



Wrapped in Faith: Why the Hijab Deserves Constitutional Safeguard

"Why am I being forced to choose between my faith and my education?"

These were the words of a 16-year-old student in Karnataka when her school barred her from entering the classroom with her head covered. What began as a local administrative order turned into a national level debate. In 2022, the Karnataka High Court ruled that the hijab is not an "essential religious practice" of Islam, thereby allowing a ban in government-run schools and colleges. While legally reasoned, the decision has had deeply personal consequences. Young Muslim girls were forced to choose between their education and their faith.

At the heart of the debate is a legal concept that most Indians have heard after the hijab controversy: the Essential Religious Practice (ERP) test. This article unpacks the doctrine and establishes why the hijab, as practiced by Muslim women in India for centuries, meets every requirement of this constitutional test.

What Is the "Essential Religious Practice"? The "Essential Religious Practice" doctrine was first laid down by the Supreme Court in 1954 in *The Commissioner, Hindu Religious Endowments, Madras v. Sri Lakshmindra Thirtha Swamiar of Shirur Mutt*. According to this test, Article 25 protects: "practices which are essential and integral to a religion and are regarded as such by the followers of the religion." Over the years, courts have developed criteria to identify an ERP:

1• Based on Religious Doctrine

The Indian judiciary in the *Shirur Mutt* case, established that "what constitutes an essential part of a religion is primarily to be ascertained with reference to the doctrines of that religion itself." In the context of Islam, the Qur'an, along with Hadiths (Prophetic traditions) and consensus among classical Islamic scholars (ijma'), serves as the principal source of doctrine.

References from Qur'an: • Surah An-Nur (24:31): "And tell the believing women to lower their gaze and guard their chastity and not expose their adornment except that which [necessarily] appears thereof and to draw their veils over their bosoms..."

• Surah Al-Ahzab (33:59): "O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (jilbab) all over their bodies..." These verses, backed by tafsir (Qur'anic exegesis) from scholars like Ibn Kathir, Al-Qurtubi, and Imam Al-Shafi'i, among others, establish the obligation of hijab as part of the Islamic requirement for female modesty. The Hadith literature further elaborates on how women in the Prophet's time adhered to hijab, and how it was linked to their religious identity. In classical Islamic jurisprudence (fiqh), all four major Sunni schools—Hanafi, Maliki, Shafi'i, and Hanbali—agree on the obligation of covering the body (except face and hands, or including the face depending

on the school).

2• Antiquity and Continuity : The Supreme Court in *A.S. Narayana Deekshitulu v. State of A.P.*, emphasized that for a practice to be essential, it must be "fundamental to the religion and its continuous observance."

In the case of hijab, its antiquity and continuity are well established from the time of Prophet Muhammad (pbuh) to the present day.

Over the centuries, hijab continued to be observed across Islamic civilizations—from the Rashidun Caliphate, Umayyad and Abbasid Empires to the Ottoman Empire. In regions as diverse as North Africa, the Middle East, South Asia, and Southeast Asia, the hijab remained a marker of religious observance, despite cultural differences in styles and fabrics.

Even in contemporary times, despite modern challenges and varying degrees of observance, Muslim women around the world—including in non-Muslim majority countries—wear the hijab as an act of religious devotion. This transhistorical presence across time and geography affirms hijab as a practice deeply entrenched in Islamic tradition, thus satisfying the second ERP criterion of antiquity and continuity.

3• Binding Nature on Followers: Another key factor for a practice to be deemed essential is whether it is compulsory (fard) and not merely optional (mustahabb). The binding nature of the hijab within Islamic theology is undeniable. Jurists across all classical and contemporary Islamic schools have unanimously held that the observance of hijab is an obligation on adult Muslim women. The obligation is rooted in direct commandments from the Qur'an. For instance: • Surah An-Nur (24:31) and Surah Al-Ahzab (33:59) are framed imperatively, not suggestively.

• The term "liyudnina" (to draw over) in 33:59 is in command form, indicating duty. • The rationale given in the verse—"so that they may be recognized and not harassed"—further grounds the practice in social and spiritual protection, reinforcing its obligatory nature.

Moreover, Prophetic traditions (Hadiths) indicate the hijab as a normative expectation. A famous hadith from Abu Dawud reports that The Prophet (PBUH) said: "O Asma, when a girl reaches puberty, nothing should be seen of her except this and this," pointing to the face and hands. Scholars have used this as further evidence of the mandatory scope of hijab post-puberty. In Islamic legal discourse, a fard act is not subject to individual discretion, it is compulsory.

4• Integral to the Religion's Identity: If hijab were declared non-essential, it would create confusion about divine obligations and weaken the practical link between Islamic jurisprudence and lived Muslim experience. In this way, denying hijab's religious centrality would distort Islam's identity as a religion that prescribes both inner belief (Continue on Page 3)

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."

Safar Is Not Unlucky

By:- Mufti Ziauddin Naqshbandi

Almighty Allah has honored us with being the best of all other previous nations and has granted us the eternal wealth of Islam. The Holy Prophet (Sallallahu alaihi wa sallam) gave the Ummah the message of truth. He brought them out of the darkness of polytheism and superstition into the radiance of Unity of Allah and Prophethood.

On the occasion of the Farewell Hajj, the Holy Prophet (Sallallahu alaihi wa sallam) said: All the customs of the days of ignorance are under my feet. Islam outright rejects polytheistic beliefs, blind beliefs and superstitions. Some people consider the month of Safar as unlucky, they think it is a month in which difficulties descend, avoid any major decision or function, etc. although considering Safar as unlucky in absolutely unislamic.

