



Malegaon Blast Judgement: Crime But No Punishment

The long-awaited verdict on the Malegaon blast of 2008 was delivered by a special court in Mumbai. The judgement has acquitted all seven accused in the Malegaon blasts case, which came as a blow to the victims and celebrations to the Hindutva camp. Many were anticipating this type of verdict and it was no surprise to them as during the period of last 17 years the investigating agencies did change the track, particularly after 2014. The blast was carried by a group which used a motorcycle. The RDX used in the bomb blew up at a time when the gathering of Muslims was there and killed six people and injured over one hundred people.

This happened in the month of Ramadan. Former BJP MP from Bhopal Pragya Singh Thakur, the serving army officer Lt. Colonel Prasad Shrikant Purohit, Retd Major Ramesh Upadhyay were among the seven accused who were named arrested. Initially the Malegaon blasts case was with the Maharashtra Anti-terrorism squad. Later National Investigation Agency took it over in 2011. The court observed that there is a strong suspicion about the accused being involved but prosecution has not been able to prove it beyond doubt, so all the accused are acquitted. There was a strong appreciation of the judgment from Hindu Right, they also accused the Congress for setting the narrative for saffron terror the result of which was this accusation of various people from the right wing. There are some points of the trajectory of investigation which need to be kept in mind while making an opinion on this. Hemant Karkare, who investigated the case, began with the Motor Cycle of Sadhvi Pragya Thakur, an Ex ABVP-activist. The trail led to these accused and they were arrested.

One of the early blasts in the area was the one which happened in Nanded in April 2006. In the house of Rajkondawar, a bomb exploded. The reason was that in the house a bomb was being assembled and due to some mishandling, it exploded. The incident was investigated by a Citizens inquiry team under the leadership Ex Rashtra Seva Dal President, Dr. Suresh Khairnar. Two youths, Himanshu Panse (27) and Naresh Rajkondwar (26), died on the spot and three, Yogesh Deshpande (24), Maruti Wagh (23) and Gururaj Tuptewar (25), were badly injured. The flag of Bajrang Dal was flying over the house. At the site, fake beard and moustache and pajama Kurta were also seen. Around this time some explosions also took place in Parbhani, Panvel and Jalna. In case of Malegaon 2008 blast as Karkare was doing meticulous investigation and arresting the accused, the ally of BJP, the united Shiv Sena Chief Bal Thackeray in his paper Saamana wrote that, 'we spit on Karkare' for his anti-Hindu activity. Lal Krishna Advani, the then leader of opposition said that the accused are being tortured.

In the 26/11 2008 Mumbai terror attack, Hemant Karkare was killed, after which Narendra Modi who was then Chief Minister of Gujarat rushed to Mumbai with a cheque of one Crore to Karkare's widow, who politely declined to accept it. Same Modi had called Karkare as doing things against national interests as he had arrested Pragya Thakur and company, now Karkare started being presented as a martyr after he was killed. As he was investigating this; due to such comments coming from different Hindutva

quarters, he went to Julio Ribbeiro, his peer, an upright professional. Mr. Ribeiro appreciated his forthright work and asked him to continue his work in a professional manner. After the tragic death of Karkare, Pragya Thakur had her own version of the story. Applauded by leaders of the BJP who surrounded her during a press-conference..., Thakur described Karkare as "anti-national" and "dharamvirudh" (anti-religion). "You won't believe but I said, 'tera sarvanash hoga' [You will be destroyed]," she said. "Just after sawa mahina [one and a quarter months], terrorists killed him."

In the other cases of terror blasts (Ajmer, Mecca Masjid and Samjhauta Express) Swami Aseemanand was arrested. After his arrest he confessed to his crimes in front of a metropolitan Magistrate. The confession was voluntary and was recorded under Section 164 of the Criminal Procedure Code before Metropolitan Magistrate at Tis Hazari courts on December 18. Swami's statement was recorded after 48 hours of judicial custody, to ensure that no sort of pressure or intimidation is working on the mind of the confessor. In this statement he confessed that he and other Hindu activists were involved in bombings at Muslim religious places because they wanted to answer every Islamist terror act with "a bomb for bomb" policy.

A bit later he retracted the statement saying that this was given under coercion. It came as a lot of surprise as one knows that the statements given in front of police authorities can be under pressure or coercion but in front of a judge it is another matter. His 48 hours judicial custody was a time enough to consider all aspects of the issues involved. It seems more of a turning around, an afterthought to protect his associates and the parent organization. Swami, after accepting the legal assistance; retracted the statement. These confessions were published in Caravan and a lot of turmoil was created. Immediately Swami went on to retract the content of the interviews he gave to the reporter of Caravan. The reporter and the editor of Magazine have stood by their version and have also released the parts of the audio tapes to authenticate the interview's contents. This Caravan story not only reconfirmed most of what Swami had confessed in the Court but added other dimensions also. Caravan report points out (The Believer: Swami Aseemanand's radical service to the Sangh, by LEENA GITA REGHUNATH | 1 February 2014, Caravan Magazine, <http://www.caravanmagazine.in/reportage/believer>).

