



Muslim women in India's freedom struggle

Several Muslim women were an active part of India's freedom struggle, some of whom emerged from Hyderabad. The list includes Abadi Bano Begum, Bibi Amtus Salam, Begum Anis Kidwai, Begum Nishatunnisa Mohani, Baji Jamalunnisa, Hajara Beebi Ismail, Kulsum Sayani, and Syed Fakrul Hajiya Hassan.

Abadi Bano Begum, Bibi Amtus Salam, Begum Anis Kidwai, Begum Nishatunnisa Mohani Baji Jamalunnisa, Hajara Beebi Ismail, Kulsum Sayani, and Syed Fakrul Hajiya Hassan are among those who are often forgotten or lost in public memory.

Abadi Bano Begum (Born 1852- Died 1924)

Abadi Bano Begum was the first Muslim woman who actively took part in politics and was also a part of the movement to free India from the British Raj. Abadi Bano Begum referred to by Gandhi as Bi Amma, was born in 1852, in Uttar Pradesh's Amroha.

Bi Amman was married to a senior official in the Rampur State, Abdul Ali Khan. After the death of her husband, Bano raised her children (two daughters and five sons) on her own. Her sons, Maulana Mohammad Ali Jouhar and Maulana Shaukat Ali become leading figures of the Khilafat Movement and the Indian Independence Movement. They played an important role during the non-cooperation movement against the British Raj. Bi Amma, despite her poor financial condition, from 1917-1921, donated Rs 10 every month to protest against the British Defense Act, after Sarojini Naidu's arrest.

In 1917, Bano also joined the agitation to release Annie Besant and her sons, who were arrested by the British after their failed attempts to silence her home rule movement in 1917, launched alongside, Bal Gangadhar Tilak. Despite being a conservative Muslim for the most part of her life Bi Ammah was one of the most prominent faces of Muslim women in India's freedom struggle.

To get the support of women, Mahatma Gandhi encouraged her to speak in a session of the all-Indian Muslim league, she gave a speech which left a lasting impression on the Muslims of British India. Bano played an important role in fundraising for the khilafat movement and the Indian Independence movement.

Bibi Amtus Salam (Died 1985)

Mahatma Gandhi's 'adopted daughter' from Patiala Bibi Amtus Salam was a social worker and his disciple who played an active role in combating communal violence in the wake of the partition and in the rehabilitation of refugees who came to India following the partition. She has on several occasions risked her life by rushing to sensitive areas during the communal riots in Calcutta, Delhi and Deccan. Bibi Salam was a Muslim inmate of the Gandhi ashram and had over time become an adopted daughter to Gandhi.

After the Noakhali riots, an article published in The Tribune on February 9, 1947, noted that Amtus Salam's 25-day fast, which was intended to make offenders feel guilty, was one of the most significant outcomes of Gandhi

and his disciples' actions. To protest the "negligence" of the state authorities in the effort to rescue kidnapped women and children, she sat on an indefinite fast at Dera Nawab in Bahawalpur.

Begum Hazrat Mahal (Born 1820-Died 1879)

An iconic figure of the 1857 uprising, Begum Hazrat Mahal fought against the British East India Company. Begum, the wife of Nawab Wajid Ali Shah, the ruler of Awadh, refused to accept any favours or allowances from the British. Begum, with the aid of her commander Raja Jailal Singh, battled the British East India Company valiantly.

Muhammadi Khanum, the future Mahal, was born in Faizabad, Uttar Pradesh, in 1830. Gulam Hussain is her father. She had an early understanding of literature. The East India Company's destruction of mosques and temples to make room for highways served as the catalyst for her uprising. When the British East India Company invaded Awadh in 1856 and her husband, the last Nawab of Awadh, was exiled to Calcutta, the Begum made the decision to remain in Lucknow along with her son, Birjis Qadir. On May 31, 1857, they convened in Lucknow's Chavani neighbourhood to declare Independence and drive the British out of the city. On July 7, 1857, Begum Hazrat Mahal proclaimed her son, Birjis Khadir, the Nawab of Awadh. She raised 1,80,000 soldiers and lavishly renovated the Lucknow fort as the Nawab's mother.

Begum Anis Kidwai (Born 1906- Died 1982)

A politician and activist from Uttar Pradesh (UP) named Anis Kidwai devoted most of her life to serving the newly Independent India, working for peace and the rehabilitation of the victims of the terrible partition of India. She represented the Indian National Congress (INC) in the Rajya Sabha from 1956 to 1962, serving two terms as a Member of the Parliament.

Anis Begum Kidwai remained active during the Indian National Movement. Despite gaining independence in 1947, India suffered from country division. By then, her husband Shafi Ahmed Kidwai had been murdered by communal forces for his efforts to promote amity between Muslims and Hindus and to prevent the split of the country. She was deeply devastated by her husband's passing. She visited Mahatma Gandhi in Delhi following her husband's passing as a result of this unfortunate tragedy. In order to support and assist the women who were suffering similarly to her as a result of the country's separation, she began working with women leaders like Subhadra Joshi, Mridula Sarabhai, and others under the direction of Mahatma Gandhi.

She also started rescue camps for the victims and supported them in all respects. They affectionately called her 'Anis Aapa'. She penned her experiences during the division of the Nation in her book 'Azadi Ki Chaon Mein'.

