

Waqf Amendment Bill & The Responsibility of Indian Muslims

PRIVATE CIRCULATION

• Inside -

- 1- MUSLIM UMMAH, NATION STATES & GAZA GENOCIDE
- 2- HUMANISM VS ISLAM: AN ANALYSIS
- 3- QUALITIES OF BELIEVERS

& More...



EDITORIAL

MAAZ AHMAD JAVED (M.Tech, AMU)

Today, approximately fourteen and a half hundred years ago, the greatest revolution of humanity took place in the land of Hijaz. From which humanity is still benefiting today. **One major feature of this revolution is that it was the least bloody revolution in human history. It can also be called non-bloody or bloodless without being unjust.** An important phase of this revolution was the phase of the conquest of Makkah, which occurred in the eighth year of Hijra. On the day of the conquest of Makkah, the companions of the Prophet were filled with fury and their emotions were surging, during which someone shouted, 'Today is the day of battle,' meaning today is the day for shedding blood and cutting flesh. **The Messenger of Allah ﷺ stopped those people, saying, 'No, rather today is the day of mercy.'** Then history saw that this was not merely a verbal claim because on that day a general amnesty was announced, and even the worst enemies of Islam were granted security. These were not ordinary people; rather, these were those who had troubled the greatest benefactor of humanity for thirteen years without any crime, subjected the companions to various kinds of trials until attempts were even made to kill them. As a result, all these people had to migrate. But those same people, when they entered the city as victors, forgave everyone, except for a few. Who were these people that were not forgiven? **Among them were some who used to spread poison against the Prophet ﷺ and used to compose mocking verses against him ﷺ.** Besides this incident, we find many such examples in Islamic history that show Muslims have never tolerated disrespect towards their Prophet ﷺ. **Imam Malik (R.A.) said that there is no status for a community in which there is disrespect towards its Prophet ﷺ.** Thus, even today, the Ummah stands firmly on this position. Whenever any enemy of Islam commits this crime, the Ummah becomes a voice of protest against it. *However, a point*

to ponder is why does a person commit such a heinous crime? Is he not aware of the ugliness of his act? "Is he unaware of the status and rank of that noble person ﷺ? Or does he want to provoke the emotions of Muslims to achieve some political goals? Or does he want to prove himself as a staunch enemy of Islam to gain popularity among certain people? Or is he just a small pawn in a larger conspiracy? Is it possible that we have failed to convey the message of Islamic teachings and the radiant character of the Prophet ﷺ to such people? Have we misrepresented Islam both academically and practically? Upon reflection, it seems that all these reasons are somehow at work behind these incidents.

The condition of the country, especially for Muslims, is changing very rapidly. It feels like they are being pushed towards a precipice. And they have only two options: either to silently witness their overall destruction or to submit to the wishes of their opponents. As a result, Muslims are being harmed from every angle. And a link in this series is to harm the image of a person who is the centre of the affections and love of Muslims, the source and spring of the religion of Islam, the only means of divine guidance for all humanity, the one who is the greatest benefactor of all people and a mercy for all worlds; this person is targeted through various pretexts. This act deeply wounds the beliefs of Muslims and hurts their emotions. **However, if Muslims become accustomed to this behaviour and accept it as a norm, their connection to Islam will remain nominal. This weakness can fragment the entire Ummah. This is the plan under which such incidents are orchestrated both within the country and abroad.** Muslims have not yet tolerated this act, but have we been able to make our stance clear to opponents who consider this act trivial? Unfortunately, we have faced serious shortcomings in this matter. We have not been able to convey to people that the Messenger of Allah ﷺ is the foundation of our religion. He ﷺ has acquainted us with the realities of this world and the Hereafter. He ﷺ has informed us about the unseen. The Holy Quran has also reached us through him

THE M STONE

Editor In Chief
MAAZ AHMAD JAVED

Editor
BILAL HASAN

Co - Editor
HASAN UL BANNA

Editorial Board
MEHMOOD HASAN
FARRUKH ADNAN
ZAIN AHMAD
ASGHAR ALI

MOUTHPIECE OF
ISLAMIC YOUTH FEDERATION

ﷺ. Above all, if a Muslim does not love him ﷺ more than all worldly things and even more than his own self, he cannot be a true believer. For this reason, Muslims consider an attack on the Messenger ﷺ as more serious than an attack on their own lives."