No day or month is unlucky. Inauspiciousness isn't related to time and place, but has a direct relationship with sins. Inauspiciousness comes into life because of disobeying Allah and committing sins. Allah Most High says: And whatever misfortune befalls you (comes upon you) as a result of that (evil work) which your own hands have done whilst He forgives most of your (misdoings). Surah Shoora (42:30)

These are the words of Mufti Syed Ziauddin Naqshbandi Qadri, Professor, Islamic Law, Jamia Nizamia, Founder-Director, Abul Hasanaat Islamic Research Center, in the weekly lecture conducted under the aegis of Abul Hasanaat Islamic Research Center at Masjid Abul Hasanaat, Jahanuma, Hyderabad.

The Mufti quoted a Hadith from Sahih Bukhari in this context: Translation: The Holy Prophet (Sallallahu alaihi wa sallam) said: No disease comes on its own, taking an ill omen is not permissible and there is no inauspiciousness in an owl and in the month of Safar. (Sahih Bukhari, Hadith No. 5707)If we consider sins as the source of our difficulties, we will repent. The Mufti said that every moment spent in obedience of Allah is blessed and auspicious and every moment spent in disobedience of Allah and in sins is devoid of blessings and inauspicious.

Even if we look at the month of Safar historically, there is a Hadith that the Holy Prophet (Sallallahu alaihi wa sallam) performed the marriage of the Lady of Jannah, Hadhrat Fatima Zahra (May Allah be well pleased with her) with Hadhrat 'Ali (May Allah be well pleased with him) in this month. Also the Emigration of the Holy Prophet (Sallallahu alaihi wa sallam), which was in fact a precursor to the Victory over Makkah, was in this month. In the same way, keeping eggs, oil etc. in the name of "Tera Tezi" is also useless and ought to be avoided.

Apart from this, giving charity to the poor and needy to gain the pleasure of Allah Most High is permissible an commendable in this month as it is in other months. It is the responsibility of parents to raise their children as per Islam injunctions, because by acting on Islamic teachings we will be successful not only in this world but also in the hereafter.The session ended with Salaam and Dua. Maulana Hafidh Syed Ahmed Ghouri, Teacher, Jamia Nizamia, led the proceedings.

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(Continue by Page 1) and outer conduct, making hijab undeniably integral to the religion's identity. The hijab, in Islamic thought and practice, is not peripheral, but a visible and symbolic expression of core Islamic values such as modesty (haya), submission to God (taqwa). It is therefore deeply interwoven with the social and spiritual identity of Muslim women and, by extension, the Islamic faith.

In practice, the hijab often becomes the first visible marker of Islamic identity, especially in non-Muslim societies. Whether in Europe, India, or the US, hijab-wearing women are commonly recognized as Muslims, which shows its identity-defining nature. It symbolizes not only individual piety but also collective Muslim identity, functioning as a form of non-verbal religious expression.

Moreover, the Prophet's wives, considered role models in Islamic teachings, are universally described in classical and contemporary literature as observers of hijab, and their behavior is often cited as the ideal for Muslim women. From this perspective, removing the hijab would sever a historical and theological link to the foundational figures of Islam.

5• Recognized by Religious Authorities: In the case of hijab, there exists an overwhelming consensus (ijma') among classical and modern Islamic scholars regarding its obligatory nature, spanning all four major Sunni schools—Hanafi, Maliki, Shafi'i, and Hanbali—as well as respected voices within the Shia tradition.

Fatwas issued by prominent Islamic institutions such as Al-Azhar University (Egypt), Darul Uloom Deoband (India), Jamia Nizamia, and the Islamic Fiqh Academy consistently affirm the religious obligation of hijab for women who have reached puberty. The Supreme Court in Durgah Committee

v. Syed Hussain Ali cautioned against granting constitutional protection to non-essential or superstitious practices. However, the hijab stands in sharp contrast—being both doctrinally grounded and widely regarded as obligatory. Moreover, even where styles of hijab differ culturally—like the niqab in Arab countries or dupatta in South Asia—the underlying legal and theological requirement of modesty and covering remains the same. Scholars from all Islamic traditions have consistently taught hijab as an obligation, reinforcing the claim that it is not an innovation or minority view.

6• Not Merely Social or Cultural: The Supreme Court, in cases like The Sri Shirur Mutt (1954), distinguished between religious practices and secular activities. The emphasis is on whether the practice is inherently religious and prescribed by the faith, rather than a social custom that has become associated with it.

Hijab clearly passes this test. Though styles may vary across cultures—burqa in South Asia, jilbab in Arab countries, chador in Iran—the religious requirement to cover remains consistent. The core requirement arises from the Qur'an and Hadith, not from inherited societal values. This is a universal directive, applicable regardless of geography or tribe, showing that modest dressing (including head covering) is not linked to any one culture, but to religious obedience.

Further, Islam institutionalized Hijab. While some other Semitic traditions like Judaism and Christianity also included head coverings historically, hijab in Islam came with specific guidelines and divine purpose, such as to reflect modesty and distinguish believing women. Importantly, many non-Arab Muslim cultures such as Malaysians, Indonesians, and Bosnians also observe hijab as part of their religious obligation, showing its transcultural religious character. Women in India have for centuries viewed hijab as a mandated act of worship, not a cultural artifact.

7• Supported by Scriptural or Historical: The Supreme Court in S.P. Mittal v. Union of India, underscored the importance of examining the "texts and tenets of the religion itself" to determine essential practices. In the case of hijab, there is abundant scriptural and historical support—from the Qur'an, Hadith, and the lives of the Prophet's companions—that strongly affirms its essential nature.

