



How to resist the Waqf Amendment Bill and the rise of Hindutva authoritarianism

The passage of the Waqf Amendment Bill marks another blow to India's secular and inclusive constitutional spirit. It is not merely a technical or administrative change—it is part of a broader pattern of majoritarianism, Islamophobia, and the erosion of minority rights. In the face of such authoritarian moves, here are seven peaceful and strategic ways for Indian Muslims—and all defenders of justice—to respond with dignity and determination.

Challenge the Bill Legally

The Waqf Amendment Bill can and must be challenged in the courts. It potentially violates Articles 25–30 of the Indian Constitution, which guarantee freedom of religion and the rights of minorities to manage their institutions. Filing Public Interest Litigations (PILs) in the High Courts and the Supreme Court can delay implementation and open up democratic debate. Constitutional experts and civil liberties groups should be mobilized to fight this on legal grounds.

Organize Peaceful Mass Protests

Inspired by the legacy of Mahatma Gandhi and the anti-CAA movement, peaceful protests should be held across the country. Mass mobilization by Muslims, supported by interfaith groups, can draw public attention to the injustice of the Bill. Sit-ins, prayer meetings, and public marches at iconic sites can demonstrate resistance in a powerful yet non-violent manner. The key is to remain dignified, united, and rooted in constitutional values.

Educate and Spread Awareness

Most people—even within the Muslim community—are unaware of the true implications of the Waqf Amendment Bill. Community organizations must prepare informational materials in Urdu, Hindi, and English that explain what the Bill does and how it affects ordinary people. These should be shared through Friday sermons, social media platforms, and community centers. Education is essential to fight misinformation and mobilize informed resistance.

Build Interfaith and Social Justice Alliances

This is not just a Muslim issue—it's a national issue. The struggle

must involve Dalits, Adivasis, Christians, Sikhs, and progressive Hindus who also face marginalization. Forming broad-based coalitions helps shift the narrative from identity politics to constitutional rights. Joint platforms, press conferences, and public actions will amplify the impact and reduce the risk of demonization.

Strengthen Independent Muslim Institutions

There is an urgent need to invest in community-based legal aid, media platforms, research centers, and educational initiatives. Independent Muslim institutions can provide legal support, document injustices, and train the next generation of activists, journalists, lawyers, and civil servants. Community resilience depends on building long-term, self-reliant institutions that can stand up to state oppression.

Engage Politically and Strategically

The time for political silence is over. The community must actively engage in electoral politics—supporting secular and inclusive parties, lobbying legislators, and making minority rights a part of the public agenda. Political engagement must be strategic, not sectarian. Building alliances with parties that respect constitutionalism is essential to reversing unjust laws and restoring dignity.

Resist Through Culture and Media

The battle today is also a battle of narratives. Use social media platforms to tell stories of injustice and resistance. Mobilize artists, poets, filmmakers, and students to create powerful visuals, slogans, and messages that humanize the issue and expose the ideology behind the Bill. Cultural resistance can inspire hope, build solidarity, and shape public perception.

Conclusion:- The Waqf Amendment Bill is more than a policy—it is a symbol of a deeper crisis in Indian democracy. But India's soul is not yet lost. Through legal action, public protest, education, interfaith unity, institution-building, political participation, and cultural expression, we can resist the dark tide of authoritarianism. This is a defining moment—and silence is no longer an option.

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."

Hope for the all things

• The hope of the believers which is accompanied with good deeds; Allah The Almighty Says (what means): {Indeed, those who have believed and those who have emigrated and fought in the cause of Allah – those hope (i.e., expect) the mercy of Allah.} [Quran, 2: 218] They believed, gave up their homes, migrated to strange countries, fought for the sake of Allah The Almighty, sacrificed, suffered the perils of war, and put up with the hunger, thirst and exhaustion that accompany Jihad (struggle). Such people can rightly hope for the mercy of Allah The Almighty and for His Paradise.

• Hope for the forgiveness of sins; Allah The Almighty Says (what means): {Say, 'O My servants who have transgressed against themselves [i.e., by sinning] do not despair of the mercy of Allah. Indeed, Allah forgives all sins [i.e., for those who repent and correct themselves].'} [Quran, 39: 53] Regardless of how many sins one has committed, minor or major, one should never despair of the forgiveness of Allah The Almighty.

• Allah The Almighty Says (what means): {Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.} [Quran, 6: 12] Imam ibn Jareer At-Tabari may Allah have mercy upon him commented on this verse saying, "Allah has decreed that He will be merciful with His slaves, but how was His mercy expressed? He did not punish them although they deserved it (due to their sins); rather He delayed and accepted their

repentance, which made them have hope."