They respond to it without concern for their lives. Since all the laws of the world grant the right to defend against an attack on one's life, the world should not be surprised by this reaction of Muslims. Muslims also have a responsibility to present the life of the Prophet ﷺ to people both academically and practically. They should inform them that he ﷺ is a mercy for all humanity. And even today, if the world follows his ﷺ teachings, it could become a paradise on earth. Islamic teachings need to be presented in such a way that people are drawn to them rather than frightened by them. This guidance is also found in a hadith where it was said, 'Be bearers of good news and do not drive people away.' We should make this our practice. Tell people that whatever angle they adopt towards Islam, they will attain peace and tranquillity. It does not mean that such incidents will cease, but where the propaganda of falsehood is strong, it is essential for us to continue our efforts vigorously.

The Creator's Call.....	03
Muslim Ummah, Nation-States and Gaza Genocide.....	04
Humanism vs Islam: An Analysis.....	05
Waqf Amendment Bill and The Responsibility of Indian Muslims.....	06
Qualities of Believers.....	08

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ
اللَّهِ مَكْرَهُمْ وَإِنْ كَانَ
مَكْرَهُمْ لِيَتَزُولَ مِنْهُ الْجِبَالُ
فَلَا تَحْسَبَنَّ اللَّهَ مُخَلَّفَ
وَعْدِهِ رُسُلَهُ إِنَّ
اللَّهَ عَزِيزٌ ذُو انتِقَامٍ

“They devised every plot, which was fully known to Allah, but their plotting was not enough to even overpower mountains let alone Allah. So do not think O Prophet that Allah will fail to keep His promise to His messengers. Allah is indeed Almighty, capable of punishment.” (Qur’an 14:46-47)

In the verses preceding this one, the disbelievers are warned that Allah SWT is aware of what they are doing. They should not think that Allah SWT is pleased with them; rather, He will surely hold them accountable for their arbitrary actions and for rejecting the Messenger. At that time, they will find themselves pleading with Allah SWT for respite so they can return to the world to do good deeds and seek His satisfaction. But at that moment, there will be nothing but regret. Therefore, take advantage of the opportunities that are still available and strive to please Allah SWT. Have they not seen those whose homes in their regions lie in ruins? They too denied their Lord and devised various schemes against His Messenger. As a consequence, we wiped them from the face of the earth.

“They devised every plot, which was fully known to Allah SWT...”

The disbelievers and polytheists



have always sought to defame Islam and to harm the Messenger and the Muslims. During the time of Allah’s Messenger, they employed various deceptive tactics and made all sorts of accusations against him. Even today, we observe their various schemes aimed at discrediting Muslims. This verse clarifies that they will always be engaged in attempts to tarnish our image. **The Qur’an describes their schemes as incredibly powerful—so much so that even mountains could be moved. This indicates that they use formidable strategies to present Islam as a threat to the nation and the community.** A pertinent example is the situation in our own country, India.

“But their plotting was not enough to even overpower mountains let alone Allah SWT...”

Translating this phrase into other languages falls short. We can say that they devised formidable schemes, but only someone knowledgeable in Arabic can grasp the depth of this verse and truly appreciate how formidable their plots are. On one side, the enemies of Islam are exhausting all their resources to devise plots against us and to

eliminate those who believe in Islam. On the other side, we need to reflect on our current condition. Allah SWT’s help was bestowed upon the Companions and those with genuine faith in Him, allowing them to thwart the enemies’ plans. Our situation cannot receive Allah SWT’s support until we turn back to Him. It is crucial to remember that if we do not change our state, if we harbour aversion to Islamic commands, and if we merely shout for prayers after Friday Salah

while simply saying “Ameen,” this is nothing but nonsense and a waste of time. Such theatrics are utterly displeasing to Allah SWT, and such prayers are neither accepted nor will they bring assistance.

“Do not think that Allah SWT will break His promise.”

