



India's Rising Spiral of Hate Speech and Political Rhetoric

Communal violence has been the bane of Indian politics. It also forms the base of communal politics which aims to divide the society along the lines of religion. The foundations of this hate were laid by the British, who pursued the policy of 'divide and rule'. To begin with this was done by using the communal view of history.

This was developed in parallel and opposite directions by Muslim league on one side and Hindu Mahasabha-RSS on the other. This led to the genesis and growth of Communal violence. Adding on to history gradually other emotive issues were added up to intensify the hate against the 'other' community. Violence started going up, leading to the pre-partition violence of horrific proportions.

After the partition tragedy this 'Hate other' kept occurring at the regular repetitive cycle. The pre-partition violence had very different dynamics and both the communities were equally involved. In the post partition scenario, with major elements of Muslim communalism having emigrated to Pakistan, the violence went on becoming anti Muslim violence in the main. The hate against Muslim community started shooting up gradually and started becoming more rooted in the social common sense.

The hate manufactured in RSS Shakhas through stories of great Hindu Kings and evil Muslim kings apart from other issues leading to hate, propagated through schools and media run by it zoomed up after 1977, when Lal Krihna Advni as Information and Broadcasting Minister ensured that news agencies become infiltrated by the people with communal mindset. With Modi becoming Chief Minister of Gujarat, the Corporate close to Modi started buying the major news portals, converting Indian media into Godi media. This was supplemented by the social media, BJP IT cell.

The dog whistles and direct insinuations against Muslim community and later Christian community began right from top, the Prime minister and started percolating down and getting a strong place in social thinking. Modi very cleverly coined the Hate slogans, like those having more wives and children, they can be identified by their clothes, smashan (Cremation Ground);Kabristan (Graveyard), and many like this became prevalent due to the word-of-mouth propaganda and these became fodder for social media.

The shrewd formulations went on a logical worsening spiral. The hate against minorities is worsening by the day. Newer formulations are now coming up to the extent of giving calls to Hindus to keep arms as Hindus are in danger.

An important book showing the coining and spreading of Hate came from Swati Chaturvedi, 'I was a Troll'. In an intense peep into the World of IT cell she brought to our notice how a number of youths

are employed to spread hate through social media.

Book 'The Hindi pop' by Kunal Purohit is an eye opener. In his path breaking investigation, which is presented in this important book H-Pop. He, through the ground level work unraveled the popular pop singers and found that communal content is the central theme of their songs, which became popular due to its attractive music. Through the analysis of major pop singers, Purohit "...examines pop music, poetry, and influencer culture respectively.

H-Pop works on multiple levels: an anthropological deep dive into the world of Hindutva pop,...investigative journalism about their (singers) links with the BJP and other Hindutva organizations, and academic analysis of the role of music, poetry, and pop culture in stoking violence." And " wider weaponization of pop culture by the Hindutva ecosystem: leaders of the ruling party openly make hate speeches and drive hate rallies, school textbooks peddle Hindutva history as fact, mainstream Bollywood movies peddle Hindutva propaganda,"

Pooja Prasanna (News Minute) in her video "Communal Color from Kerala Right wing to Hindutva pop" based on a research by her colleague tells us that in Kerala many Hindus in in late night chat rooms (11.30 pm) onwards call for possessing arms to combat the threat of Muslims. To be in contact with local RSS shakha for protection. They call Muslims as a threat and a ticking bomb, they also recall derogatory Bulli bai and Sullibai (internet auction of Muslim women) social media insults to Muslim women.

What is adding up to all this is the flood of Bollywood films, like Kashmir Files, Kerala Story, Bengal files and what have. Incidentally Kashmir files was recommended by RSS Chief Bhagwat and PM Modi. In his much advertised lectures in Vigyan Bhavan in August 2025, Bhagwat had sugar coated his divisive agenda very cleverly when he stated that "A Hindu is one who believes in following their own path without demeaning others' beliefs and respects others' faith without disrespecting them. Those who follow this tradition and culture are Hindus..."As he stated this all the above; processes of intolerance for Muslims and Hate against them has been fully operational.

This is also manifested in what is going on in Assam. Hemant Biswa Sarma is out to implement the disenfranchisement and torture of Bengalis speaking Muslims, As Bhagwat is looking the other way and probably smiling for the enhancement of his Hindu Rashtra agenda. Harsh Mander in his Scroll article points out, Himanta Sarma said "I would urge Assamese to learn from Israel. In the Middle East that country is surrounded by Muslim fundamentalists. (Continue on Page 3)

Sura al-Ma'idah

108. And, (O Muslims,) do not abuse these (false gods) that these (polytheists) worship besides Allah, lest these people should (also, in retaliation,) revile against Allah's Glory wrongfully due to ignorance. Thus have We made the conduct of every sect (and faction) seem attractive to (their own eyes and they regard only that as truth). Then all have to return to their Lord, and He will inform them of (the results of) their deeds which they used to do.

109. They swear their most solemn oaths by Allah that if there comes to them some (manifest) sign, they shall certainly believe in that. Say (to them): 'Signs are but with Allah alone. And, (O Muslims,) you are not aware that when the sign comes, they will (still) not believe.'