• Hope even applies to worldly matters, like hoping for wealth, children, a wife, a job, finding what is lost, and so on. Prophet Ya'qoob may Allah exalt his mention taught his children to have hope in finding their lost brother Yusuf may Allah exalt his mention: {O my sons, go and find out about Yoosuf and his brother and do not despair [i.e., lose hope] of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.} [Quran, 12: 87]

Texts from the Sunnah (Prophetic tradition): • Anas bin Malik may Allah be pleased with him reported that the Messenger of Allah, sallAllahu 'alayhi wa sallam, said: "Allah the Exalted has said: 'O son of Adam! I forgive you as long as you pray to Me and hope for My forgiveness, regardless of the sins you have committed. O son of Aadam! I do not care if your sins reach the height of the heaven; if you then ask for my forgiveness, I would forgive you. O son of Aadam! if you come to Me with an earth load of sins, but meet Me associating nothing with Me, I would match it with an earth load of forgiveness.'" [At-Tirmithi]

• On the deathbed, people have two different sensations, fear or hope. One must always train himself to have good expectations of his Lord, because Allah The Almighty will treat a person according to his expectations. The Prophet, sallAllahu 'alayhi wa sallam, advised three days before his death: "Let none of you die unless he has (**Continue on page 4**)

Israel kills, lies, and the Western media believe it

Fifteen members of the Palestine Red Crescent Society and Civil Defence were killed.

Not fighters. Not militants. Not people hiding rockets or weapons. They were aid workers. Humanitarians. Medics who ran towards the injured when bombs fell. People who gave their lives trying to save others.

On March 23 in Rafah in southern Gaza, Israeli forces targeted a convoy of ambulances and emergency vehicles. Eight Red Crescent staff, six from the Palestinian Civil Defence and one United Nations staff member were slaughtered. The Israeli military claimed the vehicles were unmarked and suspected of carrying militants.

But that was a lie:- Footage retrieved from the phone of Rifat Radwan, one of the murdered medics, shows flashing red lights, clearly marked vehicles and no weapons in sight. Then, heavy Israeli gunfire. Rifat's body was later found in a mass grave along with 13 others, some of which bore the signs of execution: bullets in the head or chest and hands bound. Even in death, they had to prove they were aid workers.

And still, much of the Western media reported Israel's version first – "Israel says ...", "the IDF states ...", "a military source tells ...". These carefully worded lines carry more weight than the blood-stained uniforms of the Red Crescent. More than the evidence. More than the truth. This is not new. This is not an isolated mistake.

This is a system:- A system in which Palestinians are

presumed guilty. A system in which hospitals must prove they are hospitals, schools must prove they are schools and children must prove they are not human shields. A system in which our existence is treated as a threat – one that must be justified, explained, verified – before anyone will mourn us. This is what dehumanisation looks like.

I was born and raised in Gaza. I know what a Red Crescent vest means. It means hope when there's nothing left. It means someone is coming to help – not to fight, not to kill but to save. It means that even in the middle of rubble and death, life still matters to someone.

And I also know what it means to lose that. To see medics killed and then smeared. To hear the world debate their innocence while their colleagues dig through mass graves. To watch the people who tried to save lives reduced to statistics, framed as suspects, then forgotten.

Dehumanisation is not just a rhetorical problem. It is not just media framing or political language. It kills. It erases. It allows the world to look away while entire communities are wiped out.

It tells us: Your life does not matter the same way. Your grief is not real until we verify it. Your death is not tragic until we approve it.

This is why the deaths of these 15 medics and rescuers matter so deeply. Because their story is not just about one atrocity. It is about the machinery of doubt that kicks in every time Palestinians are killed. It is about how we must become our own forensic investigators, our own legal team, our own public relations firm – while mourning the dead.

This burden is not placed on anyone else. When Western journalists are killed, they are honoured. When Israeli civilians die, their names and faces fill screens around the world. When Palestinians die, their families have to prove they weren't terrorists first. We are always guilty until proven innocent – and often, not even then.

Study after study has found that Western media quote Israeli sources far more than Palestinian ones and fail to challenge Israeli statements with the same rigour. Palestinian voices are not only marginalised but are also often framed as unreliable or emotional – as if grief discredits truth, as if pain makes us irrational.

This media pattern fuels and reflects political decisions – from arms sales to diplomatic immunity, from silence at international forums to vetoes at the UN. It is all connected. When Palestinians are not seen as fully human, then their killers are not seen as fully responsible.

And the emotional toll is immense. We do not just grieve; we defend our grief. We do not just bury our dead; we fight to have their deaths recognised. We live with a psychological pressure no community should bear – the pressure to prove we are not what the world has already decided we are.

These 15 medics and first responders were heroes. They ran towards danger. They served their people. They believed in the sanctity of life, even in a place where life is constantly under siege. Their memory should be sacred. Instead, their story became another battleground.

The world needs to stop making us prove we are human. Stop assuming that we lie and that our killers tell the truth. Stop accepting a narrative that requires Palestinians to be saints in order to be mourned. These medics deserved to be believed. They deserved to be protected. And they deserve justice. But most of all, they deserved – as we all do – to be seen as human.

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

Hazarat Maulana Syed
Shah Obaiullah Qadri
Sahab Qibla

UNDER ORGANISE

Anjuman-e-Khadimeen
Shujaiya, Hyderabad.
Ph: 040-66171244.
www.shujaiya.com

THURSDAY

After Asar to Maghrib:
Halqae Zikre Jahri and
Waaz. At: Dargah Hazrat
Syedna Mir Shujaiddin
Hussain Qibla RA, Eidi
Bazar Hyderabad.

