we relate to ourselves, is not the same Attribute of Living as we relate to Allah. The difference is that His Attribute of Living is Eternal and non-bestowed, while the attribute of living which we possess is one which we have been bestowed with by Allah and is temporary and non-eternal.

If this principle and law is applied to all qualities and attributes, then the question of Shirk will never arise. It is simple, yet, as we have mentioned earlier, those so-called Muslims whose sole aim is to deprive Islam of its peace and harmony, intentionally make it difficult so that the simple-minded Muslims become confused and misguided.

Has Almighty Allah given man power and authority? The answer is quite simple. If man has not been given power and authority, then what indeed is the difference between him and stone? We know that Almighty Allah possesses Power and Authority. We also know that He has created these attributes within man. You may ask, if both possess power and authority, then what is the difference? There is no doubt that Almighty Allah possesses Power and Authority, but, He is not subservient to anyone, neither have these Attributes been given to Him by anyone. His servant on the other hand, possesses these attributes of power and authority, yet, he is still subservient to the Almighty Allah, and these attributes are not his, rather they have been bestowed upon him by the Almighty Allah.

This very same principle as explained above, can be applicable to the question of Knowledge, Seeing, Listening, and other Attributes. Almighty Allah possesses these Attributes and so does the slave. No one has given these Qualities to Allah, whilst the slave, on the other hand, has been accorded these attributes by Almighty Allah. This is, in fact, one of the clear differences between Almighty Allah and His slave.

We understand that if Almighty Allah has bestowed an attribute upon the slave, then this belief cannot be labelled as Shirk. For example, if we relate the quality of "hearing" to a slave, (**Continue on page 4**)

The Human Shield Myth: Exposing Israel's Deadliest Lie

Since the beginning of this brutal and vicious war on Gaza, marked by the unprecedented targeting and mass elimination of civilians and an ever-deepening humanitarian catastrophe, Israel, backed by its supporters, has continued to parrot the same repetitive and deeply misleading narrative: that Palestinian civilian deaths are the result of Hamas using them as human shields. Despite the rising civilian death toll, this narrative is still used to justify the targeting of innocent people, and disturbingly, even the number of casualties is questioned or downplayed.

This claim has been widely accepted among Israel's most loyal allies. For example, German Foreign Minister Annalena Baerbock explicitly stated, without offering any evidence, that "Hamas is hiding behind civilians and using them as human shields," effectively reinforcing a narrative used to justify Israel's mass killing of civilians. Such statements, and the broader uncritical acceptance of this narrative across many Western nations, have gone largely unchallenged.

In the face of this intense polarization and widespread propaganda, we must step back and reassess. We are all morally obligated to distinguish between fact and fiction, to separate the wheat from the chaff. This demands applying logic and reason, rather than relying on emotional manipulation and manufactured media narratives.

Yes, Palestinian civilians have been used as human shields, but not by other Palestinians. In fact, numerous documented incidents from Gaza and the West Bank, including photos and eyewitness reports, show that

Israeli soldiers have used Palestinian civilians as human shields, not only during this war but long before. This is not mere accusation; it is a fact confirmed by human rights organizations, Israeli media, videos, photos, and international observers.

If, as Israel claims, the use of human shields was truly a deliberate tactic of Hamas, then the most "effective" and "secure" human shields would have been the Israeli captives held in Gaza. According to the logic of the Israeli narrative, those captives would have offered the greatest protection, since Israel would be extremely reluctant to target its own citizens.

And yet, that's not what happened. Top leaders of the military group, such as Yahya Sinwar, Marwan Issa, and Mohammad al-Deif, along with many others, were assassinated in highly targeted Israeli strikes. If the goal were to protect their own lives, nothing would have stopped these leaders from surrounding themselves with those captives and yet, they chose not to. They could have exploited that advantage, but they didn't. This might appear to be a moral stance not often acknowledged by their enemies. It exposes the Israeli claim not only as flawed, but as profoundly dishonest.

To further illustrate the moral and legal bankruptcy of this justification, consider the airstrike on October 30, 2023, when the Israeli air force targeted Ibrahim al-Ghandour, an alleged leader figure, in the densely populated Jabalia refugee camp. The attack involved multiple 2,000-pound bombs and resulted in the deaths of 126 innocent Palestinians. Leave aside the hundreds of additional casualties, many of whom suffered life-changing injuries, and the massive destruction of the entire area. Even if the intended target was a wanted man, how can the killing of 126 civilians around him be justified? Is this "collateral damage," or is it an atrocity hiding behind the language of security? It is clearly part of an intentional elimination strategy.