110. And (due to their own malice) We shall turn their hearts and their eyes away from (accepting the truth the same way) as they have disbelieved (in the Messenger [blessings and peace be upon him]) the first time. (So, they will not believe even on seeing the sign). And We shall leave them to wander astray in their rebellion and defiance.

111. And if We sent down to them angels, and the dead started talking to them, and We gathered everything in clusters

The delegates of 'Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudarintervene between you and us therefore we cannot come to you except in the Holy months. So pleaseorder us to do something good (Religious deeds) by which we may enter Paradise (by acting onthem) and we may inform our people whom we have left behind to observe it." The Prophet said, "Iorder you to do four things and forbid you from four things: I order you to believe in Allah. Do youknow what is meant by belief in Allah? It is to testify that none has the right to be worshipped exceptAllah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty)(in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for thepreparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Allah's Apostle said, "The painter of these pictures will be punished on the Day of Resurrection,and it will be said to them, Make alive what you have created.' "

The Prophet said, "The painters of these pictures will be punished on the Day of Resurrection, andit will be said to them, 'Make alive what you have created."

Perpetual Nature of Salat & Salam

If one studies commands relating to worship it can be noted that they are mostly conditional and subject to rules and regulations. There are different conditions for all kinds of worship. Take the example of the Muslims' prayer. It has the binding of time. If time elapses, the specific prayer is deferred. If someone wants to perform the night prayer ('Isha') the next day, he is not allowed to do so because the time has elapsed. In the same way the afternoon prayer ('Asr) cannot be performed in the evening. Similarly if someone wants to perform his sunset prayer (Maghrib) before sunset, he cannot do so.

Moreover, the Muslims' prayer has some external form to be followed, namely the way the Prophet (ﷺ) performed it. Standing, bowing and prostration are required to be maintained in the prayer similar to the Prophet's sunnah. The prayer will only be acceptable if all the parts of the prayer are executed as taught by Prophet Muhammad (ﷺ).

Fasting is also conditional and stipulated with time. The duration for the fast is from dawn to dusk. During this time, the observer of the fast abstains from eating, drinking and other religious prohibitions. If the observer of the fast does not abide by time, his fast will not be acceptable or if he eats during the fast, his fast will be futile. Since the fast warrants the observance of all its requisites it is also conditional in its apparent form.

All these examples indicate that the acts, which are the Prophet's sunnah, have the binding of time and compliance with all its respective requisites.

They are subject to the observance of forms and conditions of the acts because they belong to the sunnah of the creation. But salat and salam are the sunnah of the Creator, so they are free from all bindings of time and other subsidiary obligations.

A simple grammatical analysis of this verse helps elucidate this point further. In the Arabic language there are two types of sentences, jumlaḥ fi'liyyah — a verbal clause or sentence — and jumlaḥ ismiyyah — a nominal clause or sentence. A verbal sentence is related to some specific time (past, present or future) and falls within the confines of any of the three specific times. Time is also temporal and transient. If it is present, it is about to elapse; if it is future, it is yet to come.

However, a nominal sentence is not related to time but spread over all times. It is lasting and abiding. After adhering to a name, it relates to all times; past, present and future. In this verse Allah the Almighty has opted to use a nominal sentence.

Instead of using the past tense "...Allah and His Angels sent blessings..." or the future tense of "...Allah and His angels will send blessings...", Allah has stated "Allah and his Angels send blessings...". This is not a command or directive but a declaration and announcement of an event that is continuing to occur or news that is happening. As such blessings and salutations upon the Prophet (ﷺ) is an ongoing process, an act for all times, securing its perpetual nature.

Gulf, Arab and Islamic unity now a strategic necessity

The Israeli strike on Doha last week was not an isolated incident. It carried implications that went far beyond Qatar itself, touching directly on the security of the Gulf and the stability of the wider region. The attack, which drew sharp condemnation across the Middle East and internationally, pushed Gulf, Arab and Islamic states to convene urgent summits, underscoring both the scale of the challenge and the need for a united response.

Monday's extraordinary Gulf summit in Doha was the first and most immediate reaction. It underscored a long-standing principle: Gulf security is indivisible. By standing firmly with Qatar, its fellow Gulf Cooperation Council states sent an unmistakable message that any threat to one member is a threat to all. Their collective rejection of the attack reinforced the idea that the Gulf's defense framework is not symbolic but a practical mechanism capable of deterring external aggression and safeguarding sovereignty.

The issue, however, was never confined to the Gulf. By expanding the discussion to the emergency Arab-Islamic summit in Doha, the incident was reframed as a matter of concern to the entire Arab and Islamic worlds. Solidarity with Qatar thus became a broader statement in defense of national sovereignty and a reaffirmation of the need to forge a common Islamic front against unilateral aggression.

What gives these summits their significance is not simply the rhetoric of condemnation, but the possibility of translating political solidarity into coordinated action. This means presenting a united Arab and Islamic stance on the global stage, rejecting Israeli violations and pressing for accountability. It also means reinforcing consultation and defense coordination mechanisms to deter future provocations.

Equally important is the development of a coherent media narrative that counters the justifications for aggression and highlights the realities faced by populations under occupation. Beyond the political and media dimensions, practical steps include channeling humanitarian and societal support to countries under pressure, linking official positions with the sentiments of their citizens.