The other major verdict in recent times was that related to train blasts in Mumbai. In this the Muslim accused were released, declared non guilty and the Government immediately appealed against judgement. In the Nanded judgement case there is a wide celebration in the right-wing camp and no talk of appealing against it by the Government. Interestingly just before the date of judgement Home Minister Amit Shah declared that a Hindu can never be a terrorist, thereby associating terrorism to religion. He deliberately forgot Godse (Mahatma's Killer), Dhanu (Rajiv Gandhi's killer) and so many other terrorists whose religion is Hindu. But surely terrorism has nothing to do with any religion. (Muslim Mirror)

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."

CAUSE NO HARM

On the authority of Abu Saees Saad ibn Maalik ibn Sinaan al-Khudri, RadhiAllahu Anhu : The Messenger of Allah, SallAllahu Alayhi Wa Sallam, said: "There is not to be any causing of harm nor is there to be any reciprocating of harm." [Recorded in ibn Maajah]

"There is not to be any causing of harm nor is there to be any reciprocating of harm." This unequivocal statement of the Prophet, SallAllahu Alayhi Wa Sallam, tells us that all forms of harming others and all forms of wrongly reciprocating harm are illegal and prohibited in Islam.

The scholars have broken down 'harm' into two categories. The first category includes acts that only harm others. The second category includes acts that bring some benefit, but may also cause harm to others. These two categories will be discussed separately in detail. Acts That Are Only Meant to Bring About Harm to Others An act that only brings about harm is an evil act that is prohibited in Islam. Indeed one cannot imagine a true believer carrying out such an act. The Qur'an has specifically forbidden acts of this nature. Allah says in regards to a couple deciding whether to divorce:

"Either take them back on a reasonable basis or let them go free on a reasonable basis. But do not take them back just to hurt them. And whoever does that had wronged his own soul." (Surah al-Baqarah:231)

Any deeds that are done just to bring about harm to others are therefore clearly unacceptable to Allah.

Acts That Are Beneficial to One and Harmful to Another :- The issue becomes more complex when a person performs an act that is permissible and beneficial for themselves, but unfortunately causes harm to others. An example of this would be when a person does something permissible to

enhance their property, but in so doing, they damage their neighbour's property. What is the Islamic position on this in the light of this hadith?

If the person is performing an act that is customarily considered improper, because it is known to lead to harmful results, such as lighting a large bonfire in their property on a windy day, and the neighbour's property were to get damaged, then that person will be held responsible for that act because they should have prevented that harm.

On the other hand, if a person wants to perform an act that is considered acceptable, like building a second level on their house, but the result is unacceptable for their neighbour, in that it means their privacy is lost, what would the ruling be? The scholars have differed on their interpretation of such an action in the light of this hadith.

The shareeah itself does not contain any strict definition of 'harm', and as a result, the understanding of this is left up to the cultural environment in which the action is being considered. This understanding may also change over time. In other words, what may be considered harmful at one time, may not be considered harmful by a particular society at a later point in history. Therefore the current cultural context must be taken into account when making a decision.

Taking into account these considerations, it seems that if the act causes a 'normal and expected harm' and the person performs the act without ill intention, then they are not accountable for the harm that it causes. However, if they perform the act in an improper fashion, or if the act causes 'unacceptable' levels of harm, then they will be accountable and liable before the people, and before Allah, (Continue on page 4)

Decolonising knowledge: A call to reclaim Islam's intellectual legacy

Over the last century, both Muslim and non-Muslim thinkers have centred their reformist discussions on decolonisation. The sheer volume of books, articles, and seminars on this subject has become overwhelming to the point of saturation. Muslims entered this debate seeking to understand how to regain global relevance, if not influence. They struggled to pinpoint exactly where and how the Muslim agenda went off course. The colonisation of Muslim countries became the nearest and most convenient target to criticise and demonise. As a result, Muslim thinkers of the 20th century were deeply absorbed in the process of decolonisation. Analysing the root causes of our decline and disintegration is undoubtedly an essential step towards self-correction and revival. The question, however, is how much progress have we made as an Ummah by endlessly repeating age-old analyses that leave behind only a bitter aftertaste? Where has all this talk of decolonisation actually taken us?

I dare say it has led us to pursue aggressive efforts to further secularise Muslim values and promote misplaced priorities, such as pushing for a nation's entry into the World Cup, building the tallest skyscraper, hosting music festivals, spending billions to recruit the world's top football players, and staging Formula One races. As an afterthought, there is also an appreciation for education, often reduced to importing Western universities into the Muslim world. The significant contribution of Ismail al-Faruqi, a prominent Muslim philosopher who championed the concept of the Islamisation of knowledge, defined as the integration of Islamic principles into all fields of learning to realign modern knowledge with a monotheistic worldview, has quietly faded from focus. It has been increasingly overshadowed by an apologetic stance towards liberalism. In striving to regain global

standing, we seem to have replaced meaningful reform with superficial displays of progress. In Western academia, discussions on decolonisation began with examinations of Jean-Jacques Rousseau's paradox of founding and later expanded to ideas such as Frantz Fanon's theory of spontaneity, Sukarno's concept of guided democracy, and Ali Shariati's paradox of colonisation. With Ismail al-Faruqi's call for the Islamisation of knowledge, Muslims came to recognise that true self-determination must also involve a revival of Muslim epistemology. This aligns with the Peruvian scholar Anibal Quijano's argument that decolonisation requires a critical challenge to Eurocentric control over knowledge.

