



Indian Constitution and Social Justice: An Overview

Indian society has been riddled with many inequalities. There are some forces who want to do away with the Indian constitution. It is an instrument towards social struggle for equality. On one hand there have been patriarchal values, glorified in the scriptures, on the other the Varna-Caste, has been legitimized in the society sanctified again by the Holy books. Varna-Caste inequalities find their mention from times immemorial and continue till today.

The first major opposition to this caste inequality, for social equality, for social justice was articulated by Lord Gautama Buddha. His central teaching was Equality, Samataa. It did influence the social system to some extent. Later the counter revolution by Brahmanical forces re-established the caste hierarchy in a rigid way. In medieval times during Kingdoms, the inequality persisted. Saints like Kabir, Namdeo, Tukaram and Narsi Mehta articulated the pangs of caste inequality. In Kerala Narayan Guru started a major movement against the caste system.

With advent of British and introduction of Modern education, the likes of Jotirao Phule and Savitribai Phule took the big step against caste and gender inequality, towards social justice by starting schools for Dalits and women. This was followed up by Babasaheb Ambedkar, who strove for social equality through agitations like Chavdar Talab movement, Kalaram Mandir Movement and by getting Manusmriti burnt. He started Bahujan Hitakarini Sabha and Schedule Caste federation running parallel with freedom movement. After Poona Pact, Gandhi initiated a major move for social equality by moving from village to village with the agenda of Temple entry for dalits and co-dining with the dalits. No less important were the efforts of Periyar Ramasami who initiated 'Self Respect Movement'.

With freedom came the formation of Constituent Assembly. The father of the Nation, Mahatma Gandhi suggested the name of Babasaheb Ambedkar as the Chief of drafting committee of the Constitution. Ambedkar's dedicated and committed work ensured that the provisions of equality, social justice and affirmative action for weaker section find their place in the Constitution.

Right from beginning the term, 'We the people of India' hints at an inclusive charter which will take care of weaker sections of society. The Constituent Assembly reflected the values of social justice of the freedom movement and the debates of this Assembly had a very positive tone for social justice. It is because of this that various provisions, including the provisions against untouchability and provisions for reservations, affirmative action became the spinal cord of this charter of Indian people.

In addition to the classic 'Liberty, Equality and Fraternity, we have 'Justice' in our Preamble. This term indicates three major forms of justice, social, economic and political. This is achieved through different provisions of Fundamental Rights and Directive Principles. Social justice stands for equal treatment of all the citizens irrespective of any social distinction based on caste, color, race, religion, sex and so on. "It means absence of privileges being extended to any particular section of the society, and improvement in the conditions of backward classes (SCs, STs, and OBCs)

and women. Economic justice denotes on the non- discrimination between people on the basis of economic factors. It involves the elimination of glaring inequalities in wealth, income and property. A combination of social justice and economic justice denotes what is known as 'distributive justice'. Political justice implies that all citizens should have equal political rights, equal voice in the government. The ideal of justice- social, economic and political- has been taken from the Russian Revolution (1917)."

Then we have other provisions "The following provisions of the chapter on Fundamental Rights ensure civic equality: a) Equality before the Law (Article 14). b) Prohibition of discrimination on grounds of religion, race, caste, sex of place of birth (Article 15). c) Equality of opportunity in matters of public employment (Article 16). d) Abolition of untouchability (Article 17). e) Abolition of titles (Article 18)."

These lay the foundation for eradication of the ills which persist due to the caste system. The social movements have to be backed by the provisions of law so that the effective implementation of the concept of social justice can be achieved. Social justice is a very comprehensive term. So, as former Chief Justice Gajendragadkar points out "In this sense social justice holds the aims of equal opportunity to every citizen in the matter of social & economical activities and to prevent inequalities".

Further to this the constitution has provisions which ensure the effective implementation of the deeper ideology of social justice, "Under Article 15(4) the state shall make any special provision for the advancement of any socially and educationally backward classes of citizen or for the scheduled castes, and the Scheduled tribes and in the same manner by accepting the opportunity of equality to employment under state in Article 16 (1), it has excepted the principle of equalization under Article 16(4).

If it is in the opinion of the state that any class of the citizens has not adequately representation under state employment, state shall make any provision for the reservation of appointments. According to Art 46 the State shall promote with special care the educational and economic interests of weaker sections of the people, and in particular, of the scheduled castes and the scheduled tribes, and shall protect them from social injustice and all forms of exploitation."

Currently we are witnessing a situation where those opposing the very concept of social justice are openly demanding the changing of Indian Constitution like late Bibek Debroy, the Chief of economic Advisory committee of the Prime Minister and many others. As per him, since the Supreme Court has ruled that the executive cannot change its basic structure and it has outlived its time, we should prepare for a new Constitution. More importantly he says this Constitution is a colonial legacy and questions various provisions of the same, particularly the values of socialism, secularism, justice, equality and liberty.

There are other ideologues of Hindu Right wing who are arguing that India is a Civilizational state, (Meaning values of Vedas and Manu smriti) and Constitution cannot be above that. (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.' "

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TUABA & ISTIGHFAR

To maintain their relationship with Allah (Subhanahu wa Ta'ala) it is necessary for all those who worship Allah (Subhanahu wa Ta'ala) to sincerely regret their sins and repent (perform Tauba) before Allah (Subhanahu wa Ta'ala). Hadhrat Muhaddith-e-Deccan (May Allah shower His Mercy on him) says about the importance and the conditions of repentance (Tauba):

Istighfaar is that you say Astaghfirullah (May Allah forgive me) with your tongue and regret with your heart and ask for forgiveness of Allah (Subhanahu wa Ta'ala). This is not a difficult thing to do, is it? Maybe you think that now we will perform Tauba , what is the use if we commit a sin after that? This is a whispering of Satan. Repent with a sincere heart and decide firmly not to commit a sin. Insha Allah, you will not commit a sin again. Translation of Hadith: The one who repents from a sin is like the one who did not sin at all. (Sunan Ibn Majah, Kitab Uz Zuhd, Hadith No: 4240, Majma Uz Zawaaid, Vol. 10, Pg No: 200). With repentance all the sins until now are forgiven. Not only they are forgiven, but they are also wiped out from the records of deeds (naame a'amaal).