FRIDAY

2 to 3 pm : (Khitab) Speech
of Hazrat Maulana Syed
Shah Obaidullah Qadri Asif
Pasha Sahab Qibla At:
Jama Masjid Shujaiya
Charminar Hyd. Namaze
Juma at:3-15 pm. After
Namaz Majlis Darood wa
Zikr, Salaam Ba Huzoor
Sallalaho Alaihi Wa Sallam

SATURDAY

Deeni Tarbiyati Camp: After
Maghrib to Sunday Isha
(Zikr, Wazif, Basic Education
of Islam, Tazkiratul Awliya,
Muraqiba, Prays Namaze
Thajjud and Ishraq. At:
Khanqahe Shujaiya
Backside Jama Masjid
Shujaiya Charminar,
Hyderabad.

CREATION IN THREE DARKNESSES

The fetus in the mother's womb is a fragile thing. If it were not protected well, heat, cold, temperature variations, impacts or even the mother's sudden movement might kill it or cause it irreparable damage. The three zones within the mother's womb protect the fetus against all sorts of dangers. These are:

- 1- The abdominal wall,
- 2- The uterine wall, and
- 3- The amniotic sac.

With the level of knowledge at the time, this information could not have been available. The fetus continues to develop in the dark of these three regions. The amniotic sac contains a fluid that fills the amnion to protect the embryo from desiccation and shock. This substance is a kind of cushion that absorbs shocks, balances exerted pressures, prevents the amniotic membrane from adhering to the embryo and enables the fetus to change position in the womb. If the fetus could not easily move in the said fluid, it would remain idle as a mass of flesh and would likely suffer injuries leading to various complications. Equal distribution of heat enables the fetus to be at a constant temperature: 31°C. We observe that our Creator has designed everything perfectly in its minutest detail, satisfying all the requirements of our body and protecting it against the dangers lurking in the outside world.

FROM ONE STAGE TO ANOTHER

It was also said that verse pointed to the fact that during the stages of creation we passed through three different phases of development. According to this view the three veils of darkness refer to:

- 1- The fallopian tubes: The sperm, having fertilized the egg, proceeds on along the fallopian tubes. The zygote during this journey begins to divide and reproduce itself.
- 2- The uterine wall: The stage during which the embryo hangs on the wall.
- 3- The amniotic sac: The sac fills with a fluid that surrounds the fetus. The next step of evolution calls for a longer period of development in this sac. A glance at the outward aspect presents a uniformity of sight. But were we to shrink to the size of a tiny cell and explore the environment, we would see how different these chambers were. The first dark space reminds us of a monumental tunnel. The second compartment is a dark forest where no light penetrates, and the third compartment reflects the dark depths of the sea. As we can see the Quran describes either 3

intertwined layers or 3 consecutive dark spaces. God knows whether the reference is to one or to the other. (We think that the first ternary separation we did is the fundamental indication of the verse.) And in addition there are three stages through which the embryo evolves.

The three stages in question are:

- 1- The pre-embryonic stage: This stage is called the "first trimester." As the cells multiply, they get organized in three layers; this process takes two weeks.
- 2- The embryonic stage: Basic organs begin to emerge from the cell layers. This stage is referred to as the "second trimester" extending from the second week to the eighth week.
- 3- The fetus stage: The face, hands and feet appear and the human figure is formed. This is the "third trimester" that extends from the 8th week until birth.

Our shaping up takes place in stages, in each of which new evidences emerge. Data relative to embryology have been acquired only in the recent past. Neither before the descent of the Quran, nor in the course of the millennium succeeding it can you find such information available. The Quran indicated the composition of the semen, from a drop of which man was created. The Quran coined names that describe the development stages of the embryo; namely hanging to the wall of the womb (alaq), succeeded by the chewed lump of flesh (mudga). Thus the Quran uses terminology based on the positions the fetus assumes. Again there was no source before the Quran which asserted that the muscles were made after the formation of bones.

To assert a scientific fact, a scientific background is a must. It is on such a foundation that other data can rest, which, in turn, calls for advanced microscopes and micro cameras. At the descent of the Quran, there was no such scientific background or such instruments. Nobody of sound mind can come forward and say that the information in the Quran was a result of fortunate coincidences.

(Continue by page 2)

good expectations of Allah." [Muslim] Thus, we are encouraged have hope at the time of our deaths. This is why some of our Salaf (righteous predecessors) may Allah have mercy upon them would command their children to recite the verses from the Quran that mention the mercy of Allah The Almighty whilst they were on their

deathbed, in order to have good expectations of their Lord before dying.

• The Prophet, sallallahu 'alayhi wa sallam, said: "A believer will be brought close to his Lord on the Day of Resurrection and (He will) envelop him in His Mercy, He will make him confess to his sins saying: 'Do you remember (doing) this sin and that sin?' He will reply, 'My Lord, I remember.' Then He will say: 'I covered it up for you in the worldly life, and I forgive you for it today.' Then the record of his good deeds will be handed to him." [Al-Bukhari and Muslim]

• The Messenger of Allah, sallallahu 'alayhi wa sallam, said: "He who loves to meet Allah, Allah loves to meet him; and he who dislikes to meet Allah, Allah abhors to meet him." [Muslim] Thus, one should combine fear of and hope in Allah The Almighty.

