

THE

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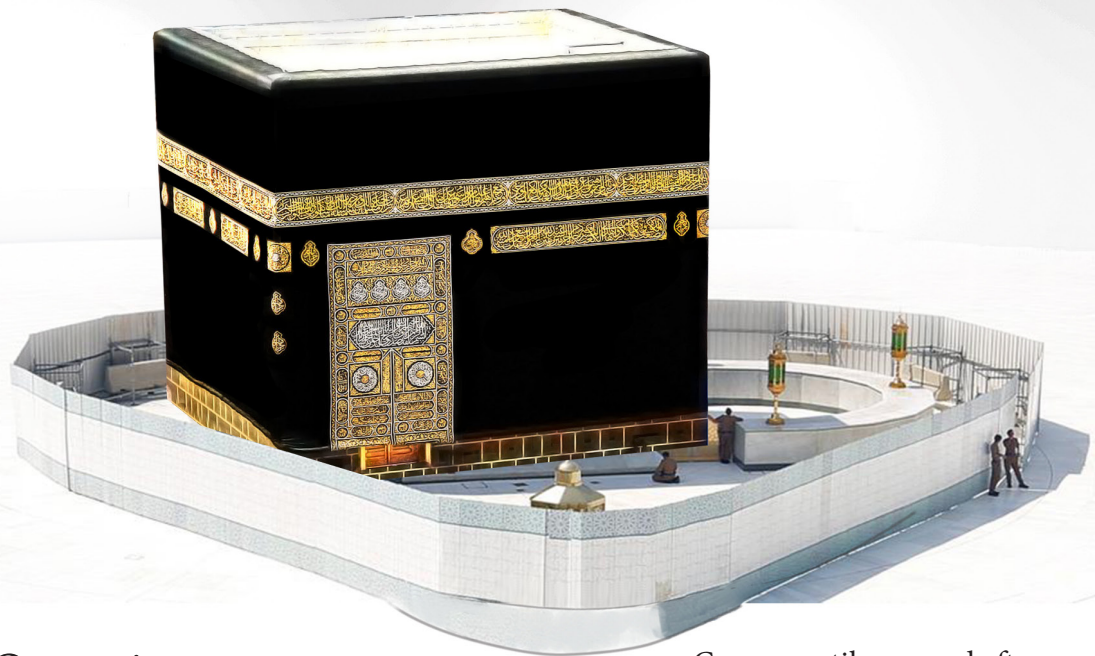
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Editorial

Maaz Ahmed Javed

July 2020, Dhul Qada 1441 Hijri

Dear friends!

As this year started, the whole world found itself caught up in the Covid-19 pandemic. However, more fatal diseases do exist among us in thousands, but this contagious disease made the world stand still. With the restrictions on social, political, economic and religious activities, we found ourselves in a very different world. Some people found this change healthy because of a sharp decline in the level of pollution but severe changes in daily routines and lessening of physical activities, created many complicated health issues too. Due to the lockdown, stranded migrant workers encountered a very catastrophic situation. Due to the cash crunch, many workers met issues related to food, water and house rent. Which forced them to walk hundreds of miles on foot to reach their homes. The pathetic scenes of migrant workers walking with their beloved ones and belongings on their heads shook every sane mind. Abnormal time demonstrates the real image of an individual or a society; and this is what it is.

Trials and tribulations are part and parcel of human life, and this pandemic is also one of its forms if we ponder upon. However, we, Muslims of India experienced another tribulation of a very different kind, motivated by communal intent. When the whole world was busy finding roots and causes of the current pandemic, fellow Indians were demonizing Muslims as “super-spreaders” of Covid-19 in India. Government authorities, police, media and saffron brigade very cleverly portrayed Muslims as the “sole source” (or hotspot) of the virus. Communally charged videos with apparent messages to boycott Muslims socially as well as financially were made viral. Several incidents of lynching, harassment and boycotts by hospital staff happened, too. However, these incidents are not new, as Muslims of this country been facing them for many years. But, in the current case, proactive involvement of

government and non-government actors is deeply shocking. The attitude of the people at the helm indicates that they have some ulterior motives under the guise of a secular façade. “Secular sections” also fell in the line. Muslims in India, specifically those who are outspoken advocates of Indian secularism and syncretic culture, went in total shock; they are unable to explain the situation. All these scenarios made the condition of an already downtrodden and backward Indian Muslim graver.