Being a human being, if you end up sinning again, repent again. The worship done without Tauba is not waste, but worship after Tauba is a class apart. Many people just say, Astaghfar what happens with that? Say the words mentioned in the Hadith: Astaghfirullahal Azeem Al Ladhi La Ilaha Illa Huwal Hayyul Qayyum Wa Atubu Ilaih. Learn this and if you are not able to remember, say: Astaghfirullah . This means: O Allah! I beg for Your forgiveness. Daily, when you lie down on your bed, recite Istighfaar (any of the one given above) 3 times. Due to this act, all the sins of the day are wiped out from the record of deeds even though they may be equal to the foam of the seas or the sand of the desert or like the leaves of the trees or like the number of days in the world.

One person came to the Holy Prophet (Sallallahu alaihi wa sallam) and requested: O Beloved Prophet of Allah! Tell me an act by following which I will go straight into

heaven. He (Sallallahu alaihi wa sallam) said: Wait. After some time, he again asked the same question. The Holy Prophet (Sallallahu alaihi wa sallam) said: Recite the whole Istighfaar before the Asr Salaat, sins of 70 years will be forgiven. He said: O Prophet of Allah! My age is not that much.

He (Sallallahu alaihi wa sallam) said: Sins of 70 years of your parents and of your brothers will be forgiven.

What to do What not to do: Hadhrat Noor bin Abdullah (May Allah shower His Mercy on him) said that: If the respected people in a community see people doing wrong and do not stop them in spite of the power to do so, then Allah Ta'ala will debase them. Hadhrat Sahl bin Abdullah Tustri (May Allah shower His Mercy on him) says that the person who has power over nothing except his own self (Nafs) and follows the commands and prohibitions of Allah Ta'ala to the extent of his own self and considers the wrong done by others as wrong, then that person as if follows all the commands and prohibitions. Hadhrat 'Aun bin Abdullah (May Allah shower His Mercy on him) says that doing what Allah Ta'ala has ordered not to do is a sin as the person has broken a prohibition of Allah Ta'ala.

But not doing that which Allah Ta'ala ordered us to do is a big sin, because the person has broken a command of Allah Ta'ala. The sin committed out of desires of the self is forgiven through humility and repentance (Tauba), like the error of Hadhrat Adam (Peace be upon him) was forgiven through repentance. But the sin committed out of pride and vanity is not forgiven even through repentance like the sin of Iblis, the accursed, which was out of pride, could not be forgiven. Translation of Hadith:

The Holy Prophet (Sallallahu alaihi wa sallam) said: Being present where useless things are done and not questioning them is not correct, as this questioning will not reduce some of their Rizq (sustenance).

The world recognises Palestine, yet it treats the Palestinians as stateless

Earlier this week, 10 countries recognised Palestinian statehood. With them, the number of UN member states recognising Palestine as a state have reached 157 out of 193. This means the vast majority of the world accepts the Palestinians have a state. And yet they continue to be treated as if they do not, with many experiencing the soul-crushing reality of statelessness at borders and in immigration detention.

As a freelance English-Arabic interpreter with Respond Crisis Translation, I frequently support asylum seekers in detention. I have seen firsthand what it is to be a Palestinian stuck in the increasingly inhumane US immigration system. I met Mohammad (not his real name) while interpreting during his legal proceedings, and over time I interpreted for him on multiple occasions as his lawyer sought to secure his release from detention by the US Immigration and Customs Enforcement (ICE).

Mohammad decided to escape Gaza before Israel launched its genocidal war. But when he fled his home, he didn't find freedom.

The journey was brutal and full of precariousness. He was stranded in countries that refused to recognise his homeland or the documents he was carrying; he was kidnapped by cartel groups, beaten, threatened, and robbed of his money. At last, he reached the US. There, believing that, perhaps, the "American dream" could offer him safety, sanctuary and freedom, he encountered ICE.

Mohammad had escaped one prison only to be thrown into another. The cruelty was so relentless that he went on a

hunger strike – when he stopped eating, the voice of his hunger was his loudest and only voice, a desperate plea for release.

His hunger strike was more than a refusal of food. It was a refusal of invisibility. A body breaking itself to be heard. He reported being humiliated, placed in solitary confinement, and subjected to psychological pressure during his hunger strike. The hunger strike – meant to assert dignity – became another site of punishment.

Mohammad was forced to break the hunger strike after the court made clear that it would only consider him for release if he was deemed mentally stable and medically clear. To meet this requirement and have a chance at leaving detention, he had no choice but to break his hunger strike.

When Mohammad eventually decided to accept deportation, the court heeded his request. The judge and prosecutor agreed: If he did not wish to stay, he could be deported. But deported to where? The paperwork read "Palestine", a word that holds meaning for him but exists only fleetingly in the US immigration system.

The US does not recognise Palestine as a state, so the court defaulted to "Israel". But Israel, which occupies the Palestinian territory, does not grant Palestinians free entry to Gaza, nor can they simply enter the West Bank.

For Palestinians, especially from Gaza, borders are not merely lines on a map – they are walls of steel, bureaucracy and laws. You may say that entry is possible through neighbouring countries. Before the war, Palestinians from Gaza could only go back home through Egypt or Jordan. Egypt's Rafah crossing is now closed. Jordan bars entry unless a Palestinian holds special permits, rare and almost impossible to obtain. Even when "home" is written on a deportation order, it may remain unreachable.

Mohammad's imagined "redemption" – which was going to the war – was a mirage. Leaving the US system did not mean regaining freedom. It meant facing the cruel truth: To be a Palestinian today is to live without exits, without safe havens, without the guarantee of a return even to the unknown. Even deportation, a process that for others may mean going "back", for people from Palestine is only another trap.