حضرت فاطمۃ الزہراء خاتون جنت

”حضرت حذیفہ رضی اللہ عنہ روایت کرتے ہیں کہ حضور نبی اکرم صلی اللہ علیہ والہ وسلم نے فرمایا: ایک فرشتہ جو اس رات سے پہلے کبھی زمین پر نہ اتر ا تھا اس نے اپنے پروردگار سے اجازت مانگی کہ مجھے سلام کرے اور مجھے یہ خوشخبری دے کہ حضرت فاطمہ رضی اللہ عنہا اہل جنت کی تمام عورتوں کی سردار ہیں اور حسن و حسین رضی اللہ عنہما جنت کے تمام جوانوں کے سردار ہیں۔“

عظمتِ خاتون جنت

”حضرت عمر بن خطاب رضی اللہ عنہ بیان کرتے ہیں کہ وہ رسول اللہ صلی اللہ علیہ والہ وسلم کی صاحبزادی سیدہ فاطمہ رضی اللہ عنہا کے ہاں گئے اور کہا: اے فاطمہ! خدا کی قسم! میں نے آپ کے سوا کسی شخص کو حضور نبی اکرم صلی اللہ علیہ والہ وسلم کے نزدیک محبوب تر نہیں دیکھا اور خدا کی قسم! لوگوں میں سے مجھے بھی آپ کے والد محترم کے بعد کوئی آپ سے زیادہ محبوب نہیں۔“

How TO INCREASE OUR HASANAAT

Praise be to Allaah. If Allaah helps him to do righteous deeds, the Muslim can earn a great deal of reward.

There are many different kinds of righteous deeds that can be done by rich and poor, old and young, male and female, depending on each person's circumstances, ambition and energy, after the help of Allaah.

Allaah says (interpretation of the meaning): "Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)" (al-Nahl 16:97)

It was narrated from Abu Hurayrah, RadhiAllahu Anhu, that the Messenger of Allaah (SallAllahu Alayhi Wa Sallam) said:

"Hasten to do good deeds before there come tribulations like pieces of a dark night, when a man will be a believer in the morning and a kaafir by evening, or he will be a believer in the evening and a kaafir by morning, selling his religious commitment for worldly gain." [Narrated by Muslim, 118.] The kinds of good deeds that a person can do every day include the following:

1 – Praying in congregation in the mosque: It was narrated from Abu Hurayrah, RadhiAllahu Anhu, that the Prophet (SallAllahu Alayhi Wa Sallam) said: "Whoever goes to the mosque in the morning and evening, Allaah will prepare for him an honourable place in Paradise every time he goes and comes." [Narrated by al-Bukhaari, 631; Muslim, 669.]

2 – Attending funerals and offering the funeral prayer: It was narrated that Abu Hurayrah (RadhiAllahu Anhu) said: The Messenger of Allaah (SallAllahu Alayhi Wa Sallam) said:

"Whoever attends a funeral until he offers the (funeral) prayer will have one qiraat (of reward) and whoever attends until the burial is done will have two qiraats." It was said: "What are the two qiraats?" He, SallAllahu Alayhi Wa Sallam, said: "Like two great mountains." [Narrated by al-Bukhaari, 1261; Muslim, 945]

3 – Saying "Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer" (There is no god but Allaah alone, with no partner or associate; His is the Dominion, to Him be all praise, and He is able to do all things)" one hundred times each day:

It was narrated from Abu Hurayrah (RadhiAllahu Anhu) that the Messenger of Allaah (SallAllahu Alayhi Wa Sallam) said:

"Whoever says Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer one hundred times in a day, it will be as if he freed ten slaves, and one hundred hasanaat (good deeds) will be recorded for him, and one hundred sayi'at (bad deeds) will be erased from him, and it will be a protection for him against the Shaytaan all that day until evening comes. No one can do anything better than that except one who does more." [Narrated by al-Bukhaari, 3119; Muslim, 2691.]

4 – Upholding the ties of kinship: It was narrated that Anas (RadhiAllahu Anhu) said: I heard the Messenger of Allaah (SallAllahu Alayhi Wa Sallam) say: "Whoever would like his provision to be increased and his lifespan extended, let him uphold his ties of kinship." [Narrated by al-Bukhaari, 5639; Muslim, 2557.]

5 – Observing voluntary fasts, visiting the sick and giving charity:

It was narrated that Abu Hurayrah, RadhiAllahu Anhu, said: The Messenger of Allaah (SallAllahu Alayhi Wa Sallam) said: "Who among you is fasting today?" Abu Bakr (RadhiAllahu Anhu) said: "I am."

He, SallAllahu Alayhi Wa Sallam, said: "Who among you has attended a funeral today?"

Abu Bakr (RadhiAllahu Anhu) said: "I have." He, SallAllahu Alayhi Wa Sallam, said: "Who among you has fed a poor person today?"

Abu Bakr (RadhiAllahu Anhu) said: "I have." He, SallAllahu Alayhi Wa Sallam, said: "Who among you has visited a sick person today?"

