

THE SECULAR MIRAGE

*Deconstructing the Post-Secular Turn
and the Future of Indian Muslims*

PRIVATE CIRCULATION



Broken Promises,
Unfinished Justice



Nationalism's New
Fault Lines



Identity, Fear &
the Indian Muslim



The Secular Fortress
Under Retreat

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Today, our country is facing political, social, economic, educational, and societal crises. These crises are no longer confined to a single sector; rather, they have engulfed almost every aspect of life. Every segment of society is confronted with one problem or another. Young people, despite completing their education, face uncertainty about their future. Parents are anxious about providing quality education and employment opportunities for their children, while ordinary citizens are suffering from rising inflation, unemployment, corruption, and economic instability, resulting in severe mental stress and anxiety. Overall, an atmosphere of uncertainty, mistrust, and hopelessness is steadily growing in society, which is a dangerous sign for any nation.

The education sector, which forms the foundation of a nation's progress and prosperity, is currently experiencing a severe crisis. Corruption, examination paper leaks, favoritism, nepotism, and the appointment of incompetent individuals have shaken the very foundations of the educational system. In recent years, the leakage of papers for various competitive examinations has not only wasted students' hard work but has also severely damaged their dreams for the future. Under such circumstances, hardworking and honest students feel insecure, further weakening public trust in the system. This situation has caused deep frustration among students, leading them to use social media as a platform to voice their concerns and bring their issues to national attention. Their dissatisfaction has also been expressed through protests and public demonstrations in support of their demands and concerns, highlighting the seriousness of the problem.

All these developments indicate that public confidence in the educational system is steadily declining. However, the country's problems are not limited to education alone; society as a whole is experiencing moral and social decline. Today, lying, fraud, bribery, corruption, hoarding, adulteration, nepotism, and injustice are becoming increasingly common. Unfortunately, the sense of collective responsibility among individuals is weakening, and personal interests are taking precedence over the common good. As a

result, national development, social welfare, and collective interests have been pushed aside, while society continues to fragment internally.

The family system, which is regarded as the fundamental unit of any society, is also rapidly weakening. The distance between parents and children is increasing, respect for elders is declining, the rights of relatives are being neglected, and relationships with neighbors have become merely formal. These are all signs that our society is facing not only economic and political challenges but also a profound moral crisis.

Similarly, the irresponsible and excessive use of social media and modern communication platforms has played a significant role in social deterioration. A large portion of the younger generation is wasting its energy, time, and abilities on unnecessary entertainment, trivial content, and immoral material instead of engaging in constructive activities. Consequently, society has witnessed a noticeable rise in crime, drug abuse, violence, delinquency, and moral decay. When the moral foundations of a society become weak, even material progress cannot remain sustainable.

The economic situation is equally alarming. Wealth is becoming increasingly concentrated in the hands of a few, while the majority of the population struggles with poverty, inflation, and financial hardship. Employment opportunities are limited, and educated youth wander in search of a better future. The middle class is under severe financial pressure, while the poor struggle even to meet their basic necessities. An interest-based economic system, corruption, unlawful profiteering, and the unjust distribution of resources have further deepened economic inequality.

If these issues are analyzed carefully, it becomes evident that they are not temporary or isolated problems but part of a much broader systemic crisis. Mere policy changes or short-term reforms cannot provide lasting solutions. The real problem lies in the fundamental weaknesses of a system based solely on human thought and experience,

which is inherently limited, prone to error, and influenced by personal interests. In contrast, Islam presents a comprehensive way of life based on divine revelation that is fully compatible with human nature.

Islam is not merely a collection of rituals of worship; rather, it provides complete guidance for every sphere of life—including economics, society, politics, and ethics. The Islamic system is founded upon belief in the Oneness of God (Tawhid), belief in Prophethood, and belief in the Hereafter. When a person develops the awareness that they will ultimately be accountable before God, a fundamental transformation occurs in their behavior. They strive to avoid oppression, betrayal, corruption, and injustice because they believe that the true judgment will take place not in this world but in the Hereafter, where neither influence nor deception will avail anyone.