Ironically, the attack on Qatar — intended to sow division — has instead underscored the value of unity. Rather than emerging weakened, Doha has found strength in the collective backing of its Arab and Islamic partners. What was meant to isolate Qatar has instead become a rallying point, producing a stronger and more cohesive regional stance. This moment may be remembered as one in which external aggression served to revive the spirit of collective action and demonstrate that cohesion, not fragmentation, is the true source of strength in the region.

The Gulf, Arab and Islamic summits mark more than a diplomatic milestone — they represent a turning point in joint regional action. They reaffirm that no state can face today's challenges alone and that only through unity can nations resist aggressive policies and protect their sovereignty. They also lay the groundwork for a longer-term strategic vision, one that sees Arab and Islamic security as interconnected, transcending borders and individual interests.

The period that follows these summits is likely to differ markedly from what came before. A unified stance is no longer optional — it is a strategic necessity. It sends a clear message to the international community that Arab and Islamic states are prepared to confront threats collectively, to preserve their sovereignty and to defend regional security with the determination and coordination such challenges demand.

(Continue by Page 1)

With Iran and Iraq as neighbors, Israel with a small population has become an impregnable society..." and Suvendu Adhikari, BJP leader of West Bengal asserts that Sabka Saath sabka Vikas (With everybody, everybody's development) should be given up.

Where are we heading with Sarma portraying Assamese Muslims of Bengali origin as the dangerous "other", the "infiltrator", the enemy that threatens the future of the people to whom Assam rightfully (and exclusively) belongs. This is a profound shift transforming an ethno-nationalist movement to a stridently communal one, targeting only people of Bengali origin of Muslim identity. He has gone so far as to direct the Foreigners' Tribunals to drop all cases of Hindu Bangladeshis who entered Assam until 2014, and pursue cases only against Muslims.

As BJP has taken firm grip on power, through whatever means, the likes of Himanta Sarma and Suvendu Adhikari are becoming bolder in their pronouncements, while Bhagwat makes all the efforts to present his core agenda, in a language which sounds palatable. Modi has been leading in giving the most divisive statements. Now more mechanisms are coming into operation as the seeds of hatred sowed by RSS and nurtured through various mechanisms are coming to fruition.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assesions

SUNDAY

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

TUESDAY

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

EVERYDAY

After Maghrib Zikre Jahri.
At: Khanqahe Shujaiya

UNDER

GUARDIANSHIP

Hazrat Maulana Syed
Shah Obaiullah Qadri
Sahab Qibla

UNDER ORGANISE

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

THURSDAY

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

FRIDAY

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

SATURDAY

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

THE EARLY LIFE OF PROPHET MUHAMMAD (P.B.U.H)

Prophet Muhammad (s.a.w.a.) was born in Banu Hashim to the most blessed parents on earth Hazrath Syedna Abdullah as His Father & Hazrtah Syeda Amina as His Mother, on 12th Rabi'-ul-Awwal the, 1st year of 'Amul-Fil (corresponding to 570 C.E.) to bring the Message of God to the world and Thus, the prayer of prophet Ibrahim done whilst constructing the House of lord "Ka'bah" along with His son Hazrtah Ismaeel A.S was answered & granted: The All mighty Allah subhanahu w'a Ta'la has mentioned the Dua of Prophet Ibrahim in Holy Qur'an in the following manner...

"Oh Lord! And raise a Messenger from among them who shall recite to them thine verses, and teach them the Book and the wisdom, and purify them, indeed Thou art the Mighty, the Wise (Qur'an, 2:129). And the tidings of Christ came true:- O Children of Israel! Surely, I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me whose name will be Ahmed. (Qur'an, 61:6) Hazrath syedna 'Abdullah, father of the Prophet, died a few months before the noble birth of His Blessed son. And then the grandfather of Prophet Muhammad saws Hazrtah syedna 'Abdul-Muttalib, The then custodian of Holy Ka'ba took over the care and upbringing of His grandchild.

After a few months, according to the age-long custom of the Arabs, the child was entrusted to a Be'douin woman Halimah by name, of the tribe of Bani-Sa'd, for his upbringing.

When he was only six years old, he lost his mother as well; so, the doubly-orphaned blessed child was brought up by 'Abdul-Muttalib with the tenderest care. It was the will of God that the Prophet to-be should undergo the entire sufferings, pains and privations incidental to human life in order that he must learn to bear them with becoming fortitude and raise his stature in human perfection. Not two years had passed before Hazrath 'Abdul-Muttalib also expired.

'Abdul-Muttalib died at the age of 82, leaving the care and custody of Prophet Muhammad (s.a.w.a.) to His paternal Uncle Hazrtah Abu Talib. Abu Talib and his wife, Fatimah Bint Asad, loved Prophet Muhammad more than their own children. As the Holy Prophet himself said, Fatima Bint Asad was his "mother" who kept her own children waiting while she fed the Holy Prophet, kept her own children cold while she gave him warm clothes. Abu Talib always kept this blessed child with him day and night. Hazrath Abu Talib

had succeeded 'Abdul-Muttalib in Siqayah and Rifadah and was an active participant in the trade caravans. When Prophet Muhammad (s.a.w.a.) was 12 years old, Abu Talib bade farewell to his family to go to Syria. Muhammad (s.a.w.a.) clung to him and said "take me with you". Abu Talib was so moved that he took the child with him. When the caravan reached Busra in Syria they, as usual, stayed near the monastery of a monk, Buhayra.