Allah SWT will certainly fulfil His promise of success and reward for His righteous servants. Indeed, Allah SWT does not go back on His promises. Furthermore, the help and support promised to the Messenger and the righteous will surely come. Allah SWT does not abandon His righteous servants; the only condition is that they are sincere for Him. Conversely, no help will come to those on the other side, nor will they receive rewards; instead, Allah SWT will hold them accountable for their misdeeds. At that time, they will cry out for respite, but no one will be granted respite, nor will anyone be able to assist another.

In summary, Allah SWT protects those who have true faith in Him and willingly accept all His commands from the plots of the enemies of Islam.

MUSLIM UMMAH NATION-STATES & GAZA GENOCIDE

DR. MEHMUD HASAN

history, the cries of children and the despair of women fill the air. **Families search desperately among the ruins for their loved ones.** In this moment of profound tragedy, the anticipated storm of protest and condemnation from the Muslim world is absent. Although some leaders may have voiced their concerns, these responses often feel performative, which is not enough to halt the ongoing US-backed Israeli aggression in Gaza.

THE QUESTION ARISES: with a population exceeding two billion and 57 independent Muslim countries(?), why are the people of Gaza facing genocide today? The Prophet Muhammad (PBUH) likened the Muslim Ummah to a single body; when one part is injured, the whole body should feel the pain. So why does

it seem that the broader Muslim Ummah is not responding to the suffering of those in the Gaza Strip and the West Bank?

THE CONCEPT OF MUSLIM UMMAH

The very existence of Islam declares the ultimate oneness of Allah, the Almighty. Allah has bestowed the last Prophet (PBUH) and the followers of him in its complete sense, is known as Muslim Ummah. **The concept of Ummah focuses on unity, shared faith and a unique unified identity among Muslims worldwide.** The oneness of Allah SWT, the follower of the last Prophet Muhammad (PBUH), and the never changing Al Quran binds us together despite our geographical, racial, cultural or linguistic diversities, and these cords allow us to feel ourselves like one body or Ummah. The concept of Ummah is rooted in the Quran, which focuses on the importance of unity among believers. For instance, Allah commands in Surah Al-Hujurat (49:10): *“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.”*

The Prophet Muhammad (PBUH) emphasized the importance of unity among Muslims in the following Hadith: “The believers in their mutual kindness, compassion, and sympathy are like one body. When one limb of the body suffers, the whole body feels the pain.” (Sahih Muslim)

The Prophet Muhammad (PBUH)

established a remarkable model of the Muslim Ummah in Medina, where diverse sects embraced Islam and gained strength through unity. This foundational community exemplified how various groups could unite under a shared faith, fostering a sense of belonging and collective purpose. Subsequently, the Ummah continued to thrive under the Caliphate system, which provided centralized leadership. The Rashidun, Umayyad, Abbasid, and Ottoman Caliphates played a vital role in managing, protecting, and expanding the Muslim Ummah. These caliphates facilitated political stability and encouraged cultural and intellectual advancements, further solidifying the Ummah's significance on the global stage.

RISE OF MUSLIM NATION STATES

The Muslim Ummah began to decline with the colonial interventions during the 19th and 20th centuries. World War I marked a significant turning point, which was followed by the collapse of the Ottoman Caliphate in 1922. This resulted in the creation of several nation-states, such as Turkey, Iraq, Syria, Jordan, Lebanon, Saudi Arabia, etc. **Often, these countries are run by leaders of nationalist sentiment who prioritize their interest over the concept of collective Ummah.** The establishment of national borders and the emphasis on nation state's sovereignty produced a significant challenge for the global Muslim Ummah. The loyalty of Muslim communities gradually started shifting to the individual nation-states, ignoring the global aspect of the Ummah.

The ongoing Gaza genocide illustrates the challenges facing the Muslim world in responding to shared grievances. The fragmentation of the Ummah and the prioritization of national interests have often undermined collective action in the face of injustice. Because of this reason, the Muslim leadership failed to make any unequivocal decision against the Israeli government during several OIC meets. Even though the Muslims of Gaza have been starving for months, some Muslim countries are still maintaining their relationship with the Israeli entity by providing food and land passage to the occupied Palestinian (Israeli) land. Imagine a unified, strong Muslim Ummah in the place of fragmented Muslim nation-states. Would they dare to commit the Gaza genocide?

