



The Shariah status of Yoga

"Research on yoga shows that the original word is not yoga but yog. The word yoga is mentioned frequently in Hindu scriptures. A study of these scriptures reveals that yoga has been prevalent in Indian culture for centuries and in Hinduism, yoga is a religious philosophy through which God is remembered. Yoga is also considered to be the union of the soul with the Supreme Being. Therefore, the performance of special religious chants is considered essential in yoga, in which Surya Namaskar is of utmost importance.

Since it is a religious practice, its formal religious book in Hinduism is called "Yog Sutra". In the 17th century, Muslim scientist Abu Rayhan al-Biruni came to India and saw the saints and saints here practicing yoga in abundance, and then translated the aforementioned book "Yog Sutra".

The history and background of Yoga shows that it is actually a method of worship among Hindus, basically the basic philosophy of Hinduism in which an attempt is made to integrate the Atma (soul), Paramatma (God) and the Shari (body) together through meditation. "Surya Namaskar" i.e. worship of the Sun is an important part of Yoga. In Yoga, the first ray of the Sun is worshipped, and some verses are also recited at intervals. Islam is a religion of monotheism, so why not for the purpose of knowing Allah Subhanahu Wa Ta'ala and getting close to Him? There is absolutely no room in the religion of Islam for polytheistic thoughts, beliefs, actions and deeds.

Why not support yoga as an exercise, while avoiding Surya Namaskar and other blasphemous and polytheistic words? Efforts to popularize it in Muslim countries and Muslim society are contrary to the Islamic temperament and the spirit of Sharia. Allah Subhanahu wa Ta'ala has declared polytheism as a great injustice in His last divine book, the Holy Quran (Luqman: 13). "Indeed, Allah does not forgive associating partners with Him, but He forgives whom He wills besides Him, and whoever associates partners with Allah, he has committed a great sin and a slander." (An-Nisa': 48) Worship Allah and do not associate anyone with Him. (An-Nisa': 36) There are three levels of associating partners with Him: (1) Believing in any created being as a god other than Allah, which is the major shirk. (2) Believing in any created being as an independent and self-existent being capable of doing something without Allah, even though one does not believe in that being a god. (3) Associating partners with any created being in worship, i.e., obeying the commands of Allah and performing the worship in order to show off. The basic belief is associating partners with Allah in the divine inspiration, which is the greatest shirk, which is the shirk of ignorance. And this is the rank of associating partners with Allah Almighty in action, and this is the saying of one who said: If there is something other than Allah Almighty, He is independent in the creation and creation of action, and if he does not believe in Him,

then there is no god. And this is the rank of associating partners in worship, and this is showing off, and this is doing something of the acts of worship that Allah has commanded to be done for Him alone (Qurtubi: 5/181). In yoga, the first two forms are found to the fullest extent, since in it the sun is considered a deity, it is worshipped, some polytheistic practices are practiced, and the sun is also acknowledged as the controller of the universe.

In fact, yoga is a mixture of many blasphemous and polytheistic, suspicious and dubious actions and statements. To adopt it even with the idea of ??exercise is like putting faith and Islam in jeopardy. To support yoga despite knowing this is like admitting with tongue that in a universal, natural and true religion like Islam, there is no special consideration for human health and well-being. Therefore, there is a need to address this deficiency through yoga. With this intellectual decline, supporting and promoting yoga is like someone who has been blessed by Allah Subhanahu wa Ta'ala, yet he pretends to be poor and infirm and causes trouble for others or begs for alms to be used as a means of disgracing himself.

Islam is a natural and sensitive religion. The spirit and nature of Islam is that adherence to the Shariah guarantees the protection of faith and Islam and the protection of Muslims. Following and following the Islamic orders and adhering to its prescribed acts of worship and remembrance are the guarantees of success and exaltation in this world and the hereafter. Physical acts of worship such as prayer, fasting, recitation of the Quran, remembrance and adhkaar, etc., are also included, in which the remembrance and concentration of one's Creator and Lord is of great importance. Attention to Allah leads to knowledge and meditation, and the blessing of contentment is due to which it cannot be achieved through the methods and practices of worship prevalent in the world other than those directed towards Allah, such as yoga, etc., and any scientific or non-scientific sports thoughts and practices.

No one can deny the fact that yoga is a Hindu method of worship. It is a serious mistake to promote it in the name of exercise. Suppose in Hinduism, it is meant to be a way of keeping the body parts in continuous motion in accordance with the rules and regulations of their religion along with the knowledge and meditation of "Ishwar". So is the most important worship of Islam "prayer" not enough for Muslims? In which Muslims appear before their Lord and Master with this pledge: "I turn my face towards Him (the One and Only) Who created the heavens and the earth, and I am not of the polytheists" (Al-An'am: 70) and while offering prayer, they remember that my Allah is watching me. There can be no other method of knowledge and meditation higher and higher than this, because this is the method of worship of the ancient heavenly religion of Islam, which all the prophets (peace be upon them) followed and guided their peoples (Maryam: 30, 55). Prayer is an act of worship in which all internal and external organs are in physical movement.