It is not possible to give here the full account of that visit. Suffice it to say that the monk, seeing some of the signs, which he knew from the old books, was convinced that the orphan child was the last Prophet-to-be. To make sure, he started a conversation with him, and at one point said: "I give you oath of Lat and Uzza to tell me..." The child cried out: "Don't take the names of Lat and Uzza before me! I hate them!" Buhayra was now convinced. He advised Abu Talib not to proceed to Damascus "because if the Jews found out what I have seen, I am afraid they will try to harm him. For sure, this child is to have a great eminence." Abu Talib, acting on this advice, sold all his merchandise for cheaper prices then and there, returning at once to Mecca.

Sacrilegious War (Harb-ul-Fijar) and League of Virtuous (Hilful-Fudhul):

At a place known as 'Ukaz, a great annual fair used to be held during the month of Dhul-Qa'dah during which war and bloodshed were forbidden. At the time of the fair, 'Ukaz presented a scene of pleasure and abandonment with its dancing girls, gaming tables, drunken orgies, poetic contests and shows of prowess ending frequently in brawls and bloodshed. At one of the fairs, war broke out between the Quraish and the Banu Kinanah on one side and the Qais 'Aylan on the other. This war continued for a number of years with a considerable loss of life and varying fortunes. The lewd scenes, drunken affrays and the horrors of the war must have created a deep impression on Prophet Muhammad's sensitive mind. When the Quraish were ultimately victorious, a league was formed, on the suggestion of Zubayr, an uncle of the Prophet, to prevent disturbances of peace, to help victims of oppression, and to protect travelers.

Prophet Muhammad took a very active interest in the functioning of this League which came into being as a result of a settlement known as Hilf-ul-Fudhul between Banu Hashim, Banu Tay'm, Banu As'ad, Banu Zuh'rah and Banu Mutt'alib. The League continued to function for half a century following the inception of Islam.

Prophet Muhammad (s.a.w.a.) marries Khadija Rz

Now, Prophet Muhammad (s.a.w.a.) was old enough to go with the trade caravans. But Abu Talib's financial position had become very weak because of the expenses of Rifadah and Siqayah, and it was no longer possible for him to equip Muhammad (s.a.w.a.) with the merchandise on his own. He, therefore, advised him to act as agent for a noble lady, Khadijah bint Khuwaylid, who was the wealthiest person in Quraish. It is written that in the trade caravans, her merchandise usually equaled the merchandise of the whole tribe put together. Her genealogy joins with that of the Holy Prophet at Qusayi. She was Khadijah daughter of Khuwaylid ibn Asad ibn 'Abdul-'Uzza ibn Qusayi.

The reputation which Prophet Muhammad (s.a.w.a.) enjoyed for his honesty and integrity, led Khadijah to willingly entrust her goods to him for sale in Syria. He traded in such a way that the goods earned more profit than expected, and yet he was praised for his integrity, honesty and generosity. Khadijah was very much impressed. Only two months after his return to Mecca, he was married to Khadijah. He was twenty-five years of age and Umm'ul Mom'ineen Khadijah (The Mother of Believers) was forty and a widow.

Reconstruction of the Ka'bah & Restoration of the Black Stone: - In about 605 A.D., when the Holy Prophet was 35 years old, a flood swept Mecca and the building of the Ka'bah was badly damaged. The Quraish decided to rebuild it. When the walls reached a certain height, a dispute arose between various clans as to who should have the honor of placing the Black Stone (Hajar Aswad) in its place.

This dispute threatened to assume serious proportions but, at last, it was agreed upon that the first person to enter the precincts of the Ka'bah the next morning should arbitrate this issue. It so happened, that first person was none other than Prophet Muhammad (s.a.w.a.). The Quraish were pleased with the turn of the events because Muhammad was well recognized as the most Truthful and Trust-worthy personality amongst their tribes. Prophet Muhammad (s.a.w.a.) put his own robe on the ground and put the Black Stone on it. He told the disputing clans to send one representative each to hold the corners

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Keep your Joints Healthy & Strong

New Delhi [India]: With a drop in the mercury, there is a whole set of health issues which suddenly pop up from nowhere. The problem of joint pains is one of them. That's why people struggling with the issue dread the onset of the winter season. During winters, joints become painful, extremely inflexible, and creaky, making it difficult to move. People with orthopedic problems like arthritic knees, issues in shoulders and hip joint struggle the most.

Dr Anil Arora, Head of Unit and Lead Consultant, Department of Orthopaedics Max Super Speciality Hospital, Patparganj, Delhi, while citing the cause of joint pains in Winters, said that due to the cold temperature, the pain threshold of the body decreases as the nerve endings become sensitive, exceeding the pain tremendously. Another reason for joint pains is that the blood doesn't circulate properly in the body parts causing pain and stiffness in the joints. In winters, the physical activity of the body also decreases and hence, the joints start pain. Dr Arora further gives us some amazing tips that will keep your joints healthy and strong this winter season.