Furthermore, the historical record demonstrates that Muslim women in Medina, upon receiving these revelations, immediately responded by tearing cloth to cover themselves, as noted in Ibn Kathir's tafsir and early biographies of the Prophet like Ibn Ishaq's Sirah.

Beyond the scriptures, hijab has persisted throughout Islamic history, from the time of the Rightly Guided Caliphs to the Ottoman and Mughal periods. It has been mentioned in legal treatises, sermons, poetry, and fatwas as a symbol of a Muslim woman's piety and religious commitment.

8• Test of Constitutional Limits: The Supreme Court in Bijoe Emmanuel v. State of Kerala, held that passive expression of faith cannot be curtailed, as long as it does not harm public order. Even if a practice is essential religiously, it must also pass the constitutional tests laid out under Article 25(1), which guarantees religious freedom subject to public order, morality, and health. In the case of hijab, it is important to note that wearing a hijab does not threaten public order, morality, or health. It is a passive, non-violent form of religious expression, similar to wearing a turban (Sikhism) or a cross (Christianity).

Conclusion: A Hope for Justice: We place our hope in the Supreme Court of India to restore justice, we hope it will recognize the sincerity of these young girls' faith, and their courage to uphold it even under duress. By affirming the hijab as an Essential Religious Practice under Article 25, the Court will not only vindicate the rights of Muslim women but will also send a powerful message that constitutional protections are meaningful. This is not just about a piece of cloth. It is about the freedom to be who you are without being punished for it. It is acknowledged that Muslim women observe hijab in diverse ways—or not at all—and each individual's journey in faith deserves respect. This analysis does not seek to judge personal choices or levels of religious practice. Rather, it focuses solely on the legal and theological basis for recognizing hijab as an Essential Religious Practice under Indian constitutional law. It is about ensuring that religion does not become a ground for exclusion, but a right that the Constitution solemnly protects.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assessions

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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Hazrat Maulana Syed Shah Obaiullah Qadri Sahab Qibla

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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.

SERVING HUMANITY

Islam's Mission

Serving and treating fellow human beings with courtesy and kindness is an essential part of a good moral conduct. All world religions share and support this concept. The Holy Qur'an details the teachings of Prophet Ibrahim (AS) and all succeeding prophets from his son, Prophet Ishaque (AS)'s progeny. Their covenant is mentioned in Aayah 83-84 of Surah Al-Baqarah in these words:

"Remember when We took a pledge from the Children of Israel: 'Worship none but one Allah; be good to your parents and kinsfolk, to orphans and the poor; speak good words to all people; keep good words to all people; keep up the prayer and pay the prescribed alms. Then all but a few of you turned away and paid no heed."

The Holy Qur'an emphasizes two essential principles to live by after charting the course of life according to fundamental Islamic beliefs. First is to have strong relationship with Allah (SWT), and fulfilling those rights which He has upon us. We are required to have firm belief in the monotheistic doctrine and submitting and worshipping Allah (SWT) alone. The second principle is to be good, kind, and helpful to fellow human beings. This entails fulfilling obligations and duties we owe to our parents, relatives, neighbors, orphans, widows, poor, sick and the needy.

Aayah 36 of Surah Nisa' briefly identifies those who deserve help: "Worship Allah; join nothing with Him. Be good to your parents, to relatives, to orphans, to the needy, to neighbors near and far, to travelers in need, and to our slaves."

The mission of Islamic life is to be of service and a source of comfort, and not a cause of hardship or discomfort to others. All human beings are not alike; some are well to do while others are under-privileged. Islam demands from the former to serve the latter and provide them what they need for survival. The blessings we enjoy day and night are given by Allah (SWT), and we did not earn, nor did any thing special to deserve them. It is Allah's mercy for which we should be thankful and the best way to thank Him is to let the "have-nots" share those blessings with those of us who have. No one can claim that he deserves what Allah (SWT) has given him, unless he is an arrogant ungrateful rebel and mentally blind. The man should first look at himself and the miraculous body which he has been given. Each part performs its functions precisely and tirelessly – the eyes, ears, heart, brain, hands and legs to mention a few.

Imagine life without them. Then he should look beyond to the world around him which has been made to serve him. And if he does not feel the need to serve and lack the will to help others, he then is a thankless person who does not recognize his Creator. Qur'an warns on such insensitivity, and exhorts Muslims to serve mankind. Aayahs 8-20 of Surah Al-Balad says:

"Did we not give him eyes, a tongue, lips, and point out to him the two clear ways [of good and evil]? Yet he has not attempted the steep path. What will explain to you what the steep path is? It is to free a slave, to feed at a time of hunger an orphaned relative or a poor person in distress, and to be one of those who believe and urge on another to steadfastness and compassion. Those who do this will be on the right-hand side, but those who disbelieve in Our revelations will be on the left-hand side, and the Fire will close in on them." Serving and helping others is serving Allah in the sight of Islam. If some one stretches his hand out to you to seek help, and if it returns empty, you than have refused to help Allah. To please Allah is through pleasing His bondsmen. The One in heaven becomes kind to you if you are kind to those who inhabit the earth. As narrated by Abu Hureyrah (RA), Prophet (Sallallahu Alayhi Wa Sallam) said:

"Verily, Allah the Exalted and Glorious will say on the Day of Resurrection: 'O son of Adam, I was indisposed but you did not visit Me.' He would say: 'O my Lord, how could I visit You as You are the Lord of the world?' Thereupon Allah would say: 'Did you not know that such and such slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him, you would have found [its reward] with Me? O son of Adam, I asked food from you but you did not feed Me.' He would submit: 'My Lord, how could I feed You as You are the Lord of the worlds?' Allah would say: 'Did you not know that such and such a slave of Mine asked you for food but you did not feed him? Did you not realize that if you had fed him, you would have found [its reward] with Me?'"