For the sake of argument, even if we temporarily accept the Israeli claim that military groups use civilians as human shields, two core principles must be acknowledged:

First: If the militant group is deemed a "terrorist organization," as Israel and its allies assert, then the civilians under its rule are, by that same logic and by definition, victims of the group. As such, they are entitled to protection, not punishment. To bomb them indiscriminately is to victimize the victims.

Second: Israel is the occupying power, and under international law, it bears legal responsibility to protect the civilian population in Gaza, not to bomb them because they are being "used" by others as human shields. By deliberately attacking these civilians, Israel is not acting in self-defense but is committing a war crime, compounding the original abuse with another, graver violation.

The UN has stressed that Israel remains legally bound to protect civilians regardless of militant presence, while UN expert Francesca Albanese has warned that unsubstantiated claims of Palestinians being used as human shields are often used to justify indiscriminate attacks.

It will never be easy, especially for those unaccustomed to thinking critically about the information they receive, or for those who feel secure in their long-held beliefs. But truth demands effort. And justice begins when we are brave enough to question the stories we've been told, even when they comfort us.

The myth of the human shield is not just a lie; it is a weapon. A weapon wielded to justify the unjustifiable, to rationalize mass civilian slaughter, and to silence moral outrage. If the international community truly values human rights and the rule of law, it must reject this deceitful narrative and confront the reality: no people should be dehumanized into expendable collateral, and no military power should be allowed to rewrite the laws of war to suit its strategy of annihilation.

The only thing necessary for the triumph of evil is for good people to do nothing. History will remember not only the crimes committed, but also those who remained silent in the face of them. Now is the time to speak out, to reject the propaganda, and to defend our shared humanity and future.

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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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Shujaiya, Hyderabad.
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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.

10 STEPS TO DRAW CLOSER TO ALLAH

(Continue by page 2) we must therefore believe that the Grace of Allah has bestowed this attribute of "hearing" upon the slave, then this belief cannot be termed Shirk.

At this point an important question arises. Applying the above principle, why is it that we condemn the idol worshippers who also believe that their idols have been given these amazing powers by Allah. Are they not using the very same principle, which we are applying?

The answer is simple. When the idol worshippers believed that their idols were a creation of Allah, they also should have believed that the slave is indebtedly in bondage to the Creator. Without the Creator, the creation cannot come into being. They also should have believed and accepted that, as in life or in death, the slave is in need of the Creator. But, they refused to believe and accept this principle, that is, Allah's Authority.

They began to believe that although their idols were a creation, Almighty Allah had given the idols Divinity and total "God-head". They believed that after creating their idols, there was now no need for submission towards Almighty Allah (Allah forbid!) because their idols could do whatever they wished, even if Almighty Allah had not commanded it to do a certain thing. The idol worshippers could not understand this very simple principle, that is, that the creation can never be independent of Almighty Allah.

Indeed, Almighty Allah through His Mercy, may bestow upon His slave whatever powers He wishes, yet He would not bestow Divinity, which is Permanent and Independent, the attributes given to His slave are not permanent or even independent. The idol worshippers believed that because of the tremendous worship performed by their idols, "Laat" and "Manaat", Almighty Allah set them free to do as they pleased. Based on this belief, the idol worshippers believed that their idols have been given Divinity and God-head. This is another difference between the Muslim and the idol worshipper. The Muslim believes that the servant of Allah will always remain a servant and can never become one possessing God-head and Divinity.

Almighty Allah states in the Holy Qur'an, "Who is it that would intercede with Him, except with His permission." [Surah 2, Verse 255] From this Qur'anic injunction, an important fact becomes apparent to us. Almighty Allah is quite clearly stating to us that no one will be able to intercede except those to whom He has given permission. It is also a warning to the idol worshippers, in that they should not believe in and hold in high

esteem their idols considering that their idols have never been given permission to intercede for their worshippers. This clearly proves that their idols are totally useless.

The beloved slaves of Allah, on the other hand, have been given permission to intercede. The first to intercede will be our Beloved Master Muhammad Mustafa (Sallallahu Alaihi Wasallam) as proven by many authentic sources. Thereafter, the other Prophets, Martyrs, Saints, etc.

The Holy Qur'an is evidence of Hazrat Isa (Alaihis Salaam) explaining to his nation some of his amazing miracles. This serves as a reminder to all, of the power and authority bestowed by Allah upon His beloved servants. The Holy Qur'an states, "I heal those who are born blind and the leper and I make the dead alive by the command of Allah." [Surah 3, Verse 49] We know that to perform amazing duties as explained by Hazrat Isa (Alaihis Salaam) is indeed the Grace of the Almighty Allah, yet this great Prophet is actually stating that he can perform them. Is he guilty (Allah forbid!) of committing Shirk? No, for he has clearly proven by one verse the difference between Shirk and Tauheed.