Maintain a Balanced Diet- A well-balanced diet is of utmost importance especially for people suffering from joint pains. Foods rich in Vitamin D, C and K are good for joint pains. Orange, cabbage, spinach, tomato are superfoods when it comes to getting relief from knee pains. For those who have extremely low levels of Vitamin D, can also take supplements after prescription from the doctor. Adding sulphur rich food in your diet is another plus point! **Drink Plenty of Water-** Many associates it with combating dehydration but water is essential for joint pain relief as well. In winters, we tend to reduce our water consumption but it is necessary because the cartilage between the joints has to be smooth and in order to maintain the right amount of friction, the body needs to be hydrated.

Wear Knee Guards or Knee Supports- In order to protect your knees in winters and reduce pain, wear knee guards. There are a plenty of varieties of knee protectors in the market that provide comfort in knee pain and protect it from serious injury. **Physiotherapy-** People having osteoarthritis should regularly go for physiotherapy to maintain flexibility in the joints and get relief from the pain. The session provides the right amount of movement, warmth, and medication to sooth your knees. **Regular exercise or physical activity-** Winters should not be a reason to skip your exercise regime. Due to lack of movement and physical activity, joints become stiff and start pain. Even on a slight movement.

To avoid this, indulge in regular exercise. **Warm-up before Exercise is Important-** Exercise is important but makes sure that you warm-up before starting any rigorous exercise. This will avoid injury and make your body more flexible. The warm-up also increases your blood circulation that increases the effect of exercise. **Check your shoes-** Many people tend to ignore this point but wearing a right size shoe is good for your knees, ankles and joints. Avoid wearing high heels for long hours and make sure that your toes have enough space to allow you comfort while walking.

Change Positions While Standing For Long Hours- People with certain jobs need to stand for a long time. For those, it is advisable to keep on changing positions to avoid putting strain on only one foot.

Avoid Smoking- It is a lesser known fact that people who smoke tend to have lower bone density and hence, are at higher risk of issues related to bones and joints. Quit smoking for a healthier lifestyle and robust bones!

Calcium Intake- Keep a watch on your calcium intake. Foods rich in calcium are great for your joints and bones. Apart from following all these things, keep yourself warm. Maintaining the right body temperature during winters will be great for your joints. (ANI)

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of the robe and to raise it. When the robe was raised to the required level, he took hold of the Stone and put it in its place. This was a judgment, which settled the dispute to the satisfaction of all the parties.

A Trade instance in the early life of Prophet (SAW) At this time, he had entered into several business partnerships and always acted with great integrity in his dealings with his partners. 'Abdullah, son of Abu Hamza, narrates that he had entered into a transaction with Muhammad (s.a.w.a.). Its details had yet to be finalized when he had suddenly to leave promising that he would return soon. When, after three days, he went again to the spot, he found Muhammad (s.a.w.a.) waiting for him. Prophet Muhammad (s.a.w.a.) did not remonstrate with him. He just said that he had been there for all those three days waiting for him. Saib and Qays, who also had business transactions with him, testify to his exemplary dealings. People were so impressed by his uprightness and integrity, by the purity of his life, his unflinching fidelity, and his strict sense of duty that they called him "al-Amin," the trusted one.

The Age of Ignorance (Jahili'ya) : - It was an age of ignorance (ayyamul-jahiliyyah) in which, generally speaking moral rectitude and the spiritual code had long been forgotten. Superstitious rites and dogmas had replaced the tenets of the Divine religion. Only a few Quraishites (the ancestors of the Holy Prophet and a handful of others) remained followers of the religion of Ibrahim (A.S), but they were an exception and were not able to exert any influence on others who were deeply submerged in pagan rites and beliefs. There were those who did not believe in God at all and thought that life was just a natural phenomenon. It is about these people that the Qur'an says:

And they say: There is nothing but our life of this world; we live and die and nothing but time annihilates us. (Qur'an, 45:24) Some believed in God but not in the Day of Resurrection or reward and punishment. It is against their belief that the Qur'an says: Say: He will give life to them who brought them into existence at first. (Qur'an, 36:79)

While a few believed in God as well as in the reward and punishment in the life hereafter, they did not believe in Prophet Hood. It is about them that the Qur'an has said: And they say: What sort of prophet is he that eats and goes about in the market? (Qur'an, 25:7)

But, by and large, the Arabs were idolaters. They did not, however, recognize idols as God but only as intermediaries to God. As the Qur'an has pointed out, they said: We do not worship them save so that they may bring us nearer to Allah. (Qur'an, 39:3) Some tribes worshipped the sun, others the moon. But the great majority, while indulging in idolatry, believed that there was a Supreme Being, the Creator of the heavens and the earth whom they called "Allah." The Qur'an says: And if you ask them: Who has created the heavens and the earth and made the sun and the moon subservient? They will cry out 'Allah'. Then whither are they going? (Qur'an, 29:61) And when they sail in boats, they sincerely solicit the aid of Allah, but when He brings them safely to the land, behold! They ascribe others (with Him). (Qur'an, 29:65)

THE TRUE RICHNESS

Many people mistakenly assume that true wealth and real treasure is that of money. It is indeed true that wealth is a great blessing from God which He bestows upon His servants. And the one who earns it purely, and spends it properly, and gives it to those that deserve it, without a doubt earns a great reward from God.