O son of Adam, I asked for water from you but you did not give it to Me.' He would say: 'My Lord, how could I give you (water) as You are the Lord of worlds.' There upon Allah (SWT) would say: 'Such and such a slave of Mine asked you for water to drink but you did not give it to him. Did you not realize that if you had given him the drink you would have found (its reward) with Me."

Understanding & Learning the Quran

We all are spending 20 to 22 years of age just to get bachelor's degree and when it comes to understanding & learning of Quran we either want to finish in days or in year. Sometimes we are disappointed that Arabic is not our language without even trying and we feel disheartened..not our fault...because our old fashioned scholars and teachers have created such image of learning Quran that any average person feels disappointed either with his timings/household, job or disability to focus on learning a new language....

We have been taught only how to recite Quran and there is so much stress on Tajweed(how to pronounce each Arabic word) and Hafiz(memorization)of Quran and zero focus on what is Quran and who is the author of Quran and what it is about.

I am part time student of Quran from last 14 years and in my journey I started to understand Quran when I start thinking who am I and who created me and who fashioned me in human form and what is the purpose of this temporary youth,beauty & life.

My humble message to every reader is take time from life to understand Quran once you will understand memorization and tajweed amd how to recite Quran will be easy for you...but most important is to understand in language and then if you really want to build relation through communication with the author (God Almighty).

Then you will run to learn Arabic and it will become your foremost priority of life because you have found purpose of life..Life in which your soul is imprisoned for some time...Life you have no control on..Life where each cell is working 24/7 obeying his creator and without your knowledge.

"Then which of the blessings of your Lord will you deny?",

Surah Rahman, in which after every verse this verse is repeated...do we wonder why?

Safar Is The Second Month Of Islam

Safar is the second month of the Islamic calendar. The month of Safar comes after Muharram, the first month of the Islamic calendar. Literal meaning of Safar is Empty. The Arabs were warring nations. Small disputes would easily turn into wars that will last for years and years and some times were inherited by generations to come. They usually did not fight during the four sacred months even in the days of Jahiliyya (Pre Islamic Ignorance).

The sacred or war free months were Muharram (1st month of the Islamic Calendar), Rajab (7th month of the Islamic Calendar), Dhul Qa'dah (11th month of the Islamic Calendar) and Dhul Hijjah (12th month of the Islamic Calendar).

O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month,... Surah (Chapter) al-Ma'idah (Table Spread with Food) Qur'an 5:2 Right in the beginning of the month of Safar, houses used to become empty because the ban on fighting and traveling during three consecutive months - Dhul Hijjah, Dhul Qa'dah and Muharram came to an end, and everyone proceeded to settle scores with their rivals. Most houses in most villages were emptied. In this month people of Makkah also traveled after the customary ban during the sacred months of Muharram, and the two sacred months preceding it was over; emptying their villages or habitations. These travels were either related to trading or battles, both of which were banned during the sacred months. Going out to fight their enemies and leaving them empty handed after taking away their possessions, may have been another reason for the name Safar (Sifran min al-mata') - i.e., they would leave their enemies' coiffeurs empty and take all their belongings away. (Lisan al-Arab) Many Muslims, with improper knowledge of Islam, have superstitions about this month being a month of misfortunes. The Holy Qur'an has provided clear guidelines about such superstitions:

"No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments)], and Allah is the All-Knower of everything." Surah (Chapter) At-Taghabun (Mutual Loss and Gain) The Qur'an 64:11 Islam does not have any room for superstitious beliefs. Muslims should not believe in any inauspicious days, weeks, months or years, there are no people, houses or things that bring bad luck. The Messenger of Allah, Muhammad S also condemned these in the following Ahadith (Sayings of Muhammad S), especially related to the month of Safar.

There is no superstitious owl, bird, no star-promising rain, no bad omen in the month of Safar. (Muslim, Bukhari) There is no bad omen in the month of Safar and no evil spirits. (Muslim)

The above mentioned Ahadith (Sayings of Muhammad S) clearly refutes all incorrect beliefs and superstitions regarding the month of Safar, which were dominant in the days of Jahiliyya (Pre Islamic Ignorance). During the Jahiliyya (Pre Islamic Ignorance), the Arabs had a number of superstitions for the month of Safar. The Messenger of Allah, Muhammad S, demolished all incorrect and superstitious beliefs of pre-Islamic times, bringing Islam. Though Islam is free from all superstitions, some Muslims still hold many

incorrect beliefs about the month of Safar.

A Nikah (Marriage) performed in the month of Safar would not be successful. They should know that 'Ali ibn Abu Talib R married Fatimah R, the youngest daughter of the Messenger of Allah, Muhammad S, in the month of Safar of the year 2H (Hijrah).

Many Muslims still believe that the month of Safar is full of misfortune and calamities. They should remember that all months and days are made by Allah (God) and are the same. Any important venture or business etc. started during this month will bring bad luck. First thirteen days of the month of Safar are inauspicious and evil. Anyone who distributes food or money on the 13th of Safar will be saved from its ill-fortune. To celebrate the last Wednesday of Safar and regard it as a holiday. Muslims must shun all superstitious beliefs regarding the month of Safar. They must understand that misfortune will only overtake those who disobey Allah (God) and His last Messenger, Muhammad S.

Any Muslim who does not live by the Commands of Allah, who does not offer the five daily Salah (Prayers), does not care for observing Sawm (Fasting), does not pay Zakah (Poor Due Charity), refuses to go for Hajj (Pilgrimage to the Ka'bah), and does not live life according to the Islamic values as taught by the Messenger of Allah, Muhammad S, will definitely be the most unfortunate person in the whole world.