When he said, "these duties are performed through the command of Allah", immediately, the question of Shirk is dismissed and the entire concept becomes one of Tauheed. Keeping this in mind, when Muslims state that Prophets and Saints can perform miracles and do so with the Permission of Allah, how can any sensible person call this action as being Shirk? This belief is purely Tauheed.

There is a Hadith-e-Qudsi in which Almighty Allah has stated, "He who has caused enmity with My Wali (Friend), I give him declaration of war. Among those acts through which My slave achieves My closeness, the most beloved are the Fardh (Compulsory) acts. My slave also achieves My closeness through the Nafil (Optional) deeds, till I make him into My beloved. When he becomes My beloved, I become his ears through which he listens, his eyes through which he sees, his hands by which he holds, his feet by which he walks. When he pleads to Me for anything I definitely bestow it on him. When he seeks refuge in Me from any bad deed, then I definitely save him from it." [Sahih Bukhari]

In the following verse, Almighty Allah is explaining how we can achieve His closeness. He states, "O Beloved say you, "O people! If you love Allah, then follow me, Allah will love you."" [Surah 3, Verse 31] In other words, only after we have adopted piety and abstinence in following the

Holy Prophet (Sallallahu Alaihi Wasallam) will we have any chance of becoming a beloved.

In the same manner, if the slave continuously adopts good deeds, then he indeed reaches that stage of which Almighty Allah states that He becomes the slaves eye and ear. When the Magnificent Noor (Light) of Allah becomes the eye of the slave, then the slave perceives things near and distant. When this Light becomes the hand of the slave, then he, the slave, is then able to dispense with things easy and difficult, near and far. [Tafseer Kabear]

We also come to realize from this explanation that the beloved slaves of Allah have been given the power to help and assist. Once we have proved this, how can we call it Shirk if we implore them for assistance? It can never be Shirk, for although the slave and the Creator can help and assist, remember that the Creator possesses this Attribute without it being given to Him by anyone. The slave, on the other hand, possesses these attributes after Almighty Allah has given it to him, and we still believe that the slave is the servant of Allah and is still subservient to Him.

It seems to be the habit of so-called "believers" to relate verses meant for the Kufaar towards Muslims, and to say that we are committing Shirk. Perhaps they are merely following the habit of their forefathers. It is recorded in Sahih Bukhari, that Hazrat Abdullah Ibn Umar (Radiallahu Ta'ala Anh) used to despise the Khaariji sect the most. He considered them the worst of creation. He used to say that "these people have made it a practice of theirs, that whatever verse has been revealed against the idol worshippers, they relate these verses towards the Muslims."

May Allah Ta'ala grant us the true understanding of Islam and save us from such corrupt people who try to mislead us and take our Imaan away from us, Ameen.

[Compiled from Tauheed Aur Shirk by Ghazzali-e-Zaman Hazrat Allama Sayyid Ahmad Sa'eed Kaazmi Rahmatullah Alaih]

**It seems to be the habit
of so-called "believers"
to relate verses meant
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DO NOT BECOME ANGRY

On the authority of Abu Huraira (RadhiAllahu Anhu): A man came to the Prophet (SallAllahu Alayhi Wa Sallam) and said:

‘Advise me.’He [the Prophet (SallAllahu Alayhi Wa Sallam)] said:

“Do not become angry.”The man repeated [his request] several times and he [the Prophet (SallAllahu Alayhi Wa Sallam)] said: “Do not become angry.”[Recorded by al-Bukhari]

“Advise me”In a narration in Sunan al-Tirmidhi, a man came to the Prophet (SallAllahu Alayhi Wa Sallam) and said:

‘Teach me something that will not be heavy upon me so that I will be able to keep it and memorize it.’The Prophet (SallAllahu Alayhi Wa Sallam) then said:“Do not get angry.” Hence this is a very short, easy to keep in mind piece of advice, but it’s importance and implications are great. If one truly understands the harm of anger, they will realise the significance of this piece of advice.

“Do not become angry”:- The Prophet (SallAllahu Alayhi Wa Sallam), the best example for all mankind, would never get angry or take revenge for his own personal interest. His (SallAllahu Alayhi Wa Sallam) anger was reserved for the sake of Allah (Subhanahu Wa Ta’ala). He (SallAllahu Alayhi Wa Sallam) once said:

“The strong person is not the one who is strong in wrestling. But the strong person is the one who is able to restrain himself when he is angry.”