Trials do take people at awe. Yet, these processes bring bolt from the blue. Personalities evolve out of this, but only if one tries to inculcate qualities required to withstand trials. Iqbal put it rightly,

*Tundi-e-baad-e-Mukhalif se Na ghabra
Aye! Uqab
Yeh to Chalti hai tujhe oocha udane ke
liye.*

Flying against the wind flow makes Falcon master of adversities. Therefore, this is the right time for sound and sensible minds to ponder and devise strategies to bring out ailing Ummah from the current situation. Mere sloganeering and emotional catchwords have never paved the path of ascending in the past, and they can't do any good in the future, either.

It's our responsibility to work out the past mistakes and the reasons which resulted in this situation. Seventy years is a long duration to change the outlook of a community as a whole. It should be analyzed that as a community we made positive moves or not. Did historical experiences corroborate our precursor's idea regarding the future of Indian Muslims? What are the turns of events which led us to tumble to the current position? Why we left the ground open for anti-Muslim forces pouncing upon us?

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A big chunk of our country is still being fed by propagandists. Mainstream media is also a giant propaganda machine, delivering tonnes of filth daily. Outreaching commoners and conveying our stand is our basic responsibility, which we are unable to fulfill. To convey our stand is not just social and political responsibility, but also as a Da'ee (preacher) community. But to fulfill this responsibility, we should ponder upon some basic questions. Like; what changes Islam wants to see in an individual and a society? What are the factors of the rise and fall of Nations? How come our forefathers made Islam the dominant religion of their time? Is Islam practical now? Does Islam have a solution to our Modern problems?

We should start working upon these questions at the earliest and remain hopeful that our efforts with pure intent will not go in vain, Insha-Allah.

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Many people and not surprisingly even Muslims are often seen to ask: If there is Allah (The Ar-Rahman)- who is Benevolent and Most Kind- why has the earth been afflicted with this pandemic of coronavirus? Why has left hundreds of innocents to die mercilessly while He is the Most Merciful?

The limited understanding of the concept of good and evil gives rise to the question that if Allah is omnibenevolent (all good and right) then why did He allow this epidemic to befall upon his creation and let thousands and potentially millions of innocents die because of it? Here is the answer: Suppose you are a gardener. So, surely you must be in love with the trees, shrubs and flowers and all that your garden grows. Yet despite loving your shrubbery, you yield to scissors and spade every now and then only to allow you garden to grow better and more beautiful. In fact, the more you are good at trimming and clearing off the rough and unwanted bits, the better the garden becomes. You merely don't water the plants regularly but you also remove an odd bush, hindering leaves that might affect the fruit to come to its desired results. You friends marvel at your skills and the beautiful garden and the fruit that has come on the trees. But if you think for a moment from the point of view of the plants, in fact from the point of view of that "unwanted bush" and the "trimmed leaves", the entire activity is pure injustice and no greater wisdom could possibly justify it. Had these 'murdered' leaves be equipped with the power of speech they screamed at you "what kind of a tyrant, unwise and unkind person is this gardener who claims himself to "love" his plants and his garden? ". Now to you as the gardener. Surely you will say in your defence, that the trees and the leaves are limited in their foresight and vision. They are not exercising their 'wisdom' (if they have any) and are restricted by the constraints of their short-sightedness and limited knowledge. Surely, if they see my vision for the entire garden, they will

appreciate this light trimming in the grand scheme of things. As a gardener you would nourish each and every tree, plant and vine to the extent that is good and necessary for the garden as a whole. But when compelled by the encroaching weeds, or the fear of any disease you would wield to the scissors and spade. You would trim, scratch and slash, dig and throw because in the interest of entire garden which is more precious in your view than the individual growth and greening of any one individual tree, plant or vine.

It is easy to understand from this similitude that when one thinks beyond his own time and space, on a plane that stretches not just between his desires but fills the vastness of the cosmos, he is compelled to believe that the Power which has been sustaining this universe with innumerable stars and planets and has been running this marvel of a planet for billions of years would be far wiser and forseighted in His vision than we could possibly comprehend. It is not possible that the One who has created Man and has provided everything to nourish him to the fullest would be unaware about the pain of disease and death. He is All-Knowing and All-Wise. Our limited minds cannot comprehend his mysterious ways and the Wisdom behind his seemingly bitter or harsher executions like death or disease. However, if we are steeped in knowledge and are not given to hasty judgements and reaction, His Wisdom will reveal upon us some truths enough to understand the mighty reality behind the show of 'tyranny'. It is our failure to reflect that makes us dabble in the pool of our own ignorance while we insult our intelligence and create more problems for ourselves and humanity. Sure, we can never understand his infinite Wisdom, but a drop from that vast ocean we can get and that would be enough to quench our thirst for this lifetime.

