



Hazrat Hafiz Syed Shah Abdullah Qadri may Allah have mercy on him

Allah Almighty created man for His worship and obedience and this is the main purpose of human creation. Because Allah Ta'ala has created both good and bad things in human nature. That is why, if a person strays from the right path, he started the blessed chain of prophets for his growth and guidance, and this blessed chain started with Hazrat Adam (peace be upon him) and ended with the Holy Prophet (peace be upon him). Because no prophet will come after him until the Day of Judgment. That is why Allah revealed a comprehensive book, the Holy Qur'an, to him. In which all things

have been explained for the guidance of the Ummah. At the same time, Allah Ta'ala entrusted the auspicious act of guidance and guidance in the Ummah of the Holy Prophet (PBUH) to the righteous people of the Ummah, who are called saints in the Shari'ah term.

Allah Almighty has mentioned His beloved servants in many places in His Holy Word. Sometimes they have been called Awlia Allah, sometimes they have been described as Sadiqun, somewhere close, and sometimes they have been interpreted with the words of Abrar, etc. In Surah Yunus, there is the statement of Rabbani translation: Remember! Those who are friends of Allah have no fear, nor will they grieve (these are the people) who believe and abstain (from sin) for them there is glad tidings both in this life and in the Hereafter. Allah's promise) and there is no difference in Allah's words, this is a great success. On the authority of Hazrat Umar bin Al-Khattab, may Allah be pleased with him, the Prophet, peace and blessings of Allah be upon him, said, "Indeed, there are some of the chosen servants of Allah, such as the Prophets, peace and blessings of Allah be upon him, and not the martyrs. Seeing them, the Companions of the Prophet (peace and blessings of Allah be upon him) will be jealous of them. The Messenger of Allah, peace and blessings be upon him, said, "Tell us about them, who are they?" By Allah Almighty because of kinship and religious wealth! Their faces will be light and they will be on (pulpits of) light, they will have no fear when people are afraid. They will not be sad when people are sad. Then he ? recited this ayah. (Abu Dawud)

In the alias of Kitab and Sunnah.Wali. It is called a person in whom a special and distinguished level of faith and piety is found. That is, that the greatness of Allah and His glory should always be in front of his eyes and his nearness is filled with the love of Allah and His fear. The guardian of



Allah is the one who is illuminated by the light of faith and the light of piety. In other words, a saint is one who is perfect in faith and is not guilty of even the greatest right of worship. (Teachings of the Qur'an) In the Holy Qur'an, Allah Ta'ala ordered us to take the companionship and companionship of the saints and said (O my servants!), then by keeping yourselves in the company of those who remember their Lord in the morning and in the evening, Seekers of pleasure live, do not turn your gaze (of love and attention) from them. Does he want the adornment of

worldly life? And do not obey him whose

heart We have made forgetful of Our remembrance, and he follows his own whims and has transgressed.

In this divine guidance, through the Holy Prophet (Sallallahu Alaihi Wasallam), the common people of the Muslim Ummah are being commanded to choose the companionship and companionship of these Awliyallah and to sit in their circle in Baghushi with a heart of congregation. The evenings are filled with the remembrance of Allah and whose every hour is spent in the remembrance of Allah. They don't ask for anything else when they get up, sit down, walk around, they always seek Allah's pleasure. These servants of God only long for their master and live in his longing And they surrender their lives. The glory of Allah's guardians is that those who want to belong to Allah should first choose the company of these saints. Because they are close to Allah Himself and therefore Allah has ordered the common Muslims to associate with them. The people of Allah, in the light of the Shari'ah of the Prophet (peace be upon him) and the hadiths of the Prophet (peace and blessings of Allah be upon him), attract the common people towards goodness and piety. They cause a revolution in their lives. It is possible to purify and manifest in the soul. The same Awliya Allah saved the people and the people from polytheism, heresy and various types of misguidance, and tried not only to build the relationship between the slave and the idol, but also made it stable and strong so that they worship God the Most High. And be rich with the wealth of his proximity

Allah's saints considered this work as the achievement of their lives in the light of Muhammad's Shariah, and the pious and chosen servants of the truth continued to perform the work of the Khidr of time for the seekers of the truth in every age. (Continue on Page 8)

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."

GOD’S LAW OR MAN’S LAW

When one Christian ministry was asked about which law should be followed: God's Law or man's law, it responded:

The simple answer is that Christians are to obey human law except where that human law violates God's Law. Our supreme duty is to obey God. Since God tells us to also obey human laws, we should. But, when they come in conflict, we are to "obey God rather than men." (Acts 5:29).

Another Christian site, which advertises that it answers questions based upon the Bible, states that it is permissible to disobey governmental authorities "...if they demand that we disobey something God has commanded." Such sentiment is even more pronounced amongst Orthodox Jews, who, like Muslims, have a highly complex and intricate legal system that they consider divine (called the halacha).

A contemporary Jewish Rabbi writes, in response to a legal verdict regarding copyright laws, that "...the issue of interaction between halacha and civil law is complex. Indeed, there are times when the civil law, in conflict with the halacha, is not binding."

Even a popular kosher company has as its motto the tongue-in-cheek phrase, 'We answer to a Higher Authority'. The Law of God, for all three religions, is of course ultimately supreme, and cannot be compared to the laws of men.

While such sentiments might be common to all religious people who believe in Divine Law, it is very easy for xenophobes and fear-mongers to misrepresent such feelings, and stir up public sentiment against such people. This fear-mongering becomes even more palpable when it is directed against a minority group that is already viewed as a potential fifth-column.