One of the greatest characteristics of the Islamic system of justice is the supremacy of the law and equality before it. In Islam, neither rulers stand above the law nor can powerful individuals usurp the rights of the weak. These principles create trust, justice, and balance within society.

Likewise, the Islamic economic system promotes economic justice and social balance through zakat, charity, lawful earnings, and the prohibition of interest (riba). This system focuses not only on generating wealth but also on its fair distribution and the welfare of society so that no segment of the population remains deprived.

The Islamic social system is based on principles such as brotherhood, compassion, mutual love, maintaining family ties, serving one's parents, respecting the rights of neighbors, and fulfilling collective responsibilities. These principles help establish a society that is both outwardly strong and internally united and cohesive.

In today's world, where humanity is facing political, economic, social, and moral crises, the importance of Islamic teachings has become greater than ever. If humanity truly seeks peace, justice, stability, and tranquility, it must return to the principles that connect

CONTINUED ON PAGE - 7

Index

The Creator's Call.....	03
The Secular Mirage.....	04
RSS: An Introduction.....	05
When Hearts Bow Before Allah's Enemies.....	06

Age of the Universe: 6 days or 13.8 Billion Years?.....	07
The Purpose of the Muslim Ummah (Book Review).....	08
The Utopian Man.....	10
Israel's Pride City - Progressivism or Pink-Washing?.....	11
Sealed Nectar.....	12

Creator's Call



وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَتْحٍ عَمِيقٍ
 ٢٧ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَا أَلْهَمْتُ عَلَىٰ مَا رَزَقْنَاهُمْ
 مِنْ بَرَكَةِ الْأَنْعَامِ فَاكْلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْبَاقِ ٢٨ ثُمَّ لِيَقْضُوا تَفَثَهُمْ
 وَلِيُوفُوا نَّذْرَهُمْ وَلِيُطَوِّفُوا بِالْبَيْتِ الْعَتِيقِ ٢٩

Call all people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path, so they may obtain the benefits in store for them, and pronounce the Name of Allah on appointed days over the sacrificial animals He has provided for them. So eat from their meat and feed the desperately poor. Then let them groom themselves, fulfil their vows, and circle the Ancient House.” [Surah Al-Hajj, Verse 27-29]

When Abraham completed building the Ka`bah as instructed, he was ordered to declare the duty of pilgrimage as binding on all people, and to call on them to fulfil this duty. God also promised him that people would respond to his call, and that they would come from all corners of the globe, either on foot, or using every kind of fast mount that becomes thin as a result of a long journey: “Proclaim to all people the duty of pilgrimage. They will come to you on foot and on every kind of fast mount. They will come from every far-away quarter.” (Verse 27)

God's promise to Abraham continues to be fulfilled, even today, and it is certain to continue well into the future. People's hearts aspire to visiting the Ka`bah, passionately longing to see and walk around it. A person of good means will use some form of transport, while a poor person will still come, even though he may have to cover a long distance on foot. Tens of thousands flock to it from far away corners of the earth, every year, in response to Abraham's proclamation of this duty made thousands of years ago.

The sūrah then mentions some aspects and objectives of the pilgrimage: “so that they might experience much that shall be of benefit to them, and that they might extol the name of God on the days appointed [for sacrifice], over whatever heads of cattle He may have provided for them. Eat, then, of such [sacrificed cattle] and feed the unfortunate pool: Thereafter let them complete the rites prescribed for them, fulfil their vows, and again walk around the Ancient House.” (Verses 28-29)

The benefits that pilgrims receive are manifold.

The pilgrimage is a season of trade and worship, and a conference where people get to know each other and establish close cooperation. It is a religious duty in which objectives pertaining to this life converge with those that pertain to the life to come. Near and distant memories of true faith are also grouped together. Business people find pilgrimage to be a high season for their merchandise. Fruits of every type are brought to the sanctified city of Makkah from all corners. Pilgrims come from every country and area of the world bringing with them their best goods that have different seasons. Thus, in Makkah all these are found in the same season, making of the pilgrimage an all-embracing exhibition and an annual international market place.