We must continuously keep reminding ourselves that anything good or bad, favorable, or unfavorable comes only from Allah (God)." No calamity befalls, but with the Leave [i.e. decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainments)], and Allah is the All-Knower of everything." Surah (Chapter) At-Taghabun (Mutual Loss and Gain) The Qur'an 64:11 Jabir R narrated that, "I have heard Rasul of Allah S saying, the descending of illness and evil superstition befalling in the month of Safar is untrue." (Muslim)

☆ نوجوان امت کا سرمایہ ☆

باکردار اور بہتر تعلیم و تربیت سے آراستہ نوجوان ہی قوم و ملت کی ترقی کی ترقی یافتہ خوش حال اور کامیاب اقوام کی تاریخ میں یہی راز پنہا ہے کہ انہوں نے تعلیم اور کردار پر محنت صرف کی حصول تعلیم میں آنے والی رکاوٹوں کا ڈٹ کر مقابلہ کیا اور کامیابی و کامرانی سے ہمکنار ہو کر تاریخ انسانی کے معزز افراد کہلائے شریعت اسلامیہ میں نوجوان مسلمان کو بڑی اہمیت دی گئی ابتدائے اسلام میں تعلیمات اسلامی نے نوجوانوں پر اپنے گہرے اثرات چھوڑے کائنات کی تاریخ میں صحابہ کرام کی نوجوان مقدس جماعت اپنے کردار و اخلاق سے قیامت تک آنے والی نسلوں کو متاثر کیا جس کی مثال ملنا دشوار و ناممکن ہے موجودہ حالات میں نوجوانوں میں اعتماد بحالی کی اشد ضرورت ہے۔

امت سے نوجوانوں اور تعلیم یافتہ طبقہ میں اسلام کی سیاسیات اور جوانی زمانہ نشاط اور عبادات سے لذت حاصل کرنے کا وقت تاریخ نے چند نوجوانوں کے زندہ جاوید رہنے والے واقعات بھی محفوظ کئے ہیں۔

Destiny Draws Towards Karbala

The Prophet, sallAllahu ‘alayhi wa sallam, disregarded the rough manners of some people through his generosity, as it was narrated by Al-Miswar ibn Makhramah, may Allah be pleased with him, when he said, “The Messenger of Allah, sallAllahu ‘alayhi wa sallam, distributed some cloaks, but did not give anything thereof to Makhramah ibn Nawfal (my father). Makhramah said [to me], “O son! Accompany me to the Prophet of Allah.” When I went with him, he said, “Call him to me.” I called him [i.e. the Prophet, sallAllahu ‘alayhi wa sallam] for my father. He came out wearing one of those cloaks and said: “We kept this [cloak] for you [Makhramah].”

Makhramah looked at the cloak and said, “Makhramah is pleased,” [or the Prophet said]: “Is Makhramah pleased?” [Al-Bukhari]. Thus, the Prophet, sallAllahu ‘alayhi wa sallam, parried Makhramah’s roughness by his, sallAllahu ‘alayhi wa sallam, own leniency and gentility, due to the fact that good morals conceal the bad. For the same reason, the Prophet, sallAllahu ‘alayhi wa sallam, instructed husbands to look at the positive traits of their wives and overlook the negative ones when he, sallAllahu ‘alayhi wa sallam, said:

“A believing man should not hate a believing women; if he dislikes one of her characteristics, he will be pleased with another.” [Muslim] Additionally, the Prophet, sallAllahu ‘alayhi wa sallam, instructed guardians to consider good manners when they are about to choose a husband for their daughters. This commandment is clear in his saying: “If there comes to you a man whose religion and manners are acceptable to you [to marry from women under your guardianship], then let him marry [from them] otherwise, there would be temptation on earth and great corruption.” [At-Tirmithi]

Moreover, by abiding with good morals, one will attain the forgiveness of Allah The Almighty on the Day of Resurrection. Huthayfah, may Allah be pleased with him, said, A person met his Lord [after death] and He said: “What [good] did you do?” He [the man] said, “I did no good except this, that I was a rich man, and I demanded from the people [the repayment of debts that I advanced to them]. I, however, accepted that which the solvent gave and remitted [the debt] of the insolvent.” Whereupon He [the Lord] said: “I am more worthy of this. You [the angels] should ignore [the faults] of My servant”. ‘Uqbah Ibn ‘Amir Al-Juhani and Abu Mas’ood Al-Ansaari, may Allah be pleased with them, said, “This is what we heard the Messenger of Allah, sallAllahu ‘alayhi wa sallam, say.” [Muslim] The comprehensive wisdom of Allah The Almighty demanded a distinction between high moral standards and low ones, so as to manifest the beauty of the former and the ugliness of the latter.

To clarify this idea, one should know that things are valued by comparing them with their opposites. For example, without darkness, the value of light will be underestimated; without the different kinds of diseases and calamities, the value of good health and safety will not be recognized; and without the creation of Satan, the personal inclination, and the soul which constantly urges for evil, the warships of patience and striving for Allah The Almighty will not deserve to be rewarded by Jannah (Paradise).

Consequently, by looking at the good and the bad manners, one will be able to identify this contradiction. For instance, when meditating on some of the good manners, like truthfulness, honesty, devotion, altruism, generosity, chastity, the suppression of anger, humility, justice, and sincerity, and many others, we clearly notice their beauty when they are compared to their opposites like lying, hypocrisy, treachery, disloyalty, miserliness, duplicity, arrogance, haughtiness, ostentation, envy, greed, and injustice, and so on. Thus, just as good manners are means for salvation and happiness, bad manners lead to loss and destruction in this world and the Hereafter. In summary, compliance with good manners and adherence to them is imperative for all.