For Muslims too, the exact same sentiments that conservative Christians

and Jews have about the law of God also ring true. No man has the right to morally challenge what God has decreed to be good and evil, and if someone does so, it should come as little surprise that religious people will always choose the law of God over the law of man.

Islam is a complete package – a complete message and way of life. To fraction it into its component, then examine them individually, will yield little or no understanding of Islam's holistic whole. Inevitably aspects of Islam examined separately, without a wide-ranging grasp of its totality, will be taken in a fragmented context, in which case aspects may take on the appearance of extremism.

However, when viewed from a comprehensive perspective by any fair person, Islam will be found sensible in all its aspects and practices. Could it be otherwise for a faith that powers one of the greatest living civilizations – one whose dynamism and creativity supplied a foundation for countless aspects of modern society?

Shariah is the Islamic Law – the disciplines and principles that govern the behavior of a Muslim individual towards his or herself, family, neighbors, community, city, nation and the Muslim polity as a whole, the Ummah. Similarly Shariah governs the interactions between communities, groups and social and economic organizations. Shariah establishes the criteria by which all social actions are classified, categorized and administered within the overall governance of the state.

Shariah literally means 'a well-trodden path to water,' the source of all life, representing the Path to Allah, as given by Allah, the Originator of all life. Hence the law of God has Supreme authority that cannot be challenged or altered to suit our own thinking and comforts. May Allah help us and guide us in following the Shariah and implementing it. Aameen!

The Palestinian Struggle and Iran’s Rise: A New Era in Middle East Power Dynamics

The new global war now revolves around Al-Quds (Jerusalem) and Palestine. Some observers have described it as the beginning of a third—or perhaps final—world war. The Palestinian struggle for freedom began with the Intifada, driven by the spirit of Islam, the willingness for martyrdom, and the slingshots wielded by defiant Palestinian youth. These youths gave rise to an organization like Hamas, which gradually solidified its hold on Gaza. While the secular and liberal Palestine Liberation Organization (PLO) weakened over time, Hamas emerged as a symbol of jihad, dignity, honor, and resistance.

In an effort to contain the influence of Iran’s Islamic Revolution, the United States, Western powers, and certain Sunni regimes in the Middle East labeled it a “Shia revolution” to incite Shia-Sunni divisions. Despite these attempts, Iran extended full support to the Sunni jihadi group Hamas in Palestine and the Sunni Muslim Brotherhood in Egypt.

Israel, with full force, attempted to eliminate Hamas. It systematically assassinated key Hamas leaders, including Sheikh Ahmed Yassin (2004), Abdel Aziz Rantisi (2004), Salah Shehadeh (2002), Yahya Ayyash (1996), Ismail Haniyeh (2024), Yahya Sinwar (2024), Saleh al-Arouri (2024), Marwan Issa (2025), Ahmed al-Jabari (2012), Rouhi Mushtaha (2024), Adnan al-Ghoul (2004), Nizar Rayyan (2009), Jamila al-Shanti (2023), Rafi Salama (2024), Zakaria Abu Maamar (2023), Jawad Abu Shamala (2023), Ismail Barhoum

(2025), Bassem Nofal, and Imad Aql (1993). On October 7, 2023, Hamas launched a surprise attack on Israel, bolstered by Iranian missile support—proving that it remains active, resilient, and fuelled by the spirit of martyrdom. Hamas has never accepted Israeli domination, nor will it ever. It will resist until its last breath. Iran deserves credit for Hamas’s resurgence, having extended support not only to Hamas but also to Hezbollah in Lebanon, the Houthis in Yemen, and the Syrian government.

However, Israel and the United States moved systematically to dismantle these alliances. Hezbollah’s leadership was almost entirely martyred. In Syria, Bashar al-Assad’s authority was eroded and supplanted by Abu Mohammad al-Julani (real name: Ahmed Hussein al-Sharaa), reportedly a former member of the Western-backed “Islamic State.” Under Julani, no resistance was mounted against Israel’s occupation of Syrian territory.

From October 2023 to June 2025, Israeli aggression in Palestine claimed over 57,800 lives, injured more than 130,000, and destroyed 360,000 buildings. More than 100 schools, several hospitals, and vast sections of infrastructure were damaged. In Gaza alone, over 10,000 children were killed, while the West Bank reported 195 child deaths. Additionally, more than 10,000 people remain missing—including 21,000 children (17,000 unaccompanied and 4,000 presumed buried under rubble). Starving and thirsty children approaching aid trucks were bombed. Women and children were targeted deliberately. Yet, Palestinian fighters continue to resist with steadfast resolve. Israel has been unable to forcibly free even a single prisoner.

In ancient Egypt, Pharaoh killed the children of Bani Israel. Today, Bani Israel has surpassed Pharaoh in the systematic slaughter of Palestinian children, writing a new and horrific chapter in the history of oppression. Iran, for its unwavering support of the Palestinian cause, has long been in Israel’s crosshairs. Despite Ayatollah Khomeini’s fatwa forbidding the development of nuclear weapons, Iran’s peaceful nuclear program and its growing military and defense capabilities were intolerable to Israel. For two decades, rumors persisted that Israel was preparing to strike Iran’s nuclear sites.

That prediction came true on June 13, 2025, when Israel launched large-scale airstrikes on Tehran, Isfahan, Natanz, and other cities. These attacks targeted military installations, nuclear facilities, residential areas, media outlets, and infrastructure. Among those martyred were 20 senior military commanders and 14 nuclear scientists. According to Iranian sources, the attacks killed 657 people, including 70 women and children, and damaged or destroyed over 1,100 targets.