Mohammad still insists on going back to Gaza. He has so far resisted being deported to other countries. He remains in ICE detention. Lawyers explained that there are financial incentives to prolong detention, since private facilities receive daily payments per detainee. Even with a court decision, release is often delayed.

In the end, his story is not only about one man's failed asylum claim. It is not only about the US's continuing refusal to recognise Palestine as a state.

It is about what it means to be stateless in a world that demands documents before it offers dignity. It is about how "home" becomes both a wound and a dream. For Palestinians from Gaza, the dream of freedom and dignity collapses into fluorescent-lit detention centres, and deportation becomes a journey not towards safety but towards another closed door and dark future.

Courts can sign papers, immigration authorities can escort people to aeroplanes, but no authority can erase the blockade that cages Palestine, or the policies that deny its people the right to return and move freely.

(Continue by Page 1)

How do we define civilization? The clear-cut articulation of these worthies is that (Brahmanical) Hinduism is the core civilization of India. "They are blaming Left historians for distorting the interpretation of history by giving importance to Islam, and particularly Muslims, more particularly Mughals. They are very pained that Hindu kings like those of Chola dynasty are underrepresented in our national discourse while alien Mughals are given larger space in our historical accounts." The need today is to ensure that Indian Constitution with its provisions of social justice are not only protected but also promoted in times to come.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assessions

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
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Anjuman-e-Khadimeen
Shujaiya, Hyderabad.
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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.

What says Holy Quran Hadith and Salfe Saleheen on "Fighting the Ego"

Imam GHAZALI ON JIHAD AL-NAFS [FIGHTING THE EGO]

Translated from the following parts of 'Ihya' `Ulum al-Din' [The Revival of the Religious Sciences]:

Definitions at the beginning of the book "Kitab sharh `aja'ib al-qalb" [Book of the Explanation of the Mysteries of the Heart] Section entitled: "The Soldiers of the Heart" in the same book

Section entitled: "Shaytan's domination over the heart through whispering [al-waswas]" in the same book Section entitled: "Proofs..." from the book "Kitab riadat al-nafs wa tahdhib al-akhlaq wa mu`alajat amrad al-qalb" [Book of the training of the ego and the disciplining of manners and the healing of the heart's diseases]

a) Meaning of nafs :

It has two meanings. First, it means the powers of anger and sexual appetite in a human being... and this is the usage mostly found among the people of tasawwuf [sufis], who take "nafs" as the comprehensive word for all the evil attributes of a person. That is why they say: one must certainly do battle with the ego and break it (la budda min mujahadat al-nafs wa kasriha), as is referred to in the hadith: A`da `aduwwuka nafsuka al-lati bayna janibayk [Your worst enemy is your nafs which lies between your flanks. Al-`Iraqi says it is in Bayhaqi on the authority of Ibn `Abbas and its chain of transmission contains Muhammad ibn Abd al-Rahman ibn Ghazwan, one of the forgers]. The second meaning of nafs is the soul, the human being in reality, his self and his person. However, it is described differently according to its different states. If it assumes calmness under command and has removed from itself the disturbance caused by the onslaught of passion, it is called "the satisfied soul" (al-nafs al-mutma'inna)... In its first meaning the nafs does not envisage its return to God because it has kept itself far from Him: such a nafs is from the party of shaytan. However, when it does not achieve calmness, yet sets itself against the love of passions and objects to it, it is called "the self-accusing soul" (al-nafs al-lawwama), because it rebukes its owner for his neglect in the worship of his master... If it gives up all protest and surrenders itself in total obedience to the call of passions and shaytan, it is named "the soul that enjoins evil" (al-nafs al-ammara bi al-su')... which could be taken to refer to the ego in its first meaning.

b) Purification:

God has armed soldiers which He has placed in the hearts and the souls and others of His worlds, and none knows their true nature and actual number except He... [He proceeds to explain that

the limbs of the body, the five senses, will, instinct, and the emotive and intellective powers are among those soldiers.] Know that the two soldiers of anger and sexual passion can be guided by the heart completely... or on the other hand disobey and rebel against it completely, until they enslave it. Therein lies the death of the heart and the termination of its journey towards eternal happiness. The heart has other soldiers: knowledge (`ilm), wisdom (hikma) and reflection () whose help it seeks by right, for they are the Party of God against the other two who belong to the party of shaytan... God says: "Have you seen the one who chooseth for his god his own lust?" (25:43) and "He followed his own lust. Therefor his likeness is as the likeness of a dog; if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out" (7:176) and about the person who controlled the passion of his ego God says: "But as for him who feared to stand before his Lord and restrained his soul from lust, Lo! The garden will be his home" (79:40-41).

Know that the body is like a town and the intellect of the mature human being is like a king ruling that town. All the forces of the external and internal senses he can muster are like his soldiers and his aides. The ego that enjoins evil (nafs ammara), that is, lust and anger, is like an enemy that challenges him in his kingdom and strives to slaughter his people. The body thus becomes like a garrison-town or sea-outpost, and the soul like its custodian posted in it. If he fights against his enemies and defeats them and compels them to do what he likes, he will be praised when he returns to God's presence, as God said: "Those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary" (4:95).

c) Thoughts: The thoughts that stir one's desire are of two kinds... praiseworthy, and that is called "inspiration" (ilham), and blameworthy, and that is called "whispering" (waswasa)... The heart is owned mutually by a shaytan and an angel... The angel stands for a creature which God has created for the overflowing of benefit, the bestowal of knowledge, the unveiling of truth, the promise of reward, and the ordering of the good... The shaytan stands for a creature whose business is to be against all this... Waswasa against ilham, shaytan against angel, success (tawfiq) against disappointment (khihlan). The Prophet (s) said: "There are two impulses in the soul, one from an angel which calls towards good and confirms truth; whoever finds this let him

know it is from God and praise Him.

Another impulse comes from the enemy which leads to doubt and denies truth and forbids good; whoever finds this, let him seek refuge in God from the accursed devil." Then he recited the verse: "The devil shows you fear of poverty and enjoins evil upon you" (2:268) [Tirmidhi: hasan; Nisa'i; `Iraqi did not weaken it].