The Eurocentric and Western dominance over global knowledge, particularly in areas where they have little legitimacy to lead, is evident in many examples. Curators who oversee vast collections of Muslim manuscripts often claim the authority to narrate their history according to their own interpretations, which frequently diverge from the perspectives of the original authors and traditional commentators.

As the founder and director of Darul Qasim, an Islamic seminary dedicated to advanced studies in the classical Islamic sciences, I witnessed this here in Illinois in the United States at an exhibition of rare Qur'anic manuscripts, where a non-Muslim woman had been appointed to "tell the stories" of the texts. When a student from Darul Qasim corrected several inaccuracies in her account, her only reply was a dismissive: "I'm in charge here." Another example involves a scholar from Darul Qasim who submitted a manuscript on classical Arabic grammar to a prominent Western publisher who refused to publish it, stating: "We cannot accept this work as you have not cited any Western sources." Such incidents highlight how Western academic gatekeeping continues to reinforce Eurocentric control over knowledge.

Ismail al-Faruqi sought to rescue Muslim knowledge from Western dominance. His vision was to "Islamicise" knowledge by cleansing the sciences of concepts that are fundamentally incompatible with Islam. His theories were grounded in a monotheistic approach that integrated all sciences with the worldview of the Ummah. The concept gained traction and was promoted by the International Institute of Islamic Thought, a research organisation founded to advance the Islamisation of knowledge and embed it within academic discourse. While al-Faruqi's call to reevaluate our system of knowledge was undoubtedly a step in the right direction, it does not fully lead us to the ultimate goal of comprehensive decolonisation. What is needed is a theory that goes beyond the Islamisation of knowledge. I propose digging deeper into what scholars call the coloniality of knowledge, the persistent dominance of Eurocentric frameworks that continue to shape global intellectual thought, and advancing a theory of the desecularisation of knowledge.

This requires realigning knowledge at the level of its epistemology, not merely in terms of politics or economics. Muslim scholars must take on the task of presenting and re-presenting a coherent and effective theory of our epistemology. In summary, Islamic epistemology recognises three primary sources of knowledge: that which comes through the five senses, that which is derived from human intellect, and that which is conveyed through authentic and true reports, such as revelation to a Prophet. These three encompass every source of knowledge known to humankind, with intuition and dreams also understood as products of the intellect.

Historically, Muslims played a leading role in mastering these sources of knowledge and disseminating them across the world. In Islam, knowledge is never separated from Allah, who is the original source of all knowledge. Unlike Western intellectual traditions that sought to separate knowledge from God in pursuit of modernity and prosperity, Islam affirms that true creativity flows from Allah, and that inventions and innovations arise from honouring Allah's knowledge of the world.

Unfortunately, there is today a deep tension in the Muslim world over how to distinguish between Islamic and secular knowledge. Many seem to believe that Muslims must undergo a Western-inspired renaissance to reclaim past glory, doing so without regard for the afterlife, or akhirah. The problem is that Muslims do believe in the akhirah, and this has created a self-imposed and false dichotomy, born of misunderstanding Islamic principles, that suggests Muslims must compete with the West while simultaneously upholding the rules of salvation. This perceived conflict forces an artificial wedge between what is considered Islamic and what is considered secular.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assesions

SUNDAY

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

TUESDAY

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

EVERYDAY

After Maghrib Zikre Jahri.

At: Khanqahe Shujaiya

UNDER

GUARDIANSHIP

Hazrat 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.

QURAN ON FORMATION OF CLOUDS AND RAIN

Allah says: (And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.) (7:57)

Allah says: (And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].) (15:22)

Modern science has affirmed the scientific points mentioned in this ayat of the Quran. The winds carry water particles which are rich in salt up into the atmosphere; these particles which are called 'aerosols' function as water traps and form cloud drops by collecting around the water vapor themselves.

The clouds are formed from water vapor that condenses around the salt crystals or dust particles in the air. Because the water droplets in these clouds are very small (with a diameter between 0.01 and 0.02 mm), the clouds are suspended in the air, and spread across the sky.²⁹ Thus, the sky is covered in clouds. The water particles that surround salt crystals and dust particles thicken and form raindrops, so drops that become heavier than the air leave the clouds and start to fall to the ground as rain. Allah says:

(See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightening nearly blinds the sight.) (24:43)

A cumulonimbus cloud. This picture has been taken by NASA satellite. It is as though an invisible hand is pushing the cumulus clouds to

the place of convergence

Rain clouds are formed and shaped according to definite systems and stages. The formation stages of cumulonimbus -a type of rain cloud- are: **(A) 1st Stage (b) 2nd Stage (c) 3rd Stage**

· 1st stage: Being driven along: Clouds are carried along, that is, they are driven along, by the wind.