But Iran responded swiftly. Within 24 hours, it reorganized its military leadership and launched a counteroffensive against Israel. These retaliatory strikes adhered to Islamic principles of warfare—aiming to minimize civilian casualties while achieving strategic objectives. According to Israeli sources, 28 people were killed and 3,238 injured.

Iranian strikes damaged or destroyed between 100 and 200 buildings in Tel Aviv, Ramat Gan, Petah Tikva, Bat Yam, and Rishon LeZion, including oil refineries and high-tech parks. Israel concealed the scale of damage and the failure of its defense systems to maintain the illusion of control and invincibility.

Within a week, Israel was pleading for U.S. assistance. In response, Donald Trump authorized B-2 bombers to drop bunker-buster bombs on three Iranian nuclear sites under the guise of “preemptive action.” Trump’s erratic behavior, contradictory statements, and blind allegiance to Israel have rendered him a global liability. It is said that when a nation is nearing its downfall, its rulers lose their wisdom. Trump’s reckless conduct and subservience to Israel are dragging America toward ruin.

The real issue now is not the scale of destruction, but the shifting balance of power. Through its advanced drone and missile technology, Iran has demonstrated its ability to destroy not just Israel, but every U.S. military base in the Middle East.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assesions

SUNDAY

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

TUESDAY

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

EVERYDAY

After Maghrib Zikre Jahri. At: Khanqahe Shujaiya

UNDER GUARDIANSHIP

Hazarat Maulana Syed Shah Obaiullah Qadri Sahab Qibla

UNDER ORGANISE

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

THURSDAY

After Asar to Maghrib: Halqae Zikre Jahri and Waaz. At: Dargah Hazrat Syedna Mir Shujaiddin Hussain Qibla RA, Eidi Bazar Hyderabad.

FRIDAY

2 to 3 pm : (Khitab) Speech of Hazrat Maulana Syed Shah Obaidullah Qadri Asif Pasha Sahab Qibla At: Jama Masjid Shujaiya Charminar Hyd. Namaze Juma at:3-15 pm. After Namaz Majlis Darood wa Zikr, Salaam Ba Huzoor Sallalaho Alaihi Wa Sallam

SATURDAY

Deeni Tarbiyati Camp: After Maghrib to Sunday Isha (Zikr, Wazif,Basic Education of Islam, Tazkiratul Awliya, Muraqiba, Prays Namaze Thajjud and Ishraq. At: Khanqahe Shujaiya Backside Jama Masjid Shujaiya Charminar, Hyderabad.

The Family Of Hadhrat Fatima(RZ) is The Ahle Bait

Ans bin Malik (RA) narrates that when the Holy Prophet (SAW) used to come out for Fajr (dawn) prayer, as he passed the door of Fatimah (rz), he used to say, "O 'people of the house', perform your prayer" and then he used to recite the following verse from the Holy Quran: "Allah only desires to keep away (all kinds of) impurity from you, O 'people of the house'! (the Prophet's family) and to totally purify you," [al-Ahzab 33:33] (he did this) for six months. Abu Saeed Khudri (RA) has said about the verse, "Allah only desires to keep away (all kinds of) impurity from you, O 'people of the house'!...", that it was revealed in honour of the following five personalities: the Messenger of Allah (SAW), Ali (rz), Fatimah (rz), Hasan (RA) and Husain (RA).

The Family of Fatimah (rz) are 'the People of Kisaa' Safiyyah the daughter of Shaybah narrates that Ayesah (rz) said, "The Holy Prophet (SAW) came out one morning wearing a cloak which had camel saddles woven on to it with black wool. Then Hasan bin Ali (RA) came and the Holy Prophet (SAW) took him under the cloak, then Husain (RA) came and entered beneath it with the Holy Prophet (SAW). Then Fatimah (rz) came and the Holy Prophet (SAW) took her under the cloak. Next Ali (rz) came and the Holy Prophet (SAW) also included him beneath it.

Then the Holy Prophet Muhammad (SAW) recited the verse, 'Allah only desires to keep away (all kinds of) impurity from you, O 'people of the house'! (the Prophet's family) and to totally purify you,' (al-Ahzab)."

Umar bin Abi Salamah (RA) who was brought up by the Prophet (SAW) narrates that when the verse, "Allah only desires to keep away (all kinds of) impurity from you, O 'people of the house'! (the Prophet's family) and to totally purify you," (al-Ahzab), was revealed to the Holy Prophet (SAW) at the home of Umm Salamah (rz), he (SAW) called Fatimah (rz), Hasan (RA) and Husain (RA) and covered them with a cloak. Ali (rz) was behind him (SAW), the Holy Prophet (SAW) also covered him under the same cloak and then said, "Oh Allah! These are my ahl-ul-bait ('people of the house') so keep impurity away from them and totally purify them."

Fatimah (rz) is the leader of all women :-

Ayesah (rz) narrates that the Holy Prophet (SAW) said during the illness in which he passed away, "Oh Fatimah (rz)! Are you not pleased with the fact that you are the leader of the women of all the worlds, the leader of the women of this ummah (nation) and the leader of the women of all the believers."

Ayesah (rz) narrates, "Fatimah (rz) came and her way of walking was just like that of the Holy Prophet (SAW).