Begum Nishatunnisa Mohani (Born 1884- Died 1937)

Begum Nishatunnisa Mohani was born in 1884 in Awadh, Uttar Pradesh, and her notion of ultimate freedom was adopted by Gandhiji. Married to Moulana Hasrat Mohani, a tenacious (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."

Why women Forgotten in History

In the war of 1857, the Hindu Muslim peasant women of Meerut, Muzaffarnagar and Shamli formed an army and fought against the British army. In this war, a woman in Delhi, while operating a men's unit, makes the teeth of the British army sour. In 1931, Pathan women faced bullets themselves forcing the men of their household to fight. But do we know about any of them?

When it comes to freedom struggle we remember Mahatma Gandhi but we don't know Kasturba more than his wife. It will be called a tragedy of history or history that in India's freedom struggle the name of women comes up only as one's wife or mother. Kasturba was the wife of Mahatma Gandhi and Bima was the mother of the Ali brothers. Is there no more introduction to them?

The truth is that our patriarchal society has always marginalized women. The role of women in the freedom struggle was no less than that of men.

If we talk about 1857 itself, who does not know the name of Rani and Begum Hazrat Mahal of Jhansi, but few people know that apart from her, thousands of women fought and became martyrs for the country. There were many women in the Rani's army in Jhansi itself. Even his bodyguard who accompanied him like a shadow was a Muslim woman who rode out of the fort on the same horse as the queen and was martyred by the British. Many women in the Queen's Army commanded artillery. Something similar happened in Begum Hazrat Mahal's army. He was accompanied by a contingent of women soldiers.

These are the stories of kings and nawabs, but who knows that women farmers formed a group and fought against the British in Muzaffarnagar Shamli. Asghari Begum, the leader of this army, was punished by the British by burning her alive at the crossroads. Many brave peasant women like Bibi, Noori, Shobha were martyred on the battlefield, while dozens like Bhagwani and Asha were hanged by the British. On the other hand, in Delhi, a burqa-clad woman was fighting the British with a contingent of men. The British soldiers believed that this woman was a superior swordsman and wielded a gun better than men. Hudson, an English officer, compared him to Joan of Arc. The recognition of Saadat Bano

Kuchlu in the eyes of people is that she was the wife of Saifuddin Kuchlu, the hero of Jallianwala Bagh. But why is it not told that she was writing patriotic essays and poetry even before marriage? When Dyer opened fire at Jallianwala Bagh, his speech was to be held there. Saifuddin was in jail but he actively participated in the freedom struggle among the people. Apart from Saifuddin, he has a different identity which has been forgotten.

Amjadi Begum was married to Maulana Muhammad Ali Johar. Who does not know the name of Johar, but Amjadi is lost in the mist of history. She was the woman in whose praise even Gandhiji wrote articles. He even said that Johar should learn the art of speaking from his wife. When Johar was in jail, he bore the entire burden of the Khilafat Movement and later the War of Independence was also a significant part of it.

Nishan al-Nisa is considered to be the first Muslim woman who took off her veil and took part in the freedom struggle. Her husband, Maulana Hasrat Mohani, had given the slogan of 'Inqlab Zindabad', but it is not known that Nishan Nissa, who presided over the Congress meeting, staged sit-ins and wrote articles. She was also the first woman to demand complete Swaraj in a Congress session.

In the year 1931, when the Pathans in Peshawar started to break due to the oppression of the British, a Pathan girl was standing in front of the bullets of the British. Pathans shoot in the chest due to their challenge, Khan Abdul Ghaffar Khan's movement was immortalized. The Pathan men came and stood by the girl and the British army had to retreat. Nani Huku was a weaver woman from Panipat who, on Gandhi's call for 'swadeshi', wove her own kafin and became the first Indian to wear a khadi kafin. If the word gets out, it will go far, maybe this thing will also go far. How long will this society not give its share to women? Will his sacrifices in the war not count? How long will a man think of a woman as an object of love and in the time of war will say, "Don't ask me for first love, my lover." When will the time come when a man will call out in every battle of life, get up my love, walk with me. Is

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(Continue by Page 1)

independence warrior and the one who gave the phrase “Inquilab Zindabad” its origin. Begum, a fierce opponent of British authority, supported the then-hardliner of the liberation struggle, Bal Gangadhar Tilak.

After his imprisonment for publishing an anti-British piece, she wrote to her husband, Hasrat Mohani, encouraging him and raising his spirits by saying, “Face the risks imposed upon you boldly. Do not give me any thought. No sign of weakness should come from you. ‘Be careful.’” Later, when her husband was in prison, she took over the publication of his daily, Urdu-e-Mualla, and engaged in various legal disputes with the government.

Baji Jamalunnisa, Hyderabad (Born 1915- Died 2016)

Baji Jamalunnisa, who actively participated in the Telangana armed conflict, passed away in this city on July 22 2016, at the age of 101. Jamalunnisa Baji was born in Hyderabad in 1915 and was a prominent advocate for racial peace and the independence cause.

She began reading the banned journal “nigar” and progressive literature as a young child after being raised by her parents in a liberal/progressive environment. Despite being raised in the traditional religious traditions of the Nizam regime, a component of the British Raj, she actively participated in the nationalist movement. She continued to participate in the independence movement despite the oppressive rule of the Nizam and the British rule over her in-laws’ objections.