But at the same time, wealth is not the greatest blessing that can be given to mankind. Furthermore, no matter how much wealth a person has, eventually it will leave him, and pass on into the hands of others. The Prophet, may the mercy and blessings of Allah be upon him, reminded us of this when he asked the Companions,

“Who amongst you loves the money of his inheritors more than his own money?” They replied, “O Messenger of God! There is no one of us except that he loves his own money more than he loves the money of his inheritors.” So the Prophet (Sallallahu Alaihi Wa Sallam) replied: “But his money is only that which he sent forth, and the money of his inheritors is what he left behind.” [Saheeh Al-Bukhari]

So in reality most of the money that a person owns will eventually end up in the hands of his or her inheritors, and only that part which was spent for the sake of God will actually benefit one in the Hereafter. God emphasizes this point in the Quran with the teaching that: “Wealth and children are the adornments of the life of this world. But the permanent righteous deeds are better in your Lord’s Sight (to attain) rewards, and better in respect of hope.” (Quran 18:46)

So money and children can be a comfort and a pleasure of this life, but righteous deeds are what will remain permanently — not one’s family or wealth. It is these righteous deeds which will bring a person God’s Pleasure, and through which a person can hope for an ever-lasting reward in the Hereafter. The Quran clearly states,

“And it is not your wealth, nor your children that bring you nearer to Us, but only he (will please Us) who believes, and does righteous deeds; for such (people), there will be a double reward for what they did, and they will reside in the high dwellings (of Paradise), in peace and security.”

(Quran 34:37) In a well-known and oft-repeated parable, the Quran compares the life of this world to a crop that flourishes after rainfall, only to wither up and shrivel in a short period of time. The Quran states, “Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children — like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.” (Quran 57:20)

Imam al-Sa’adi summarised the commentary of this verse when he wrote, in a very beautiful passage: In this verse, God informs us of the true nature of this world, and what it is really based on, and He explains its end, and the end of the people in it. He informs us that it is a mere play and amusement, so our bodies play in it, and our hearts are amused at it. And we see that this is exactly what the people that are following this world are upon, so you find that they have wasted their entire lives so that they can amuse their hearts. They are in total ignorance about remembering God, and what they are about to face of rewards and punishments (in the Hereafter). You see them taking their religion as an amusement and pastime.

And this is in contrast to the people of awareness, and the ones that strive for the Hereafter. Their hearts are alive with the remembrance of God, and

His knowledge, and His love. And they have busied themselves with actions that will bring them closer to God, whether those actions will benefit themselves only, or also others. And the phrase, ‘amusement and diversion’ means that they will try to beautify themselves in their clothes, food, drinks, the means of transportation, their houses and palaces, their prestige, and other matters. The phrase, ‘boasting to one another and competition in increase of wealth and children,’ implies that everyone is attached (to this world), trying to outdo others, so that he will be the victor in all its matters. He wishes that he can satisfy all of his desires through it. And (this occurs in money and children), so each one wants to be the one that has more than the other, in terms of money and children. And this is what is occurring amongst those that love this world and are content with it. But this is in contrast to the one who realizes this world and its reality, so he made it a passage, and not the goal. So he competed in coming closer to God, and he took the necessary means to ensure that he would arrive at the promised destination. So when he sees someone who tries to compete with him in money and children, he instead competes against him with good deeds!

Then, God drew for us a parable of this world. It is like a rain that falls to the earth, and then mixes with the vegetation that is eaten by men and animals, until, when the earth spreads forth its beauty, and the disbelievers — those who cannot see beyond this life — are amazed at its fruits, the command of God comes upon it. So it is destroyed, and it withers up, and dries, and it returns to its previous state, as if the land never gave any greenery, and as if no beauty were ever seen on it!

And this is how this world is! While it is at its prime for its companion, sprouting forth with beauty, whatever he wants of its treasures he can take, and whenever he wants to obtain anything of it, he finds the doors to achieve it are open, when, all of a sudden, God’s decree falls upon it. So all is the material gain he made from the world is removed from his hands, and his control over it is gone, or he himself is removed from it, so he leaves the world with absolutely nothing of it in his hands. In the end, he would have gained nothing from all of it except a shroud (in which his body is wrapped). So woe to him who makes it his goal, and sacrifices everything for it, and strives and devotes his entire life to it!

And as for the actions of the Hereafter, then that is what will truly benefit. It will store for its owner (the fruits of his work), and will accompany him forever. This is why God stated, “But in the Hereafter (there is) a severe torment (for the disbelievers), and (there is) Forgiveness from God and (His) Good Pleasure (for the believers).” (Quran 35:7) So, the Hereafter will be one of these two matters only. As for the punishment, then it will be in the Fire of Hell, and its pits and chains, and all of its horrors. And this will be for one who has made this world his goal, and the end of his journey, so he freely disobeyed God, and rejected His signs, and did not thank His blessings.

And as for the forgiveness from God for one’s sins, and the absolution of all punishment, and the pleasure of God, then this will be for one who strived for the Abode of Enjoyment (Paradise) — the one who realized the true nature of this world, and therefore strived in truth for the Hereafter.

So all of this should make us lessen our desire for this world, and increase our desire for the Hereafter, and this is why God said, So, this (life) is an enjoyment that a person can benefit from, and take his needs from. No one except a person of weak mind will be deceived by it, and become content with it, and these are the ones that God will allow to be deceived by the Deceiver (Shaytan).