The Holy Prophet (SAW) welcomed his beloved daughter and seated her on his right hand side or on the left hand side*. Then he whispered something to her which made her cry. So I asked her why she was crying. Then the Holy Prophet (SAW) whispered something to her and she laughed. So I said, 'I have never seen happiness so close to sadness as I have seen today.' I asked (Fatimah [rz], 'What did the Holy Prophet (SAW) say?' She replied, 'I cannot disclose the secret of the Messenger of Allah (SAW).' When the Holy Prophet (SAW) passed away I asked her again (about this incident) and she replied,

'The Holy Prophet (SAW) whispered to me, 'Every year Jibraeel recites the whole of the Quran with me once but this year he has recited it twice. I am sure that the end of my time in this world has come and indeed you are the first from my family who will come to me.' This made me cry. Then the Holy Prophet (SAW) whispered, 'Are you not happy with the fact that you are the leader of the women of Paradise or the leader of all Muslim women*.'

To this I laughed.'" Masruq narrates from the Mother of the Believers Ayesah (rz) that the Holy Prophet (SAW) said, "Fatimah, are you not happy that you are the leader of the women of all the believers or the leader of the women of this ummah.*" Abu Hurairah (RA) narrates that the Holy Prophet (SAW) said, "An angel in the skies who had not seen me requested permission from Allah (SWT) to see me (which he was granted); he told me the good news or brought me the news* that Fatimah (rz) is the leader of all women in my nation."

Fatimah (rz) is the leader of women in Paradise :- Hudhaifah (RA) narrates that the Holy Prophet (SAW) said, "There is an angel who before tonight had never come down to earth, asked permission from his Lord to offer salam (salutations) to me and to deliver the good news to me that Fatimah (rz) is the leader of all women of Paradise and Hasan (RA) and Husain (RA) are the leaders of all the youngsters in Paradise."

Ali (rz), the son of Abu Talib, narrates that the Holy Prophet (SAW) said to Fatimah (rz), "Are you not happy that you are the leader of all women in Paradise and both of your sons are leaders of all youth in Paradise."

Abdullah bin Abbas (RA) narrates that the Holy Prophet (SAW) drew four lines in the ground and asked, "Do you know what this is?" The companions replied, "Allah (SWT) and His

Messenger (SAW) know better." Then the Holy Prophet (SAW) said, "From the women of Paradise four are superior to others: Khadijah the daughter of Khuwaylid, Fatimah the daughter of Muhammad, Asiyah the daughter of Mazahim the wife of Pharaoh and Maryam the daughter of Imran (RA)." Salih (RA) narrates that Ayesah (rz) said to Fatimah (rz), "Shall I not tell you some good news? I have heard the Holy Prophet (SAW) say that only four women are the leaders of the women of Paradise: Maryam bint Imran, Fatimah bint Messenger of Allah (SAW), Khadijah bint Khuwaylid and Pharaoh's wife, Asiyah."

Allah (SWT) has forbidden Hell Fire for Fatimah (rz) and her family :- Abdullah bin Abbas (rz) narrates that the Holy Prophet (SAW) said to Fatimah (rz), "Allah (SWT) will not punish you and your children." Abdullah bin Masud (rz) narrates that the Holy Prophet (SAW) said, "Indeed Fatimah has protected her honour and purity in such a way that Allah has protected her and her children from the Fire."

Jabir (RA) narrates that the Messenger of Allah (SAW) said, "My daughter was named Fatimah because Allah (SWT) has totally separated her and those who love her from the Fire."

The mother of Fatimah (rz) is the best of all women:- Abdullah bin Jafar (RA) narrates that he heard Ali (rz) say that the Holy Prophet (SAW) said, "The most superior woman from the women of her time was Khadijah bint Khuwaylid (RA) and the most superior woman from the women of her time was Maryam bint Imran." Abdullah bin Jafar narrates that he heard Ali (rz) say in Kufah that he heard the Messenger of Allah (SAW) say that Maryam bint Imran and Khadijah bint Khuwaylid are better than all women (in the heavens and on earth). The narrator, Abu Kuraib, states that (whilst narrating this tradition) Waki pointed towards the ground and the skies.

"Fatimah! My mother and father be sacrificed for you" Abdullah bin Umar (RA) narrates that whenever the Holy Prophet (SAW) went on a journey, the last person he would speak to from his (SAW) family before setting off would be Fatimah (rz). When he (SAW) returned from a journey,

The first person the Holy Prophet (SAW) would come to would be Fatimah (rz) and the Messenger of Allah (SAW) would say to her (rz), "(Oh Fatimah!) My mother and father be sacrificed for you." Umar bin Khattab (RA) (also) narrates that the Holy Prophet (SAW) used to say to Fatimah (rz), "(Oh Fatimah!) My mother and father be sacrificed for you."

Love for the Prophet's Family & the Companions - A sign of the Ahle Sunnah

This world is but a temporary residence. This life is a journey and the hereafter is the ultimate destination. A believer has to traverse difficult paths and reach his/her ultimate destination. For this journey, the Holy Prophet (Sallallahu alaihi wa sallam) has not only give a safe conveyance but has also given us guides. The Holy Prophet (Sallallahu alaihi wa sallam) has declared His Family to be similar to the ark of Prophet Nooh (May peace be upon him). There is a Hadith:

Translation: Indeed! Among you, my Family is like the ark of Hadhrat Nooh (May peace be upon him). The one who boards it will be delivered and the one who stays away from it will be destroyed. (Mustadrak 'Alas Sahihain, Hadith No. 3270)

About His Companions, the Holy Prophet (Sallallahu alaihi wa sallam) has said: Translation: My Companions are like the guiding stars. Whomever you follow, you will be guided. (Al Ibanatul Kubra by Ibn Battah, Hadith No. 709) The stars guide others. They themselves are radiant and they illuminate others as well.