Abu Bakr (RadhiAllahu Anhu) said: "I have."

The Messenger of Allaah (SallAllahu Alayhi Wa Sallam) said: "These (traits) are not combined in a person but he will enter Paradise." [Narrated by Muslim, 1028.]

6 – Saying Subhaan Allaah wa bi hamdih (Praise and glory be to Allaah) one hundred times: It was narrated that Abu Hurayrah, RadhiAllahu Anhu, said: The Messenger of Allaah (SallAllahu Alayhi Wa Sallam) said:

"Whoever says Subhaan Allaah wa bi hamdih (Praise and glory be to Allaah) one hundred times, morning and evening, his sins will be erased even if they are like the foam of the sea." [Narrated by al-Bukhaari, 6042; Muslim, 2691.]

7 – Tasbeeh, tahmeed and takbeer, and enjoining what is good and forbidding what is evil, and praying Duha:

It was narrated from Abu Dharr, RadhiAllahu Anhu, that the Prophet (SallAllahu Alayhi Wa Sallam) said:

"For every bone of the son of Adam a charity must be given each day. Every tasbeegah [saying Subhaan Allaah (Glory be to Allaah)] is a charity, every tahmeedah [saying al-hamdu Lillaah (praise be to Allaah)] is a charity, every tahleelah [saying Laa ilaaha ill-Allaah (There is no god but Allaah)] is a charity, every takbeerah [saying Allaahu akbar [Allaah is Most Great]] is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two rak'ahs offered in the mid-morning (Duha) is sufficient." [Narrated by Muslim, 720.]

8 – Reading Qur'aan: It was narrated that 'Abd-Allaah ibn Mas'ood, RadhiAllahu Anhu, said: The Messenger of Allaah (SallAllahu Alayhi Wa Sallam) said:

"Whoever reads a letter of the Book of Allaah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather alif is a letter, laam is a letter and meem is a letter."

[Narrated by al-Tirmidhi, 2910; he said it is hasan saheeh. Also classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.]

And there are many other good deeds. The Muslim should seek the help of his Lord to do good deeds, and do his best to do them. He should persist in doing these good deeds even if they are little, for that is better than doing a lot of good deeds then stopping.

It was narrated that 'Aa'ishah, RadhiAllahu Anha, said: The Messenger of Allaah (SallAllahu Alayhi Wa Sallam) said:

"O people, you should do whatever good deeds you can, for Allaah does not get tired (of giving reward) until you get tired. And the most beloved of good deeds to Allaah is that in which a person persists, even if it is little." If the family of Muhammad (SallAllahu Alayhi Wa Sallam) started to do something, they would persist in it." [Narrated by al-Bukhaari, 43; Muslim, 782.] And Allaah knows best.



THE IGNORANCE OF TRIBALISM AND RACISM IN ISLAM

Tribalism is a pernicious belief that has afflicted all human societies in every time period, originating in the worship of idols and reconstructing itself into many ideological forms throughout the ages. In modern times, we know it as the scourges of racism, xenophobia, supremacism, and militarism. In practice, it rears its ugly head to us in the shape of prejudice, bigotry, discrimination, and violence.

Allah has commanded us to uphold justice with all other human beings regardless of their race, religion, lineage, status, or identity.

Allah said: O you who believe, be persistently standing firm in justice as witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. Follow not your desires, lest you not be just. (Surat al-Nisa 4:135)

Tribalists, by contrast, reject universal standards of justice. They divide the world into the privileged in-group and the demonized out-groups, holding to the slogan, "My people (or nation) right or wrong." Their love of their own people, and hatred of others, causes them to rationalize and justify the unjustifiable.

Love for one's people is normal and healthy, if it leads to good deeds. But such love that comes at the expense of justice is no praiseworthy love at all. Wathila ibn Al-Asqa' reported: I said, "O Messenger of Allah, is it part of tribalism that a man loves his people?" The Prophet said: No, rather it is tribalism that he supports his people in wrongdoing. [Source: Sunan Ibn Ma'jah 3949, Grade: Hasan]

Tribalism by this definition has been rejected by Islam in the harshest terms. Tribalism is a form of "blind following" whose adherents live in "ignorance," an allusion to the pre-Islamic worship of idols. Jundab ibn Abdullah, RadhiAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alayhi Wa Sallam, said: Whoever is killed under the banner of blind following, who calls to tribalism or supports tribalism, then he has died upon ignorance. [Source: S?ah?i? h? Muslim 1850, Grade: Sahih]

The Prophet (SallAllahu Alayhi Wa Sallam) disowned anyone who lives by the ideology of tribalism or supports it in any way. Tribalists might be outwardly Muslims, but in reality Allah will not count them among the true believers.

Jubair ibn Mut'im, RadhiAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alayhi Wa Sallam, said: He is not one of us who calls to tribalism. He is not one of us who fights for the sake of tribalism. He is not one of us who dies following the way of tribalism. [Sunan Abi' Da'wu'd]

The Prophet (SallAllahu Alayhi Wa Sallam) delivered an instructive parable to us about the likeness of one who adheres to tribalism. The tribalist is like a camel who has fallen into a well, dead and rotting, and must be pulled out by his tail.