When several Muslim countries were normalizing relations with illegally born Israel in the Middle East, often under the pressure or allure of American influence, the situation for Palestinians in the West Bank and Jerusalem (Al Quds) grew increasingly dire. The people faced grave injustices, including frequent assaults on worshippers heading to Al-Aqsa Mosque and provocations from Zionist groups to disrespect this third holiest site in Islam, illegally occupying Arab Muslims' houses and building settlements in the occupied lands. **At this juncture, on October 7, 2023, Palestinian resistance fighters conducted a historic operation in some areas of occupied Palestine (Israel) around the Gaza Strip.**

One year has passed since that incident. Israel's barbaric forces have carried out all sorts of attacks on Gaza and the West Bank. **The Gaza Strip has been reduced to rubble by American and European-supplied weapons.** Schools, colleges, universities, mosques, churches, hospitals and even UN-supervised shelters were not spared from the Israeli bombardment. **About 42,000 people in Gaza, mostly children and women, have been killed, according to the Gaza Ministry of Health. 902 families were erased from the civil registry. Out of 1,245 Mosques 815 have been destroyed.** In addition to that, the enemies of humanity, the Zionists and their allies, are plotting to starve Gazans to death. About 2.2 million Palestinians have been encircled by the blockade of Gaza. As Muslims of Gaza endure some of the worst brutality in their

HUMANISM VS ISLAM

An Analysis

ENAMUR RAHMAN (M.Sc., AMU) | ZAIN AHMAD (B.Sc., AMU)

... Continued from previous edition

3. Humanists hold the belief that life is limited to this world alone and that this life should be enjoyed to its fullest. They adhere to the philosophy of 'seizing as much luxury as possible because this world won't come again'. According to humanists, Heaven and Hell are mere illusions, and this way of thinking is a natural outcome of applying rational scrutiny as the standard for a belief system. However, as research progresses and the moral conditions of society rapidly change, the relevance of the afterlife in human life is becoming increasingly significant in today's modern world. To understand this better, consider the consequences of not believing in the afterlife. A person naturally develops a self-centered and selfish psychology, though its intensity may vary depending on their desire to attain worldly pleasures. When someone believes that this life is the only one that matters, they are less likely to squander it and more inclined to enjoy it fully, using all their resources for that purpose.

This raises a question: why do we see some people who don't believe in the afterlife still engage in charitable acts, maintain honesty, and follow discipline? What need is there for the concept of the afterlife if such goodness exists without it? But the real question is, how long will these good traits last among those who deny the afterlife, and what is the actual level of this goodness? These are critical questions to explore through examples. For instance, consider a top student preparing for an entrance exam with utmost honesty. During the exam, this student gets an opportunity to confirm answers with a fellow student. What, at that moment, will stop this student from cheating, knowing full well that a single mistake could prevent them from securing their dream spot among millions of competitors? Practically speaking, most students would see this as an opportunity. But another student, who firmly believes that they will one day be held accountable for all their actions, would refuse to cheat, even if the entire book were placed before them, because they believe their disobedience would displease God.

4. Humanists believe in the importance of moral values and argue that ethics should be based on what truly benefits humanity and

improves worldly life. They reject the notion that morality can exist without a god or that we can be good without a god or religion. However, they also argue that morality can be based on other things besides religion and belief—this presents a hypocritical, paradoxical dilemma.

5. Humanists assert that it is our individual responsibility to determine our own moral concepts rather than assigning this responsibility to an external entity like God or religion.

6. They also claim that our lives can be meaningful even without the intervention of God, citing the lives of individuals like Pablo Picasso and Einstein as examples of lives rich in meaning, irrespective of whether God exists or not.

These points raise several questions: If moral values are not derived from religion, then on what basis will these values be established, and how credible is that basis? How will the 'pleasing of humanity' be determined? How will accepted moral values be implemented, and what punishments will be imposed on those who do not adhere to these values? Who will enforce these punishments? And will these values remain consistent across different times and places, given that every region has its own cultural and moral history that inevitably influences the present?