Moreover, the other thing that we come to know after the thinking is that, the One who is running the system of the world has a holistic view of welfare before Him. The vices and distortions that we see in His works are in fact relative i.e. they can be called vices in relation to individuals. But in fact they are virtues as whole and their existence is unavoidable for all comprehensive wellbeing. For example the death of one person makes way for the life of how many people? If one person is given license of life, it means that the door of life has been closed for many. His permanent life is a virtue only for himself. But it is a wrath for the well-being as a whole. In contrast to it the death of that particular person is a partial vice only for him, but the same vice is a source of many partial virtues. As for the comprehensive virtue, there is no loss to it for the death of a person, because there is no disturbance in world order because of his death.

A question arises that if the issue is more religious or moral then why doesn't Allah destroy the western nations where the evil acts are very common? It should be very clear that Allah runs the universe according to a Divine Law. The first and the most important clause of Divine Law is this: "Construction pleases God; destruction displeases Him". As Master it is His desire that His world should be managed in right order. He most certainly does not like that His world should be destroyed, devastated. In the eyes of God only those candidates for management of the affairs of the world are approved for selection who possess constructive abilities of an extraordinary degree and He entrusts to them the authority to manage the affairs of the world.

God keeps a constant watch over what constructive and reformative measures his slaves endeavor to take and what havoc they bring about in the world.

Continued on next page →

The Creator's Call

Recite¹ in the name of your Lord² Who created³,
created man from a clot of congealed blood⁴

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Surah Introduction -AL' ALAQ ayah 1-2

Name-The Surah is so entitled after the word in the second verse 'alaq'

Period of Revelation-This Surah has two parts: the first part consists of vv. 1-5, and the second of vv. 6-19. About the first part a great majority of the Islamic scholars are agreed that it forms the very first Revelation to be sent down to the Holy Prophet (upon whom be Allah's peace and blessings). The second part was sent down afterwards when the Holy Prophet (upon whom be peace) began to perform the prescribed Prayer in the precincts of the Kabah and Abu Jahl tried to prevent him from this with threats.

Recite¹ in the name of your Lord² Who created³,

1. As we have explained in the Introduction, when the Angel said to the Prophet (peace be upon him): Read, the latter replied: I cannot read! This indicates that the Angel had presented these words of the revelation before him in the written form and had asked him to read them. For if the Angel had meant that he should repeat what he recited, he should not have replied, saying: I cannot read!

2. Read in the name of your Lord: Say Bismillah and read. This shows that the Prophet (peace be upon him) even before the coming down of this revelation regarded and acknowledged Allah alone as his Lord. That is why there was no need to ask who his Lord was, but it was said: Read in the name of your Lord.

3. Only the word khalaqa (created) has been used absolutely, and the object of creation has not been mentioned. This automatically gives the meaning: Read in the name of the Lord, Who is the Creator, Who created the whole universe and everything in it.

created man from a clot of congealed blood⁴.

4. After making mention generally of the creation of the universe, mention has been made of man in particular, saying how Allah made him a perfect man starting his creation from an insignificant and humble state. Alaq is plural of alaqah, which means congealed blood. This is the primary state of the embryo which appears a few days after conception. Then it assumes the form of a lump of flesh, then afterwards it gradually takes human shape.

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Until the time their deeds of construction outweigh their deeds of destruction and until there is anyone else available who is likely to perpetrate less destruction, God perpetuates the rules of these people despite all their misdeeds and sins. But when the balance of their achievements is heavily inclined towards destruction and much less towards positive affairs and construction, God removes them from authority and casts

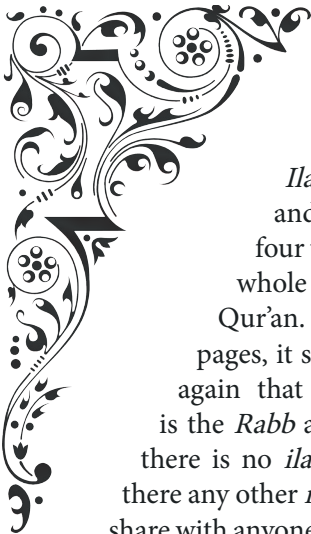
them away. He then puts someone in their place who is better able to manage the affairs of the world, subject to the same inflexible condition. Judge this pandemic again in the light of the Divine Law and you will have your answer.