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Sura al-Ma'idah

108. And, (O Muslims,) do not abuse these (false gods) that these (polytheists) worship besides Allah, lest these people should (also, in retaliation,) revile against Allah's Glory wrongfully due to ignorance. Thus have We made the conduct of every sect (and faction) seem attractive to (their own eyes and they regard only that as truth). Then all have to return to their Lord, and He will inform them of (the results of) their deeds which they used to do.

109. They swear their most solemn oaths by Allah that if there comes to them some (manifest) sign, they shall certainly believe in that. Say (to them): 'Signs are but with Allah alone. And, (O Muslims,) you are not aware that when the sign comes, they will (still) not believe.'

110. And (due to their own malice) We shall turn their hearts and their eyes away from (accepting the truth the same way) as they have disbelieved (in the Messenger [blessings and peace be upon him]) the first time. (So, they will not believe even on seeing the sign). And We shall leave them to wander astray in their rebellion and defiance.

111. And if We sent down to them angels, and the dead started talking to them, and We gathered everything in clusters

The delegates of 'Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudarintervene between you and us therefore we cannot come to you except in the Holy months. So pleaseorder us to do something good (Religious deeds) by which we may enter Paradise (by acting onthem) and we may inform our people whom we have left behind to observe it." The Prophet said, "Iorder you to do four things and forbid you from four things: I order you to believe in Allah. Do youknow what is meant by belief in Allah? It is to testify that none has the right to be worshipped exceptAllah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty)(in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for thepreparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Allah's Apostle said, "The painter of these pictures will be punished on the Day of Resurrection,and it will be said to them, Make alive what you have created.' "

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."

ISLAM: THE RELIGION OF FORGIVENESS

If a person truly believes there is no god but Allah, he or she should accept Islam immediately. We also put forward that Islam is the religion of forgiveness. No matter how many sins a person may have committed, he or she never becomes unforgivable. God is the oft Forgiving, Most Merciful and Quran stresses these attributes more than 70 times. "And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allah is oft Forgiving, Most Merciful."(Quran 3:129)

There is however, one sin that God will not forgive and that is the sin of ascribing partners or associates to God. A Muslim believes that God is One, without partners, offspring, or associates. He is the only One worthy of worship. "Say (O Muhammad), He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; And there is none co-equal or comparable unto Him."

"Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills." (Quran 4:48) It may seem strange to say that Allah is the Most Merciful, and stress that Islam is the religion of forgiveness while also saying that there is one unforgivable sin. This is not a strange or unreliable concept when you understand that this grave sin is only unforgivable if a person dies without repenting to God. At any time, up until a sinful person draws his last breath he or she may turn sincerely to God and ask for forgiveness, knowing that God truly is the Most Merciful Oft Forgiving. Sincere repentance assures God's forgiveness. "Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven."(Quran 8:38)

Prophet Muhammad, may the mercy and blessings of Allah be upon him,

said: "Allah will accept His slave's repentance so long as the death rattle has not yet reached his throat."[1] Prophet Muhammad, SallAllahu Alayhi Wa Sallam, also said, "Islam destroys that which came before it (sins)".[2]

As discussed in the previous article, often when a person is contemplating accepting Islam they are confused by or even ashamed of the many sins they may have committed over their lifetime. Some people wonder how they can ever be good, moral people when in the shadows lurk their sins and crimes.

Accepting Islam and pronouncing the words known as the Shahada or testimony of faith, [3], wipes a person's slate clean. He or she becomes like a newborn baby, completely free from sin. It is a new beginning, where one's past sins can no longer hold a person captive. There is no need to be haunted by past sins. Every new Muslim becomes unburdened and free to live a life based on the fundamental belief that God is One.

When a person is no longer held back by the fear that their past sins or lifestyle prevents them from leading a good life, the path to accepting Islam often becomes easier. Knowing that God can forgive anyone, of anything, is certainly a comforting prospect. Never the less, understanding the importance of not worshipping anything or anybody other than God is paramount because it is the basis of Islam.

God did not create humankind except that they should worship Him alone and knowing how to keep that worship pure and unadulterated is imperative. However, the details will often be learned after a person has recognised the sublime truth of the way of life that is Islam. "And follow the best of that which is sent down to you from your Lord (i.e. this Quran, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly (Continue on page 7)

Tensions Rise in the Gulf: Is a U.S.-Israel Attack on Iran Being Planned via Pakistan?

Recent geopolitical developments in the Gulf and South Asia are fueling speculation of a looming military escalation involving the United States, Israel, and Iran—with Pakistan and Saudi Arabia possibly playing critical supporting roles. Several analysts believe that a broader U.S.-backed strategy may be underway to pressure Iran, particularly over its nuclear ambitions, using diplomatic, economic, and potentially military levers.

At the center of this emerging theory is the suggestion that the U.S. and Israel may be contemplating a military strike against Iran, with Pakistan being quietly positioned as a strategic partner. Iran, which shares a long and sensitive border with Pakistan, has long viewed any deepening of U.S.-Pakistan ties with deep suspicion. The Pakistani military's historic alliance with Washington and its dependency on international financial institutions, particularly the International Monetary Fund (IMF), have only intensified Tehran's concerns.