Abdullah ibn Mas'ud, RadhiAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alayhi Wa Sallam, said: Whoever supports his people in oppression is like a dead camel that falls into a well and is pulled out by its tail. [Source: Musnad Ah?mad 4141, Grade: Sahih]

In another narration, the Prophet, SallAllahu Alayhi Wa Sallam, said: The parable of the one who supports his people upon other than the truth is that of a dead camel which falls into a well and is pulled out by its tail.

[Source: Musnad Ah?mad 3670, Grade: Sahih]

The tribalist who falls into this sin is destroyed, just like a camel that plunges to his death inside a well. The corpse of his sin will poison the well for an entire town, while the townspeople must endure the hideous sight and stench as they remove his carcass from their drinking water. Like the rotting camel, all throughout history we have seen the deadly presence of

tribalism in acts of mass oppression, murder, and genocide.

Tribalism takes many different forms, but the mindset is always the same. When tribalists justify themselves in terms of race, this is classic biological racism. Sometimes tribalists justify themselves in terms of culture, claiming their culture must dominate others, in which case they are simply practicing cultural racism.

Religion itself can be misused to construct and justify an ideology of tribalism. If religion is used to justify violating the human rights of others or to rationalize injustice against out-groups, it has become nothing more than religious racism.

Rather, the religion of Islam teaches us to uphold the rights of all human beings, to walk with humility, and to leave the divine judgment to Allah alone. Even our enemies deserve their basic human rights.

In this regard, Allah informs us about the story of Moses, peace be upon him, when he accidentally killed an Egyptian man. Moses felt great remorse and sought forgiveness from Allah for his mistake, even though the Egyptian Pharaoh at the time was violently oppressing the Israelites. An act of violence against this individual Egyptian was not justified, despite the fact that his countrymen were persecuting Moses' people.

Allah said: Moses entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from his enemy. The one from his people called for help against his enemy, so Moses struck him and killed him. Moses said: This is from the work of Satan, for he is clearly a misguiding enemy. Moses said: My Lord, I have wronged myself, so forgive me. And Allah forgave him. Verily, He is the Forgiving, the Merciful. Moses said, "My Lord, for the favor you have bestowed upon me, I will never support the criminals. (Surat al-Qasas)

Hasan Al-Basri, Rahimullah Alaihi, commented on this verse, saying: It was not lawful to kill the unbeliever on that day, in this situation, as the circumstances warranted restraint from fighting.

[Source: al-Ja'mi' li-Ah?ka'm al-Qur'a'n 28:15]

Therefore, even if a group of people are considered our enemies and oppressors, that does not give us license to kill or harm individuals among them without a necessary just cause, such as immediate self-defense. Acts of collective punishment or group vengeance have no place in Islam.

Moreover, as religious people we cannot make divine judgments about an individual's status with Allah, let alone make sweeping judgments about entire groups of people. We would do well to remember the fates of the humble sinner and the arrogant worshiper.

Abu Huraira, RadhiAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alayhi Wa Sallam, said: Two men among the children of Israel were the opposite of each other. One of them was a sinner and the other would strive in worship. The worshiper would see the sinner and tell him to stop. One day he found him sinning so he said: Stop! The sinner said: Leave me alone, by my Lord, have you been sent to watch over me? The worshiper said:

By Allah, Allah will not forgive you or admit you into Paradise. Later their souls were taken and they met in the presence of the Lord of the worlds. Allah said to the worshiper: Did you have knowledge of me or power over what is in my hand? Allah said to the sinner: Enter Paradise by my mercy. And Allah said to the worshiper: Take him to the Hellfire. [Source: Sunan Abi' Da'wu'd 4901, Grade: Sahih] In other words, it is never fair to compare the best of ourselves to the worst of others, lest we fall into the destructive sin of arrogance. (Continue on page 8)

THE IGNORANCE OF TRIBALISM AND RACISM IN ISLAM

(Continue by page 6)

No matter what scheme is used to justify tribalism, whether race, culture, or religion, the outcome is always the same: racist practice. Whoever the tribalists designate as the out-group will suffer prejudice, bigotry, and discrimination meant to enhance the tribalists own privilege at the expense of those they deem inferior.

The method of tribalism is to issue blanket indictments of an entire race, culture, religion, or group of people. They will condemn an entire group for the crimes of a few, or misrepresent an entire group by only examining its worst elements.

As such, the purveyors of Islamophobia claim all Muslims are terrorists, the purveyors of anti-Semitism claim all Jews are supremacists, and the purveyors of racism claim people with different skin colors are naturally inferior to themselves. In every case, the tribalists construct a false caricature of their victims to be the straw man for their vicious attacks.

Islam teaches us to reject such blanket indictments and false generalizations. Some of the Prophet's (Sallallahu Alayhi Wa Sallam) companions began to have bad thoughts about all of the Jews and Christians, but verses were revealed making clear distinctions the righteous and unrighteous among them.