To traverse the seas of this world a means of conveyance is also needed and a means of guidance is also needed. The Prophet's Family is the safe means of conveyance and the Companions are the stars of guidance.

The authority of Imam Raazi (May Allah shower His mercy on him) that the Ahle Sunnah are successful because they are in the ark, i.e. Prophet's Family and they are drawing guidance from the Companions as well.

Almighty Allah has kept the Prophet's Family safe from each of every kind of defect/ flaw. The Holy Quran mentions their purity and brilliance. Allah Most High has promised paradise to all Companions and has given them the glad tidings of His pleasure and approval. It is mentioned in the Holy Quran: Surah Hadeed (10)

That when a jurisprudent (Mujtahid) deduces or extracts a ruling correctly, that person is given double the reward and if he (or she) errs in this, he will get one-fold reward. When people can't point fingers at a common jurisprudent who errs in extraction/deduction of rules, then no one has the authority to poke into the differences of opinion among the Companions. Our Imams and scholars have taught the Ummah the same thing that we should respect all the Companions and make their mention with respect in a good manner.

The Ahle Sunnah has a consensus that between Hadhrat 'Ali and Hadhrat Mua'wiyah (May Allah be well pleased with him), Hadhrat 'Ali (May Allah be well pleased with him) was correct.

Hadhrat Ameer Mua'wiyah were wrong, then Imam Hasan (May Allah be well pleased with him) would never have given up his caliphate in his favor. Imam Hussain (May Allah be well pleased with him) was also present then and he also held his peace. If he didn't consider Hadhrat Ameer Mua'wiyah (May Allah be well pleased with him) correct, he would have definitely objected to this. There is a Hadith in Musnad Abu Ya'ala that the Holy Prophet (Sallallahu alaihi wa sallam) said:

Translation: The affairs of my Ummah will continue with justice. The first person to cast a crack into this will be a person from Banu Ummayya who will be called Yazid. (Hadith No. 873)

As per this Hadith, the first person to disturb the Ummah will be Yazid and the caliphate of Hadhrat Ameer Mua'wiyah (May Allah be well pleased with him) was before this. The Holy Prophet (Sallallahu alaihi wa sallam) said about this: The affairs of my Ummah will continue with justice. Apart from

this the Holy Prophet (Sallallahu alaihi wa sallam) made a special supplication for Hadhrat Ameer Mua'awiyah (May Allah be well pleased with him): Translation: O Allah! Make Mua'wiyah one who grants guidance, one who is guided and grant guidance to people through him. (Jame' Tirmidhi, Hadith No. 4213)

There is another Hadith in Musnad Imam Ahmed bin Hambal: Translation: It is narrated on the authority of Hadhrat 'Irbaaz bin Sariya (May Allah be well pleased with him), he says: I heard the Holy Prophet (Sallallahu alaihi wa sallam) say when He was calling others for the pre-dawn meal in Ramadhan: Come to the blessed food! Then I heard the Holy Prophet (Sallallahu alaihi wa sallam) say: O Lord Almighty! Grant Mua'wiyah the knowledge of the book and the knowledge of Hisaab (meaning the knowledge of the obligations and/or the knowledge of the laws of inheritance) and save him from torment!

The Background of The Verses of Mubahila

When the delegation of Christians from Najraan came to Madina, the Holy Prophet (Sallallahu alaihi wa sallam) invited them to Islam. They said: We have been Muslims much before you. The Holy Prophet (Sallallahu alaihi wa sallam) said: No. There are 3 things among you that negate Islam. One is that you worship the cross. The second is that you eat pork and the third is that you claim that the Lord Almighty has a son. One person of the delegation said: Jesus is the son of God as he has not father.

A second said: Jesus is God as he resurrects the dead and informs one what is unseen and cures all diseases and bring birds to life.

Yet another said: In spite of this excellence, why do you abuse him saying that he is a slave of God?

The Holy Prophet (Sallallahu alaihi wa sallam) said: He is the slave of Lord Almighty and His Word which was cast into Maryam.

The delegation took umbrage to this and said: Now we will not keep quiet unless you say that Jesus is God and they told the Holy Prophet (Sallallahu alaihi wa sallam): If you are truthful, then show us someone who resurrects the dead and cures a born blind person and a leper and can make birds out of mud and breathe life in them. The Holy Prophet (Sallallahu alaihi wa sallam) held His peace. The revelation came:

Surely, the example of 'Isa (Jesus) in the sight of Allah is the same as that of Adam whom He formed from clay, then said (to him): 'Be.' And he became. (Ordained to forewarn the Umma [the Community]:) 'This is the truth from your Lord, so be not of those who doubt.'

So, if someone contends with you about 'Isa (Jesus) after knowledge has come to you, say: 'Come, let us (jointly) call our sons and your sons, our women and your women, and ourselves and yourselves (at the same place). Then let us supplicate fervently (i.e., most submissively) and invoke the curse of Allah upon the liars.' Surah Al Imran (59-61)

This is called Mubahila.

The next morning, the Holy Prophet (Sallallahu alaihi wa sallam) came Imam Hasan, Imam Hussain, Hadhrat Fatima, Hadhrat 'Ali (May Allah be well pleased with them), but they couldn't come out for fear of being destroyed. [Excerpted from Maqasid Ul Islam, Vol. 9]



Qur'anic (Dynamic) Paradigm of Health

Dr. Javed Jamil

The social transformation was being pushed through in accordance with the demands of the market, which more often than not brought new diseases to the epidemiological levels. While formulating the laws of the country, economics was given the chief consideration and health became an easy victim. There is now a need to change the whole concept of preventive medicine/community health. The focus must now be shifted to finding social solutions to problems arising out of social practices or changes. Instead of being the only solution, the medical solutions should be an important supplement to the social solution. This approach is consistent with the System envisaged in Qur'an and it is this concept which I have named as Therapeutic Sociology.....