Let's try to understand the true reality and practicality of these humanist points with an

example: In early December 1933, the United States formally repealed the Prohibition Law after nearly fourteen years, allowing the sale and consumption of alcohol once again. Despite extensive efforts by groups like the Anti-Saloon League to raise awareness about the dangers of alcohol, spending millions on propaganda and enforcing laws, the law ultimately failed due to the public's unwillingness to give up alcohol. Even though the dangers of alcohol were well-established, the American public insisted on making it legal again. In contrast, when Islam prohibited alcohol, the response from its followers was immediate and decisive. People who once cherished alcohol suddenly turned against it, breaking their liquor containers upon hearing the prohibition announcement. This contrast shows the effectiveness of divine law in comparison to human law. There is a disconnect between

the thought and practice of Humanism, and a contradiction between its words and actions. The intellectual agenda of the Humanist movement is one thing, while the practical application of Humanism in society is something else entirely. Even though humanists often exhibit virtues such as honesty, respect for individual freedom, and care for the vulnerable, they also possess moral shortcomings. For example, they may treat their parents poorly, engage in sexual immorality, or indulge in intoxication. **Their moral standards may also differ when dealing with their own people versus others, especially when nationalism is involved.**

7. Humanists are secular and aspire to create a democratic society where the state remains neutral on religious matters, granting individuals freedom to hold religious or atheistic beliefs and express them freely.

However, when it comes to practicality, there hasn't been a single place where secular democracy has been successfully implemented as envisioned by its proponents. Ideally, countries where human rights are suppressed, such as those ruled by a single family, should be boycotted. But the reality is different—demands for democracy are often ignored, especially in regions where the outcomes may not align with certain interests. For instance, in countries where Islamic parties have come to power through democratic elections, military coups have often been orchestrated, with the world remaining silent or even supporting the military regimes. The events in Egypt are a well-known example of this.

In conclusion, while humanism advocates for moral values and secularism, its practical application often reveals a gap between ideals and reality. Many humanist beliefs, upon close examination, show contradictions and limitations, especially compared to Islamic teachings. Though humanism claims to uphold human dignity, it lacks a comprehensive framework to address deeper moral and spiritual needs. Islam, on the other hand, provides a holistic approach, balancing progress with spiritual fulfillment, guided by a moral compass beyond human limitations. Ultimately, the question remains: Is humanism truly a better alternative to Islam? While it offers some appealing ideas, its practical implementation and inherent contradictions suggest that it is not equipped to fully address the complex realities of human life.

INTRODUCTION

The conflict between right and wrong, belief and disbelief, Tawheed and Polytheism is eternal. Over the ages, the falsehood has been using ever-innovative tactics to resist the Truth. Anti-Islamic forces are always active against Islam and the believers. We are largely aware of the conspiracies and actions of the BJP government and its allied Hindutva groups against Islam and its followers over the past decade. In 2024 Lok Sabha election, Muslims sought to counter the BJP by supporting secular political parties, reflecting on the challenges of the past decade. While they were unable to fully thwart the BJP's influence, the party did not achieve single majority, unlike in the previous two elections. As a result, BJP had to form the government in alliance with some other like-minded parties. Muslims expected that the BJP government will not be able to do anything easily in this session like in the previous two sessions. But since the formation of the BJP-backed NDA government, the number of conspiracies and persecution against Muslims in India has risen significantly. Incidents of mob lynchings, beatings, bulldozing homes and attacks on mosques have largely increased. Their recent target is on Muslim Waqf properties. The government has initiated the process of amending the Waqf Act in the name of resolving disputed properties and ensuring the rights of women. The matter has already been raised in Parliament and after much dramatic debate, it was referred to the 'Joint Parliamentary Committee'. The Joint Parliamentary Committee (JPC) invited public opinion. In this situation it is important to know about the Waqf board and the Waqf Amendment Bill 2024.