Later, she met Maulana Hazrat Mohani (the man who coined the phrase “Inquilab Zindabad” and was known as

“Thunder Bolt” in the Freedom struggle), who inspired her to join the anti-imperialist movement in the nation. She provided sanctuary to freedom fighters trying to avoid being arrested by the Imperial Government while being a communist.

Despite lacking basic higher education, she was fluent in Urdu and English and founded the literary society Bazme Ehabab, which held debates in groups on socialism, communism, and unreasonable customs.

She is buried at the Hazrath Syed Ahmed Bad-e-Pah dargah in First Lancer. She was the sister of Syed Akthar Hasan, a former MLA and the founder of Payam Daily, and was better known as “Baji”. She was a close friend and member of the Communist Party of Maqdoom Mohiuddin. Baji was also a founding member of the Progressive Writers Association and the Women’s Cooperative Society.

Hajara Beebi Ismail, Andhra Pradesh (Died 1994)

Mohammed Ismail Saheb’s wife, Hajara Beebi Ismail, was a freedom warrior from Tenali in the Guntur district of Andhra Pradesh. Mahatma Gandhi had a significant impact on the pair, who committed themselves to the Khadi campaign movement. In the Guntur district, her husband Mohammed Ismail opened the first Khaddar Store, earning him the moniker “Khaddar Ismail.”

Tenali served as the Muslim League’s headquarters during that time in the Andhra area, where it was particularly active.

Since Hajara and her husband supported Gandhi, they encountered fierce hostility from the Muslim League. Despite her husband’s repeated arrests for his involvement in the national movement, Hajara Beebi never lost spirit.

Kulsum Sayani (Born 1900- Died 1987)

On October 21, 1900, in Gujarat, Kulsum Sayani was born. She participated in the Indian National Movement and battled against social injustices. Kulsum and her father met Mahatma Gandhi in 1917. Since then, she has travelled Gandhi’s path. Throughout the Indian National Movement, she advocated for social changes.

Dr. Jaan Mohamad Sayani, a well-known liberation fighter, was the man she wed. She participated actively in a number of events of the Indian Freedom Struggle, with her husband’s backing.

She began working with the illiterate and joined the Charkha Class. She also had a significant impact on the Indian National Congress’s “Jan Jagaran” campaigns, which raised public awareness of social ills. Sayani’s operations included the suburbs and the metropolis of Mumbai.

Syed Fakrul Hajiya Hassan (Died 1970)

Syed Fakrul Hajiyan Hassan, who not only took part in the Indian freedom fight but also urged her children to do so. She was born into a family that immigrated to India from Iraq. She raised her kids to be freedom fighters who later gained notoriety as the “Hyderabad Hassan Brothers.” Hajiya wed Amir Hassan, who had relocated to Hyderabad from Uttar Pradesh.

She adopted Hyderabad culture as a result. Amir Hassan, her spouse, had a senior position in the Hyderabad government. He was required to travel to several locations as part of his employment. She noticed the suffering of women in India while on her visits. She put a lot of effort into the growth of female children.

She lived in Hyderabad, which was governed by the British, yet she actively engaged in the National Freedom Movement since she was a lady with strong national emotions.

She burned foreign clothing at her Abid Manzil in Hyderabad’s Troop Bazaar in response to the demand of the Mahatma Gandhi. She took part in the non-cooperation and Khilafat movements.

She regarded each soldier in the Indian National Army as one of her children. Along with Smt. Sarojini Naidu, and Fhakrul Hajiya put a lot of effort into getting the heroes of Azad Hind Fouz released.

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

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 pen is mightier than the sword

It is not possible to deny the importance and usefulness of the pen. All the things that have been created in the world have been created for some purpose and need. Nothing has been created here without a purpose or use. The pen has also been brought into existence for a purpose and important need. The pen is a great blessing from Allah Almighty and it is also an important means of acquiring knowledge. That is why Allah Almighty has mentioned the pen in many places in the Holy Quran and has sworn by it. Therefore, the importance of the pen cannot be denied.

It is narrated from Hazrat Qatada that the pen is such a great blessing from Allah Almighty that without it, religion cannot be established and the social system cannot be right. The pen is not only the king itself, but also the king. The kingship of the pen is that it writes only what is right and true. It is not accused of wrongful blood. And this same pen sometimes becomes an "invalid pen" due to misuse. It is also called an unjust pen. When this invalid pen blackens the pages of newspapers, yellow journalism comes into existence through it. It is and it sets fire with its headlines. Although impartial journalism is a mirror of society, this is possible only when it is not afraid, not afraid, and fulfills its responsibilities with utmost strength. Media and journalism are also called the fourth pillar of democracy. Let's know a little about the history of the pen.