PURIFICATION OF THE HEART AND SOUL IN ISLAM

In the name of Allah, the Beneficent, the Merciful. The command to purify our hearts from sin was an essential Islamic teaching ever since the early stages of the revelation in Mecca. This is known as "purification of the soul" (tazkiyyat an-nafs). Allah said: He has succeeded who purifies the soul, and he has failed who corrupts the soul. (Surah Ash-Shams)

And Allah said: A day when there will be no benefit in wealth or children, but only in he who comes to Allah with a pure heart. (Surah Ash-Shu'ara)

We learn from these verses that our success in the Hereafter depends upon the purification of our hearts in this life. We must purify our hearts from spiritual sins such as greed, malice, envy, arrogance, and worldliness. In their place, we must adorn the heart with spiritual virtues such as generosity, compassion, benevolence, humility, and asceticism.

Purification of the heart was one of the first commands with which Moses, upon him be peace, was sent to Pharaoh. Allah said: Go to Pharaoh, for verily, he is a transgressor. Say to him: Will you purify yourself? (Surah An-Naz'iat)

Purity of heart is also one of the defining characteristics of Abraham, upon him be peace.

Allah said: Verily, among his people was Abraham, when he came to his Lord with a pure heart. (Surah As-Saffat)

One of the primary methods we can use to purify our hearts is to perform sincere supplications and prayers according to the prophetic way (sunnah).

Allah said: He has succeeded who purifies himself, who remembers the name of his Lord and prays. (Surah Al-A'la)

When we exalt Allah and ask for our sins to be forgiven, this removes arrogance from our hearts and makes us humble. When we pray for Allah to guide others, this removes malice and hatred from our hearts and makes us love others for the sake of Allah. When we remember the Hereafter and the Day of Resurrection, this makes us less attached to the world and more inclined to help others.

In this way, the Messenger of Allah would purify his heart every morning and evening by performing supplications and prayers. Anas ibn Malik, RadiyAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alaihi Wa Sallam, said to me: O boy, if you are able every morning and evening to remove any rancor from your heart towards anyone, then do so.

Then the Prophet said to me: O boy, that is my tradition and whoever revives my tradition has loved me, and whoever

loves me will be with me in Paradise. (Sunan At-Tirmidhi) The ritual prayer is meant to prevent us from committing sins and immoral deeds. Allah said: Verily, the prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. (Surah Al-Ankabut) Abu Huraira, RadiyAllahu Anhu, reported: A man came to the Prophet, SallAllahu Alaihi Wa Sallam, and he said, "Indeed, so-and-so prays in the night but he steals in the morning." The Prophet said: Verily, it should prevent him from doing that. (Musnad Ahmad)

The next method we can use to purify our hearts is to give in charity and perform good deeds for others.

Allah said: But the righteous one will avoid Hellfire, who gives from his wealth to purify himself. (Surah Al-Layl) And Allah said: Take from their wealth a charity by which you cleanse them and purify them, and invoke blessings upon them. (Surah At-Tawbah) When we give away our wealth in charity, this removes worldliness from our hearts and envy of what others have and it makes us hope for our good deeds stored in the Hereafter. Charity means not only giving wealth, but also giving people your time, your effort, your work, and even a smile or a kind word.

Jabir ibn Abdullah, RadiyAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alaihi Wa Sallam, said: Every good deed is charity. Verily, it is a good deed to meet your brother with a smiling face, and to pour what is left from your bucket into the vessel of your brother. (Sunan At-Tirmidhi)

Charity is a duty upon every Muslim, for every person can give something from his wealth, time, and energy. At the very least, Muslims can refrain from harming others and that is also charity.

Abu Huraira, RadiyAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alaihi Wa Sallam, said: Charity is due upon every joint of the people for every day upon which the sun rises. Being just between two people is charity, and helping a man with his animal and lifting his luggage upon it is charity, and a kind word is charity, and every step that you take towards the mosque is charity, and removing harmful things from the road is charity. (Sahih Muslim)

When a Muslim commits a sin, his or her heart is covered by a stain, but it is removed by repentance and good deeds.

Abu Huraira, RadiyAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alaihi Wa Sallam, said: Verily, when the believer commits a sin, a black spot appears upon his heart. If he repents and abandons the sin and seeks forgiveness, his heart will be polished, but if he increases in sin, the blackness increases.

That is the covering which Allah has mentioned in his Book: Nay, but on their hearts is a covering because of what they have earned. (83:14) (Sunan ibn Majah) Therefore, a Muslim must continue to perform supplications, prayers, charity, and good deeds until the heart is purified from sin.

In conclusion, the salvation of a Muslim depends upon purification of the heart soul from vices and adorning the heart with virtues. Purification is achieved through performing sincere supplications, prayers, and acts of charity toward others. We must remember that we will be judged on the Day of Resurrection according to the purity of our hearts and the righteousness of our deeds. Abu Huraira, RadiyAllahu Anhu, reported: The Messenger of Allah, SallAllahu Alaihi Wa Sallam, said: Verily, Allah does not look at your appearance or wealth, but rather He looks at your hearts and actions. (Sahih Muslim)

Solidarity Gathering in Mumbai Demands Justice for Umar Khalid and Other Political Prisoners

A solidarity programme was held at the Mumbai Patrakar Sangh on September 12 in support of jailed activist Umar Khalid and others incarcerated under the controversial Delhi Conspiracy Case (FIR 59), which links anti-CAA protests to the communal violence in North-East Delhi in February 2020.