Basic Quranic Terms

An Introduction

Maulana Maududi (رحمة الله)



Ilah, Rabb, Deen and *'Ibadah*, are four terms basic to the whole teaching of the Qur'an. Throughout its pages, it stresses again and again that Allah Almighty is the *Rabb* and the *Ilah*; that there is no *ilah* but He, nor is there any other *rabb*, nor does He share with anyone else the qualities and attributes implied by these terms. He, and He alone should, therefore, be accepted as one's *Ilah* and *Rabb*, and no-one else should in the least be believed to possess the attributes which these words imply. It also demands that we should give our *ibadah* to Him and Him alone, and not to anyone else, and make our *deen* exclusive to Him and reject all other *deens*! And to every Messenger, We ordained before you (O Prophet), the message which We gave (for himself and for others) was none other than that **"There is no *Ilah* but Myself, and therefore give your *'ibadah* to Me alone."** (Quran 21:25)

Verily this Brotherhood of the Prophets is single Brotherhood, and I am the Rabb of you all, wherefore give your *'ibadah* to Me alone. (Quran 21:92) **Say' to them (O Prophet): Would you have me seek-for rabb any other than Allah, and He the Rabb of everything there is!** (Quran 6:164) **So, whosoever yearns to meet his Rabb, let him do good deeds, and let him not mix up his *ibadah* of Him with that of any other(s).** (Quran 18:110) **And indeed we raised a Messenger in every people that they should give their *'ibadah* to Allah, and abstain severely from giving it to taghoot.** (Quran 16: 30) Literally, this word (*Taghoot*) can apply to a person who commits any kind of transgression. In the sense in which it is used in the Qur'an it denotes a person who transgresses the limits prescribed by his status as a creation of God, who sets himself up as a god and makes the people treat him as such. There are three degrees of transgression or rebellion of a human being vis-a-vis God. The first is that, so far as the principle of the thing is concerned, a person believes in obedience to God to be the right course, but when it comes to deeds, he

disobeys. This is known as *fisq*. The second is that he should give up obedience to God as a matter of principle and either do as he pleases or obey someone else (in the sense in which one owes obedience to God). This is *Kufr*. The third is that not only does he rebel against God, denying Him and His right to lay down the law for man but also begins to make his own law prevail in the land. It is the person who reaches this third stage who is a *Taghoot* and no person can be a *Mu'min* of Allah in the real sense unless he denounces *Taghoot*. Do you wish for some *deen* other than Allah's, **and this despite the fact that to Him submits all there is in the Heavens and in or upon the Earth, willingly or unwilling, and all are to return unto Him?** (Quran 3:83) **Say (O Prophet): The Injunction laid upon me is to give my *'ibadah* to Allah, and reserve my *deen* exclusively for Him.** (Quran 39:11) The verses quoted above are just by way of example, and not the only ones of their kind. Whosoever makes more than a cursory study of the Qur'an will soon realize that the entire contents revolve around these four terms only and that the central idea of the whole book is that: Allah is the *Rabb* and the *Ilah*; No-one else possesses the qualities and attributes implied by these terms; Therefore men should give their *'ibadah* to Him and Him alone, and one's *deen* should be exclusively for Him with no share of it for any other.



The Sealed Nectar

Muhammad (Peace be upon him), the Master of Prophets, was born in Bani Hashim lane in Makkah on Monday morning, the ninth of Rabi' Al-Awwal, the same year of the Elephant Event, and forty years of the reign of Kisra (Khosru Nushirwan), i.e. the twentieth or twenty-second of April, 571 A.D., according to the scholar Muhammad Sulaimân Al-Mansourpuri, and the astrologer Mahmûd Pasha. Ibn Sa'd reported that Muhammad's mother said: "When he was born, there was a light that issued out of my pudendum and lit the palaces of Syria." Ahmad reported on the authority of 'Arbadh bin Sariya something similar to this.