A key trigger for heightened speculation was the recent release of IMF funds to Pakistan—a bailout widely believed to have received quiet support from Washington. While officially presented as an effort to rescue Pakistan's struggling economy, Tehran interprets the move as a strategic incentive to nudge Islamabad closer to the U.S. security orbit, potentially including collaboration on military planning against Iran.

These suspicions have been further stoked by Pakistani Prime Minister Shahbaz Sharif's recent high-profile visit to Riyadh. The unusually warm welcome he received from Saudi Crown Prince Mohammed bin Salman is seen by many not as mere diplomatic etiquette, but as part of a coordinated effort by key U.S. allies to secure Pakistan's support in an evolving regional strategy. Given Saudi Arabia's deep-rooted strategic partnership with the United States, Riyadh's role is being closely scrutinized in Tehran and beyond.

Adding further intrigue is the recent visit of the Saudi Foreign Minister to Tehran. During the meeting, the Saudi envoy reportedly conveyed a message from Washington, urging Iran to accept the latest U.S. proposal concerning its nuclear program. According to regional sources, Iranian officials were warned that rejecting the deal could risk plunging the region into war—a message viewed by some as either an effort to prevent conflict or a thinly veiled ultimatum.

In a development that further signals heightened alertness in Washington, the United States on Wednesday authorized the evacuation of certain diplomatic personnel from Iraq, citing concerns over a potential Israeli strike on Iran. This rare move is being interpreted as a sign that military action could be imminent—or at least seriously considered—and that the U.S. is preparing for regional fallout.

Meanwhile, the recent invitation extended by Washington to Pakistan's Army Chief, General Asim Munir, to attend the U.S. Army Day has added another layer to the unfolding dynamics. The symbolic gesture, coming at such a sensitive time, is viewed by some analysts as a sign of deepening military cooperation—or at least an effort by the U.S. to reaffirm ties with Pakistan's powerful military establishment amid rising regional tensions.

The overlapping timing of diplomatic outreach, financial lifelines, military invitations, and strategic visits has led to growing belief among Iranian policymakers that these moves are not isolated, but rather components of a comprehensive containment strategy. While Saudi Arabia has recently attempted to normalize relations with Iran—especially after the China-brokered thaw in 2023—its latest maneuvers suggest a dual-track approach: aligning with U.S. strategic goals while publicly projecting itself as a regional stabilizer.

Though no official confirmation has surfaced regarding the potential use of Pakistani territory in a military operation against Iran, the converging diplomatic signals have set off alarm bells in Tehran. Iranian leaders see a pattern emerging—one that points to a coordinated campaign to isolate, pressure, and possibly corner Iran into concessions, or prepare the ground for confrontation should negotiations collapse.

For Iran, the situation is increasingly precarious. The alignment of key regional players—Saudi Arabia, Pakistan, and the United States—on issues related to Iran's nuclear posture introduces a new layer of complexity and uncertainty to the already fragile Gulf geopolitical landscape. Whether these moves are intended as deterrents or preludes to military engagement remains unclear.

While the region has seen many diplomatic shifts and economic deals in recent years, the latest convergence of interests among Washington, Riyadh, and Islamabad signals a potentially dangerous turn. As the shadow of war looms large, the coming days may reveal whether diplomacy will prevail—or if the Gulf is once again on the brink of a devastating conflict.

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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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.

The Shariah status of Yoga

(Continue by Page 1)

There are immense material, medical and spiritual benefits of living according to Islamic rules. Human intellect and understanding are naturally incapable of understanding them. Scientific research has certainly uncovered some of its corners, but scientists are also creatures. The system of life that the Creator of the universe has given is natural, heavenly, universal and universal. What wisdoms and benefits are hidden in it from a worldly, religious and otherworldly perspective, human intellect cannot access them. For the maintenance of health and wellness, including yoga, physical exercise, such sports that have several religious prohibitions, are not feasible for Muslims at all. This goal is achieved by adhering to Islamic rules and observing worship along with the presence of the spirit of closeness to Allah and the qualities of goodness. Therefore, Muslims do not need to adopt a method based on non-Muslim slogans like "yoga" for physical exercise.

Yoga is a Hindu philosophy of worship, which their religious leaders practice with their followers along with polytheistic beliefs and polytheistic actions and deeds. References to it are also given from their religious book, "Bhagwat Gita". If any exercise based on polytheistic beliefs and actions, such as yoga, is confirmed and supported by their religious book, then there is no room for doubt in its being a polytheistic practice. Despite this, some Muslims consider it a sports practice and support it with this misconception, which is completely contrary to the belief of monotheism of Islam. "O Muhammad (peace be upon him), We have revealed the Book to you with the truth, so worship Allah, making religion pure for Him. Beware! Worship is for Allah alone" (al-Zumar: 3). In this holy verse, "religion" means both obedience and worship, that is, obedience. And it was said: Worship (Qurtubi 15/235) In the Holy Quran, all the rules related to monotheism, prophethood, livelihood and resurrection, that is, this world and the hereafter, are clearly stated. The salvation of humanity lies in accepting and acting upon them. To accept polytheistic thoughts, actions and occupations, even for the purpose of gaining benefits, by being swept away by the flood of materialism, is like losing the spirituality and light of faith and getting lost in the dark valleys of disbelief and polytheism. Even after becoming aware of the religious status of 'Yoga', considering it as a sport is a grave ignorance and a great mistake. Islam closes every window that opens the way to disbelief, polytheism, atheism, and irreligion. The world considers poison to be poison, and even a small dose of it can lead a person to the brink of death. It is obvious that if Hindu false religious practices,