The truth is that the overwhelming majority of human beings are susceptible to desires that more often than not land them in trouble. The system must safeguard them against exposure to dangerous substances and practices. The system has to be health protective, and must not become captive of the forces that seek to exploit human susceptibilities for their economic interests. The current socioeconomic system is in fact provocative, not protective, in terms of the factors that contribute to health hazards.

Therapeutic Sociology

The current international curriculum of medicine has Social and Preventive Medicine as one its chief disciplines. It is also known as Community Medicine or Public Health. This subject studies the statistics related to the various diseases, the factors associated with its spread, how to respond to widespread medical problems at a large scale like epidemics and endemics, and how to prevent them. The public health programmes like Population Control/Reproductive & Child Health, vaccination programmes for diseases like Tetanus, Diphtheria, Pertussis, Meningitis, Hepatitis, Bird Flu, Chicken pox, Polio, etc, anti-mosquito drives, Tuberculosis and Leprosy control programmes and the Programme for control of HIV/AIDS come under the Community Medicine. This is also taught as one of the subjects in the medical degree courses all over the world as well as a postgraduate course. With the march of "globalisation", community health too has gone "global". We will see how the forces of globalisation have hijacked the whole concept of community health and how all the programmes are being used to further their interests.

The basic problem with the Community Medicine is that it focuses only on finding medical solutions to the medical problems created by social reasons. There is hardly any talk of finding social solutions to medical problems caused by social practices of different kinds. When the forces of economic fundamentalism contemplated that the population should not be allowed to grow at the current speed if their model of "growth" has to succeed, the medical experts were approached, and they began to put all their energies in finding medical ways to control the population. When the market forces embarked upon the sexual revolution that required protection of men and women against pregnancies and sex transmitted diseases, the medical fraternity was quick to provide all kinds of solutions.

The social transformation was being pushed through in accordance with the demands of the market, which more often than not brought new diseases to the epidemiological levels. While formulating the laws of the country, economics was given the chief consideration and health became an easy victim. There is now a need to change the whole concept of preventive medicine/community health. The focus must now be shifted to finding social solutions to problems arising out of social practices or

changes. Instead of being the only solution, the medical solutions should be an important supplement to the social solution. This approach is consistent with the System envisaged in Qur'an and it is this concept which I have named as Therapeutic Sociology.

Therapeutic Sociology is not a passive concept like Community Medicine. It is an aggressive and dynamic concept that has an overriding and overpowering influence on all the other aspects of social life, both governmental and non-governmental. It will not be a mere spectator to what is happening or developing on the earth but would pose a challenge to the dangerous ideas and practices.

The primary purpose of human living is to avoid death and disease and promote a healthy being, and this primary aim must never be lost sight of in the glitter of the market. Therapeutic Sociology would be a wall in the way of the forces that care little for the masses, and exploit their weaknesses for their own ends. Therapeutic Sociology will conduct health impact studies of all the developments taking place, and will then suggest suitable remedial changes in legal, social and medical structure to stop the march of the diseases and deaths. It will also help in developing a "healthy morality" in the face of "commercial morality". Healthy morality is what Islam and other religions preach, which is aimed at ensuring health and peace in society. Commercial morality on the other hand preaches what is good or bad for the market.

To sum up, the aims of Therapeutic Sociology, a concept based on the Qur'anic Paradigm of Health, will be:

- To ensure that the supremacy of health is never compromised with in the affairs at different levels: individual, family, social, national and international;
 - To campaign for establishing and strengthening a health-protective and promoting family system;
 - To campaign for establishing and strengthening a health-protective and promoting social system;
 - To ensure that the national and international laws are rewritten to safeguard health;
 - To ensure that substances and practices that are decidedly dangerous for human beings are not allowed to exist or at least prosper;
 - To conduct health impact studies of different socio-economic developments and spread awareness about them;
 - To aggressively campaign against the institutions that are involved in practices that increase dangers for the lives of human beings;
 - To create atmospheric and environmental conditions suitable for the promotion of health;
 - To promote a model of family health that is conducive for the health of men, women and children;
 - To focus on both the primary and secondary preventive methods;
 - To unveil the designs of economic and political forces so that they are not able to do anything that endangers health in any way;
 - To promote such customs and rituals as are beneficial for individual's health, family health and the health of the masses;
 - To lay an equal stress on the survival and health of all the human beings in different stages of lives: foetus, paediatric, adolescent, youth, middle aged and geriatric;
 - To lay an equal stress on the health of both the genders: men and women
- The onus of maintaining Health cannot be on individuals alone. It is not merely the duty of individuals to safeguard their health; it is also the duty of the system

(Continue on page 7)

Hadhrat Umar's(RZ) Embracing Islam

Hadhrat Umar (May Allah be well pleased with him) embraced Islam 3 days after Hadhrat Ameer Hamzah embraced Islam in 6th year of Prophethood (6 Nabawi). Then his age was 27 years. (Tarikh Ul Khulafa)

There is a Hadith in Jame' Tirmidhi: Translation: It is narrated on the authority of Hadhrat 'Abdullah Bin 'Umar that the Holy Prophet (Sallallahu alaihi wa sallam) prayed: O Allah! You grant dominance to Islam through either Abu Jahl or Umar Bin Khattab, whomever You love more. (Jame' Tirmidhi,)