His mother immediately sent someone to inform his grandfather 'Abdul-Muttalib of the happy event. Happily he came to her, carried him to Al-Ka'bah, prayed to Allâh and thanked Him. 'Abdul-Muttalib called the baby Muhammad, a name not then common among the Arabs. He circumcised him on his seventh day as was the custom of the Arabs. The first woman who suckled him after his mother was Thuyebah, the concubine of Abu Lahab, with her son, Masrouh. She had suckled Hamzah bin 'Abdul-Muttalib before and later Abu Salamah bin 'Abd Al-Asad Al-Makhzumi.



In the dawn of Childhood

It was the general custom of the Arabs living in towns to send their children away to bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert whereby they would develop a robust frame and acquire the pure speech and manners of the bedouins, who were noted both for chastity of their language and for being free from those vices which usually develop in sedentary societies.

The Prophet (Peace be upon him) was later entrusted to Haleemah bint Abi Dhuaib from Bani Sa'd bin Bakr. Her husband was Al-Harith bin 'Abdul 'Uzza called Abi Kabshah, from the same tribe.

Muhammad (Peace be upon him) had several foster brothers and sisters, 'Abdullah bin Al-Harith, Aneesah bint Al-Harith, Hudhafah or Judhamah bint Al-Harith (known as Ash-Shayma'), and she used to nurse the Prophet (Peace be upon him) and Abu Sufyan bin Al-Harith bin 'Abdul-Muttalib, the Prophet's cousin. Hamzah bin 'Abdul-Muttalib, the Prophet's uncle, was suckled by the same two wet nurses, Thuyeba and Haleemah As-Sa'diyah, who suckled the Prophet (Peace be upon him).

Traditions delightfully relate how Haleemah and the whole of her household were favoured by successive strokes of good fortune while the baby Muhammad (Peace be upon him) lived under her care. Ibn Ishaq states that Haleemah narrated that she along with her husband and a suckling baby, set out from her village in the company of some women of her clan in quest of children to suckle. She said: It was a year of drought and famine and we had nothing to eat. I rode on a brown she-ass. We also had with us an old she-camel. By Allâh we could not get even a drop of milk. We could not have a wink of sleep during the night for the child kept crying on account of hunger. There was not enough milk in my breast and even the she-camel had nothing to feed him. We used to constantly pray for rain and immediate relief. At length we reached Makkah looking for children to suckle. Not even a single woman amongst us accepted the Messenger of Allâh (Peace be upon him) offered to her. As soon as they were told that he was an orphan, they refused him. We had fixed our eyes on the reward that we would get from the child's father. An orphan! What are his grandfather and

mother likely to do? So we spurned him because of that. Every woman who came with me got a suckling and when we were about to depart, I said to my husband: "By Allâh, I do not like to go back along with the other women without any baby. I should go to that orphan and I must take him." He said, "There is no harm in doing so and perhaps Allâh might bless us through him." So I went and took him because there was simply no other alternative left for me but to take him.

When I lifted him in my arms and returned to my place I put him on my breast and to my great surprise, I found enough milk in it. He drank to his heart's content, and so did his foster brother and then both of them went to sleep although my baby had not been able to sleep the previous night. My husband then went to the she-camel to milk it and, to his astonishment, he found plenty of milk in it. He milked it and we drank to our fill, and enjoyed a sound sleep during the night. The next morning, my husband said: "By Allâh Haleemah, you must understand that you have been able to get a blessed child." And I replied: "By the grace of Allâh, I hope so."





Corona until now and afterwards....

What a Muslim should do?

Dr. Wajeehul Qamar Falahi

Translated by - Abdul Maruf Sheri

According to the prophecies of the True and trustworthy Messenger of Allah ﷺ - his Ummah, will be faced by the tribulation of the Dajjal (Antichrist). As time goes by, surely the time of arrival of Antichrist is getting closer and closer. He ﷺ, his Companions, the pious people of Allah and the righteous have been constantly praying with practical measures for protection from the fitnah of Dajjal and we should also take care against it. The battle between Imam Mahdi (A.S.) and the Dajjal is in fact a battle of *belief v/s materialism*. On the one hand, there will be belief, virtue, and spirituality; on the other hand, there will be materialism, evil, and malice. Those who have faith will be able to face it and those who fall prey to hypocrisy will join him out of fear and will become disbeliever. Just as Jihad makes a clear distinction between a believer and a hypocrite, so will the appearance of Imam Mahdi (A.S.), makes a clear distinction between a believer and a hypocrite.