"The history of the pen is as old as human history, indeed, its traces can be found even earlier because the pen was created first by Allah, meaning God created the pen first. Traditions such as Jaffa-ul-Qalam also reveal the historical status of the pen and its primacy. As far as the importance and excellence of the pen is concerned, it is enough that God Almighty has mentioned it in four important places in His blessed and great book, and 'It is Allah Who has adorned man with knowledge through the pen.' The pen is the most important means of acquiring knowledge among the external means of acquiring knowledge. Similarly, knowledge has been called the light of Allah, and what is the place of importance of what the All-Wise and All-Knowing has made an instrument of knowledge for man? And not only that, but the All-Knowing God has revealed a complete form of the name pen in His eternal book, the Quran, and crowned the pen with virtues. Along with the pen, it is also necessary to mention paper and ink, because how can a kingdom, a country, a land, and resources function without them? Paper and metal also have a history. In the early days, writing was done by

incising on sand, stones, and wax tablets with a pointed pen. During the Prophet's era, writing was done on rags, bones, leaves, and leather. However, later times saw great advances. In particular, the pen enjoyed a great rise in popularity during the Islamic era, with great expansion and new methods of writing being invented. In the early Middle Ages, bird feathers began to be used as pens. The current form of the pen had its origins in the Roman era, but it became common in the nineteenth century. A large-scale pen factory was established in Birmingham, England in 1828. The commercial use of fountain pens began in 1880, and the practice of ballpoint pens became common in 1944. "(Let's Learn to Hold a Pen, page 18)

"The commentators have written that the mention of the pen in the Quran can refer to a general pen, which includes the pen of destiny, all the pens of angels and humans with which something is written, and it can also refer to a special pen of destiny. Regarding this pen of destiny, it is narrated by Hazrat Ubadah ibn Samit (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "First of all, Allah created the pen and commanded it to write! The pen said: "What should I write?" He commanded it to write Divine destiny, so the pen wrote down all the events and situations that would happen until eternity according to the command." (Tirmidhi)

In Sahih Muslim, there is a hadith of Hazrat Abdullah ibn Umar (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Allah wrote down the destiny of all creatures 50,000 years before the creation of the heavens and the earth." And Hazrat Qatadah (may Allah have mercy on him) said: "The pen is a great blessing of Allah that He has bestowed on His servants." And some people said: "Allah created a pen, the pen of destiny, first." He created the one who wrote the destinies of all the universe and creatures, then He created another pen with which the inhabitants of the earth write and will write. This second pen is mentioned in Surah Al-Iqra. If the pen in the verse refers to the pen of destiny, which is the first creation, then its greatness and superiority over all things are evident, therefore it is appropriate to swear by it.

And if the pen refers to the general pen, which includes the pen of destiny and the pens of angels as well as the pens of humans, then the oath was taken because all great deeds in the world are done by the pen. It is well-known that the pen is

more effective than the sword in conquering countries. An Arabic poet has summarized this subject in one of his poems, the meaning of which is that when brave people swear by their swords one day and count it among the things that give honor and glory to man, then the pen of the writers is sufficient for their honor and superiority forever and ever, because Allah has sworn by the pen." (Ma'arif Al-Quran)

It is narrated from Ibn Abbas (may Allah be pleased with him) that "First of all, Allah created the pen and said to it, "Write." It said, "What should I write?" He said, "Write destiny." So the pen was released on everything that is going to happen from that day until the Day of Judgment. It is narrated in Tabarani as a Marfu' that "First of all, Allah created the pen and the fish. The pen asked, "What should I write?" The command was, "Everything that is going to happen until the Day of Judgment." Then the Prophet (peace and blessings of Allah be upon him) recited the first verse. So, "Nun" means this fish and "Qalam" means this pen. [Tabarani]

It is narrated in the hadith of Ibn Asakir that first Allah created the pen, then "Nun" means the material, then He said to the pen: "Write." He asked: What? He said, "What is happening and what is going to happen," action, sustenance, age, death, etc. So the pen wrote everything. This is what is meant in this verse. Then He sealed the pen. Now it will not last until the Day of Judgment. Ibn Jurayj (may Allah have mercy on him) said: I have been informed that "This luminous pen has a lifespan of one hundred years. It has also been said that "Nun" means the material and "Qalam" means the pen." Al-Hasan and Qatadah (may Allah have mercy on him) also said the same. In a very rare, authentic hadith, it is narrated in Ibn Abi Hatim that Allah created "Nun" and it is the material. Sayyiduna Ibn Abbas (may Allah be pleased with him) Allah (swt) says: "Allah the Almighty created "Nun" (the material) and created the pen, then He said, "Write." He asked, "What should I write?" He said: "What is to happen until the Day of Judgment", whether the deeds are good or bad, whether the sustenance is lawful or unlawful, and also when and how something will come into the world, how long it will last, and how it will come out.

Then Allah Almighty appointed guardian angels over the servants. The scholars have written that the pen here apparently means the ordinary pen with which one writes, as in another place the Almighty says: "" meaning "This Allah taught writing with the pen." (Continue on Page 7)

Palestinians won't tolerate war profiteering in Gaza

On July 17, I was in a market in Nuseirat camp in central Gaza looking for any affordable food item to buy when I saw a crowd of people gather in front of some shops. The people were angry about the exorbitant prices that the shop owners were charging for goods that had clearly been looted from aid convoys.

Two weeks later, I was at the same market and witnessed another angry protest. People were chanting, "You thieves!" and cursing the merchants.

Having no fear of God, shop owners are exploiting the famine without mercy, selling aid as if it were rare luxury items when in fact it is supposed to be distributed for free. The greed and exploitation have gone too far, and the people are taking things into their own hands. Across Gaza, there are protests against price speculation. In some places, shops are being forcibly closed.

Indeed, the prices of essential goods have soared to unimaginable levels, beyond anything dictated by the forces of supply and demand. People cannot understand why goods cost so much despite their minimal purchasing power. The prices I saw while walking at the market were insane: a kilo (2.2lb) of flour – 40 shekels (\$12), a kilo of rice – 60 shekels (\$18), a kilo of lentils – 40 shekels (\$12), a kilo of sugar – 250 shekels (\$73), a litre (1 quart) of cooking oil – 200 shekels (\$58).