Allah said: They are not all the same. Among the people of the Book is a community standing in obedience, reciting the verses of Allah during the night and prostrating in prayer. They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to do good deeds. Those are among the righteous. Whatever good deeds they do will never be denied, for Allah knows well the righteous. (Surat Ali Imran 3:113-115)

It would be wrong to negatively stereotype an entire religious group as evil, with all of its unique individuals and diverse practices. For this reason, the Prophet (Sallallahu Alayhi Wa Sallam) firmly censured the poets of his time who had a habit of excoriating entire tribes.

Aisha, RadhiAllahu Anha, reported: The Messenger of Allah, Sallallahu Alayhi Wa Sallam, said: Verily, the greatest liar among people is a man who insults another man by disparaging the entire tribe. [Source: Sunan Ibn Ma'jah 3761, Grade: Sahih]

In another narration, the Prophet, Sallallahu Alayhi Wa Sallam, said: Verily, the greatest criminal among people is a poet who disparages the entire tribe. [Source: al-Adab al-Mufrad 870, Grade: Sahih]

If we accept blanket indictments of an entire group, then we are making a claim of collective guilt that will ultimately lead to collective punishment, and collective punishment is a crime of war. Islam rejects collective guilt and punishment, in words and deeds, because innocent people may never be held accountable for the crimes of others.

Allah said: No soul earns anything except it is upon itself, and none shall bear the burdens of another. (Surat

al-An'am 6:164)

Abdullah ibn Mas'ud, RadhiAllahu Anhu, reported: The Messenger of Allah, Sallallahu Alayhi Wa Sallam, said: No man is to be punished for the crimes of his father or his brother. [Source: Sunan al-Nasa'i 4131, Grade: Sahih]

Hence, tribalism is the ideological core of all militant terrorists, regardless of whether they support state terrorism or vigilante terrorism. The Prophet (Sallallahu Alayhi Wa Sallam) renounced anyone who fights for tribalistic reasons and eschews the principle of non-combatant immunity in war.

Abu Huraira, RadhiAllahu Anhu, reported: The Messenger of Allah, Sallallahu Alayhi Wa Sallam, said: Whoever fights under the banner of one who is blind, raging for the sake of tribalism, or calling to tribalism, or supporting tribalism, and is killed in this state will have died upon ignorance. Whoever rebels against my nation, striking the righteous and wicked alike and sparing not even the believers and he does not fulfill the pledge of security, then he has nothing to do with me and I have nothing to do with him.

When the connection between tribalism and (state or non-state) terrorism is understood, it will not be difficult to see that every violent extremist group, whether white supremacists or Kharijite terrorists or others, all share the same basic tribalist ideology; the only difference between them is their terms of expression.

In sum, Islam rejects all forms of tribalism, racism, bigotry, and collective punishment. We must not construct a false caricature of other groups in order to justify oppression against them. As Muslims, we must take the lead among humankind in upholding principled, universal justice and the natural rights of not only Muslims, but of all human beings.

Success comes from Allah, and Allah knows best.

West Bengal: Muslim youth killed in police firing during Waqf protest in Murshidabad

A 21-year-old Muslim man, Ijaz Momin, died after being shot by police during protests against the Waqf (Amendment) Act at Sajur More in Suti, Murshidabad, on Friday. He succumbed to his injuries on Saturday evening at Murshidabad Medical College and Hospital.

Three others—Golam Muddin Sheikh, Hasan Sheikh, and an unidentified man—were injured and admitted to Jangipur Hospital. Violent clashes since Friday have left over a dozen protesters and 15 police personnel injured. Authorities have arrested 118 people so far.

The unrest was sparked by the recent passage of the Waqf (Amendment) Bill in Parliament. In response, West Bengal Chief Minister Mamata Banerjee urged for peace, assuring the public that the law would not be implemented in the state. The Calcutta High Court has ordered central forces to stay deployed in Murshidabad until Thursday to prevent further violence.

In a separate but alarming incident in Samaherganj, a father and son—Hargobindo Das (72) and Chandan Das (40)—were hacked to death on Saturday. While police suspect a link to the protests, local residents claimed the killings were unrelated. The motive remains unclear. A relative, Prosenjit Das, told Indian Express that a mob stormed their home, looted belongings, and murdered the two men while he hid nearby.

State DGP Rajeev Kumar stated that police used minimal force and blamed "rumour-mongering" and "hooliganism" for the escalation of violence, which reportedly took on a communal tone. He said the situation was now under control. Prohibitory orders and internet shutdowns are in effect in parts of Murshidabad. Mobs have ransacked the homes of TMC MLA Manirul Islam and MP Khalilur Rehman. Protesters also blocked railway tracks, disrupting train services in the region.

protest against Waqf Act across the country, assert constitutional rights can't be denied

Students of Aliah University staged a major protest in Kolkata on Friday against the Waqf Amendment Act introduced by the Union government. The demonstration, which saw participation from hundreds of students, was held near the Seven Point Crossing in the Park Circus area, bringing traffic to a halt for several hours.