[Recorded in al-Bukhari and Muslim]

Anas ibn Malik (RadhiAllahu Anhu) who served the Prophet (SallAllahu Alayhi Wa Sallam) for ten years said that the Prophet (SallAllahu Alayhi Wa Sallam) never once got angry with him or asked “Why didn’t you do such and such?”. He always remained patient and gentle in his (SallAllahu Alayhi Wa Sallam) dealings with both adults and children. If he (SallAllahu Alayhi Wa Sallam) saw something he disliked (for the sake of Allah) the colour of his face would change and people would know his displeasure by the expression on his face, but he (SallAllahu Alayhi Wa Sallam) did not speak or act out of anger. He (SallAllahu Alayhi Wa Sallam) never struck anyone except on the battle field for the sake of Allah (Subhanahu Wa Ta’ala).

Anger is a feeling that can be controlled. In the same way that a believer should think before they speak, they should think before they act on the feeling of anger. If we think of the situations that cause people to get angry, they are often over petty, minor things, such as a difference of opinion, a disagreement in a sporting event, not getting their own way, the behaviour of a small child or a trivial matter with a spouse. Our inability to control our anger can create a situation that is blown out of proportion and leads to bad words being said or bad deeds being performed. Do we really need to get angry on such occasions? It is only Shaitan who is happy when we get angry and we ignore this valuable piece of advice from our beloved Prophet (SallAllahu Alayhi Wa Sallam).

As soon as the feeling of anger rises, one should ask oneself, “Why am I getting angry? Is this something really worth getting angry over?” If they are standing, they should sit, and if they are sitting they should lie down. They should then pause to remember Allah (Subhanahu Wa Ta’ala) and the Hereafter and allow the feeling of the heat of the moment to subside. By not getting angry, the believer pleases Allah (Subhanahu Wa Ta’ala). Allah (Subhanahu Wa Ta’ala) says in the Qur’an:

“And be quick in the race for forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for the pious (al-Mutaqeen) – those who spend [for the sake of Allah] in prosperity and

adversity, who repress anger, and who pardon men. Verily, Allah (swt), loves the good-doers (al-muhsineen)”

(Surah ali-Imran:133-134)

The person who restrains themselves when they feel anger has fulfilled one of the characteristics of the people of taqwa, and the true muhsineen (ihsaan). If we can put thoughts of the Hereafter before those of our naffs, we can reach this highest state In Sha Allah.

“IF YOU SEEK HELP, SEEK HELP IN ALLAH.”

“... If you seek help, seek help in Allah.” [Tirmidhi]

The Prophet (SallAllahu Alayhi Wa Sallam) guided his (SallAllahu Alayhi Wa Sallam) Companions to seek help in Allah (Subhanahu Wa Ta’ala). We should seek His (Subhanahu Wa Ta’ala) help in all things, including what we think we can achieve on our own. Who is it that give us the capacity to speak, or see, or read, or eat? It is Allah (Subhanahu Wa Ta’ala). At any moment these abilities could be taken away from us, by Allah’s permission, so we should always seek help in Allah for even our daily tasks.

We should also remember to seek Allah’s (Subhanahu Wa Ta’ala) help in achieving the best of this life and the best of the Hereafter, as well as what occurs after death, both in the grave and on the Day of Judgement.

Many people wait until they are suffering a hardship before they turn to Allah (Subhanahu Wa Ta’ala) sincerely. This is a grave mistake. It can lead one to thinking that they are ‘self-sufficient’ and in charge of all their affairs. Asking Allah to help us reminds of Who is control of our affairs. It helps us to put our trust in Him (Subhanahu Wa Ta’ala) and turn to Him (Subhanahu Wa Ta’ala), and with Allah lies the highest and greatest reward.

Seeking help in Allah (Subhanahu Wa Ta’ala) does not mean that we do not have to put in any effort on our part. We must use all of the faculties that Allah (Subhanahu Wa Ta’ala) has blessed us with, in order to strive to do what is right, to the best of our abilities. We should seek Allah’s help in facilitating us to do this. Indeed the Messenger (SallAllahu Alayhi Wa Sallam) said:

“A strong believer is better and more beloved to Allah than a weak believer – however there is goodness in every [believer]. Be eager for [and strive after] what benefits you and seek help in Allah. And do not be too weak or lazy to do so.”