Hasan al-Basri said: "Two thoughts roam over the soul, one from God, one from the enemy. God shows mercy on a servant who settles at the thought that comes from Him. He embraces the thought that comes from God, while he fights against the one from his enemy. To illustrate the heart's mutual attraction between these two powers the Prophet (s) said: "The heart of a believer lies between two fingers of the Merciful" [Muslim, Ahmad, Tirmidhi, Ibn Majah]... The fingers stand for upheaval and hesitation in the heart... If man follows the dictates of anger and appetite, the dominion of shaytan appears in him through idle passions [hawa] and his heart becomes the nesting place and container of shaytan, who feeds on hawa.

If he does battle with his passions and does not let them dominate his nafs, imitating in this the character of the angels, at that time his heart becomes the resting-place of angels and they alight upon it...

The Prophet (s) said: "There is none among you in whom there is not a devil" They said: "Even in you, O Messenger of God?!" He said: "Even in me, but God helped me to overcome him and he has submitted to me, so he doesn't order anything except good" [Muslim]... The mutual repelling of the soldiers of the angels and the devils is constant in the battle over the heart, until the heart is conquered by one of the two sides which sets up its nation and settles there... And most hearts have been seized by the soldiers of shaytan, who fill them with the whispers that call one to love this passing world and disregard the next.

d) The Prophet (s) said: al-mujahidu man jahada nafsahu fi ta`at Allah `azza wa jall [The fighter against unbelief is he who fights against his ego in obeying God; Tirmidhi, Ibn Majah, Ibn Hibban, Tabarani, Hakim, etc.]... Sufyan al-Thawri said: "I never dealt with anything stronger against me than my own ego; it was one time with me, and one time against me"... Yahya ibn Mu`adh al-Razi said: "Fight against your ego with the four swords of training: eat little, sleep little, speak little, and be patient when people harm you... Then the ego will walk the paths of obedience, like a fleeing horseman in the field of battle."

BSERVANCE/RULE REVEALED LAW AND (SHARIAH AND TARIQAH)

Hazrat Imam Ahmed Raza Khan (rahmatullah `alayh)Translated.....
Shariah and Tariqah (Revealed law and Observance) are not two different or opposite things. Without obeying the Shariah (Revealed Law) one cannot approach Allah. Revealed law is the collection of all the commands concerning body and soul, the spirit and heart, all the divine science and the infinite knowledge. A part of Shariah (Revealed law) is called Tariqah. It possesses cognizance so unanimously that it is conclusive and final. So all the actions and performances of the saints have to be judged in accordance with the divine Shariah (Revealed law). If they are perfectly in accordance with the said law then they are true and acceptable, otherwise they are condemnable and unacceptable.

So necessarily the absolute Shariah (revealed law) is a must. It is the centre and the orbit. It is the only standard and in fact a touch stone to test the truth and the falsehood. Shariah means the path and the Shariat-e-Muhammadiyah means the path followed by the Holy Prophet sall Allahu `alayhi wa sallam, and it is absolutely popular and universal and is not limited to few commands relating to physical existence of body. This is the path which is prayed for five times (in every prayer (Namaz/salat) in its every "rakat" (part of Namaz) saying "(Oh Allah) lead us to the straight path". This path is the path of steadiness and of the uprightness. It is the path of the Holy Prophet Hazrat Muhammad sall Allahu `alayhi wa sallam, We pray Allah to establish us firmly on this path.

Similarly Tariqah is also a path, it does not mean an approach. So if Tariqah would have been a different path from Shariah then it may not help us in approaching Allah and on the other hand it may lead us to Satan. He latter may carry us to the Hell instead of Paradise, because except the Shariah (revealed law) all other paths are false and condemnable according to Holy Quran. There is no crime if we believe that Tariqah is the same path as that of Shariah and that in fact it is a lustrous part of the latter, which can not be separate from it in any case.

One who regards Tariqah (Observance) to be separated from Shariah (Revealed law) then he regards the former to be a separate path or the path of Iblis (Allah forbid it).

Tariqah (Observance) is absolutely the path of Allah and not the path of Iblis. Any individual who performs many austerities and religious exercises and also sacred endeavors cannot attain such rank or status that he can be exempted from the commands and prohibitions of the Shariah and he is not free to behave like a horse let loose from reins or a camel without bridle. Allah reveals in Quran: "No doubt on this straight path meets my Rab (Raiser)" from the beginning of the Ruku (Section) Allah addresses the Holy Prophet sall Allahu `alayhi wa sallam, saying "And that this is my straight path (Shariah) so follow it and accept it do not follow any other paths for they will separate you from the way of Allah." Thus the Holy Quran has clearly stated that Shariah (Revealed law) is the only path of which the final destination is Allah. One who follows it he advances unto Allah. Except this path one that follows any other path will be dragged away from the path of Allah.

Whatever is disclosed in Tariqah (Observance) it is the grace of obeying the Shariah. Otherwise without following the Shariah also great disclosures were made to people like hermits and jog's (ascetics/yoga devotees) and Sannyasis (Brahmins of fourth order/religious mendicants). But all these disclosures lead them to Hell and they deserve the painful torment.

On the other hand Sufi (Muslim abstemious devotee) who controls his wishes and desires according to the Shariah (Revealed Law) and is never swept away by self-desires nor falls prey to the lust of life and lasciviousness, he never disregards the Shariah.

Remember that Shariah is food and Tariqah is energy. If one stops to consume food then he is bound to suffer the loss of energy. The Shariah is like a mirror and Tariqah is the power of sight. If one damages his power of sight by destroying his eyes then he loses his power of sight. Any contradiction to this belief may not be acceptable by common sense. If the

compliance of Shariah would not have been compulsory or if it could have been neglected or set aside optionally then the Syed of Worlds Holy Prophet sall Allahu `alayhi wa sallam, and Hazrat Ali (Radi Allahu `anhu) (Allah's favours be bestowed on his face) would have regarded to be right to leave or discard Shariah.