customs and traditions gradually become prevalent in Muslim society, then there is a serious danger that the new generation of the Islamic nation will break away from Islam and will leave the embrace of Islam's mercy and get lost in the dark and thorny valley of falsehood. May Allah forgive them.

According to media reports, about 40 Muslim countries have also agreed to celebrate International Yoga Day on June 21 every year, along with other democratic countries. "According to a report published in Arab News on March 4, 2023, this activity, which is considered beneficial for physical and mental health, will now be introduced in all institutions and universities in the country. Nouf Al-Muroui, President of the Saudi Yoga Committee, said that the decision to start yoga classes was made in view of the importance of yoga in university sports under Vision 2030. He also said that yoga is beneficial for physical and mental health. The Saudi Ministry of Sports and the Olympic community founded the Saudi Yoga Committee on May 16, 2021 to promote yoga. Its founders include Saudi Arabia's first certified yoga instructor, Nouf Al-Muroui, who heads the committee. The Indian government also awarded Nouf Al-Muroui the civilian award Padma Shri in 2018 in recognition of her services in promoting yoga. On January 29 last year, the Saudi Ministry of Sports and Yoga Committee organized the country's first yoga festival at King Abdullah Economic City. About 1,000 people participated in the four-day festival. In addition to introducing yoga to educational institutions within the country, Saudi Arabia is also taking steps to promote yoga and other sports activities in other Arab countries. In December last year, the Saudi Yoga Committee invited youth from 11 Arab countries to a conference on sports activities, including yoga, under the "Arab Youth Empowerment Program". Youth from the United Arab Emirates, Yemen, Palestine, Egypt, Libya, Algeria, Morocco, Tunisia and Mauritania participated in the conference. Saudi Arabia's Crown Prince Mohammed bin Salman has launched reforms called Vision 2030, under which he wants to put Saudi Arabia on the path of development and innovation. Vision 2030 also includes plans to make Saudi Arabia attractive for tourism and build modern cities.

Some worldly Muslim rulers and some Muslims who are fearful of the consequences are being deceived into believing that yoga is a form of exercise and are wasting their energy in promoting it. However, according to the research of Hindu religious leaders and their religious books, yoga is a purely Hindu method of worship. Its polytheistic practices such as Surya Namaskar and the polytheistic verses recited in it are

enough to confirm its polytheism. The aim of their religious and political figures taking interest in this revival of yoga in the name of exercise is to spread blasphemous and polytheistic beliefs, Hindu customs and traditions and polytheistic methods of worship in the Muslim society and to attract the naive people of the nation towards it under the attractive title of exercise. This is a well-planned and dirty conspiracy. Muslims should understand this conspiracy and be aware of the tricks and tricks of the enemy forces. Never forget the fact that the religion of Islam never tolerates the imperceptible introduction of blasphemous and polytheistic practices and occupation, either in whole or in part, in all aspects of life, including beliefs and beliefs, worship and duties, customs and dealings. The special distinction of Islam is that it cannot even imagine integrating itself into their civilization by accepting any false religious thoughts and practices, corrupt customs and traditions or new atheistic concepts, God-hating philosophical thoughts and ideas, although it is the reason for the dominance of materialism that the materialists Is it that they are dazzling the eyes or is their external brilliance and luster affecting their hearts and minds? And if you disbelieve as they disbelieve, then become like them, so do not take any of them as friends. (An-Nisa: 89) "Their desire is only this: that you disbelieve as they disbelieve, and then become like them, so do not take any of them as allies." The deliberate and planned conspiracy of the false worshippers is to deprive the believers of their faith and paint them in the color of falsehood.

When the glory of monotheism began to spread throughout the world, illuminating Mecca, the peace and tranquility of the infidels and polytheists were taken away. To stop the spread of the message of monotheism, they devised a plan that would strike at the Muslims' belief in monotheism. The suggestion was that one year we will worship your god and one year you will worship our gods. On this, Surah Al-Kafirun was revealed. Islam never accepts disbelief, polytheism and all such matters that lead to disbelief and polytheism. Where there is faith, disbelief and polytheism can never find a way. In order to maintain social or commercial relations and love, some corners of the Muslim society have started talking in a language that can please the infidels and polytheists. And there are some (so-called) Muslims who are afraid of the consequences and do not consider it wrong for a young man to participate in polytheistic acts. "This is also ongoing, that is also ongoing. The believers of "Islam" also participate in the worship of Allah, but this bargain may be at the cost of displeasure of Allah (swt). **(Continue on Page 5)**