[Recorded in Muslim]

This does not imply that we are not allowed to seek help from others. In fact Allah (Subhanahu Wa Ta’ala) has commanded us to:

“Help you one another in piety and righteousness”

(Surah al-Maidah:2)

What it implies is that we should only do so in cases of necessity, and with the understanding that all help actually comes from Allah (Subhanahu Wa Ta’ala). We should put our trust and reliance in Allah (Subhanahu Wa Ta’ala) and not in the creation (or what it created!).

The realisation of this command to seek help in Allah (Subhanahu Wa Ta’ala) is the implementation of what we recite in our daily prayers from Surah al-Fatihah:

“You (alone) we worship and in You (alone) do we seek help”May Allah help us to realise this essential quality. Ameen!

TEN WAYS IN WHICH ALLAH (SWT) REMOVES SINS

On the authority of Abu Dharr Jundub ibn Junada and Abu Abdul Rahmaan Muaadh ibn Jabal (RadhiAllahu Anhuma) from the Messenger of Allah (SallAllahu Alayhi Wa Sallam) who said,

“Fear Allah wherever you are. And follow up a bad deed with a good deed and it will wipe it out. And behave towards the people with a good behaviour.” [Recorded in al-Tirmidhi]

This hadith tells us one of the ways in which the punishment for a bad deed may be removed by Allah’s (swt) permission. Allah (Subhanahu Wa Ta’ala) in His mercy has provided us with numerous opportunities to earn His (Subhanahu Wa Ta’ala) forgiveness. Here are ten ways in which Allah (Subhanahu Wa Ta’ala) removes sins from the believer:

1. Sincere repentance when one feels remorse and resolves not to do it again.
2. Recognising that one has committed a sin and that Allah forgives sins and then asking Him to forgive you.
3. Performance of good deeds.
4. Supplication for another Muslim.
5. What is done by a living person for the sake of the dead: fasting, charity etc
6. The intercession of the Prophet (SallAllahu Alayhi Wa Sallam).
7. Afflictions in this life.
8. The hardship of the test and the life in the grave.
9. The events of the Day of Judgement.
10. The Mercy and Forgiveness of Allah (Subhanahu Wa Ta’ala).

There are many ways that Allah (Subhanahu Wa Ta’ala) promises to remove sins from us, and reading down the list, we can see that repenting and performing good deeds are amongst the easiest to achieve.

Let’s remember Allah’s (Subhanahu Wa Ta’ala) promise of the Paradise as wide as the heavens and the earth, and strive to follow a bad deed with a good one, so that our scale of good deeds outweigh the bad on the Day of Judgement.

“And behave towards the people with a good behaviour.”

The final piece of advice that the Messenger of Allah (SallAllahu Alayhi Wa Sallam) gave in this hadith is that the believer should have good behaviour towards other people. Good behaviour and good character are an essential part of having taqwa. Many people think that taqwa, or fear of Allah (Subhanahu Wa Ta’ala), is only about fulfilling the rights of Allah (Subhanahu Wa Ta’ala), but this hadith illustrates to us that to have complete taqwa, one must also fulfill the rights of other human beings, by treating them in the best manner. This includes interacting with others in a friendly manner, smiling at them and greeting them, being calm and gentle and not having bad thoughts or saying bad things about other people, be they young or old.

The fact the Prophet (SallAllahu Alayhi Wa Sallam) advised us to cultivate this type of good behaviour shows this is not necessarily something innate in everyone, but that a person can change their behaviour. They can perform acts of kindness and gentleness until they become accustomed to them. It is a sad fact that many people who stress the importance of the rights of Allah (Subhanahu Wa Ta’ala) neglect to meet the rights of those people closest to them. This hadith shows us the error of that path.

Islam places a great emphasis on good behaviour. The Prophet (SallAllahu

Alayhi Wa Sallam) said:

“I have been sent for the purpose of perfecting good morals.”[Recorded in al-Haakim]

Therefore we can see that one of the essential things that the conduct of the Prophet Muhammad (SallAllahu Alayhi Wa Sallam) shows us is how to behave. He (SallAllahu Alayhi Wa Sallam) defined, illustrated and taught us the best of manners. We cannot use our own desires to decide what type of behaviour is best, we must look to the example of the Prophet (SallAllahu Alayhi Wa Sallam) to show us what is best. In another hadith, the Prophet (SallAllahu Alayhi Wa Sallam) stated:

“I am a guarantor of a house in the highest part of Paradise for the one who makes his behaviour good.” [Recorded in Abu Dawood]

Let’s ask ourselves, do we always hold our tongue and refrain from saying harsh words or negative things about others? Do we always keep our word? Do we greet those that we know and those that we don’t with salaam? Are we calm and gentle, even with our children? Do we treat others as we would wish to be treated ourselves? Is our conduct worthy of the highest part of Paradise?