Absolutely not. Appearance to the contrary as the degree of nearness to Allah increases the reins of Shariah are held more tightly. The good deeds of the righteous people happen to be greater in number than the common people. The people who enjoy supreme and exalted ranks in the presence of Allah are bound to perform many good deeds. The Holy Prophet sall Allahu `alayhi wa sallam, used to offer voluntary prayers (Nafil Namaz) for the whole night and used to be sorry and always shed tears in the interest of welfare of Muslims Ummah. The daily five time prayers (Namaz) was obligatory for the Holy Prophet sall Allahu `alayhi wa sallam, like any other but in addition to those prayer the pre-dawn prayer (Tahajjud) was also made obligatory for his whereas this prayer is only a Sunnat (Tradition of Prophet) for the Ummat.

When Syed of the Taifa (party) Hazrat Junaid Baghdadi Radi Allahu `anhu, was asked about some people who were proud of the fact that by following command of Shariah they had become "Joined" (Wasil) and they did not need Shariah any more, then he replied "They are telling the truth they have become Wasil (Joined) but unto What? unto Hell."

He added: "The thieves and adulterers are better than the people of such faith. If I live for a thousand years I shall neither reduce any obligation and Wajibats (expedients) nor shall I without any excuse of Shariah reduce the number of Nawafil (supplementary prayers) and Musta-habat (preferable religious acts) which I have fixed for myself. So, for the people all other ways except the way of the Holy Prophet sall Allahu `alayhi wa sallam, are closed. One who does not follow the way of the Holy Prophet sall Allahu `alayhi wa sallam, then he can never reach his destination.

It should be borne in mind that the disrespect or contempt of Shariah tantamount to infidelity. Those who reproach and use abusive language against the scholars of the religion then they are bound to be disgraced and humiliated in Hereafter. Those who go out of the circle (Jurisdiction) of Shariah they actually commit disobedience of Allah.

On the other hand a Sufi (abstemious Muslim devotee) is in fact righteous and truthful in his action therefore an upright Sunni Muslim who follows the true faith following the commands of Allah and His Holy Prophet sall Allahu `alayhi wa sallam, always believe that the scholars of the manifest. Shariah are the heirs of the Last of the Holy Prophet sall Allahu `alayhi wa sallam, and that they are the flag bearers of the troops of religion and are guardians and custodians of the Science of Shariah.

So they regard that paying respect to the scholars is in fact like honoring the Holy Prophet sall Allahu `alayhi wa sallam, which is the real orbit of religion. So those who behave humbly and respectfully with the upright righteous and people fond of Allah are in the refuge of Allah and they are Knowers of Allah. Those who regard the scholars of religion to be eminent and superior to themselves and to be free from the worldly vices if by chance they find something in the scholars which is repugnant to Shariah then they should broad mindedly over look such errors and leave them to Allah so that He sets them right. It is the only way open to the true followers of Sunni faith in the aforesaid circumstances.

Oh Allah Guide all of us and make us steadfast and firm in our faith and make us to part from this world being the perfect followers of the truthful articles of faith. Amen oh the Merciful of the Merciful.

Oh Allah all praise is for you and unto you we look for help and there is no power nor any force except you, you are Allah the exalted and the greatest. Let greetings of Allah be unto His friend Hazrat Mustafa sall Allahu `alayhi wa sallam, and unto his pious members of household and unto his purified companions collectively.

The Islamic Soofi Orders in the world

QADRIYYAH: Qadiriyyah (also transliterated Kadri, Elkadry, Kadray, Qadiri or Qadri), is one of the oldest Sufi tariqas. It derives its name from Abdul-Qadir Gilani (radi Allah anhu) (also transliterated as "Jil lani" or "Jailani" and "Jilali" in the Maghreb) AH 470 (1077-1166), a native of the Iranian province of Gilan. In 1134 he was made principal of a Sunni Hanbalite school in Baghdad.

His contribution and renown in the sciences of Sufism and Sharia was so immense that he became known as the spiritual pole of his time, al-Gauth al Azam (the "Supreme Helper" or the " Mightiest Succor"). His writings were similar to those of al-Ghazali in that they dealt with both the fundamentals of Islam and the mystical experience of Sufism.

The Order is the most widespread of the Sufi Orders in the Islamic world and can be found in Afghanistan, India, Bangladesh, Pakistan, Turkey, the Balkans, China, as well as much of the East and West Africa, like Morocco.[citation needed]

There are even small groups in Europe and the Americas. The famous traveller and writer Isabelle Eberhardt also belonged to the Qadiri order.

CHISHTIYAH: The Chishti Order is a Sufi order within the mystic branches of Islam which was founded in Chisht, a small town near Herat, about 930 C.E. and continues to this day. The Chishti Order is known for its emphasis on love, tolerance, and openness.

The order was founded by Abu Ishaq Shami (radi Allah anhu) ("the Syrian") who belonged to Syria introduced the ideas Sufism in the town of Chisht, some 95 miles east of Herat in present-day western Afghanistan. Before returning to Syria Hazrat Shami(radi Allah anhu) initiated, trained and deputized the son of the local Aamir, Abu Ahmad Abdal (radi Allah anhu) (d. 966). Under the leadership of Abu Ahmad's (radi Allah anhu) descendants, the Chishtiya as they are also known, flourished as a regional mystical order. The most famous of the Chishti saints is Hazrat Moinuddin Chishti (radi Allah anhu) (popularly known as Gharib Nawaz meaning 'Benefactor of the Poor') who settled in Ajmer, India. He oversaw the growth of the order in the 13th century as Islamic religious laws were canonized. Other famous saints of the Chishti Order are Qutbuddin Bakhtiar Kaki (rehmatullah alaih) , Fariduddin Ganjshakar(rehmatullah alaih), Nizamuddin Auliya(rehmatullah alaih), Alauddin Ali Ahmed Sabir Kalyari(rehmatullah alaih), Mohammed Badesha Qadri(rehmatullah alaih), and Ashraf Jahangir Semnani(rehmatullah alaih). The silsila sabiriyya, Nizamiya and Ashrafiya is the branch of Chistiya Silsila.