· 2nd stage: Joining: Then, small clouds (cumulus clouds) driven along by the wind join together, forming a larger cloud.

· 3rd stage: Stacking: When the small clouds join together, updrafts within the larger cloud increase. The updrafts near the centre of the cloud are stronger than those near the edges. These updrafts cause the cloud body to grow vertically, so the cloud is stacked up. This vertical growth causes the cloud body to stretch into cooler regions of the atmosphere, where drops of water and hail formulate and begin to grow larger and larger. When these drops of water and hail become too heavy for the updrafts to support them, they begin to fall from the cloud as rain, hail, etc.

A cloud becomes electrified as hail falls through a region in the cloud of super-cooled droplets and ice crystals. As liquid droplets collide with a hailstone, they freeze on contact and release latent heat. This keeps the surface of the hailstone warmer than that of the surrounding ice crystals.

Model for forked lighting. (a) The negative charge concentrated at the bottom of the cloud becomes large enough to overcome the air's resistance and develops a «leader» pointing towards the ground. (b) An upward flow of positive charges from the ground concentrates elevated points (c). The downward flow of negative charges meets the upward flow of positive charges and a strong electric current the upward flow of positive charges and a strong electric current known as return stroke carries the positive charges into the cloud.

When the hailstone comes in contact with an ice crystal, an important phenomenon occurs: electrons flow from the colder object toward the warmer object. Hence, the hailstone becomes

negatively charged. The same effect occurs when super-cooled droplets come in contact with a hailstone and tiny splinters of positively charged ice break off. These lighter positively charged particles are then carried to the upper part of the cloud by updrafts.

The hail, falls towards the bottom of the cloud, thus the lower part of the cloud becomes negatively charged. These negative charges are then discharged as lightning. We conclude from this that hail is the major factor in producing lightning.³⁰

Allah says: (And thunder glorifies and praises Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment.) (13:13)

(Continue by page 2)

for the damage caused to others. And Allah knows best.

What we can see clearly throughout this discussion, is that in Islam we should never intentionally cause harm to others. However, some indirect, normal and expected harms may occur as a result of us performing permissible actions, and these are taken into account and are not included in the meaning of this hadith. Intention is important, and we should never intend to bring harm to others even if they have harmed us. It is better to restrain ourselves and Allah will be pleased with that.

One of the deeper understandings that can be reached from this hadith and others like it, is that Allah has not ordered anything harmful in the religion of Islam. This religion comes from Allah, the Creator of mankind, and He knows best our abilities and limitations. The laws of Islam take into consideration all of these aspects. The Prophet Muhammad, peace be upon him, stated that we should not harm others or reciprocate harm done to ourselves. When implemented, these actions will bring about a greater good for mankind and all of the creation. It is, simply, what is best for us, both in this life and the Hereafter.

The Jews Who Turned Into Apes

It is narrated that seventy thousand men from the people of Hazrat Dawood (Alaihis Salaam) used to live in the sea-side village of Eelah, near Uqbah. These people were living a luxurious and prosperous life. Allah Ta'ala tested them by way of prohibiting them from fishing on Saturday (the day of Sabbath) and permitted them to catch fish on all other days of the week. He tested their faith by way of making many fish appear during the day of Sabbath and making none appear during other days.

However, upon listening to the whispers of Shaitaan, they began to dig drains from the sea to the land, resulting in the formation of ponds on the dry land. Shaitaan further misguided them by giving them the evil idea that on the day of Sabbath (Saturday), when fish come into the pond through these drains, they must close the passage of the drains and not catch the fish on that day. Instead, they must capture them with ease the next day.

They liked this evil idea but they did not realise the fact that the day they trapped the fish in the ponds, that was considered to be the day the fish were caught. Therefore, capturing fish turned out to be on the day of Sabbath (Saturday) which Allah Ta'ala had prohibited them to do. On this occasion, the Jews divided into three groups:

There were some who restrained themselves from fishing according to the command of Allah Ta'ala, and attempted to tell others to do the same. They showed anger and hatred towards this disobedient act.

Another group disliked and hated this act but remained silent. They did not restrain people from indulging in it. Instead, they questioned those who tried to stop people from this evil act, as to why they advised such people that Allah Ta'ala is either about to destroy them or is going to inflict His severe torment upon them.

There were also some insolent and disobedient people who openly opposed the commandment of Allah Ta'ala by following the evil temptation of Shaitaan by fishing on They ate as well as sold those fish.

When the disobedient people did not refrain from their evil act despite being forbidden from it, then those who attempted to stop them said that they would no longer keep any ties with them. Therefore, they built a wall to separate themselves from the wrongdoers. The village was divided and separate entrances and exits were made. Wrathfully, Hazrat Dawood (Alaihis Salaam) cursed the hunters. Consequently, no one among the disobedient people came outside the next day.