65-year-old Muslim man lynched to death in Bihar’s East Champaran

A 65-year-old Muslim man, Sheikh Wazul Haq, died on Thursday, June 5, after succumbing to injuries sustained during a brutal assault near his residence in Phulwaria village, located in Bihar’s East Champaran district. The attack occurred a day earlier and also left his 25-year-old son, Mujibur Rehman, injured.

Disturbing videos of the incident have surfaced on social media, showing a group of six to seven young men armed with sticks attacking the father and son outside their home. In the footage, the mob is seen mercilessly beating the elderly man and his son as bystanders look on.

Both victims were rushed to a nearby hospital, where Sheikh Wazul Haq died during treatment. His son, initially in critical condition, has since been discharged but remains in police custody.

Motihari Police issued a statement claiming the violence stemmed from a dispute related to a Facebook comment made four months ago. According to the police, the clash was a result of a personal rivalry between two groups rather than a communal incident.

So far, six individuals have been arrested in connection with the assault. Authorities have registered a case under Sections 307 (attempt to murder) and 302 (murder) of the Bharatiya Nyaya Sanhita (BNS).

The incident has sparked outrage online, with many calling for swift and impartial justice. Local leaders and human rights groups have demanded a thorough investigation to determine whether deeper communal motives were involved.

WORDS OF ADVICE

“On the authority of Abu al-Abbaas Abdullah ibn Abbaas (RadhiAllahu Anhumama) who said: One day I was riding behind the Prophet (SallAllahu Alayhi Wa Sallam) and he said to me,
“O young man, I shall teach you some words [of advice]. Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, ask Allah. If you seek help, seek help in Allah. Know that if the nation were to gather together to benefit you with something, they would not benefit you except with that which Allah has already recorded for you. If they gather to harm you by something, they would not be able to harm you by anything except what Allah has already recorded against you. The pens have been lifted and the pages have dried.”
[Recorded in al-Tirmindhi]

“One day I was riding behind the Prophet (peace and blessings of Allah be upon him) and he said to me ‘O young man, I shall teach you some words [of advice].”

In other narrations of this hadith, it is stated that the young ibn Abbaas was seated behind the Prophet (SallAllahu Alayhi Wa Sallam) on his riding camel. This illustrates that this is one of the few hadith that ibn Abbaas narrated directly from the Prophet (SallAllahu Alayhi Wa Sallam).

The Prophet (SallAllahu Alayhi Wa Sallam) called out to ibn Abbaas to get his attention specifically, addressing him as ‘young man’. At the time when this occurred the young ibn Abbaas (RadhiAllahu Anhumama) was just about to enter puberty. This shows us this advice encapsulates the most fundamental aspects of how to practice and implement the religion of Islam in adult life. The Prophet (SallAllahu Alayhi Wa Sallam) is teaching ibn Abbaas (RadhiAllahu Anhumama) about reliance on Allah amongst other things, which is essential for him to remember as he enters adult life as a Muslim.

This is how every Muslim child should be raised in Islam, being taught the essential aspects before they reach puberty. We truly need to revive this amongst our children today. Many Muslim youth seem to believe they are not responsible for their actions or that they are not adults until the age of 18 or 20. Islam teaches us that from the moment the child reaches puberty, they are considered an adult and are therefore responsible for all their actions. Parents need to realise this and teach their children to take responsibility for their actions.

The beauty of the advice that the Prophet (SallAllahu Alayhi Wa Sallam) gave ibn Abbaas (RadhiAllahu Anhumama) is that it was concise, and therefore easy to remember, yet it was far-reaching in its scope. It contains infinite wisdom for us all, both young and old, and shows us the important points to remember as we live our lives, moving closer to our return to Allah (Subhanahu Wa Ta’ala).

“Be mindful of Allah and Allah will protect you.”

The Prophet (SallAllahu Alayhi Wa Sallam) has advised the believer to be ‘mindful of Allah’. This implies being mindful of the limits set by Allah (Subhanahu Wa Ta’ala), minding His (Subhanahu Wa Ta’ala) rights and minding what He has ordered and what He (Subhanahu Wa Ta’ala) has prohibited. In other words, we should implement what Allah (Subhanahu Wa Ta’ala) has ordered and refrain from what

He (Subhanahu Wa Ta’ala) has forbidden.