Chishti master Hazrat Inayat Khan (rehmatullah alaih) (1882–1927) was the first to bring the Sufi path to the West, arriving in America in 1910 and later settling near Paris, France. His approach exemplified the tolerance and openness of the Chishti Order, following a custom began by Hazrat Moinuddin Chishti (rehmatullah alaih) of initiating and training disciples regardless of religious affiliation and which continued through Nizamuddin Auliya (rehmatullah alaih) and Shaykh ul-Masha"ikh Kalimullah Jehanabadi (rehmatullah alaih) (d. 1720). All his teaching was given in English, and 12 volumes of his discourses on topics related to the spiritual path are still available from American, European, and Indian sources. Initiates of his form of Sufi practice now number in the several thousands all over the world. A number of Chishti family members are now living in Pakpattan and Bahawal Nagar, North of Punjab, Pakistan.

NAQSHBANDIYA: The Naqshbandiya tariqah is named after Hadrat Shah Baha al-Din Naqshband Radi Allahu anhu [d.791H / 1389CE] and is a tariqah that is widely active throughout the world today. It is described as the 'Mother of all Tariqah's' by Shaykh Ahmad al-Faruqi al-Sirhindi [d.1034H / 1624CE](Radi Allahu anhu). There are hundreds of Spiritual Order's which are all on the correct path but the Naqshbandiya, together with the Qadiriya, Chistiya and Suhrawardiya, are considered as the four

main Silsila's of the Ahl as-Sunnah wa'l Jama'at.

The designation of the Naqshbandi Golden Chain has changed from century to century. From the time of Hadrat Abu Bakr as-Siddiq radi Allahu ta'ala anhu to the time of Hadrat Bayazid al-Bistami radi Allahu ta'ala anhu it was called as-Siddiqiyya. From the time of Bayazid al-Bistami [d.261H] radi Allahu ta'ala anhu to the time of Sayyadina Abdul Khaliq al-Ghujdawani [d.575H] radi Allahu anhu it was called at-Tayfuriyya. From the time of Sayyadina 'Abdul Khaliq al-Ghujdawani radi Allahu ta'ala anhu to the time of Hadrat Shah Naqshband radi Allahu ta'ala anhu it was called the Khwajaganiyya.

From the time of Hadrat Shah Naqshband [d.791H] radi Allahu ta'ala anhu through the time of Sayyadina Ubaidullah al-Ahrar radi Allahu ta'ala anhu and Sayyidina Ahmad Faruqi [d.1034H] radi Allahu ta'ala anhu, it was called Naqshbandiyya. Naqshbandiyya means to "tie the Naqsh very well." The Naqsh is the perfect engraving of Allah's Name in the heart of the murid [disciple]. From the time of Sayyadina Ahmad al-Faruqi [d.1034H] radi Allahu anhu to the time of Shaykh Khalid al-Baghdadi [d.1242H] radi Allahu anhu it was called Naqshbandi-Mujaddidiyya. From the time of Sayyidina Khalid al-Baghdadi [d.1242H] radi Allahu anhu until the time of Sayyadina Shaykh Ismail Shirwani radi Allahu anhu it was called the Naqshbandiyya-Khalidiyya.

RIFAIIYAH: The Founder of this silsila is Hazrath Syedna Ahmed Kabir Rifayee Razi Allahu Taala Anhu. His full name was Abdul Abbas Mohiuddin Syed Ahmed Kabir Rifayee (Razi Allahu Taala anhu). One of his forefather's name was 'Rifaah' and so he became very popular with the name of Rifayee. Having born as 15th descendant of Hazrath Syedna Imam Hussain Razi Allahu Taala anhu, he was called 'Hussaini'. He belonged to the 'Shaafayee' Maslak. Even before his birth itself Huzur Akram Sallallahu Alaih Wasallam prophesied about him to his maternal uncle Hazrath Baz'as'hab Mansoor Bataahi (R.A.). He asked him to name the boy Ahmed. He said that he would be the leader of saints (Auliya Allah) and advised him to send the boy to Shaik Ali Qadiri Wasthi (R.A.) for education and training.

The order has a marked presence in Syria and Egypt and plays a noticeable role in Kosovo and Albania. The Rifa'i Tariqa has a notable tendency to blend worship styles or ideas with those of other orders that predominate in the local area. For example, the group established by Ken'an Rifa'i in Istanbul reflects elements of the Mevlevi Order, while more rural Turkish Rifa'is have sometimes absorbed significant influence from the Alevi/Bektashi tradition.

The order spread into Anatolia during the 14th and 15th Centuries and ibn Battuta makes note of Rifa'i 'tekkes' in central Anatolia. The order however, began to make ground in Turkey during the 17th to 19th centuries when tekkes began to be found in Istanbul the imperial capital of the Ottoman Empire, from here the order spread into the Balkans (especially Bosnia (where they are still present), modern day Albania and Kosovo. During the reign of Sultan Abdul Hamid II the Rifa'i order gained even more popularity in Istanbul ranking alongside the Khalwati, Qadiri and Naqshbandi orders as 'orthodox' Sufi orders.

Current manifestations of the order in the United States include the tekkes (lodges) in Staten Island and Toronto that were under the guidance of the late Shaykh Xhemali Shehu (d.2004) of Prizren, Kosovo. Each of these orders is ultimately Turkish in origin.

☆ Included of the Article many other Soofi Orders in the Arab world and other countries, like : Madariya, Badawiyah, Qalandariyah, Shadhiliya, Shattari , Suhrawardiyya, Owaisiya, Mevlevi, Khalwati, Ba'Alawi, Rehmaniya, Warsiya, Sarwariya, Zahediyeh.