Since Israel imposed a full blockade on Gaza in March, the normal aid distribution through the United Nations – something that has to happen unabated in any warzone – has ceased.

To stave off global criticism, Israel set up humanitarian hubs to supposedly distribute aid. But they have been nothing more than death traps. Many of those who come to collect aid are shot at, and thousands have been killed or wounded.

In parallel, the Israeli government started allowing in a very small quantity of aid trucks, but a large portion of those are looted once they enter Gaza. The goods are then resold at outrageous prices.

Those who control this supply of looted food are powerful merchants and brokers, often protected by local influential actors or benefitting from indirect coordination with Israel. These actions are not spontaneous. They take place within a deliberately created atmosphere of chaos. With the collapse of state institutions and absence of legal accountability, exploitation has become the rule, not the exception.

It is clear to the Palestinians that the occupation doesn't merely aim to show that Gaza is weak. It actively seeks to prove that it is ungovernable. To achieve this, closing the borders isn't enough. The people of Gaza must be pushed into a state of constant chaos and friction.

Starvation is a key instrument here. Hunger doesn't only kill. It also changes human nature. A starving person, stripped of the bare minimum needed to survive and subjected to daily humiliation, slowly loses the ability to think clearly, to judge or to restrain themselves from turning against those they perceive – rightly or wrongly – as contributing to their suffering.

There are black markets and war profiteers in every conflict. But in this one, the occupying power is encouraging these criminal activities, not because it is earning money from them, but because it serves its overall goal. The Palestinians who choose to participate in this form of extortion

are motivated by greed, blackmail or survival.

This slow unravelling is exactly what the occupation has aimed for. It wants chaos in the streets of Gaza so Israeli and international media can be quick to point a finger at the Palestinians and declare: "Look, the Palestinian people are imploding. They can't govern themselves. They don't deserve a state." But the truth is, this is not a sign of a failed nation. It is evidence of the occupation's success in dragging it to the brink.

It is not the people who have lost control. Control has been forcibly stripped from them – through starvation, the systematic destruction of healthcare and sanitary infrastructure, the dismantling of state institutions and the empowerment of criminals.

Yet Gaza will not break. People may grow angry and desperate, cry out and protest, but they still retain a moral compass. This collective outcry is not infighting. It is a clear warning that society will no longer tolerate betrayal. Those who raise prices mercilessly in times of siege are traitors, and they will be held accountable before institutions of justice when Gaza rebuilds.

The occupation may be revelling now in the unfolding collapse, but it would be wrong to think it has defeated the Palestinians. Every crisis breeds new awareness. Every betrayal gives birth to new resistance. The vast majority of Palestinians refuse to become tools in the hands of their torturers. They refuse subjugation and erasure. They refuse to exploit and harm their fellow citizens.

جسمانی تکلیف و مصیبت اور دنیاوی ضرر نقصان مثلاً
مرض، تنگدستی اور دوسری بلاء و پریشانیوں کی وجہ سے
موت کی آرزو کرنا مکروہ ہے کیونکہ یہ بے صبری اور
تقدیر الہی پر راضی نہ ہونے کی علامت ہے۔
دیدار الہی کے شوق و محبت، اس سرائے فانی
اور اس کی محبت سے نجات، دارالبقاء پہنچنے کی
خواہش اور وہاں کی نعمتوں کی تمنا میں موت کی آرزو
ایمان اور کمال ایمان کی نشانی ہے۔ اسی طرح دینی
ضرر و نقصان کے خوف سے بھی موت کی آرزو کرنا
مکروہ نہیں ہے۔

Self-reflection is an effective and useful means of improving one's situation.

We praise Him and send blessings upon His Noble Messenger. But after that, Allah the Almighty said, O you who have believed, fear Allah, and let your soul look at what has come before tomorrow. Fear Allah. Indeed, Allah is Aware of what you do. The Prophet (peace and blessings of Allah be upon him) said: The bag is the one who gives his soul and works for what is after death, and the thief is the one who follows his desires and hopes for Allah. (Tirmidhi / Ibn Majah) In today's environment, the most important thing for a person is to focus on righteous deeds with a strong faith, to keep an eye on himself, his soul, his actions and character, and to keep a close eye on his daily and nightly movements and life.

Being unaware of one's own self and life, only worrying about others, looking at others and worrying about the improvement of others is not a matter of wisdom and rationality. Being unaware of the world and one's own place, this is the environment, time and era, today, therefore, it is most important that a person keeps taking stock of himself, examines his life and keeps an eye on his shortcomings, lack of knowledge, inaction and misguided behavior and creates change within himself. Taking stock of oneself and one's self is the way of believers. God has not changed the condition of this nation to this day. Don't worry about changing your situation.

Hazrat Maulana Muhammad Ali Mungiri (may Allah have mercy on him) is reported to have said that once on Friday, after preparing for Friday prayers, he was looking at some papers etc. in his room and became so engrossed in it that he did not know when the Friday call to prayer had been given. By the time he finished his work, it was already late. He quickly went to the mosque and his uncle's grave. He saw that the congregation had begun and people were leaving the mosque. He fell at the door of the mosque and became unconscious. He remained in shock and sorrow for the rest of his life and kept cursing himself. Thousands of such incidents are recorded in the pages of history.