One of the most important things that we can be mindful of is the prayer. As Allah (Subhanahu Wa Ta’ala) says in the Qur’an:

“Guard strictly the [daily] prayers and especially the middle [best] prayer. And stand before Allah with obedience.” (Surah al-Baqarah:238)

Other verses in the Qur’an talk about the importance of guarding the private parts and being mindful of one’s oaths. They also mention the importance guarding one’s abolition, as protecting one’s state of purity is a sign of true faith. This is because one’s state of purity is something that only Allah is aware of. These are all part of the general characteristic of being mindful, guarding and preserving in relation to Allah (Subhanahu Wa Ta’ala), that are referred to in this hadith.

The Prophet (SallAllahu Alayhi Wa Sallam) went on to say that if we are mindful of Allah, Allah (Subhanahu Wa Ta’ala) will ‘protect’ us. Allah (Subhanahu Wa Ta’ala) protects the servant in more than one way. He (Subhanahu Wa Ta’ala) guards and protects a person’s worldly interests and needs, through protection of their body, wealth and families, and protecting them from evil coming from jinn or mankind. Allah (Subhanahu Wa Ta’ala) says in the Qur’an: “And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty)” (Surah al-Talaaq:2)

More importantly, Allah protects a person by protecting their religion. He (Subhanahu Wa Ta’ala) protects their religion by keeping them steadfast and away from misconceptions and heresies. He (Subhanahu Wa Ta’ala) also keeps them in the religion of Islam until their death. This is by far the important type of protection that Allah provides to the believer. The Prophet (SallAllahu Alayhi Wa Sallam) taught the companions to beseech Allah for this type of protection. Let’s remember again that beautiful dua of the Prophet (SallAllahu Alayhi Wa Sallam): “Ya muqallib al Quloob, thabbit qalbee alaa deenik”

“O changer of the hearts, make my heart firm upon Your religion.” “Be mindful of Allah and you will find Him in front of you.” This part of the hadith further explains the benefits of being mindful of Allah (Subhanahu Wa Ta’ala). Here we find that when we are mindful of Allah (Subhanahu Wa Ta’ala), by meeting our obligations to Him (Subhanahu Wa Ta’ala), we will find Him ‘in front’ of us.

What does it mean to find Allah (Subhanahu Wa Ta’ala) in front of us? It means that Allah (Subhanahu Wa Ta’ala) will be with us in all of our affairs. That is, He (Subhanahu Wa Ta’ala) will support us, protect us, guide us and strengthen us in our actions. He (Subhanahu Wa Ta’ala) is in front of us, guiding us. This is the type of closeness that Allah (Subhanahu Wa Ta’ala) refers to in the Qur’an, describing when the Prophet (SallAllahu Alayhi Wa Sallam) and Abu Bakr (RadhiAllahu Anhu) were pursued by the disbelievers and had to hide in a cave. Allah (Subhanahu Wa Ta’ala) says:

“... when they were in the cave and he [the Prophet] said, ‘Do not be afraid for, certainly, Allah is with us.’ Then Allah sent down His tranquility upon him and strengthened him with forces which you did not see...” (Surah al-Taubah:40)

SubhanAllah isn’t this the type of relationship that we all desire to have with Allah (Subhanahu Wa Ta’ala)? This type of closeness is reserved for those who have taqwa or fear of Allah (Subhanahu Wa Ta’ala), in other words, those who are mindful of Him (Subhanahu Wa Ta’ala).

When the believer is able to reach this state of mindfulness, they become relaxed and at ease. Tranquility descends and they realise that Allah (Subhanahu Wa Ta’ala) will protect them. With Allah’s protection, no one can possibly harm them. This is the point at which the believer truly realises that they are not in need of anyone other than Allah (Subhanahu Wa Ta’ala).

Let’s ask ourselves firstly, if we are meeting our obligations to Allah (Subhanahu Wa Ta’ala)? Are we remembering Allah (Subhanahu Wa Ta’ala), thanking Him (Subhanahu Wa Ta’ala), praising Him (Subhanahu Wa Ta’ala) and worshipping Him as He should be worshipped? Are we fearing Allah (Subhanahu Wa Ta’ala) and His anger and punishment and seeking to avoid them? If we are able to be mindful of Allah (Subhanahu Wa Ta’ala) in these ways, then He promises to bless us with tranquility, security, guidance and protection.

What more could we ask for?

The Renaissance of Scientific Inquiry in Indian Muslim Youth: Reclaiming a Lost Legacy

The 21st-century Muslim youth is witnessing a quiet but profound renaissance a revival of enquiry, scientific reasoning, and intellectual curiosity. This shift marks more than a modern trend; it reflects a historical legacy inherited from the Islamic Golden Age, a period when Muslim societies led global advancements in science, medicine, philosophy, and technology.