CONCEPT AND SIGNIFICANCE OF WAQF

Waqf is an Arabic word. Literally, it means confinement, prohibition etc. i.e. wealth whose ownership is prohibited. In Islamic terms, waqf is the dedication of one's own assets for religious purposes in perpetuity without any claim. According



WAQF

Amendment Bill

The Responsibility of INDIAN MUSLIMS

to the definition provided in the Indian Muslim Waqf Validation Act of 1913, a waqf is a perpetual endowment made by a Muslim, designating a portion of their property for a purpose deemed religious, sacred, or beneficial under Muslim law. In simple words, Waqf property is movable or immovable property that has been given in the name of Allah and that property is used for service purposes but cannot be transferred.

FEATURES OF WAQF

1. It is a permanent system i.e. cannot be done for a fixed period
2. It comes into effect immediately and cannot be suspended or deferred under any circumstances
3. This is an irrevocable legal agreement
4. Waqf property can never be confiscated.

IMPORTANCE OF WAQF ACCORDING TO ISLAMIC SHARIAH

Waqf is Shariah-compliant by the Sunnah of the Prophet (PBUH) and the Ijma'a of the Ummah. It is narrated in Sahih Bukhari and Muslim – "Umar Ibn Khattab (R.A.) acquired some land in Khyber. He came to Rasulullah (PBUH) for advice about this

land and asked, 'O Rasulallah! I obtained some of the best land in Khyber, which I had never seen before. What do you order me in this regard? The Messenger of Allah (PBUH) said, "If you wish, you can bind the original property of the land to waqf and donate the produced crops." Umar Ibn Khattab (R.A.) bequeathed it as Sadaqah (Waqf) on the condition that it cannot be sold, it cannot be donated, and no one inherits it". (Sahih Bukhari - 2586) As a result, Umar (R.A.) gave charity to the needy, relatives, freed slaves, travelers and guests in the way of Allah. The narrator also says that there is no blame on the one who becomes its caretaker to eat as prescribed without accumulating wealth. Jabir (R.A.) said, all the companions of the Prophet (PBUH) who were able to donate, did waqf in the name of Allah.

HISTORY OF WAQF IN INDIA

The practice of Waqf dates back to the time of our beloved Prophet Muhammad (PBUH). He encouraged donating wealth in the way of Allah for the welfare of people so much that the Sahabah used to waqf many properties in the way of Allah. Hazrat Umar (RA) was the first to waqf the property. Since the arrival of Islam in India, the trend of property waqf started among Muslims from the time of Feroze Shah Tughlaq (1351-1388). He established hospitals during his reign and people donated their property to provide free treatment and medicine. People also used to donate Madrassas, and the famous Ferozshahi Madrasa was also established during this time. During the reign of Shershah Suri (1529-1540) the waqf system became more organized and around 17 thousand Musafir Khanas were established which were under the waqf system. Emperor Jalaluddin Akbar (1556 – 1605) also tried to improve the waqf system, focusing more on the maintenance of waqf properties in particular. Luxurious buildings were constructed on these lands which further enriched the waqf's wealth. Even during British colonial rule, Muslims continued to dedicate their land for waqf. Muslims not only devoted their lives to India's independence but also donated their property to free the nation from British rule. During Mahatma Gandhi's non-cooperation movement, numerous schools, colleges were established on land given as waqf by the Muslims. Apart from building mosques and madrasas to promote education, religious awareness and training the youth of the country, income from waqf properties was

also used for the needs of India's freedom fighters. Even today the offices of various government and political parties in many states are located on waqf properties donated by Muslims.

WAQF ACTS AND WAQF BOARD

The Waqf Act was passed by Parliament in 1954 to ensure what would happen to the properties of Muslims who had migrated to Pakistan after the partition of India. The Act was subsequently repealed, and a new Waqf Act was passed in 1995. This Act gives more power to the Waqf Board. The Act was amended in 2013 and empowered the Waqf Board to identify Waqf properties. In legal terms, the Waqf Board is the entity in charge of the Waqf property. A total of 32 state level waqf boards are there in India. According to the data of 'Waqf Management System', the Waqf Board currently owns a total of 8,54,509 properties spread over more than 8 lakh acres of land.

WHAT AMENDMENTS DOES THE GOVERNMENT WANT TO BRING TO THE WAQF ACT?