The meaning of self-accountability is that a person should take a full and strict account of his actions. He should review and account for his actions. This accounting and review and accounting of actions is necessary in terms of both quantity and quality. Quantity means how many tasks he was responsible for and how many tasks he performed, and quality means whether these tasks were performed as they should have been performed or whether there were any shortcomings. Believers should want to do this review and accounting daily. In many places in the Holy Quran, believers are commanded to review and account for their actions and their lives day and night and to do so.

On one occasion, Allah Almighty said: O you who believe, fear Allah, and let your soul consider what it has brought forth tomorrow. And fear Allah. Indeed, Allah is Aware of what you do. O you who believe! Fear Allah, let every soul look to what He sends forth for the morrow (of the Day of Judgment). And fear Allah. Indeed, Allah is Aware of what you do.

In this verse, seeing and considering what a person has sent and is sending for the Day of Judgment is the self-accounting. In this verse, along with the self-accounting, piety is commanded at the beginning and at the end. It is understood from this that unless a person has fear and awe of Allah Almighty in his heart, he cannot be ready and willing to take stock of himself and review his actions, deeds, character and qualities. By again ordering piety and purification of the self at the end of the verse, it is intended to indicate that a person should also take stock of his actions and review his deeds with fear, otherwise the self of a person is so cunning and cunning that it changes a hundred disguises and tries to satisfy a person by making up various excuses and excuses. The self-accounting is also mentioned in numerous places in the hadiths of the Holy Prophet (peace and blessings of Allah be upon him). Shaddad bin Aws (may Allah be pleased with him) narrated that the Prophet (peace and blessings of Allah be

upon him) said: The one who gives up his soul and works for what is after death, and the one who is helpless is the one who follows his soul's desires and hopes for Allah (Tirmidhi / Ibn Majah)

A wise and intelligent person is one who controls his soul and acts for the afterlife, while an ignorant person is one who follows his own desires and associates false desires with Allah.

The commentators of the Hadith have written that it is a matter of extreme ignorance and misguidance for a person to abandon the truth and righteousness and follow false desires, hoping that God will grant him a high rank and status in the Hereafter and that he will be bestowed with various blessings, honors and rewards, even though the success, achievement and happiness of the Hereafter are for those who follow the truth in every situation and on every occasion and in all areas and corners of life and are not slaves to the desires of the self.

In this world, the one who is quick and clever in earning the world, who can grasp the world with both hands and can do whatever he wants is considered clever and clever, and the one who is not quick and clever in earning the world is considered foolish and weak. And the worldly people who consider this worldly life to be everything, and they should consider it as such, the Messenger of Allah (?) told us in this hadith that since the real life is not this few-day life, but the endless life of the Hereafter is the real one, and success in this life is only for those who live a life of obedience and service to Allah in this world, therefore, in fact, the wise and successful servants of Allah are those who are engaged in preparing for the Hereafter, and who have controlled their souls and made them obedient and submissive to Allah.

On the contrary, the condition of the foolish and idiots who have made their own selves slaves and instead of following the commands and orders of Allah in this worldly life, they follow the demands of their own selves and despite this, they hope for a good end from Allah, they are certainly very ignorant and always unsuccessful, no matter how skilled, fast, agile and agile they appear to be in earning worldly gain, but in reality they are very fearful of the consequences, foolish, and unsuccessful and unmotivated, because they are oblivious to the preparation for the real and real life that is to come and despite living a life of self-worship, they hope for a godly end from Allah. (Ma'arif al-Hadith, Part II, New, p. 32.....)

Scholars and people of knowledge have quoted the saying of Hazrat Umar (may Allah be pleased with him) regarding the accounting of the self, which translates as: "Before you are accounted for on the Day of Judgment and your deeds are weighed in the scales of resurrection before that, weigh your deeds here in this world, and prepare yourself for this great appearance before Allah, when you will be presented before Him and nothing of yours will remain hidden." (Azalat al-Khafa, Volume 2, quoted in the Monthly Zindagi Rampur, October 1972)

The result, summary, essence and meaning of self-accountability is that just as a person does something with his servant or partner in business, he sets some rules and regulations for it, then he abides by them and always keeps an eye on it, and finally he performs an accounting and audit so that he can know and find out what he has lost and what he has gained so far, what profit he has made and what loss he has made. In the same way, a person should take account of his self as to how many good deeds and good deeds he has done today and how many evil and unlawful deeds he should have avoided and avoided.

Each of us should live our lives by reviewing this daily. In the lives of the Companions (may Allah be pleased with them) we find these qualities and perfections as a matter of fact that they always used to take stock of their lives and keep reviewing their deeds. Hundreds of incidents in this regard are present in the books of Hadith and history. (Continue on Page 7)

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(Continue by Page 6) I will present only one or two incidents to the readers. Hazrat Abu Talha Ansari (RA) was praying in his garden one day, when a bird flew and started looking for a way out of the garden. The garden was so dense that it could not see any way out. Abu Talha Ansari (RA) liked this sight very much and kept watching the bird flying here and there for a while. Then when he turned to his prayer, he forgot how many rak'ahs he had prayed. Now he realized that he had been subjected to a fitnah because of his garden. After finishing the prayer, he came to the Holy Prophet (PBUH) and narrated the whole incident. Then he said, "O Messenger of Allah! That garden is a charity in the way of Allah, spend it wherever you wish."