A Glorious Past: The Foundations of Scientific Legacy: Islamic civilization flourished intellectually between the 8th and 13th centuries, particularly under the Abbasid Caliphate (751–1258). Baghdad, the empire's heart, became a beacon of knowledge, where scholars translated classical Greek texts and built upon them with original contributions in astronomy, mathematics, medicine, physics, chemistry, and philosophy.

Scientific terms such as algebra, algorithm, chemistry, alcohol, and alkali all trace their origins to Arabic. Prof. Jamil Ragep of the University of Oklahoma notes that until around 1600 AD, Islamic civilization remained at the forefront of scientific advancement. Prominent thinkers like Al-Khwarizmi (the father of algebra), Al-Razi (who identified smallpox and measles), and Ibn Sina (whose Canon of Medicine influenced Western medicine for centuries) exemplify this heritage.

Al-Farabi, the philosopher known as the "Second Teacher" after Aristotle, and Al-Biruni, who calculated the Earth's circumference with remarkable precision, were part of this intellectual explosion. Innovations were not limited to ideas, the adoption of paper technology from China revolutionized knowledge sharing and literacy, boosting education, commerce and bureaucracy.

Decline and Misconceptions: However, this golden period saw decline after the Mongol invasion of Baghdad in 1258. As Europe entered the Renaissance, the Islamic world slowly fell behind. Historian George Sarton famously remarked that those who were once the world's teachers became its students.

A myth that persists is that Islamic scholars opposed modern technologies particularly the printing press. A frequently cited claim suggests that a 16th-century Ottoman fatwa banned the press. This narrative, often recycled on social media, portrays Islam as hostile to innovation. Yet historical evidence suggests otherwise. The source of this claim a French priest named Andre Trot provided no primary evidence and scholars have since questioned its validity. In reality, expelled from Spain in 1492 Jews brought printing technology with them to the Ottoman Empire and were allowed to use it. Christian and Jewish presses operated freely, casting doubt on the idea of a sweeping ban.

A More Nuanced Reality: Far from being opposed to technology, the Ottoman state selectively embraced it. Italian scholar Luigi Fernando Marsigli, with access to the Ottoman elite, dismissed the idea of a religious prohibition. He attributed the limited early use of printing to low demand and economic factors, not religious dogma.

In fact, in 1588, Sultan Murad III issued a farman (royal edict) permitting the sale of Arabic books printed by the Medici Oriental Press in Florence. Even Mughal emperor Akbar, known for his openness, declined to introduce the printing press not for religious reasons, but because he valued the aesthetics and artistry of traditional calligraphy, and feared economic displacement of scribes.

By 1727, printing in Ottoman Turkish was formally allowed when Sultan Ahmed III

granted permission to Ibrahim Muteferrika, a Hungarian convert to Islam. His press published numerous books, starting with a Turkish-Arabic dictionary. The press eventually faded not due to religious suppression but because of economic sustainability and the lack of mass readership.

Rethinking the Narrative: This pattern suggests that opposition to technological innovation was not religious but socio-economic. Scribes resisted the press as a threat to their livelihood just as artisans in other cultures resisted industrial machinery. Similarly, the slow adoption of printing in Europe also reflected gradual change, many early printed works lacked lasting impact. Nonetheless religious edicts (fatwas) in the Ottoman Empire never had autonomous power over state policy. The Ulema functioned within the framework of the sultan's interests and decisions regarding technology were based on practicality, not dogma.

Suppose, for argument's sake, a fatwa against the printing press had been issued. Could that alone explain the decline of Islamic science ? If Akbar praised for secularism also declined the press, can one blame only religious orthodoxy ? Is Africa's current underdevelopment caused by religious scholars ? Clearly, history is shaped by a web of cultural, political and economic forces.

The Modern Renaissance: Today, Muslim youth are reawakening to this rich intellectual legacy. The spirit of enquiry and scientific thinking is resurging in academic, technological and cultural spheres. Contemporary Muslim societies are increasingly participating in the global scientific enterprise, reconnecting with their storied past.

In a 2009 speech in Cairo, President Obama highlighted the Islamic world's contributions to human knowledge, from algebra to medicine. This recognition echoes the need for a balanced understanding of history one that honors past achievements and draws lessons from decline without succumbing to myths.

Conclusion: The revival of scientific temperament among Muslim youth is not just a hopeful phenomenon it is a renaissance of inheritance. By critically examining history, dispelling myths and embracing inquiry, today's generation can reclaim the innovative spirit that once shaped civilizations.