Some people climbed up the wall to see them and saw that all of them were deformed and turned into apes. When people entered by opening the doors of the wrongdoers, the apes would recognise their relatives, come close to them, sniff their clothes and weep bitterly. But people would not recognise the ones turned into apes. Those who became apes were twelve thousand in number. They lived for three days and could not eat or drink anything and all of them died of starvation and thirst.

The group of people who restrained from fishing remained safe from annihilation. And the correct opinion is that Allah Ta'ala also saved those from this annihilation who considered it evil in their hearts but remained silent. [Tafseer Saawi]

The Holy Qur'an describes this incident in detail in the following verse of Surah Baqarah, "And you certainly know of those amongst you who transgressed in the matter of Sabbath (Sabbath – Saturday) – We therefore said to them, "Become apes, despised!" [Surah 2, Verse 65].

This event is also mentioned in detail in Surah A'raaf in the following verses, "And ask them of the township that was by the sea; when they used to exceed in the matter of the Sabbath – when their fish used to come swimming in the water in front of them on the day of Sabbath, and not come on the days it was not Sabbath; this is how We used to test them, due to their disobedience.

And when a group among them said, "Why do you preach to a people whom Allah is going to destroy or mete out a severe punishment?" They said, "To have an excuse before your Rabb, and that perhaps they may fear." And when they forgot the advices they had been given, We rescued those who forbade evil, and seized the unjust with a dreadful torment, the recompense for their disobedience. Consequently when they rebelled against the command to refrain, We said to them, "Be apes, despised!" [Surah 7, Verses 163-166]

We learn from this how dangerous it is to disobey the commands of Allah Ta'ala and fall into the trap of Shaitaan. Furthermore, we learn how wretched those individuals are who are cursed by a Prophet of Allah. Their signs get wiped away from the face of the earth by getting caught in the punishment of Allah Ta'ala, they become fuel of the Hellfire and become despised in both the worlds.

There are many lessons that every Muslim can derive from this heart-trembling incident of the people of Eelah. May the fear of Allah Ta'ala thrive in the hearts of Muslims after reading this, may it give them the enthusiasm to stay away from evil temptations, remain steadfast upon the straight path and become successful in both the worlds by attaining honour and respect.

May Allah Ta'ala grant us the Taufeeq to seek knowledge and to understand the message and teachings of the Holy Qur'an, Ameen.

[Compiled from Aja'ibul Qur'an Ma' Ghara'ibul Qur'an by Shaikh-ul-Hadith Hazrat Allamah Abdul Mustafa A'zami Rahmatullah Alaihi]

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 تمنائیں موت کی آرزو و ایمان اور کمال ایمان کی نشانی ہے۔
اسی طرح دینی ضرر و نقصان کے خوف سے بھی موت کی آرزو
کرنا مکروہ نہیں ہے۔

Bringing the Dead Back to Life

Allah Ta'ala has Power over all things and He can bring the dead back to life as and when He wishes. He has used such incidents for our guidance and has mentioned them in the Holy Qur'an as a sign for the people. Hereunder we will discuss two such incidents as mentioned in the Glorious Qur'an.

When the disobedience of the Bani Isra'eel reached its peak, Allah Ta'ala placed the tyrant king Bakht Nasr, as the ruler over the land, who wasted no time in slaying the Bani Isra'eel (and even ruining Baitul-Muqaddas). The Prophet Hazrat Uzair (Alaihis Salaam) later arrived in the city, and when he saw the place deserted, its buildings obliterated and its pillars demolished, he could say nothing in his surprise but wonder how Allah Ta'ala will bring this city back to life again. Regarding this Allah Ta'ala mentions in the Holy Qur'an, "Or like him who passed by a town and it was laid down fallen upon its roofs. Spoke he, "How shall Allah give life to it after its death."" [Surah 2, Verse 259]

At the time, he was travelling on a donkey and had a bowl of fruit juice in his possession. He then proceeded to a tree, tied his animal to it and fell asleep, at which time Allah Ta'ala seized his soul and also took the life of his donkey. Seventy years later, a king of Persia became the ruler over the land and brought his army to the area. This helped in drawing people a second time to the city & its surroundings and allowed it to become populated once again (even by the little of the Bani Isra'eel that remained). Allah Ta'ala kept the eyes of Hazrat Uzair (Alaihis Salaam) closed throughout all of this, and only a hundred years after his demise did Almighty Allah return the Prophet's soul to his body; first to his eyes and then to the rest of him. Hazrat Uzair (Alaihis Salaam) even awoke and gazed as he slowly became animate again!

Allah Ta'ala then asked him, "Uzair, how long have you been here?" Seeing that it was the evening and knowing that he had gone to sleep in the morning, the Prophet (Alaihis Salaam) replied, "Not more than a day." Allah Ta'ala then said, "No, you've been asleep for a hundred years. Look at your animal and provisions." The Prophet did so and saw that although his juice was still the same, his donkey had by now completely decayed and its bones were all over the place.