SCHOLARS AND ISSUE OF ETHICS: Many Muslim scholars, may Allah have mercy upon them, were keen on compiling several books discussing the virtuous as well as the vicious traits, like the book of Ibn Abi Ad-Dunya, Al-Kharaa’iti and many more. They also focused on the means of curing and

getting rid of bad manners. In this regard, Ibn Al-Qayyim, may Allah have mercy upon him, mentioned some pieces of advice to overcome bad manners, as he said, It should be known that the hardest task ever for human nature is changing the innate disposition or the moral constitution. Even most of those who have strict determination and high ambition have failed to change their instinctive natures. Let us take an example: imagine a river runs through its waterway, and on reaching its estuary, it will flow over buildings and inhabited lands.

The residents around this river are fully aware that if it reaches its end, it will ruin their lands and destroy their houses. Consequently, they divide into three groups with three different opinions. The first group feels that they should block the water by putting a dam in the waterway, believing that this is the definitive solution. However, their effort would be useless, as the water would soon gather and flood over their dam, and its destruction would be massive and devastating. The second group overlooked the first opinion and was of the view that the only way to prevent this disaster was to stop it from its source. So, they hopelessly tried to close the spring, as the nature of the river prevented them from doing that. They only wasted their time in this unprofitable task and neglected their fields and houses. Thus, neither blocking the waterway, nor stopping the source managed to fulfill the aim, which was: to prevent the river’s damage. The third team saw that all these attempts were in vain, so they thought to deviate the watercourse, which reached their houses to another place where they could benefit from the river’s water. That is why they redirected the stream, to a land suitable for agriculture.”

By looking at this example, one can conclude that Allah The Almighty wills to create human nature that is driven by two powers (forces): the power of anger and the power of desires. These two powers are the main controllers of the behavior and traits of anyone. In order to cure any disliked trait, one should either completely eradicate this trait, and this is impossible [as it was seen in the previous example], or redirect it towards another benevolent aim. For instance, if someone is envious, he should turn his envy to competing in good deeds, as the Prophet, sallAllahu ‘alayhi wa sallam, said: “There should be no envy but only in case of two persons: one having been endowed with wealth and power to spend it in the cause of truth, and [the other] who has been endowed with wisdom and he decides cases with the help of it and teaches it [to others].” [Al-Bukhari and Muslim], he shall be keen on competing with the righteous people. Allah The Almighty Says (what means): “So for this let the competitors compete.”

[Quran 83:26]. Similarly, if someone is vainglorious, it is better for him to divert his vanity towards the enemy in a battle, since this characteristic is acceptable in such situation. If someone is used to telling lies, he can also direct his lies to the cases where exemptions are granted to the people to lie, like in battle (to mislead the enemy), for bringing about reconciliation among persons, and the narration of the husband to his wife and vice versa. For example, when a husband says to his wife (for food that she has cooked), “I’ve never tasted food as delicious as this.” This is not considered a lie despite the fact that he may have tasted better food. In short, it is hard to substitute bad manners for good, yet one can channelize one’s negative qualities to a nobler direction. In addition to this, one should train and accustom oneself to good manners, as human nature is undoubtedly subject to change and can be reformed. Proof for this is the Hadeeth (narration) of the Prophet, sallAllahu ‘alayhi wa sallam, in which he says: “Knowledge is acquired through learning, and tolerance [is reached] through striving to be tolerant, and whoever struggles to be patient, Allah, indeed, will give him patience.”

It is well-known that tolerance and patience are two good characteristics, however, the Prophet, sallAllahu ‘alayhi wa sallam, did not say that if one is not tolerant by nature, he will never acquire tolerance, or if one is not patient, he will not endure any calamity patiently. Instead, he, sallAllahu ‘alayhi wa sallam, said that tolerance is reached through striving to be tolerant, i.e. if you do your best to be tolerant, you will become accustomed to it.

What Is The Kamil Imaan ?

All praise is to Allah, the Lord Of The Creation. The Most Gracious, the Most Merciful. Owner of the Day of Recompense. Who blessed us being the Ummah of His Beloved Rasool Sallallahu Alaihi wa Sallam. Who sanctified our hearts with the Love and Affection towards His Beloved Rasool Sallallahu Alaihi wa Sallam. Who blessed us with the most precious treasure of Iman (Faith). Countless Salutations, Peace and Blessings be upon the Cream of the Creation... Mercy for all Worlds... Seal of the Prophets Sayyiduna wa Maulana MuHammadur RasoolALLAH Sallallahu Alaihi wa Sallam, His Blessed Parents, His entire Family, His Progeny, His Companions and all those who Follow Him!!

In the present era, It is really being felt that people must get aware of the Value of Iman and to know what Iman really is? Especially when the Thieves and Robbers of Iman are everywhere putting the garb (attire) of the Scholars of Islam, Aalim, Mufti, Hafiz, Teacher, Imam, Doctor, Professor etc. Who are continuously cropping the deviations and confusions in the minds of a common Muslims who in their ignorance get deceived by the Insolent and Corrupt Creeds. May ALLAH Guide us on the **Straight Path!**:- Following are Golden Words by the Great Mujaddid AlaHadrat Ash-Shah Imam Ahmad Rida Khan al-Qadiri that will surely help us to understand the True meaning of Iman inshaALLAH!

What is Imaan? Iman is to accept every word of Sayyiduna RasoolAllah Sallallahu Alaihi wa Sallam as absolute and nothing else but truth and to testify whole-heartedly the reality and truth of Sayyiduna Rasoolullah Sallallahu Alaihi wa Sallam.