As soon as Corona's illness appeared, the majority of Muslims, in the name of 'precautions', showed disassociation from Islam, Islamic ethics such as visiting, meeting and shaking hands, and from Islamic rites such as prayer and masjid; which is a sign that shows that there is abundance of people who prefer and love the 'changing science' over 'sustainability' and 'materialism' instead of 'belief'. May Allah protect us all. Ameen!

If one looks into the scientific viewpoint (based on materialism), especially that imparted by 'magicians of medical science'; and their 'blind devotees' and a cursory glance at the attitude of 'political propagandists' in the context of Coronavirus, the ailment caused by it, its treatment and prevention - it will make it clear to you that only a few things are true here, otherwise they are often full of lies, superstitions, doubts, contradictions, and inhuman morals. If this is really a disease and if it has taken the form of a pandemic, then it is a trial for the 'believers' and torment for the 'disbelievers and hypocrites'. Here the duty of the believers was to repent and seek forgiveness and to inculcate it in the Muslims, and to invite

the infidels and polytheists and the Jews and the Christians to Tawheed on this occasion, to warn them of the Hereafter, to convey them the clear message of the Qur'an and to warn them of the torments of Allah.

They should have introduced the practicalities of ablution, prayers, purification, and the system of masjid encompassing the spirit of cleanliness and would have proved the legitimacy of Islam by clarifying the concept of Islam in terms of 'health and disease' and 'precaution and treatment'.

But Muslims forgot their own traditions. They hid themselves in their homes, deluded by the fear of illness and death, deserted the Masjid, abandoned their esteemed Islamic morals for their meagre mortal life. They had fallen into such abyss of degradation and humiliation to an extent that those people, who are suffering from cold, flu, cough, and fever are being considered untouchables by them as if they can cause fatality, and to bury those, who died of this disease is a far cry; they even gave up the obligation of performing their funeral prayers.

All of this, which has happened or is happening, is because of materialism, which has firmly ingrained in our minds and hearts; and the hearts are emptied of faith. This is, in fact, a "false victory" of science over religion. Earlier, religion was everything. And, when science was challenged, scientists were punished. Unlike religion, science accepted the challenge and moved forward slowly, and now it has spread to the point where it repeatedly tries to prove the leaders of religion as 'failed and contemptible'.

Infact, the Corona epidemic proved that medical science has completely failed in this regard, most of its researches have failed, but if we look at the plight of contemporary Muslims, they consider this 'failed science' as their 'leader' and through a very small virus, accept its 'command' with obedience. Just like science, politics and the economy are failing too. What is happening to merchants, labourers and the poverty-stricken is a testament to that.

In these circumstances, we should pray for protection from the fitnah of the Dajjal, disbelief and hypocrisy, and refuse to obey the disbelievers and hypocrites, live a life of contentment, abstinence and should fear Allah ﷻ like the Companions رديلاً لهم وأجمعين, and avoid miserliness and extravagance. We should attach ourselves with the Qur'an like recite and study Surah Al-Kahf, prepare ourselves by learning from ahadith about Al-Fitan.

We must adhere to such means of livelihood that is just sufficient enough to feed ourselves twice a day. We must take care of our health and maintain a great physical vigor. Special attention must be given to patients suffering from corona and we must actively participate in the funerals of those brothers, who were martyred because of corona & help the needy. Explain the limitation of medical science and about current national and international politics step by step.

We must clear the legitimacy of Islam to fellow Muslims so that they take shelter within the strong walls of Imaan (Belief), preventing themselves from weakness of faith, disbelief and hypocrisy.

It seems that the ban on travel and gatherings will be for months now. In such situation, do tireless efforts to spread the word of Allah's deen in your respective localities for strengthening and organizing in a new and effective manner.

By taking care of all these things, insha'Allah, we will be able to offer our effective role and leadership, both during and after the lockdown.

So now onwards ... Are the revolutionary youth, immersed in the love of Allah? Have they taken the path of "the Companions of the Cave," the Companions of Talut, the Companions of Moses, the Companions of Jesus, the Companions of Muhammad (PBUH)? And, are they ready to sacrifice everything to prove the legitimacy of their belief and Islam against superstitions and absurdity?

Allama Iqbal had told the truth...

***bē khatār kood padā āatish e namroód
mein ishq
Aql hai mahuaè tamashæ labè bâm
abhi***

Establishing the Masajid is the task of Ummah !