The gathering drew activists, students, and members of civil society. The programme started with the screening of a Newsreel Asia documentary on Umar Khalid, tracing his political journey, his role in mass movements, and the circumstances leading to his incarceration. Guddi S.L., one of the organisers, told Muslim Mirror: "We stand with all the individuals accused in these cases for raising their voices against injustice. This is not merely about one person but about the broader criminalisation of dissent in our country."

Umar's Speech and His Political Journey: Feroz Mithiborwala, organiser and one of the speakers, centred his remarks on the speech delivered by Umar Khalid in Amravati. "It is a bitter irony that the very words in Umar Khalid's Amravati speech that pledge non-violence and constitutional loyalty were presented by the Delhi Police as part of a conspiracy. In the clip, Khalid says, 'We won't respond to violence with violence. We won't respond to hate with hate. If they spread hate, we will respond to it with love. If they thrash us with lathis, we will keep holding the tricolour.

If they fire bullets, then we will hold the Constitution. If they jail us, we will go to jail singing Saare Jahaan Se Acha Hindustan Hamara.' Those lines are an explicit commitment to peaceful, patriotic resistance, yet they have been threaded into charge sheets and cited as evidence of a plotted conspiracy to foment violence. Framing a call for non-violence, love, and constitutionalism as proof of criminal conspiracy turns language inside out. It criminalises dissent while stripping words of the very context that gives them meaning," he said.

He described Khalid as "a thin, little, but very strong young man" who rose to national prominence during the anti-CAA and NRC protests of 2019 and 2020. "His words inspired thousands," Mithiborwala said. "Even inside prison, Umar and others have only become stronger in their struggle. We hope it is only a matter of time before they are released."

Echoes of Gulfisha's Struggle: An activist from Kurla Voice, who had actively organised during the anti-CAA protests in Mumbai, invoked the painful words of Gulfisha Fatima's mother. Fatima, a young student activist, is among those arrested under FIR 59. Quoting her mother, the activist said: "We are not wealthy people, but I educated my daughter. And this is the consequence of educating her." He lamented that in today's India, education itself seems to have become a threat. To underline the gravity of the situation, he recited Akbar Ilahabadi's famous couplet:

"Hum aah bhi karte hain toh ho jaate hain badnaam,
Woh qatl bhi karte hain toh charcha nahin hoti."

Fahad Ahmed on Criminalisation of a Generation:

Fahad Zitar Ahmed, one of Khalid's closest friends and now the youth president of Sharad Pawar's NCP, argued that the case against Khalid is not just an attack on one individual but an entire community.

"They are not only jailing Umar," Fahad said. "They are jailing an entire generation of Muslims who were politicised during the CAA-NRC movement, who asserted that with our religiosity we would still be Indians. This is what Umar's idea promoted. The Constitution is not imposed upon us. We aspire to live what the Constitution has always envisioned." He warned against what he called the "problematization of every aspect of Muslim life — birth, education, marriage — all turned into question marks in today's India."

Framing Repression as a Larger Political Project: Among those present was Umar Khalid's partner and fellow activist Bano Jyotsna Lahiri, who placed his imprisonment within the larger framework of political repression.

"This is not just about Umar. Political prisoners across this case have faced brutal treatment. Khalid Shafi was beaten and arrested before the riots, and later implicated in the conspiracy. Making religion the basis of citizenship itself was an assault on the Constitution. The protests were democratic, multi-faith, and inclusive, and that is precisely why the state found them threatening," she said.

Lahiri recalled how mosques were vandalised, at least 36 Muslims were killed during the February 2020 violence, and much of it was live-streamed on social media. "A constitutional demand raised by Muslims — citizenship and equality — led to their demonisation through mass arrests. Liberty, equality, and fraternity will be meaningless unless these issues are confronted."

Voices From Art and Culture: The evening also saw the participation of veteran filmmaker Anand Patwardhan, who expressed solidarity with Khalid and condemned the state's use of sedition and terror laws to silence dissent. Actor and activist Swara Bhaskar delivered one of the most impassioned speeches of the programme. Addressing Umar's partner in the audience, she said: "Your partner has been incarcerated for five years, yet you are asking us not to be dispirited. That itself is a remarkable act of resistance."

Bhaskar criticised the criminal justice system for treating detainees as guilty until proven innocent. "Delay is not recognised as injustice, and five years is time enough for them to be granted bail," she said. She also remarked that the resistance continues: "Their smile is resistance. Bail is supposed to be the rule and jail the exception, but here the principle has been reversed."

She invoked the death of Father Stan Swamy in custody due to medical neglect, and the delayed release of academic G.N. Saibaba after years of wrongful imprisonment. "What is the purpose of a judiciary if it only echoes the police and the government? Today, saying anything against the judiciary is contempt, but the judiciary itself is doing things worthy of contempt. People are being patient, but their future is being played with." Bhaskar concluded with determination: "We will not go the Bangladesh or Nepal way. We believe in the Constitution, we believe in democracy, and we will continue fighting for it."

Petition and Renewed Calls: The programme ended with the circulation of a petition addressed to the Chief Justice of India, signed by participants across the country. The petition read: "We have committed the same crime that Umar has committed, speaking out against injustice. If Umar is incarcerated for this, then we too must be incarcerated."