Before his eyes, the power of Allah Ta'ala then brought the donkey back to life by first gathering all of its bones together to form a skeleton, then growing out of them its meat and skin, and thereafter bringing its hair out. The animal was lastly given back its soul, and it then began to bray as normal again!

Witnessing the Power of Allah Ta'ala, Hazrat Uzair (Alaihis Salaam) proclaimed, "I know very well that Allah is Powerful over everything [Surah 2, Verse 259]," and he then made his way back home (recognizing no one as he passed) as he was still only 40 years old! When he reached the door of his house, a blind, disabled servant, who had seen Hazrat Uzair (Alaihis Salaam) before, opened it and was asked by the Prophet, "Is this the house of Uzair?"

The woman replied, "Yes, but Uzair (Alaihis Salaam) has been gone for a hundred years." She then burst into tears, at which point the Prophet said, "Allah Ta'ala held me for a hundred years and then brought me back to life!" She then said, "Uzair (Alaihis Salaam) was a person whose Duas were always accepted. If you are who you say you are, make Dua for my sight to return so that I may see you." So, Hazrat Uzair (Alaihis Salaam)

replied, "Stand, by the command of Allah," and he then held the woman's hand. As she awoke, her foot returned to its normal state, and she was also able to see again! After looking at Hazrat Uzair (Alaihis Salaam) she said, "I know now that you are truly Uzair (Alaihis Salaam)."

Hazrat Uzair (Alaihis Salaam) then entered his home and saw his son (who was now 118 years of age) sitting with his grandson. The woman said to them, "Hazrat Uzair (Alaihis Salaam) has come back to us!" This made everyone in the house jump to their feet. She also said, "See, he has even brought my eyesight back!" The son of Hazrat Uzair (Alaihis Salaam) then approached his father and said, "My father had a mole between his shoulders." Hearing this, Hazrat Uzair (Alaihis Salaam) opened his shirt and showed him the sign he was looking for. [Tafseer Khazaainul Irfaan]

Hazrat Ibrahim (Alaihis Salaam) was once walking along the coast when he saw a corpse being eaten by fish, birds and predators and wanted to see how such a person would be brought back to life again. For this reason, he raised his hands in Dua and said, "O Allah! I don't doubt that You will bring the dead back to life, but I want to see how someone whose body parts are scattered all over the earth will be reconstructed."

Allah Ta'ala replied, "O Khaleel, take four birds, familiarize yourself with them so that you may recognize them later on, cook them and then place each portion on a separate mountain-top before calling out to them. In doing so, you'll see how I bring them back to life." So, Hazrat Ibrahim (Alaihis Salaam) gathered four birds, all clearly distinguishable from one another (a crow, a chicken, a pigeon and a peacock), slaughtered them, cut each into individual pieces and roasted them all. He then placed single pieces on separate mountain-tops (except their heads, which he kept with himself) before finally calling out to them, saying, "Come!" As soon as this order was given,

the Prophet saw the fragments gathering together before his very eyes to form each respective bird! When the bodies had everything but their heads, they then ran towards Hazrat Ibrahim (Alaihis Salaam), regained what they were looking for, and flew away after becoming completely whole and alive once again! Regarding this incident Allah Ta'ala states in the Holy Qur'an, "And when Ibrahim submitted, "O my Lord, show me how You shall give life to the dead." Said He, "Do you not believe." Submitted he, "Why not, but I like that my heart may be at rest." Said He, "Then taking four birds, make them familiar to you, then put a part of each of them on each hill, thereafter call them they will come to you running with their feet. And know that Allah is Mighty, Wise."" [Surah 2, Verse 260]

We learn from these incidents that the Power of Allah Ta'ala is such that He will reconstruct every individual to stand on the plains of Qiyaamah even if pieces of their bodies were spread over the entire earth. Indeed, no one will be exempt from that Day.

We also learn that the dead hear us. If not, Allah Ta'ala would not have ordered Hazrat Ibrahim (Alaihis Salaam) to call out to them. If such is the hearing ability of dead animals, what can then be said about the hearing ability of the Prophets and Friends of Allah! We also learn that although Allah Ta'ala is Himself able to give life to the dead, He carries out His work through the commands of those whom He chooses. Lastly, we learn from this that the bodies of the Prophets do not decompose. If they did, the body of Hazrat Uzair (Alaihis Salaam) would have decayed just like his donkey's. May Allah Ta'ala grant us the Taufeeq to seek knowledge of the Holy Qur'an and to understand the Signs of Allah, Ameen.