In Sunan Ibn Majah, it is mentioned that the Holy Prophet (Sallallahu alaihi wa sallam) prayed specially for Hadhrat 'Umar (May Allah be well pleased with him): Translation: It is narrated on the authority of Hadhrat 'Aisha Siddiqua (May Allah be well pleased with her), she said that the Holy Prophet (Sallallahu alaihi wa sallam) prayed: O Allah! You grant dominance to Islam by guiding 'Umar to Islam. (Sunan Ibn Majah,)

The heavenly beings celebrated Hadhrat Umar's embracing Islam: There is a Hadith in Sunan Ibn Majah: Translation: It is narrated on the authority of Hadhrat 'Abdullah Bin 'Abbas (May Allah be well pleased with them), he said: When Hadhrat Umar (May Allah be well pleased with him) embraced Islam, Hadhrat Jibreel (May peace be upon him) came to the Holy Prophet (Sallallahu alaihi wa sallam) and said: O Hadhrat Muhammad (Sallallahu alaihi wa sallam), indeed the heavenly beings celebrated Hadhrat Umar's embracing Islam. (Sunan Ibn Majah,)

How he embraced Islam:

The incident of his embracing Islam is that once he was going angrily with a bare sword in hand. On the way, he met Hadhrat Na'eem Bin Abdullah (May Allah be well pleased with him). Hadhrat Umar (May Allah be well pleased with him) did not know that Hadhrat Na'eem had embraced Islam. He asked him: O Umar! Where are you going with a bare sword in hand? He said: Today I want to settle the affair of the Founder of Islam. Hadhrat Na'eem said: First look into your own house.

Your sister Fatima Bint Khattab and brother-in-law Sa'eed bin Zaid (May Allah be well pleased with them) have embraced Islam.

He changed his course and went to his sister's house and knocked at the door. Both of them were reciting the Holy Quran. Immediately, they stopped the recitation and the sister answered the door. Hadhrat Umar (May Allah be well pleased with him) angrily said: Have you also become a Muslim? Then he turned to his brother-in-law and threw him to the ground. He then sat on his chest and started beating him.

When the sister intervened, Hadhrat Umar (May Allah be well pleased with him) gave her such a slap that her face started bleeding. His sister said in a strong voice: Umar! No matter what you do, Islam cannot leave our hearts now. The face of the sister and her words which were full of faith moved Hadhrat Umar. He was silent for some time. Then he said: Whatever you were reading, show it to me. His sister said: You are impure. Unless you purify yourself with a complete bath, you cannot touch the blessed pages of the Holy Quran.

Hadhrat Umar (May Allah be well pleased with him) immediately took a bath. When he took the pages of the Holy Quran, his eyes fell on a verse from Surah Taha. On reading this verse, his hair stood on end. At this time, the Holy Prophet (Sallallahu alaihi wa sallam) was in "Dar Arqam." When Hadhrat Umar (May Allah be well pleased with him) reached there with a sword in hand, the door was closed.

The Muslims had received the news as to why he was there and there was a delay in opening the door. Hadhrat Hamza (May Allah be well pleased with him) said: Open the door! If he has come with good intentions, he will be welcomed. If not, his head will be severed from his body with his own body.

Presenting himself to the Holy Prophet (ﷺ) Hadhrat 'Umar (May Allah be well pleased with him) entered the house. The Holy Prophet (Sallallahu alaihi wa sallam) asked: O Umar! Is it not time? Will you not give up? Embrace Islam!

Hadhrat Umar recited the Kalima in a loud voice. Out of happiness, all the Muslims shouted "Allahu Akbar." On this occasion, Jibreel (May peace be upon him) came to the Holy Prophet (Sallallahu alaihi wa sallam) and said:

O Prophet of Allah! On 'Umar's embracing Islam, all the heavenly beings greeted each other and made celebrations. Then on Hadhrat Umar's request, Muslims openly offered Salaat in the Ka'aba. (Al Mawahib Al Ladunniya Ma'a Hashiya Zurqani,)

Continue by page 6

to protect the health of the citizens as individuals, as families and as society. The duty of system is in fact greater. The individuals tend to err; not all of them are equally intelligent to understand the implications of their actions.

Even if they understand, not all of them have the moral power to always behave correctly. Some of the people tend to err more often; but most of the people tend to err sometimes.

The peer pressure, the varying situations in life and the environment around them – all can have negative impact on their decisions. The truth is that the overwhelming majority of human beings are susceptible to desires that more often than not land them in trouble.

The system must safeguard them against exposure to dangerous substances and practices. The system has to be health protective, and must not become captive of the forces that seek to exploit human susceptibilities for their economic interests.

The current socioeconomic system is in fact provocative, not protective, in terms of the factors that contribute to health hazards. The problems related to alcohol, drugs, sex and gambling are hugely dependent upon the availability of the required materials. If they are easily available, more and more people will fall victims. If their availability is restricted, relatively less people will suffer.

The only argument in favour of allowing these materials and practices is the economics of these substances and practices. The concept like "personal rights" and "freedom of choice" are nothing but mere tools to sustain the economics. Freedom of choice is understandable only till it is limited to freedom of good or acceptable choices. Giving the hazardous choices is a travesty of choice.