Once, Hazrat Ibn Umar (may Allah be pleased with him) missed the congregation of the afternoon prayer. As atonement for this, he gave away a valuable piece of land in charity.

Hazrat Umar (may Allah be pleased with him) used to have the habit of standing at the foot of the mountain at night and saying to himself, "What have you done today?"

If Hazrat Abdullah bin Umar (may Allah be pleased with him) ever missed the congregational Isha prayer, he would pray all night. Once, Hazrat Ibn Umar (may Allah be pleased with him) was able to perform the Maghrib prayer so late that the stars had come out, and as atonement for this, he freed two slaves.

It is narrated about Hazrat Tamim Dari (may Allah be pleased with him) that once his Tahajjud prayer was missed, he would make up for it by staying awake for a whole year. (Mustafad, Zindagi Monthly, Rampur, October 1972)

May Allah Almighty grant us all the ability to take account of ourselves, Amen. One of the main and fundamental reasons for the chaos and anarchy that is spreading throughout the world today is that none of us looks at our own inner self, is not ready to look into our own inner self for even a moment, each of us keeps his eyes on the evil and corruption of others. While it is important for us to first reform ourselves.

If this were implemented in the world today, an atmosphere of peace and tranquility would emerge in the world and the problems of all, rich and poor, small and big, powerful and weak, white and black, would be solved. The only condition is that man should keep taking stock of his soul, examine his life, and keep accounting for his actions and start following the divine principles and rules.

But unfortunately, today, the process of taking stock of our own lives, reviewing our lives, and looking at our daily and nightly actions has ended, and we have only made belittling and despising others our way of life. Let alone the common people, some very educated, capable, and highly accomplished people are also unaware of their own selves and lives and are immersed in belittling and despising others. Some have become so misguided in their negative knowledge and research that they are calling the Companions (may Allah be pleased with them) hypocrites and are even giving some of them the title of court scholars. The bright and blessed individuals and the bright and

enlightened class through whom we got religion, the Sharia, who are the first authority and source of religion, those who received the title and medal of the Prophet (peace and blessings of Allah be upon him and his family), are being considered suspicious, defamed, and belittled. May Allah Almighty protect us from such people and their negative thoughts and protect us all from their shadow. The time is very critical, falsehood is becoming very strong and is creating chaos in our ranks in the name of truth and research. Therefore, it is necessary to keep in the company of the people of Allah and build relationships with them, examine our lives and learn to distinguish between right and wrong. May Allah Almighty grant us all the success in this. Amen.

(Continue by Page 4)

So by swearing by it, one is made aware that one of My blessings on the creation is that I taught them writing so that they can access knowledge. Therefore, He then said: "And by the pen and what they write." [68- Al-Qalam: 1] meaning "By that which writes." And the commentators say: "This means the pen that moves naturally and writes the destinies in the sky." And fifty thousand years before the creation of the earth." And in support of this statement, this group cites the hadiths that are narrated in the mention of the pen. Mujahid (may Allah have mercy on him) says that the pen refers to the pen with which the mention, i.e. the Quran, was written.

Last month, a news article appeared in the newspaper, which read something like this: "Publication of news and statements, media should exercise extreme caution, Supreme Court comments on defamation hearing against English daily Times of India." The Supreme Court has said that people working in important positions in the media should exercise extreme caution and responsibility before publishing any statement, news, opinion or article and said that the right to freedom of expression is very important. A bench comprising Justices JB Pardiwala and R Mahadevan reiterated that the power of the media is very important in shaping public opinion and that journalism has the ability to influence public sentiments and rapidly modify perceptions. The bench made this comment while quashing a defamation case against the editorial director of the English daily Times of India and other journalists, who were accused of publishing derogatory material about the authenticity of certain paintings, which were auctioned by the Budd & Hammer company.

What was going to be done, the bench said that we consider it necessary to emphasize that the right to freedom of expression and speech under Article 19 (a)(1) of the Constitution of India is of utmost importance, along with this it is reiterated that those working in the media, especially those holding key positions like writers etc., should exercise utmost caution before publishing any statement, news or comment, the Supreme Court said this in its February 18 judgment, and reiterated the saying of English writer Blore Leighton that "the pen is mightier than the sword". The court said that due to its wide reach, a single article or report can influence the beliefs and decisions of millions of people. It has the potential to cause serious damage to the reputation of the persons concerned, which can have far-reaching and lasting effects. This highlights the importance of accuracy and fairness in media reporting, especially when the integrity of a person or an institution is at stake. Keeping these aspects in mind, the publication of news is for the benefit and betterment of the public. "

This comment of the Supreme Court is very important in the current situation of the country. Today, the way in which the mainstream media of the country is presenting evidence of yellow journalism and evading its responsibilities, ignoring social, public, national and international issues and spreading communal hatred under a specific agenda, misleading the country by using false statements is very sad. In such turbulent circumstances, the importance of this comment of the Supreme Court becomes even more important.

Meanwhile, the attitude that the Telangana government has been adopting towards the impartial Urdu newspaper Daily Munsif for the past few days is very sad and shameful. It seems that the government has become afraid, it is not ready to face the reality. It is surprising to bend the back of journalism and crush it as a punishment for truthfulness and boldness. The government should refrain from such a move. The attempt to enslave the pen and journalism is certainly harmful to the government, its entire There should be full condemnation and it is the responsibility of every individual to make a serious effort to ensure that the freedom of the pen is maintained at all costs, because the pen is mightier than the sword.