DO NOT BE DECEIVED BY THE GREAT DECEIVER

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

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

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

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

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

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

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

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

Allah now addresses Prophet Muhammad, Sallallahu Alayhi Wa Sallam, reminding him that messengers before him had also been accused of lying. There is no need for you to be worried Allah tells him. Eventually all matters return to Allah and He will make the final decision, all judgment rests with Him. Allah's promise is true. Therefore, do not be deceived by the life of this world. The worldly accessories of this life can delude people into thinking that Allah's promise is not true. The attractions of this life do blind us from seeing the big picture. The world is a transitory place. It is

little more than a rest stop on the way to life everlasting.

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

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

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

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

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They are perhaps unaware of the serious threat to faith that this poses, knowingly or unknowingly. Human sympathy and tolerance are not the name of such bargaining, but real sympathy and tolerance is to show the path of guidance to humanity wandering in the dark valleys of falsehood, otherwise at least the protection of one's faith must be held dear to one's soul and the same thing should be said in situations like these, "Your religion is for you and mine is for me." Muslims should maintain solidarity and unity on human grounds to the extent possible, but not such unity that comes at the cost of reconciliation with falsehood. Faith and Islam require that the pure and clear fountain of faith in monotheism should not be muddled by the mixture of disbelief and polytheism. With the equal mixture of disbelief and polytheism, truth cannot remain truth, but rather it is transformed into falsehood. Islam is the name of living in obedience to the truth, according to its life-giving principles, protecting religion and faith and showing steadfastness on it, making it the goal of life and having the determination and certainty to live and die on it, and conveying the life-giving teachings of Islam to humanity. The need is to make this divine statement a primary insight: "And this is My path, which is straight. Follow it and do not follow other paths, for they will separate you from the path of Allah, subhanahu wa ta'ala. Allah, subhanahu wa ta'ala, has ordered it so that you may be steadfast on the path of piety." (Al-An'am: 153) Islam is a great gift for all people on earth and obedience to Islamic commands is above everything else. The secret of physical health and well-being, peace and harmony of the heart and mind, material and spiritual benefits, and success in the hereafter depend on the fulfillment of faith and its requirements in the true sense. In short, Islam is the way of life that humanity has given, which includes complete and comprehensive teachings on faith, beliefs, worship, affairs, society, and ethics, through which humans can gain closeness to Allah (swt) and enjoy the blessings of both worlds.



The Character of Hazrat Ismail Alaihis Salaam

The incident of Hazrat Ibrahim (Alaihis Salaam) sacrificing his son for the pleasure of Allah Ta'ala is well-known. Hereunder the focus will be on the character that Hazrat Isma'il (Alaihis Salaam) showed during this trial from Allah Ta'ala.

Hazrat Ibrahim (Alaihis Salaam) made Dua in the Court of Allah Ta'ala, "O My Lord, bestow upon me a righteous son." [Surah 37, Verse 100] Allah Ta'ala accepted this Dua as He says in the Holy Qur'an, "So We gave him good news of a prudent son." [Surah 37, Verse 101] A few years later, Hazrat Isma'il (Alaihis Salaam) was born from Hazrat Bibi Hajira (Radiallahu Ta'ala Anha).

The Arabic adjective "Haleem" (prudent) is not usually applied to children. However, as we shall see, Allah Ta'ala's use of this adjective to describe Hazrat Isma'il (Alaihis Salaam) indicated that he would not rebel against his father when the divine command came, but would display docility and obedience. He was a gentle and learned child and had now reached the age of seven. Hazrat Ibrahim (Alaihis Salaam) took him along wherever he travelled, praising the Lord unceasingly and experienced all the joys of fatherhood as he observed his son's fine character, good behaviour and piety, heard him discussing important questions like a great scholar, and saw that he really was a righteous son and a gentle child with a docile nature. When the command came for Hazrat Ibrahim (Alaihis Salaam) to sacrifice his son, he put aside his love for his son for the pleasure of Almighty Allah. After seeing the dream for three consecutive nights, on the morning of the 10th of Dhul Hijja, Hazrat Ibrahim (Alaihis Salaam) instructed Hazrat Bibi Hajira (Radiallahu Ta'ala Anha) to wash Hazrat Isma'il (Alaihis Salaam), comb his hair, make him wear new clothes and perfume him. Hazrat Isma'il (Alaihis Salaam) was a handsome sight and there was something quite special about him that day. He talked so nicely with his mother, gladdening her heart.

Hazrat Ibrahim (Alaihis Salaam) took his son by the hand and they set off together to a place called Mina. Hazrat Isma'il (Alaihis Salaam) kept running on in front of his father, hopping and skipping before him as they went. Sometimes he would turn around to ask his father something, and then they proceeded on their way. He was so different today, in such high spirits.