Led by both male and female students, the protest march echoed with slogans condemning the Union government's move, which they believe infringes on constitutional rights. Protesters carried banners and placards, with one prominently reading, "Constitutional rights cannot be denied." The Indian national flag was also waved throughout the demonstration, symbolizing a peaceful yet firm assertion of their democratic rights. Students expressed concerns that the amended Waqf Act could impact the autonomy and management of waqf properties, potentially affecting the rights of minority communities. They called for an immediate rollback of the legislation, stating that it undermines the secular and inclusive fabric of the Constitution.

The protest remained peaceful, though it caused significant traffic disruptions in the busy Park Circus area. Local authorities were deployed to manage the situation and ensure that the protest did not escalate.

This demonstration marks a growing unrest among student communities in the region, who are increasingly taking to the streets to voice their opposition to central policies they view as discriminatory or unconstitutional. The students have vowed to continue their movement until their demands are addressed and the Act is repealed.

Protests continue to rise against the Waqf Amendment Bill. After Friday prayers thousands of protesters took to the streets. From Maharashtra's Mumbai, West Bengal's Kolkata, Bihar's Patna and to UP's Lucknow as well as in Madhya Pradesh, Srinagar, Rajasthan protestors gathered to raise slogans against the government seeking immediate withdrawal of the act.

In West Bengal students of Aliah University in Kolkata are taking out a protest march on the campus against the bill. Last Friday, a protest was organised at the same place; this protest continued till the Circus Crossing in the Park Circus area. In Mumbai, Hai haq hamari — Azadi echoed as workers of the AIMIM party on Friday took to the streets and protested along with hundreds of women who also participated in a rally holding a banner Waris Pathan, AIMIM leader and others were detained by the Mumbai Police who stated that permission wasn't obtained.

In Jammu and Kashmir, the PDP protesters were seen holding placards and raised slogans while in Rajasthan, outside mosques at several places, protests were organised.

After the Waqf Amendment Bill 2025 was passed in both Lok Sabha and Rajya Sabha, at least 10 petitions were filed. The Supreme Court bench led by chief justice Sanjeev Khanna is said to hear the petitions on April 16. The petitioners include AIMIM's Asaduddin Owaisi, DMK, Congress MP Imran Pratapgarhi, SDPI among others. Meanwhile the central government has filed a caveat at on April 8 requesting the apex court to hear their side before passing any order.

Over 110 people were arrested in connection with the violence that broke out in the Muslim-dominated Murshidabad district of West Bengal during a protest over the Waqf (Amendment) Act, police said on Saturday.

Several vehicles, including police vans, were set on fire, stones were hurled at security forces, and roads were blocked as violence rocked Malda, Murshidabad, South 24 Parganas and Hooghly districts over the new legislation on Friday. The situation in these violence-hit places remained tense on Saturday morning, but no untoward incident was reported, officials said. In the worst-hit Murshidabad district, prohibitory orders have been imposed and internet services suspended in places that saw violence, they said.

"Patrolling in Suti and Samserganj areas is going on. Nobody is allowed to regroup anywhere. We will not allow any attempt to disrupt the law and order situation," an officer

said, appealing to the people to not pay heed to "rumours on social media".

Raids were underway in all these districts, with over 110 arrested in Murshidabad, police said. "About 70 people were arrested from Suti, and 41 people from Samserganj in connection with the violence," a police officer said.

Meanwhile, a teenage boy who was injured allegedly in police firing during the clashes in Suti was admitted to a hospital in Kolkata, police said.

The districts that saw violence have significant Muslim populations. The BJP attacked the Mamata Banerjee government, stating that if it was "incapable" of handling the situation, it should seek help from the Centre.

"Let it be known that this was not an act of protest, rather a premeditated act of violence, an assault on Democracy and Governance by Jihadist forces who seek to spread chaos in order to assert their dominance and sow fear amongst other Communities of our Society," Leader of the Opposition Suvendu Adhikari said.

"Public property was destroyed, Government Officials felt threatened, and an atmosphere of fear and intimidation was created, all under the false guise of dissent. The silence of the Mamata Banerjee Government is deafening," he said. Adhikari said that those behind the violence must be identified, arrested and prosecuted under the strictest sections of law.

Twelve more individuals have been arrested in connection with the recent violent protests over the Waqf (Amendment) Act in West Bengal's Murshidabad district, bringing the total number of arrests to 150, police officials reported on Sunday. The protests, which erupted on Friday, resulted in the deaths of three people and left at least 18 policemen injured. Authorities confirmed that no new incidents of violence were reported on Sunday. Security forces remain on high alert, maintaining a strong presence across the district, particularly in sensitive areas like Suti, Dhulian, Samserganj, and Jangipur.

Prohibitory orders under Section 163 of the Bharatiya Nagarik Suraksha Sanhita (BNSS) have been enforced in violence-hit zones, and internet services have been suspended to prevent the spread of misinformation and further unrest. A senior police officer said that vehicles are being thoroughly checked on major roads, and patrolling has been intensified in vulnerable localities. "The investigation into the violence is ongoing. More arrests are likely," the officer added.

The protests turned violent on Friday as mobs set several vehicles, including police vans, on fire, pelted stones at security forces, and blocked roads in various parts of Murshidabad. While the district witnessed some flare-ups on Saturday, the situation has largely stabilized since then.