All mosques, madrasas in Chhattisgarh must hoist tricolour on I-Day: Waqf Board

The Chhattisgarh State Waqf Board has instructed all mosques, dargahs, and madrasas in the state to hoist the national flag on Independence Day, August 15. Board chairman Dr. Salim Raj said a formal letter was issued on Monday to all mutawallis (managers of Waqf properties), highlighting that the tricolour is “a symbol of honour and pride” unconnected to any religion. He stressed that the act of hoisting the national flag is a gesture of patriotism that transcends religious boundaries.

“This year, our 78th Independence Day will be celebrated on August 15. On this national festival, the tricolour should be hoisted at the main gate of all mosques, madrasas, and dargahs in Chhattisgarh,” the letter stated. It further urged community leaders to “understand the importance of Independence Day and maintain its dignity by fostering patriotism, unity, and brotherhood.”

Raj noted that some mosques and madrasas do not traditionally hold flag-hoisting ceremonies, but asserted that respect for the tricolour stands above religious differences. “There should be no objection to hoisting it,” he said, adding that the Board felt it necessary to issue an official directive to ensure participation across all Waqf institutions. The letter also specified that the flag-hoisting should take place in the presence of the Imam, the mutawalli, or mosque committee members to uphold the solemnity of the occasion.

In a strong statement, Raj remarked, “Those who do not love the tricolour and the country do not have the right to live on the land of Bharat Mata. If anyone refuses, it will be clear who loves the country and who harbours fundamentalist thinking.”

The directive aims to promote national unity, encourage civic pride, and ensure that Independence Day is observed with full respect across all Waqf-managed religious and educational institutions in Chhattisgarh.

Maharashtra: Muslim youth beaten to death, body dumped at home; family attacked

A 21 years old Muslim youth from Chooti Betawad of Maharashtra's Jamner taluk was kidnapped, brutally attacked at several locations and his body dumped outside his home. His family was also attacked as they attempted to rescue the victim.

Suleman Rahim Khan who had just completed his Class 12 was forcibly taken in a vehicle to different locations and was mercilessly attacked with sticks, iron rods and from hit with bare hands. He was brought back to his locality and thrashed again. According to the police, the mob chased him to Chhoti Betawad and assaulted him. His body was dumped outside his home and was declared dead in the hospital for fatal injuries.

A mob of around 15 men had intimidated Suleman while he was with a 17-year old girl from another community at a cafe near a local police station. On the day of the attack, Suleman had gone to submit his application for police recruitment.

The family alleged that every inch of his body had wounds and scars. The victim's father, Rahim Khan, describing the ordeal said that he, his wife and daughter were attacked while they tried to save his son.

Following the incident, the situation in the area remains tense. Family, activists and locals have demanded strict punishment for the accused men.

A protest was also organised at Jamner police station on Monday evening. The sit-in protest then prompted the Jalgaon Superintendent of Police Maheshwari Reddy to meet the demonstrators.

Police have registered an FIR under charges of murder, kidnapping, rioting and unlawful assembly under the BNS. Reddy confirmed that four men were arrested

and five suspects have been identified.

Hindutva mob vandalises tomb in UP's Fatehpur

Tension flared in Uttar Pradesh's Fatehpur district on Monday when members of Hindu right-wing groups, armed with lathis, stormed and vandalised the tomb of Nawab Abdul Samad Khan, claiming it was built atop an ancient temple.

The disputed structure, officially recorded under Khasra number 753 as Maqbara Mangi (national property), is recognised in government records as the mausoleum of Nawab Abdus Samad Khan Bahadur, Faujdar of Pailani under Emperor Aurangzeb.

The controversy was reignited after BJP district president Mukhlal Pal alleged that the tomb is actually a thousand-year-old temple dedicated to Thakurji and Lord Shiva, citing symbols like a lotus flower and trident inside as evidence. He urged Sanatanis to gather at Puri Thakur Dak Bungalow and march to perform pooja at the site.

Following his call, members of Hindu organisations, including the Math Mandir Sanrakshan Sangharsh Samiti, vandalised parts of the site. A video from the scene shows people carrying saffron flags, chanting “Jai Shree Ram,” and surrounding the tomb under heavy police deployment. Authorities have placed barricades and stationed PAC forces to prevent escalation.

Dharmendra Singh, Fatehpur Bajrang Dal district co-convenor, declared his intent to perform pooja, asserting that “the administration will not be able to stop us.” VHP state vice president Virendra Pandey echoed the temple claim, pointing to religious symbols and a Parikrama path, and demanded the site be prepared for Janmashtami celebrations on August 16.

Despite these assertions, the administration maintains that the land is officially recorded as a national property tomb, stressing that they are closely monitoring the situation.

Mo Naseem, National Secretary of the National Ulama Council, condemned the incident as an attempt to distort history and disturb communal harmony. He emphasised that the tomb contains centuries-old graves and is clearly documented in official records. “Are we now going to search for temples beneath every mosque and tomb?” he questioned. Naseem warned that if authorities fail to halt the planned pooja, the Ulama Council will launch protests.

The situation remains tense in Fatehpur, with police maintaining a strong presence to prevent clashes amid competing religious claims over the centuries-old structure.