Iblees the accursed could not bear this act of sacrifice for the pleasure of Allah Ta'ala and tried to convince Hazrat Ibrahim (Alaihis Salaam) not to go ahead with it. After being unsuccessful, he went to Hazrat Bibi Hajira (Radiallahu Ta'ala Anha), but failed with her as well. Lastly, he went to Hazrat Isma'il (Alaihis Salaam), in an attempt to deceive a mere seven year old child and to get him to disobey his father. So he went up to Hazrat Isma'il (Alaihis Salaam) and said, "Do you know where your father is taking you? Have you not noticed that he is carrying a rope and knife? You just go on playing but your father is going to tie you up and slit your throat!" Hazrat Isma'il (Alaihis Salaam) snapped back at him,

"Be off with you, you devil! When was a father ever known to cut his own son's throat? Besides, my father is a Prophet. How could he deliberately cut the throat of his own son, knowing him to be a Prophet also?" Iblees replied, "But he imagines he has been commanded by Allah." The venerable Hazrat Isma'il (Alaihis Salaam) then said to him, "How can one talk of a Prophet 'imagining' that a command has come from Allah? If such a command has come it

must be right and true. There is no question of imagining. Therefore, if such a command has reached my father, then I am ready to play my part." The devil was taken aback on getting such unexpected answers from the young Hazrat Isma'il (Alaihis Salaam), whom he had supposed he could deceive. Unaware of what he was bringing upon himself, he decided to try one last trick, so he said to Hazrat Isma'il (Alaihis Salaam), "Let us suppose the command your father has received is true. Does that mean that you will really offer your neck?" But before he had time to finish, Hazrat Isma'il (Alaihis Salaam) started to get angry with the devil's impertinence, saying, "If such a command exists, my father is quite capable of carrying it out. Nor am I one to disobey this command. If every atom of me is an Isma'il, let each of them be sacrificed for the sake of my Lord!" He then picked up a stone from the ground, flung it in the eye of the cursed Iblees and blinded him in the right eye (Shaitaan had appeared to all three of them in human form).

Shaitaan beat a retreat, his eye blinded by the stone. After they had walked a little further, Hazrat Ibrahim (Alaihis Salaam) said, "Let's pause a moment, Isma'il." Hazrat Isma'il (Alaihis Salaam) stopped and they sat by a large rock. Hazrat Ibrahim (Alaihis Salaam) started to talk, explaining why they had come to this desolate place: "O my son, I have dreamt that I am sacrificing you, now look, what is your opinion?" [Surah 37, Verse 102] Hazrat Isma'il (Alaihis Salaam) then responded, "O my father, do as you are commanded, Allah willing, you will find me steadfastly firm." [Surah 37, Verse 102]

When Hazrat Ibrahim (Alaihis Salaam) heard these words, he praised Allah Ta'ala. This was indeed the gentle and learned son Allah Ta'ala had granted him in answer to his prayer. It was apparent from all his actions and words, even at a tender age, that he was a Prophet and the son of a Prophet. He said, "My dear and respected father, I have some advice to offer you before you execute this important command. Tie my hands and feet tightly lest in my mortal agony I should hurt you. When you come to sacrifice me, turn my face towards the ground and apply the knife to the back of my neck. It might happen that, if you saw my face, your hand would tremble and you would be unable to wield the knife; in that case you would not behave properly toward your Friend.

Tuck up your robe so that my blood does not splatter it; I do not wish the reward I shall receive from Allah Ta'ala to be deficient in any of the virtues. Sharpen your knife well so that when you press it in to cut my throat, I may not feel the pangs of death too keenly. Give my salutation to my mother. Tell her to endure with patience the command of Allah, but do not tell her how you sacrificed me. If you happen to see children of my age, do not weep and do not be sad. If you or my mother were to be sad, or if you should weep, you would cause my soul much grief."

When Hazrat Ibrahim (Alaihis Salaam) heard these moving, innocent, yet heart-rending words of his child, he said to him, "What a helper you have been to me in carrying out the command of Allah." Hazrat Isma'il (Alaihis Salaam) then said imploringly, "Come my dear father, carry out the command you have been given." Hazrat Ibrahim (Alaihis Salaam) laid his son down and performed two cycles of prayer, thereafter raising his blessed hands in complete reverential supplication.

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The Character of Hazrat Ismail Alaihis Salaam

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Referring to this the Holy Qur'an states, "Then they both submitted to Allah's command and he laid down his son on his forehead." [Surah 37, Verse 103]

He then took the knife and was aiming it at the neck of Hazrat Isma'il (Alaihis Salaam), when the Glorified and Exalted Lord removed the veil of mysteries from all the angels of heaven and earth. When they saw that Hazrat Ibrahim (Alaihis Salaam), for the sake of Allah, had laid his son down for sacrifice and was applying the knife with all his might to the neck of his son, they all prostrated themselves at once. Almighty Allah said, "My angels, did you see? Ibrahim, my special friend, did not shrink from sacrificing his own son in obedience to My command. Did you see My Isma'il? He did not shrink from sacrificing his own life to please Me." The angels fell in prostration, saying, "Our Lord! Your servant Ibrahim (Alaihis Salaam) is truly worthy to be Your special friend, while Isma'il (Alaihis Salaam) is truly obedient and compliant to Your exalted command, a servant of Yours who accepts Your decree. You are the Most Merciful of the merciful."