Hazrat Hafiz Syed Shah Abdullah Qadri may Allah have mercy on him

(Continue by Page 1)

Love renews the passions of the Prophet ?, a well-known and famous personality of the Deccan, Qutb Deccan, martyr of Islam, Hazrat Allama Asr Haji and Hafiz, Syed Abdullah Shah Qadri, martyr of Quds Sira Al-Aziz Qutb-ul-Hind, preacher of Islam and founder of the publication of Sciences of Sharia Method and Jamia Shujaiyyah Deccan Shaykh al-Shayukh Hafiz Syedna Shujauddin Hussain Qadri was the Khalaf Sahibzada of Quds Surat Al-Aziz.

In the twelfth century Hijri, birth took place in the land of Burhanpur. A

Jalil-ul-Qadr, a proud deen, and the honor of being the son of Qutb and Abdal Kamil, he was the source of his forefathers' comprehensive qualities, perfections, and powers. happened The way God's great position of reformation and guidance was allocated by nature to your father, Wajdad, all his traditions were prominent in him from his childhood.

Like his father, Hazrat Qutb-i-Hind, a distinguished scholar, a scholar of the Shariah, a scholar of truth and knowledge, a scholar of truth and knowledge, a scholar of perfection, the holder of Qutbit Wilayat, popular and approved by God and the Messenger of Allah, may God bless him and grant him peace. He would be obedient to the Wilayat. He lived in the Riazat and Mujahida for many years. He traveled to Hajj and Viziarat Papiyat many times in the footsteps of his father.

Most of the world reformation, teachings, teachings and fatwas, Da'wat Warshad was a sacred mission of the father, in which Qutb-i-Hind converted thousands of Christians and Hindus to Islam, thousands of Muslims were born to renew their faith and reform their beliefs. Many Jamaats, who are often listed in the list of famous Islam, were sent to other countries to spread Islam and spread Sharia and Tariqa, often they were sent under the leadership of their sons.

Once, when Shaheed Islam (peace be upon him) left for a mission, during the journey, a battle took place at 2 o'clock in the night in Maharashtra and Hazrat Syed Abdullah Shaheed was martyred there. They are strolling in the courtyard of the mosque in a state of anxiety, saying that Abdullah has become dear to Allah, all his followers were overwhelmed with grief after seeing this condition of him and the king of the time, Nasir-ud-Dullah Bahadur, immediately sent his cavalry as soon as he got this news. The news became public and the anxious condition of Hazrat Qutb-ul-Hind was confirmed and there was a panic, people from the city and outside the city started gathering in large numbers and most of the elders wanted to bring the dead body to Hyderabad because Hazrat Shaheed-ul-Islam was there. He was buried the next day.

Therefore, Hazrat Qutb-i-Hind kept on prohibiting the removal of the dead body from the grave due to the prohibition of the Shari'ah. Acknowledged from Akbar that if they take responsibility for him on the Day of Judgment even though the Sharia prohibits it, then I am not prohibited. During this time, a period of one month had passed when a group opened the grave and saw that the blessed body and the shroud were fresh and clean and the whole area was perfumed with the aroma of perfume.

The dead body was brought to Hyderabad and there was a crowd of millions and the funeral prayer was led by his father Hazrat Qutb-ul-Hind in Makkah Masjid. When it was the turn of the seer, Hazrat stood up and ordered to remove the shroud. As soon as the shroud was about to be turned over, the two feet of the dead body were wrapped around



Qutb-i-Hind immediately said, cover the shroud and all the people who were near the funeral had seen this scene. He urged everyone not to tell this incident to anyone else.

The fact was that the father was standing near the feet of the nobleman, but due to etiquette, the son brought his feet closer. This incident is proof and confirmation of this blessed verse of the Holy Qur'an that "Wala taqul-ul-al-min yuktaillu fi sabil-il-il-i-imwaat bil-ahiyaa walkin la-lat-shuroon" Translation: "Do not call those good servants who were killed

(martyrs) dead in our way, but they are alive and alive, but you people do not have the consciousness and vision that you can see them."

Hazrat Shaheed-ul-Islam was a great saint and a saint with great honors. His detailed biography is available in the authentic records. His two sons are Hazrat Sheikhul-Islam Sultan Al-Arifin Allama Hafiz Syed Daim Qadri and Hazrat Allama Hafiz Syed Muhammad Qaim Qadri.

Hazrat Allama Daim Sahib, the grandson of Hazrat Qutb-ul-Hind and the successor of the first family, Shujaya Alia, received education and training in the embrace of Hazrat Qutb-ul-Hind. Allama Hafiz Syed Abdullah Shah II and the successor of the second family, Shujaya Alia, were full of unusual habits and honors from their early age. Sahib Qadri, who was a great scholar, was a great sage of his time.

At the time of the king, Mir Mahboob Ali Khan Bahadur Asif Jah's teacher and all the chiefs and nobles of Paigah had great devotion to him, his contemporaries were seen with great dignity and greatness in religion, his great son and successor, especially Mujahid Islam Afzal Al-Mushaikh and Peer Tariqat. Hazrat Maulana Syed Shah Ghulam Samdani Sahib Qadri who was a saint with universal qualities passed away on 20th of Ramadan.

And his son and successor, Hazrat Allama Qari Syed Shah Shujauddin Qadri Secondi, who is a serious religious scholar, a source of blessings, an expert in religious and worldly sciences, a distinguished preacher and an orator, God-given talents and perfections, has blessed hundreds of servants of God with blessings. They continued to do so, and Maulana Syed Ibrahim Pasha Qadri, the son of Hazrat Shujauddin Sani, is the present Sajjada Nashin Bargah of Hazrat Abdullah Shah Shaheed.