1. The waqf properties should be mandatorily registered with the District Collector's office, so that proper valuation of the property can be done.
2. If any government property has been designated as 'Waqf property' either prior or after the enactment of the Act, the amendment will result in its status as Waqf property being revoked. The District Collector will decide whether it is waqf property or government land. That decision will be final.
3. After taking the decision, the district collector can make any changes in the revenue record of that land and can report to the state government. The said property cannot be treated as waqf property until the report is submitted to the State Government.
4. Any dispute over the decision of the Waqf Board will be appealed to the High Court.
5. Even though there were no documents, waqf properties could be identified verbally. The amendment states that if there is no waqfnama i.e. document, the waqf land will be considered as disputed.
6. The Comptroller and Auditor General of India (CAG) can audit waqf properties

at any time, a power vested in the central government in the new amendment.

7. Non-Muslim and women members should be included in the Waqf Board.

8. At present there are two separate waqf boards, Shia and Sunni. But the new amendment bill proposes that separate waqf boards should be formed for Shia faction Borha and Agakhani communities as well.

WHY SHOULD MUSLIMS OPPOSE THIS BILL?

1) Waqf Board is established to ensure the management and maintenance of Muslim Waqf properties. It was important to give freedom to the Waqf Board for the protection of Waqf properties and their proper utilization. But the autonomy of the Waqf Board may be seriously affected by the Waqf Amendment. There is also a possibility that the government will interfere in the management of the Waqf Board and misuse these properties.

2) Abolishing the condition of being a Muslim in the appointment of board members will be a big problem for Muslims. The management of waqf property should be in the hands of Muslims to properly use and protect the religious and charitable purposes of the property. If non-Muslims are included in the waqf board, there is a risk of changing the purpose of the waqf and may lead to misuse of the property.

3) The government has also mentioned in the amendment bill the representation of women and weaker sections in Waqf Boards and Councils. But the rights of women and the weak are already protected in Islam. Hence, there is no need to single out women and weaker sections. The government wants to fulfill the real purpose in the name of women. Many have also said that 'the government is making such amendments in the name of neutrality and equal rights, but the real intention is to increase the government's control over waqf properties'. The amendment regarding representation of women and weaker sections can also be considered as an attempt to mislead Muslims.

4) There is a possibility of confiscation of waqf property by the government through this amendment. Waqf properties such as mosques, madrasas, graveyards and

other charitable institutions are very important to Muslims. If this amendment bill is passed, waqf properties will come under government control and Muslims will be deprived of these properties. Many waqf properties in some states including Punjab and Haryana are under government control. More than 60% of waqf properties are already encumbered with litigation, so if the amendment bill is passed, it will become more difficult to get these properties back.

RESPONSIBILITIES OF INDIAN MUSLIMS

1) Creating awareness is the first level of protest. So, it is our responsibility to make the Muslims of our respective areas aware of Waqf and its importance in light of the Islamic Shari'ah, the new Waqf Amendment Bill and its impact on Muslims.

2) Protest against this amendment bill unitedly irrespective of party and organizational affiliation.

3) To raise voice to strengthen the Waqf Board.

4) To raise voice against whoever (be it Muslim or non-Muslim) is misusing waqf property and try to rescue the lands of waqf property which are being identified as government land.

5) Above all, not to deprive Muslims of this property in any way and to protest this bill with all possibilities.

It is the religious responsibility of Muslims to protect waqf property and mosques and madrasas built on these properties more than their lives. Reliance of Muslims on secular political parties and treating them as friends has always been considered a wrong move. Because they have never come forward to protect Islam and the lives and properties of Muslims but rather played a role in damaging them. One thing Muslims should always remember is that "Al Kufr Millatun Wahidah" means 'all Kufr is one nation', the difference is in their style of approach. Any matter of Deen, be it Waqf property, Azaan, Namaz, Hijab or the lives and property of Muslims, we must act unitedly and rely only on Allah SWT as He says in the Qur'an "The believers should rely only on Allah" - (Al-Imran:160).