CONCEALING THE FAULTS OF OTHERS – WHOEVER RELIEVES A BELIEVER

Whoever conceals [the faults of] a Muslim, Allah will conceal [his faults] in this life and the Hereafter.” [Muslim]

The matter of concealing the faults of others is mentioned in numerous hadith of the Prophet, Sallallahu Alayhi Wa Sallam. In particular, we find the following:

“O gathering who believe with their tongues but faith has yet to enter into their hearts, do not backbite the Muslims. And do not search into their private matters. Whoever searches for their private matters will have Allah follow up his private matters. And whose private matters Allah follows, He will expose him even [if his act were done] in his house.” [Recorded in Ahmad and Abu Dawood]

In general, a believer in Allah and the Last Day, would not like their mistakes and faults to be broadcast to others. If we make a mistake or commit a sin, it is better that we keep the matter to ourselves and ask Allah for forgiveness than to tell others about we have done, perhaps inadvertently encouraging them to do the same. If, may Allah forgive us, we are happy at having committed the sin, then it is a sign of a shortcoming in our faith, and we should repent to Allah and ask Him to guide us to what is better. Allah, all praises and glory be to Him has told us in the Qur'an:

“Verily, those who like that lewd sinful acts should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter”

(Surah al-Noor:19)

THOSE WHOSE SINS SHOULD BE CONCEALED:

There are essentially two types of people. One is religious and performs the obligatory and recommended acts and remains away from what is forbidden. The other openly admits commits sins and acts that are forbidden by the shareeah. In the light of the teachings of this hadith, the actions with respect to each type of person is different.

The first type of person, who is not known to commit sins, should have shortcomings concealed by others. However, conditions must be met for this approach to be followed:

- 1) The sin that the person committed must be one related to the 'rights of Allah' and not the rights of mankind. That is, if you see them do something that will not harm anyone else, you should conceal that. But if what they are doing concerns others, such as stealing, then you cannot remain silent because another person's rights have been violated.
- 2) The sin must have already been finished. In other words, if see someone in the act of committing a sin, you should try to stop them, even if it means telling others about it, but if the acts is done, then it should be concealed.
- 3) The person whose fault is being concealed must be a religious person who is not known to perform evil

deeds, thus the act could be considered a slip.

4) The concealment must not be in a situation where one has been called to be a witness to what has occurred, or to the character of the accused.

5) The benefit of concealing the person's sin must outweigh the benefit of letting the sin be known. If the benefit and the harm seem of an equal level, the sin should be concealed.

According to ibn Rajab, the one who comes privately to the authorities, full of repentance and sorrow, asking for punishment without explicitly stating which type of sin has been committed, should also have their sin concealed and be told to repent privately to Allah. This was the practice of the Prophet, peace and blessings of Allah be upon him.

Those Who are Not Deserving of Intercession

The second category of people, who openly and repeatedly commit sins, are not deserving of having their sins concealed. Instead, others should be told about them so that they take precautions against them. They should also be reported to the proper authorities in order to try and curb their evil, and one should not intercede on their behalf.

When all this is considered, we can see that this teaching serves to protect the honour of the pious Muslim who may have slipped and committed a sin against the rights of Allah. But if the act committed was against the rights of a person, or committed openly with no shame, then there is no concealment and the action should be dealt with appropriately. Allah is all-Forgiving and He loves to Forgive, and we should never despair of His Mercy, but neither should we openly commit sins or harm the rights of another person, otherwise we cannot hope for Allah to conceal our own faults, in this life, or more importantly, in the Hereafter Allah is helping the servant as long as the servant is helping his brother.” [Muslim]

We can see from this statement of the Prophet, Sallallahu Alayhi Wa sallam, that Allah rewards His servants in a manner similar to the deeds that they perform. If we are helping our brother or sister, Allah will help us in return. This particular hadith gives us further cause for reflection. Allah promises to be our helper if we help one another, and who could be a better helper than Allah? If Allah is helping us, would we need for anything?

This also shows us what the ideal Islamic society should look like. It is a society in which its members help each other and support each other and encourage each other to do what is best. Allah, all praises and glory be to Him, commands us:

“Help one another in acts of piety and righteousness. And do not assist each other in acts of sinfulness and transgression. And be aware of Allah. Verily, Allah is severe in punishment” (al-Maaidah:2)

Hence we should help each other to do good and avoid helping others in acts that would displease Allah. A hadith of the Prophet, Sallallahu Alayhi Wa Sallam, illustrates the reward of helping one another. Anas, RadhiAllahu Anhu, narrated that the Prophet, Sallallahu Alayhi Wa Sallam, and his Companions were on a journey, and some of the Companions were fasting whilst others were not. Those who were fasting were struggling to perform the chores of feeding the animals and preparing the food and so forth, so those who were not fasting performed these tasks for them. Although fasting is an act that is extremely pleasing to Allah, the Prophet, Sallallahu Alayhi Wa Sallam, said of their situation:

“Those who were not fasting took all of the reward today.” [Recorded in al-Bukhari and Muslim] Those who were not fasting received such a great reward because they were helping their brothers who were in need.

Helping one another is not limited to doing a deed on another's behalf, it also includes the other deeds previously referred to in this hadith, including relieving someone in a distressful situation, relieving debt or interceding on their behalf. We should therefore use our physical and material means as well as other means such as our reputation and authority to help those in need. When we do this, we will find the most blessed of things, Allah as our helper.