One who observes the above would be called a Muslim, that is, if any of his words, actions or conditions does not reject, insult or falsify Almighty Allah and His Rasool Sallallahu Alaihi wa Sallam. His relationship with Almighty Allah and His Rasool Sallallahu Alaihi wa Sallam must be above all other relationships. He must love and respect all those who are the beloved of Almighty Allah and His Rasool Sallallahu Alaihi wa Sallam even though that person may be his enemy. He must disrespect and hate all those who disrespect and hate Almighty Allah and His Rasool Sallallahu Alaihi wa Sallam even if that person may be his beloved son. Whatever he gives should be for Almighty Allah and whatever he abstains from must be for Almighty Allah. Such a persons Iman is known as "Kamil" or "Complete".

Sayyiduna RasoolAllah Sallallahu Alaihi wa Sallam states: "One who loves for Allah, hates anyone because of Allah, spends for Allah and holds back for Allah, then, indeed, he has completed his Iman." [Sunan Abi Dawood,]

The Value of Iman

Until such a time a person does not love and respect the exalted Nabi Sallallahu Alaihi wa Sallam, even though that person worships all his life, his worship is fruitless and rejected. Numerous Jogeess, Monks and Hermits take to seclusion and spend their lives in the Remembrance of Almighty Allah. Some of them even indulge in the Zikr of "La ilaha illa lah" (There is no god but Allah), but they do

not respect and love Rasoolullah Sallallahu Alaihi wa Sallam. What benefit is such Ibadah? Almighty Allah **states in The Holy Quran:** And We turned all the deeds they had performed into scattered floating specks of dust." (Furqan 25:23] In another verse concerning such worshipers, Almighty Allah states: "Laboring, striving hard. (Yet) Going into the blazing fire." [Ghashiyah 88:3/4] Say, O Muslims! Does the dependence of Iman, serenity, survival and acceptance of deeds depends on the love and respect for the glorious Prophet of Allah Sallallahu Alaihi wa Sallam or not? Say "YES" and certainly, YES!

The Validity of Iman on Two Important Points :- (A) Respect for Sayyiduna Rasoolullah Sallallahu Alaihi wa Sallam, and (B) To love him above all creation within the universe. The correct method to put this to test is to see that all those whom you love and respect, for example, Father, Teacher, Children, Brother, Murshid, Molvi, Mufti, Hafiz, Lecturer, Imam, or Friends, etc., if they at any time show the slightest disrespect for the Station of Sayyiduna Muhammadur Rasoolullah Sallallahu Alaihi wa Sallam, then there must not remain an atom of love and respect for that person in your heart.

Such an insolent person should be totally severed from family and community. His name should cause great discomfort to you. His knowledge or status should be absolutely rejected and discarded. After all, your respect and connection with him was due to his respect for Rasoolullah Sallallahu Alaihi wa Sallam. Now that he insults the very reason of respect what more is left to have any reasons to respect such an audacious person. On the other hand, if you accepted or observed silence to his insult to Rasoolullah Sallallahu Alaihi wa Sallam, kept good friends with him, did not regard him as wretched, shameless and mean-spirited and liked his condemnation, the, by Allah, with great justice, analyze where do you stand in the test of Iman!

Dear Muslims! Is it possible that the heart that contains the love and honour of the master of the universe, Sayyiduna Muhammad Sallallahu Alaihi wa Sallam, could ever tolerate insults to him, though it may be his Ustaz, Murshid or father? Would the heart that extremely loves the Holy Prophet Sallallahu Alaihi wa Sallam above all creation, ever respect or love one who belittles the unique and faultless Prophet of Allah Sallallahu Alaihi wa Sallam, even though it may be his own child or intimate friend? Brothers and Sisters in Islam! The reason for showing respect to a learned scholar or Alim is that he is a Waris (Inheritor) to the Knowledge of Rasoolullah Sallallahu Alaihi wa Sallam.

Is that person the Waris of Rasoolullah Sallallahu Alaihi wa Sallam or is that person a Shaitan who goes astray from the path of righteousness? In the former, his respect was the respect of Sayyiduna Rasoolullah Sallallahu Alaihi wa Sallam, and, in the latter, his respect was for Shaitan. This is the case when an alim goes astray, like the Ulema of un-Islamic belief. Then, what can be said about that person who commits Kufr? To regard such a person as Alim-e-Deen is Kufr itself! A million regrets on him who claims to be a Muslim but respects and regards his Ustaz greater than Almighty Allah and His Rasool Sallallahu Alaihi wa Sallam. O Allah! With the true respect and mercy of your beloved Habeeb Sallallahu Alaihi wa Sallam, grant us true Iman. Ameen!. Steadfastness in Belief Salvation depends on the fact that every single belief of the Ahle Sunnah Wa Jamah be so firm that one will remain firm even is the sky and the earth vanishes. One must have great fear for his belief at all times. The Ulama of Islam state that:

"One who does not fear that his Iman may be taken away, would be stripped of his Iman at the time of death." Sayyiduna Umar Faruq (Radi Allahu Ta'ala Anhu) states:

"If a voice calls out from the sky that all the people of the earth are forgiven but one, I would fear that the one would be me, and if the voice calls out that all the people on earth are dwellers of Hell but one, I will hope that the one be me."