Osama Azeem Falahi

Translated by - Naved Siddique

Mosques are symbols of collectivism and centralism. While Believers carry the love of their mosques to their graves, the enemies of Islam are well too aware of this institution in the social, political and spiritual life of Muslims. Thus the enemies of Islam have forever tried for their ruin and their evil machinations are laid bare for anyone who wishes to see. Those who harbour the hatred of Islam may seemingly object to the minarets and turn their faces away from the mosque, while in truth they cannot tolerate the slightest buzz of the Azaan. This is the nature of the hypocrisy of Kufr and Falsehood whose very existence shudders when any symbol of Islam is erected or any obligation of Allah is brought alive and practiced.

The closure of mosques along with businesses life due to the Covid-19 pandemic was understandable and unquestionably accepted by the overwhelming majority of Muslims. However, now when the lockdowns have been lifted, the markets reopened, the businesses running and all the humdrum of daily life can be heard on the streets, the mosques remain locked. It is sad and absolutely shameless on the part of the powers that be to have allowed every needless 'economic activity' like the re-opening of liquor shops and every pointless social gathering like the gathering of upto 50 people for marriages. Contrast this to the directive on the reopening of religious places which restricts the number who can gather in a mosque to a maximum of five. While the government has failed at every front to effectively deal with the pandemic and its incompetence is open for all to see, the Mosques have specially been kept closed while every effort has been made to bring back the crowd on the streets after lockdown has been lifted. Even a Muslim toddler is well aware of the honour and esteem of the mosques in Islam and the importance of congregational prayers. These are way more important than the so-called 'business activity' and any slack cannot be shown in this regard.

It seems the coronavirus have found our 'leaders' from behind their graves. As the time goes by, the government

has begun a sly campaign in the cover of the pandemic. Within the last few weeks multiple issues have come to the fore which attest to the evil designs of the government and that it has abused an unprecedented crisis like a pandemic to further its devilish campaign. As the pandemic crisis began a smear campaign was launched by the national sycophant media to label coronavirus as a 'Muslim virus'. A little later the issue of prohibition of call to prayer was whipped up while witch-hunting of leaders of anti-CAA protesters continued shamelessly during lockdown. In this period government shamelessly disregarded the lockdown rules on several occasions including the gathering in Ayodhya, for a political in Madhya Pradesh, a large number of people gathered in the funeral of a priest-but on all occasions the authorities turned a blind eye if not openly aiding them.

Muslim observe two festivities annually. For the longest time, evil powers have tried to malign Muslim festivals but now in the guise of lockdown they have kept Muslims away from the Eid venues (Eidgahs). The Muslim leaders have failed Muslims time and again and yet again they have succumbed to the arm-twisting of the government to heedlessly continue the ban on congregational prayers. Bravo to the people of Kashmir who celebrated Eid despite the odds they faced. The Quran reminds us of the on whom does the onus lie for establishing the mosques:

"It is not for the polytheists to maintain mosque of Allah because they are the witness of disbelief, their deeds are ruined, and they will abide in hell forever.

Mosques are only to be maintained by those who believe in Allah and the last Day, establish prayer and pay the zakat and fear none but Allah, they are the Ones who are guided"

(Surah at- Tawbah 16,17)

In the light of the above attributes, we have to confess we are blameworthy. Only Allah can guide us and have mercy on our situation, provide Ummah with strength and way out of the trials and tribulations it faces. Ameen

Across The Globe

Afghan government, Taliban agree on Doha as venue for talks

The intra-Afghan dialogue will be the first high-level meeting between the two sides after years of fighting.

Former Palestine Islamic Jihad leader Ramadan Shallah dies

Shallah died two years after he slipped into a coma due to complications from heart and kidney disease.

Hamas urges united 'resistance' against West Bank annexation plan

Senior Hamas official also calls for 'union of political leadership' as Israel prepares to start annexation process.

Turkey is winning in Libya, but challenges remain

Turkey wants an immediate political solution to the conflict in Libya - with or without Haftar's collaboration.

Syrians flee camps and return to destroyed homes in Idlib

UN report says in 2019 alone, almost 1.9 million people were displaced in Syria.

'200 buildings burned' in Myanmar's Rakhine State

Myanmar's military admits troops had entered Let Kar village but blamed the arson attack on Arakan Army rebels.



Source - Al Jazeera