URS of Awliya Allah and to Visit their Mazaars

1. 'Urs is the day of the passing away of the noble Saints and Prophets. The word 'Urs has been taken from the Hadith: "Sleep just like the bride." (Mishkhat) The Angels say to the Pious in the grave, "Sleep with restfulness and comfort just like a bride." 2. On the day of the passing away of a Saint or on a specific date, his admirers, disciples, followers and relatives assemble together at the grave of the Saint to obtain spiritual benefit and celebrate the anniversary with rejoice. 3. It is also very worthy to recite the Qur'an Shareef and pass on the Sawaab (reward) to their soul and to recite Fateha and distribute sweetmeat among those present.

4. The object of fixing the day and time of 'Urs is that the people become aware of this auspicious occasion gather together and that they should make Du'a and obtain the full spiritual benefits. 5. There is no harm for fixing up the day for a permissible affair. To cite a few examples : a). The Beloved Prophet (Salla Allahu Ta'ala 'alaihi wa Sallam) himself has commanded to observe fast on the Day of 'Arafat, 'Ashura and the 15th of Shabaan, and he has also commanded to perform the prayer of Ishraq (sun-rise). b). Similarly, he has commanded to perform the child's Aqeeqah on the 7th day. c). Rasoolullah (Salla Allahu Ta'ala 'alaihi wa Sallam) went to Ghazwa-e-Tabook on a Thursday and he preferred to journey on a Thursday. d).

He used to keep fast on Mondays and Thursdays. e). The Beloved Prophet (Salla Allahu ta'ala 'alaihi wa Sallam) would go every Saturday to Masjid-e-Quba. The Beloved Prophet (Salla Allahu ta'ala 'alaihi wa Sallam) has fixed the timings of all these things; had it been non-permissible, he would not have fixed the timings. 6. After the Beloved Prophet's (Salla Allahu ta'ala 'alaihi wa Sallam) demise, Hadrat Abu Bakr (Radi Allahu ta'ala anhu) prepared a good deal of food on the 12th day, and on reading Fateha, he entertained the people of Madinah with it.

He had so much of food prepared that it was enough for the people of Madinah. People began to enquire "What is today?" Those who were knowing replied, "Today is the 'Urs of the Beloved Messenger of Allah, today is the 'Urs of the Messenger of Allah." It has become evident from this that the noble Companions celebrated the 'Urs of the Beloved Prophet (Salla Allahu ta'ala 'alaihi wa Sallam). (Fathul Ma'ani) 7. It has been stated in the Noble Qur'an al-kareem that Hadrat 'Isa (alaih salaam) said:

"O Allah! Our Lord, send down upon us a tray from the Heaven so that it should be a festival for us, for the first one of us and the last one of us" This verse indicates that we should rejoice on the day of receiving a bounty, and honouring and respecting that it is counted among the teachings the Prophets (alaihima salaam), and a source of Allah's Pleasure. (Tafseer Kabeer, Tafseer Roohul Bayan) 8. To rejoice on the day of the demise of the noble Saints and the pious men is far much better than and meritorious because it is the day that they get "union" with Allah Ta'ala.

9. Hadrat Mawlana Shah Abdul Aziz Muhaddith Dehlwi (radi Allahu ta'ala anhu) has written that if the day of 'URS is meant for invocation or reminding for the deceased one, there is no harm. That gives benefit to the living as well as the deceased ones. (Fatawa Aziziyah) 10. Those who object to the 'Urs celebrations say that we are practising Polytheism (Shirk) by worshipping a dead person, calling us "Qabar Pujaris". We, the Ahl as-Sunnah wa'l Jama'ah, do not ever take the person in the grave (whether he be a Wali or a Prophet of Allah) to be the permanent and real authority. We do not believe that the person in the grave to be a partner of Allah Ta'ala.

11. On the date of the 'Urs of a Wali or some special date set aside for its celebration, people go to the graves of the Friends of Allah Ta'ala to seek blessings and out of love for them, stand before the graves of the Saints and pray to Allah Ta'ala through the intercession of the Wali in the grave, whom they supplicate to intercede with Allah Ta'ala on their behalf. Doing so can never be called grave-worship or Shirk (associating partners with Allah). Placing of Ghilaaf on the Grave . Ghilaaf or Chadar (cloth) is placed on the grave of a Wali or pious Muslim for the benefit of the visitors so that they may understand and realise the status of the deceased Muslim.

2. It is allowed to put on a Ghilaaf on the graves of Awliya and Ulama when it is recognised that the majority respect the person in the grave. People are also aware of the holy person's status and gain auspiciousness from the holy person who is resting in the grave. 3. In the famous book, "Raddul Mukhtaar", it is stated: "It is permissible to place a cloth on the Qabar of a Wali or pious Muslim so that visitors be more respectful when visiting the grave. We should also realise that the basis of action is upon the intention". The Burning of Incense sticks, Lobaan, etc. 1. To light incense sticks (agarbatti) and lobaan in the Mazaar of the Awliya (or the gatherings of khatams) and for the benefit of the visitors is permissible. 2. One should bear this in mind that it is done not for the deceased but rather for the comfort of the visitors, as they will feel better in a sweet-scented environment.

3. The action of doing good deeds for others is also a means of Sadaqa and the deceased also receive the Sawaab of this Sadaqa performed by those who are living. Placing of flowers on the Grave 1. The placing of flowers on the grave of an ordinary or a pious Muslim is permissible. 2. The flowers or plants are a creation of Allah Ta'ala and as long as they remain fresh they continuously recite the Tasbeeh of Allah Ta'ala, praising and glorifying Him. The heart of the deceased is satisfied. Allah Ta'ala says in the Noble Qur'an: "There is not a thing but celebrates His praise". (Bani Israeel: 44)

3. It is recorded in Sahih Bukhari Shareef that the Beloved Prophet Muhammad (Salla Allahu ta'ala 'alaihi wa Sallam) once broke a green branch in two pieces and placed each of them on separate graves. Hadrat Shaykh Muhaddith Dehlvi (Radi Allahu anhu) states with regard to this: "This very Hadith has been accepted by the Ulama as proof in placing flowers on the graves". (Ashatul Lam'aat) 4. Allama Tahtawi (Radi Allahu anhu) states: "Some among our preceeding Ulama have given a legal verdict that the action of placing flowers or fresh branches is Sunnat and is proven from Hadith". 5. Wet grass should not be removed from the grave because the wet grass prays the Tasbeeh of Allah Ta'ala and gives solace to the buried. If it is removed then you have committed an unjust deed for the deceased. Kissing of the Grave and making Tawaaf