The status of "Khouf" (Fear) and "Raja" (Hope) must have a balance as displayed by Sayyiduna Umar Faruq (Radi Allahu Ta'ala Anhu). — — — All good is from Allah Ta'ala whereas mistakes are from this humble speck. May Allah Ta'ala Bless all readers, bringing you all closer to Him and His Rasul Sallallahu Alaihi wa Sallam. May He accept our humble efforts and grant us the capacity to be good and do good. May we live in this World with extreme protection of Iman and leave this world having our Iman safe and sound. May ALLAH keep us away from the tricks and hypocrisy of hypocrites; May ALLAH guide us to the path of those whom HE have favored. Keep us safe and away from those who have earned HIS anger and of those who have gone astray... Aameen!!

As Gaza Starves, Indian Muslim Leaders Urge Decisive Action from Government

New Delhi: Leading Indian Muslim organizations, prominent religious scholars, and civil society groups convened a press conference today at the Press Club of India, issuing a powerful joint statement expressing deep concern over the worsening humanitarian crisis in Gaza. They urged the Government of India to adopt a more assertive and morally courageous stance in halting Israel's relentless military aggression. Describing the situation as an "unprecedented humanitarian disaster," the speakers warned that famine is now a looming and catastrophic threat in the besieged region. "Gaza is starving. To remain passive at this moment would be a historic crime," the leaders declared emphatically.

They underscored that with humanitarian aid obstructed and Gaza's infrastructure decimated, over two million people are facing mass starvation, the collapse of healthcare systems, and the breakdown of all essential services.

"More than 90% of hospitals and healthcare centres have been bombed or rendered non-functional. Entire neighborhoods have been wiped off the map. Families are surviving on scraps. Newborns are dying in incubators for want of fuel. Doctors are forced to perform surgeries without anesthesia. Every pillar of human survival—health, education, nutrition, sanitation—has crumbled. This is not self-defense; it is the systematic annihilation of a people," the statement read.

The leaders welcomed India's recent statement at the United Nations General Assembly, where its Permanent Representative called for a ceasefire and reiterated support for an independent Palestinian state.

"We appreciate our country's reaffirmation of commitment to Palestine and its call for an immediate ceasefire. However, symbolic gestures are not enough. India must show global moral leadership by unequivocally denouncing the indiscriminate bombing of civilians, the targeting of hospitals and schools, and the collective punishment of an entire population," they urged. "India, with its historical legacy and diplomatic stature, must take the lead in calling out this genocide and ensuring accountability for war crimes."

The joint statement further called for the immediate opening of humanitarian corridors and urged the Indian government to suspend all military and strategic cooperation with Israel until the aggression ceases. "India has always stood with the oppressed. We must honour that legacy now. Silence and neutrality are not options in the face of genocide," they emphasized.

The leaders appealed to the Indian public to stay informed and actively engaged.

"Palestine is not just a Muslim issue—it is a humanitarian concern, a matter of universal justice and dignity. We call on students, civil society, faith leaders, academics, and all conscientious citizens to raise their voices—through protests, awareness campaigns, interfaith initiatives, and scholarly discourse. Gaza must not be forgotten." They also expressed alarm over reports of suppression in some areas where solidarity with Palestine is being criminalized or curtailed.

"Support for Palestine is not extremism. It is a defense of international law, human rights, and the constitutional values of our country. Citizens must be free to express their conscience without fear or intimidation," they asserted.

The statement concluded with a strong appeal to Muslim-majority countries:

"We urge Muslim nations to sever diplomatic and economic ties with Israel and to build a united front demanding an end to this barbarism."

The press conference ended with an urgent call for an immediate and unconditional ceasefire, and the establishment of humanitarian corridors to ensure the delivery of food, water, fuel, and medical aid to Gaza's besieged civilian population. The event was addressed by the top leadership of All India Muslim Personal Law Board, Jamiat Ulama-e-Hind, Jamaat-e-Islami Hind, Markazi Jamiat Ahle Hadith, Students Islamic Organisation of India, and other respected Muslim scholars.

Delhi court orders fresh FIR in targeted attack on Muslim family

A Delhi court has ordered the police to file an FIR against several individuals following a Muslim man's complaint who alleged that he and his family were attacked during the Delhi pogrom in 2020.

In his complaint, the Muslim man Rahees Ahmed alleged that his home was attacked and looted by a Hindutva mob who raised provocative slogans during Delhi riots 2020.

Judicial Magistrate First class isra Zaidi of karkardooma Courts noted that Raees Ahmed's complaint revealed the occurrence of serious and cognizable offences. The judge observed that the complainant had levelled serious allegations involving communal violence, looting, arson and hate speech, naming specific individuals and describing their roles in detail.

The court stated that in such situations, the complainant cannot be forced to pursue justice through a general or unrelated FIR that fails to reflect his specific allegations. It emphasized that serious accusations of this nature should not be diluted or overlooked by merging them with a broader FIR.

This observation came during the hearing of Raees Ahmed's plea, in which he claimed that he and his family were victims of a deliberate and brutal assault by a mob armed with lathis, iron rods and petrol bombs during the 2020 North-East Delhi pogrom.

Rahees Ahmed alleged that during the 2020 North-East Delhi pogrom, a mob led by individuals like Vinod, Tinku, Aadesh Sharma, and others attacked his home with stones, firearms, and petrol bombs. His house was looted, valuables stolen, and property burned. The mob allegedly entered through the roof, raised communal slogans, and used hate speech to incite violence and spread fear.

One of the accused, Aadesh Sharma reportedly threatened Ahmed with a gun while other accused men chanted slogans like "shoot the traitors" and "Muslims belong to Pakistan or the graveyard." Ahmed claimed in his FIR that despite reaching out to police, the FIR which was registered was not related to the incident as the police ignored important details.

The court observed that the serious allegations were completely ignored and merged with a different FIR and directed Karawal Nagar SHO, a separate FIR to investigate promptly and submit a compliance report within a week; however the court held that this order does not include immediate arrests.