Uttarakhand mosque construction halted over height regulation dispute

The construction of a mosque in Uttarakhand's Haridwar district has been temporarily halted due to concerns regarding compliance with height regulations. The issue was raised by local authorities in the Laksar region earlier this week, following objections from certain Hindu groups over the height of the mosque's structure. The minarets of the mosque were reportedly around 250 feet tall, which authorities claim exceeds the permissible height limits under current construction guidelines. In response, mosque officials voluntarily paused construction while they await approval of the required documentation and permissions from the relevant authorities.

Haridwar police clarified that the construction has not been officially stopped by the administration but paused by the mosque committee itself to avoid further conflict and to ensure that all legal formalities are properly met. The mosque's builders intend to resume work once they receive the necessary clearances.

This incident is part of a broader trend in Uttarakhand, where the BJP-led state government has launched a campaign to identify and take action against what it terms "illegal mazars" (shrines) across the state. So far, over 500 such structures have been targeted for demolition or investigation under this drive. The campaign has drawn criticism from opposition leaders and civil society groups, who allege that it disproportionately targets minority religious structures under the guise of regulatory enforcement.

While the mosque construction in Laksar has not been declared illegal, the pause has stirred debates around religious freedom, local sentiments, and state-level enforcement practices. The local administration maintains that the issue is purely technical and based on standard building norms applicable to all religious structures, irrespective of faith.

The situation remains under close watch, with further developments expected once the mosque authorities resubmit their construction documents for review and approval. — With Agencies Inputs

Umar Ansari Arrested by UP Police Amid Ongoing Legal Battle Over Seized Property

In a significant development, the Uttar Pradesh Police has arrested Umar Ansari, the younger son of jailed politician Mukhtar Ansari, from Lucknow earlier today. The arrest comes amid an ongoing legal dispute involving the Ansari family over the return of properties seized by the state administration under various legal provisions, including the Gangsters Act.

Sources confirmed that the arrest was made shortly after the family moved the constitutional courts, appealing for the return of properties that were confiscated during the state's crackdown on the assets of Mukhtar Ansari and his associates.

Mukhtar Ansari's wife, Afshan Ansari, along with Umar Ansari, had reportedly filed a petition before a competent court, asserting that the confiscated assets were legally acquired and that the family had been denied fair hearing. They requested the judiciary to intervene and restore the property. However, rather than addressing the merits of the petition, government officials raised concerns over the authenticity of the documents submitted, alleging that the signatures on the petition and accompanying papers appeared "suspicious."

Legal experts say such objections are often used as procedural hurdles in high-profile cases involving politically sensitive figures. "Raising questions about signatures without substantial forensic evidence seems like a delaying tactic," said a retired High Court advocate familiar with such cases.

Umar Ansari's arrest is being seen by many as part of a broader and sustained pressure campaign against the Ansari family, which has long been under scrutiny by the Yogi Adityanath-led government. Over the past few years, the state has taken action against several properties linked to the family, branding them as

illegal or acquired through alleged criminal activities.

Earlier this year, Mukhtar Ansari's elder son, Abbas Ansari, a sitting MLA from Mau Sadar, was also arrested in connection with a money laundering case investigated by the Enforcement Directorate. The family and their supporters claim these actions are politically motivated and aimed at silencing dissent in eastern Uttar Pradesh, where Mukhtar Ansari once wielded considerable political influence.

The arrest of Umar Ansari has sparked sharp reactions from several opposition leaders and rights activists who accuse the state of using excessive force and legal intimidation against political rivals. However, officials maintain that all actions are in line with the law and part of the government's policy of zero tolerance towards crime and mafia networks.

As of now, the exact charges under which Umar Ansari has been arrested remain unclear, and a formal statement from the police is awaited. The Ansari family's legal team is expected to challenge the arrest in court and has reiterated their demand for a fair and transparent investigation.

BJP members attack and parade Muslim cattle traders in Durgapur; two arrested

A group of BJP members in West Bengal's Durgapur attacked and beat four Muslim cattle traders accusing them of transporting 20 "smuggled" cows in a truck. The mob tied their hands and paraded them to humiliate them publicly. The incident took place just 200 metres away from a local police station.

The traders, residents of Jemua village near Durgapur clearly stated that they possessed all the necessary documents proving their legal purchase from a cattle market in Bankura. The victims of the attack were also labelled as "Bangladeshis" by the mob.

The police have arrested two individuals in connection with the brutal assault. The West Bengal police on X wrote, "Two persons belonging to the minority community, while carrying cattle for farming purpose were detained and severely beaten up yesterday in Durgapur by some hooligans to a particular political party. A case has been registered and two of the miscreants have already been arrested. Raids are on to apprehend all those involved. None will be spared." Local BJP leader, Parijat Ganguly who led the attack claimed that the group was trying to stop cattle smuggling. He also denied assaulting the traders, suggesting that it was locals who were angry at the "cattle smuggling." The local TMC leaders strongly criticized the attack and called for action against the accused men. One of the TMC leaders, Narendranath Chakraborty visited the traders and expressed support.