1. It is forbidden to kiss or perform circumambulation around the grave. (Bahar Shariat, Ash'atul Lam'aat). Time and day of Visiting 1. It is Sunnat to visit the graves. One should go once a week, either on a Friday, Thursday, Saturday or Monday. The best time is on a Friday morning. 2. While visiting the Mazaar of a Wali, if you see something there which is against the Shari'ah, such as facing women or hearing music, then do not stop going, but think of it as bad and try and avoid it because to stop a pious act because of seeing bad things is not correct. 3. It is a wise thing that women should be stopped from visiting the graves. (Radd al-Mohtar; Fatwa-e-Razvia).

“Communal violence is rising, Muslims are targeted based on their religion”

Former Madhya Pradesh Chief Minister and Congress Rajya Sabha MP Digvijaya Singh on Saturday voiced his concerns about Muslims becoming the targets of growing communal violence across the country.

While speaking about Muslim youngsters who work as salesmen in Seetala Market now forced to quit their jobs, he said, “This is happening because a BJP MLA’s son ordered that Muslims must not be hired.”

The BJP MLA’s son referred here is Aklavya Singh Gaur who ordered shop owners in a popular market of Indore with more than thousand shops to remove all Muslim employees in their shops before September 25.

The incident happened in early September when Gaur had gone to a meeting with the Association of Mata Bazaar Vyapari Association. He mentioned “love jihad” cases and justified his call for boycott of Muslims.

He said, “I am surprised to know that a BJP MLA’s son could do something like this. The authorities have failed to act against him.”

Recalling how another BJP leader’s son assaulted municipal officials and now the news of Gaur’s demanding the removal of Muslim employees, he took note of how the administration is acting leniently and increasing the suffering of Muslims in the country.

Calcutta High Court orders repatriation of Bengali family deported to Bangladesh

On September 26, 2025, the Calcutta High Court struck down the deportation of a family from West Bengal to Bangladesh, criticizing the authorities for acting hastily and bypassing constitutional safeguards.

The court ordered the Union government to repatriate Sunali Khatun, who is eight months pregnant, her husband Danish Sekh, and their son within four weeks, in coordination with the Indian High Commission in Dhaka. The ruling, delivered by Justices Reetobroto Kumar Mitra and Tapabrata Chakraborty, highlighted procedural lapses in the deportation process.

The case stemmed from a petition by Sunali’s father, Bodu Sekh, who alleged that his daughter and her family, Indian citizens and permanent residents of Birbhum district, were detained in Delhi during an “identity verification drive” on June 24 and deported two days later without due process.

The family, including three children, was apprehended by Delhi police while targeting undocumented migrants. Another family, Sweetie Bibi and her two children, faced a similar ordeal but was not included in the repatriation order, according to a Maktoob Media report.

Government lawyers argued that Sunali and Danish admitted to being Bangladeshi nationals and failed to produce valid documents, justifying their deportation under the Foreigners Act, 1946. They also noted that the family had previously withdrawn a challenge to the deportation in the Delhi High Court.

However, the Calcutta High Court rejected these claims, citing a May 2 Ministry of Home Affairs memo mandating a 30-day verification process with the detainees’ home state before deportation. The court found that the Foreigners Regional Registration Office (FRRO) in Delhi ignored this directive, violating constitutional principles of fairness.

The bench also highlighted inconsistencies in official records, such as claims that Sunali entered India in 1998, despite her Aadhaar and PAN cards indicating she was born in 2000. Declaring the deportation a breach of Articles 14 and 21 of the Constitution, the court emphasized the need for procedural fairness and the principle of non-refoulement, even for non-citizens.

The Centre’s plea to stay the order was rejected. Rights groups have condemned such deportations, noting that at least 30 Bengali-speaking individuals from West

Bengal have been arbitrarily expelled, with some later repatriated after document verification.

Cleric Tauqeer Raza arrested in Bareilly amid ‘I Love Muhammad’ campaign in UP

Tauqeer Raza, chief of the Ittehad-e-Millat Council, was arrested in Bareilly, Uttar Pradesh, on Saturday for supporting the ‘I Love Muhammad’ campaign. He was sent to 14 days of judicial custody following clashes between police and a crowd displaying campaign posters outside a mosque in the Kotwali area after Friday prayers.

Bareilly SSP Anurag Arya confirmed the arrest, stating that legal proceedings are ongoing and the situation remains under control. Over two dozen others were also detained after the unrest.

In a video statement released Friday night, Raza challenged the police narrative, alleging he was placed under house arrest to prevent him from addressing supporters or submitting a memorandum to the District Magistrate.

The memorandum sought presidential intervention over alleged attacks on Muslims. Raza claimed a fake letterhead bearing his name was used to spread false statements, escalating tensions.

He accused authorities of targeting Muslims, alleging police used lathis (batons) and made false accusations against the community. “The more police suppress religious sentiments, the stronger they will rise,” he warned, denying any Hindu-Muslim conflict and blaming police for the unrest.

The controversy began on September 9, when Kanpur police filed an FIR against 24 individuals for displaying ‘I Love Muhammad’ boards during an Eid-e-Milad-un-Nabi procession.

The campaign sparked objections from some Hindu groups, leading to protests and police action across Uttar Pradesh, Uttarakhand, and Karnataka. AIMIM chief Asaduddin Owaisi defended the campaign, asserting that expressing love for Prophet Muhammad is not a crime.

Raza’s arrest has intensified debates over religious expression and police conduct. He urged followers to remain peaceful, while warning that suppressing religious sentiments could have serious repercussions, highlighting deep-seated tensions in the region.