Although Hazrat Ibrahim (Alaihis Salaam) pressed the knife to Hazrat Isma'il's (Alaihis Salaam) throat, the knife did not cut the tender flesh. Amazed at this, he sharpened the knife and tried again. Still it would not cut. Again and again he tried, but to no avail. Far from cutting, he had not made even a mark on Hazrat Isma'il's (Alaihis Salaam) throat. How could it, when the Noor-e-Muhammadi was present in Hazrat Isma'il (Alaihis Salaam)?

Getting angry, he struck the knife against a rock and the rock split into two. More bewildered he said to himself, "Rock it will cut, but not soft flesh. How can this be?" At that very moment, the knife was endowed with speech by Allah Ta'ala and it said, "O special friend of Allah, you want to cut but it is my Lord who enables knives to cut, fire to burn and water to drown, and He tells me not to cut. How can I cut unless I am given permission? I am incapable of cutting so much as one strand of his hair, let alone his throat."

At that, Hazrat Isma'il (Alaihis Salaam) said, "My dear father, as you were putting the knife to my throat, I mentioned the name of Allah. You should likewise proclaim His supreme greatness, and then strike with the knife." Hazrat Ibrahim (Alaihi Salaam) recited, "Allahu Akbar," and as he was pressing the knife to Hazrat Isma'il's (Alaihis Salaam) throat, the sound of "Allahu Akbar, Allahu Akbar" was heard coming from heaven. This was the voice of Hazrat Jibra'eel (Alaihis Salaam).

Summoning Hazrat Jibra'eel (Alaihis Salaam), Allah Ta'ala created a ram as a substitute sacrifice for Hazrat Isma'il (Alaihis Salaam), and commanded Hazrat Jibra'eel (Alaihis Salaam) to take it to Hazrat Ibrahim (Alaihi Salaam). When Hazrat Ibrahim (Alaihis Salaam) heard the voice of Hazrat Jibra'eel (Alaihis Salaam) proclaiming the greatness of Allah, he realized his trial was over and in grateful response he glorified Allah Ta'ala in the words, "Laa Ilaaha

Illallaahu Wallaahu Akbar." Hazrat Isma'il (Alaihis Salaam) lay there listening to these utterances and he also realized that the Mercy of the All-Compassionate Lord had come over-flowing and proclaimed, "Allahu Akbar Walillaahil Hamd."

Regarding this, Allah Ta'ala says in the Glorious Qur'an, "Most certainly, you have fulfilled your dream; thus do We reward the righteous. No doubt, it was a clear test. And We ransomed him with a great sacrifice. And We left a good name for him in all successive generations. Peace be upon Ibrahim. And thus do We reward the righteous. [Surah 37, Verse 105-110] May Allah Ta'ala grant us the Taufeeq to learn from the obedience and patience of Hazrat Isma'il (Alaihis Salaam) and the steadfastness of Hazrat Ibrahim (Alaihis Salaam) in pleasing Almighty Allah, Ameen. [Compiled from Irshad: Wisdom of a Sufi Master by Shaikh Muzaffer Al Jerrahi]

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while you perceive not!" Lest a person should say: "Alas, my grief that I was undutiful to God (i.e. I have not done what God has ordered me to do), and I was indeed among those who mocked." (Quran 39:55-56) Once a person has accepted the truth of Islam, thus accepting that there is no god but Allah alone, there is time for him to learn about his religion. There is time for him to understand the inspirational beauty and ease of Islam, and to learn about all the prophets and messengers of Islam including the last prophet, Muhammad, Sallallahu Alayhi Wa Sallam. If God should decree that a person's life would end soon after accepting Islam it could be seen as a sign of the mercy of God; for a person as pure as a newborn baby would be destined for eternal paradise; by the mercy of God, and His infinite wisdom.

When a person is contemplating accepting Islam, many of the barriers that he or she perceives are nothing more than illusions and tricks from Satan. It is clear that once a person has been chosen by God, Satan will do his utmost to lead that person astray and bombard them with small whispers and doubts. The religion of Islam is a gift, and just like any other gift it must be accepted, and opened before the true worth of its contents can be revealed. Islam is a way of life that makes eternal bliss in the hereafter an achievable dream. There is no god but Allah, the One the Only, the First and the Last. Knowing Him is the key to success and accepting Islam is the first step on a journey to the Hereafter.

Koi bhi gunah lazat k liye mat karo

**Kyon k lazat khatam ho jati hay aur gunah
baqi reh jata hay.**

**Koi bhi Naiki takleef ki khatir mat choro
Kyon k takleef khatam ho jati hay aur naiki
reh jati hay.**

**"Allah ko paa kar kisi ne kabhi kuch nahi
khoya .Aur**

**Allah ko kho kar kisi ne kabhi kuch nahi
paya"**

UP Imam booked for collecting donations for Palestine

An imam from Uttar Pradesh's Bijnor district has been booked by police for allegedly collecting donations to support Palestinian families affected by the ongoing conflict in Gaza. The case was registered against Maulana Zaki, associated with Jama Masjid in Sherkot town, after a local complaint alleged that a fatwa was being circulated to threaten those who chose not to contribute.