ABU TASNEEM

QUALITIES of BELIEVERS



for a moment. "Have you not considered the one who argued with Ibrahim about his Lord [merely] because Allah had given him kingship? When Ibrahim said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Ibrahim said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So, the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people." (2:258)

This conversation took place between Prophet Ibrahim (AS) and King Namrud, during which Namrud, in his arrogance, attempted to challenge Allah's authority. Namrud's attempt to imitate divine power of life and death by freeing a condemned man and killing an innocent one fell short of true authority. His acts were mere theatrics, unable to affect the deeper realities governed by Allah. When Prophet Ibrahim challenged him to make the sun rise from the west, it exposed the limits of Namrud's power, highlighting that only Allah controls the natural order, the cycles of day and night, and true sovereignty over all existence.

True believers, in contrast to Namrud's arrogance, place their faith entirely in Allah, recognizing that all things in creation operate according to His will. They understand that no worldly power or authority can match Allah's might, so they submit to His commands without questioning. Their belief in the Hereafter shapes their actions, knowing that all deeds will be judged and rewarded accordingly. This faith compels them to strive for goodness, avoid transgression, and act justly in all situations.

FEAR OF ALLAH (SWT)

We have to make every decision and take every step in life with the fear of Allah in our heart, for He is our top priority. The Prophet Muhammad (ﷺ) said, "Fear Allah

wherever you are, follow a bad deed with a good one to erase it, and treat people with good behaviour" (Sunan al-Tirmidhi, 1987). The fear of Allah, or Taqwa, is not merely a fear of punishment but rather a profound awareness of His presence, encouraging us to seek His pleasure and avoid what displeases Him. When this consciousness is absent, even minor misdeeds can accumulate, hardening the heart and distancing one from righteousness. As the Prophet (ﷺ) also said, "Verily, Allah does not look at your appearance or wealth; rather, He looks at your hearts and your deeds" (Sahih Muslim 2564).

RELIANCE ON ALLAH (SWT)

The youth today are often in a race to achieve everything and satisfy everyone, losing focus on the importance of relying on Allah (SWT). Yet, we should remember the guidance of our Sahaba. Umar ibn al-Khattab (R.A) narrated that the Prophet (PBUH) said, "If you put your trust in Allah ﷻ. As He should be trusted, He will provide for you just as He provides for the birds; they go out in the morning with empty stomachs and return full by evening" (Sahih Tirmidhi, Vol. 17, No. 2136). This illustrates that Allah takes care of all His creation, ensuring sustenance and provision even for the smallest creatures. The Quran reminds us, "And whoever places his trust in Allah, He will be enough for him. Indeed, Allah will accomplish His purpose. Allah has set a measure for everything" (Quran 65:3). This means that while we pursue our goals, our ultimate contentment and success lie in surrendering to His will and trusting that He knows what is best for us.

Ultimately, our actions will be weighed on the Day of Judgment, where true accountability lies. Cultivating the fear of Allah keeps us mindful, ensuring that our choices align with His guidance. In conclusion, a true believer, as described in the Quran, places complete trust in Allah, fears Him, and strives for righteousness, always conscious of the Hereafter. Let us remember that sincere reliance on Allah and consistent efforts toward righteousness shape a believer's journey toward eternal success.

We live in a world where no one remembers anyone without a reason, and sadly, many have also forgotten to remember Allah. People often turn to the temporary comforts and distractions of this world, seeking solutions and solace instead of calling upon and trusting in Allah. This dazzling illusion, which many of us mistakenly treat as our eternal home, is in truth the greatest deception. As the Quran reminds us, 'And the life of this world is nothing but the enjoyment of deception' (Quran 57:20). The real and everlasting life is the life of the hereafter (Aakhirah).

Blinded by the glitter of this world, our hearts have become sealed and are unable to perceive the true purpose of our existence. We often find ourselves relying on people or material means for comfort, forgetting that only Allah can truly fulfill our needs. My friends, it is not just time but a dire necessity for us to urgently strengthen our faith, renew our trust in Allah, and reconnect with the reality of the Hereafter before it's too late.

WHO IS A BELIEVER?

So, let's take a journey through the Qur'an



Subscribe

₹15/month
₹150/Year



+91 88009 05047

milestone.iyf@gmail.com

Scan
Download the latest
PDFs of The Milestone