Maulana Zaki has firmly denied the accusation of issuing any threats. However, due to deteriorating health, he has not been able to provide a detailed statement to the authorities. According to The Observer Post, the case has sparked widespread concern among local Muslim residents, who view the incident as an example of targeted discrimination.

Many in the local community have come out in support of the imam, arguing that donation drives run by Hindu groups rarely face such legal scrutiny. They questioned why a humanitarian appeal to help the oppressed in Gaza is being criminalised, especially when countless families in India and abroad have been organizing aid for Palestinian civilians.

Residents also alleged that the case against the imam was filed under pressure from right-wing organisations, reflecting a broader pattern of selective action against Muslims in the state. In recent months, multiple reports have emerged of individuals and groups facing police action for expressing solidarity with Palestine — whether through protests, online posts, or charity initiatives.

The case has had a chilling effect on the community. Several Muslims in the region, many of whom have been quietly contributing from their modest incomes or savings to Gaza relief, now fear similar legal repercussions. The incident has deepened anxiety among those who feel their religious and humanitarian expressions are increasingly being criminalised in a politically charged environment.

SP MP Zia-ur-Rahman Barq, MLA's son named in 1,100 page chargesheet in connection to Sambhal violence

Samajwadi Party MP Zia-ur-Rahman Barq and son of SP MLA Nawab Iqbal, Suhail Iqbal have been named as key accused in a 1,100 page long chargesheet filed in connection with the Sambhal violence, confirmed by the police on Wednesday.

The violence that erupted on November 27 resulted in the death of five individuals and around 30 police officers injured. Based on the chargesheet filed, Barq's alleged remarks on the day clashes broke out led to the mobilisation of around 3,000 people near the premises of the Sambhal mosque.

The petition for the survey of the mosque was filed by Supreme Court lawyer Vishnu Shankar Jain. Jain is involved in several similar cases across the country. Barq had objected to the court's order to carry out the survey and criticised the heavy police presence in Sambhal. He said, "The masjid has stood for decades and will remain so until the day of judgment. This is not a war. People come here to pray. Few people want to disrupt peace, we will fight legally. We are not slaves but owners of the country too." The Special Investigation Team (SIT) questioned Barq for nearly four hours on April 8.

Around 800 anonymous individuals are also listed in the chargesheet. Suhail Iqbal is accused of instigating the mob and instructing the mob to shoot the Circle Officer, said police. The initial FIR was filed by Inspector Deepak Rathi who named both Barq and Iqbal for conspiring the violence.

Ninety people remain in custody including prominent lawyer Zafar Ali. Three women were also arrested, one of them was released due to lack of substantial evidence. At least 130 bail applications have been rejected by Judge Narayan Rai.

Delhi: Hundreds gather to express solidarity with Iran

amid escalation between Iran and Israel

A massive protest was organised after Friday prayers at Delhi's Kashmiri Gate just outside Shia Jama Masjid to express solidarity with Iran and to condemn Israel's recent attacks.

The protest comes amid Iran and Israel's escalation in the second week after Israel attacked Iran last Friday. The protest was led by the imam of the Shia Jama Masjid, Maulana Mohsen Takrir who along with hundreds of protestors demonstrated a powerful display of solidarity and support for Iran's Supreme Leader, Ayatollah Khamenei holding his pictures that read, "We stand with Iran." Slogans were raised in support of Khamenei who has been receiving continuous threats from Israel. The participants expressed their intolerance towards such threats.

The demonstrators held placards high, denouncing Israel's attack on Iran which it claims are aimed to stop Iran's nuclear programme.

Speaking at the protest, Maulana Takrir said, "These attacks are not just against Iran but against all Muslims. We are here to show that we are united against injustice and oppression."

The crowd also expressed anger at the role played by the US in the conflict and asserted that Muslims will not tolerate when innocents are suffering.

The protest comes in the wake of similar protests happening across different countries against Israel's genocide on Gaza and attacks on its neighbouring countries including Lebanon and Yemen. No chaos or violence was reported during or after the protest. Local police maintained that the protest was a peaceful one where Muslims urged everyone globally to condemn the war crimes of Israel.

52 Muslim families sigh in relief as HC halts demolitions in Batla House till July 10

The Delhi High Court has halted the demolition drive by the Delhi Development Authority (DDA) in Batla House till July 10. This move has brought relief to 52 Muslim families.

The DDA had issued eviction notices calling these homes illegal. However, families questioned the claims and say that they have been living here for decades. One of them is a 60 year old man, Hakimuddin who says that he has been living in the area since birth. "They do not know our history. We are shocked to know that we are now at the brink of facing demolitions," he argues. Lawyers fighting for these families have condemned the move by the DDA and noted that the DDA hasn't specified which properties are illegal. On 16th of June, Justice Tejas Kriya directed the DDA to maintain Status Quo giving relief to 44 families out of 52.