It is at the same time a season of worship, when souls feel their purity as they sense that they are close to God in His Sacred House. People's spirits roam around the House, recalling memories that are associated with it, and see near and distant images. The memory of Abraham as he abandons his small child, Ishmael, born to him in old age, yet whom he left alone with his mother. As he turned away to leave, he addressed a prayer to God, one which clearly reflected an issuing from an apprehensive heart: “Our Lord, I have settled some of my offspring in a valley without cultivation, by Your Sacred House, so that they may establish regular prayers. So, cause You people's hearts to incline towards them, and provide them with fruits, so that they may give thanks.” (14: 37)

We remember Hagar as she tries to find water for herself and her young child in that exceedingly hot place where the Sacred House was yet to be built. We see her dashing to and fro between the two hills of al-Şafā and al-Marwah, feel her exceeding thirst, and watch her fear for her child as she's weighed down with the strenuous effort involved. She returns after covering the distance seven times, feeling something approaching despair, only to find water springing up between the blessed child's hands. That water was the Well of Zamzam, a spring of mercy in the middle of a barren desert.

We recall the memory of Abraham and his vision: how he had no hesitation in offering his first son as a sacrifice. He carries a believer's submission to its highest standard: “He said:

Dear son! I have seen in a dream that I should sacrifice you. Consider, then, what would be your view.” (37: 102) And he is answered with equal obedience that demonstrates self-surrender to God in its clearest sense: “He answered: Father! Do as you are bidden. You will find me, if God so wills, one who is patient in adversity.” (37: 102) But then God's grace is bestowed upon them and the son is released with a sacrifice sent by God: “We called out to him: Abraham, you have already fulfilled that dream-vision! Thus indeed do We reward those who do good. All this was indeed a trial, clear in itself. And We ransomed him with a tremendous sacrifice.” (37: 104-107)

We also see the image of Abraham and Ishmael, many years later, as they raise the foundations of the House, praying to God with submission and humility: “Our Lord, accept this from us; You are the One that hears all and knows all. Our Lord, make us surrender ourselves to You, and make out of our offspring a community that will surrender itself to You. Show us our ways of worship and accept our repentance; You are the One who accepts repentance, the Merciful.” (2: 127-128)

Such memories follow one upon the other until we see `Abd al-Muṭṭalib, the Prophet's grandfather, pledging that, if God would give him ten sons, he would sacrifice one of them. As lots are drawn, the choice falls on `Abdullāh, his youngest son. We see `Abd al-Muṭṭalib keen to fulfil his pledge, and we see his people objecting, then suggesting a ransom sacrifice. He draws the lots again and again, increasing the ransom every time, but the draw continues to be against `Abdullāh, until the ransom reaches 100 camels, although only 10 were normally required. At this point, his offering is accepted and 100 camels are sacrificed to save `Abdullāh. But his salvation is short-lived. He lives only long enough to give his wife, Āminah, whom he has just wed, the pregnancy that leads to the birth of the most noble person in human history, the one loved most by God. `Abdullāh dies soon afterwards. It is as if God had saved him from being sacrificed only to accomplish the honourable task of being the father of Muhammad (peace be upon him).

Further images and memories come thick and fast. We see Muhammad, God's Messenger, in his childhood running near this House, and we see him a man close to maturity, lifting the

I will begin by presenting an undeniable reality: the world we inhabit is intensely politicized, and India is advancing—or perhaps more accurately, sliding—into a Post-Secular era. Academics now concede that "secularism is in crisis," and the foundations of a "post-secular age" are emerging across the globe.

Every citizen, regardless of whether they are Muslim or not, is currently interrogating the secular premise of the nation. The narrative of Indian secularism serves as a textbook instance of noble motives being subverted by flawed execution. Over the decades, there has been significant analysis regarding why secularism stumbled and who bears the responsibility. However, we must face our current reality, and frankly, perpetual debate serves little purpose. It only breeds further bitterness and deepening social divides. The priority now should be to contemplate strategies for navigating out of this complication.

There is no dishonor in admitting that India has transformed; the 1950s Nehruvian paradigm of a Western-style liberal/secular democracy no longer resonates with the "new" India of today. While the Hindu Right faces many allegations, hiding its intentions is not one of them. On the contrary, it broadcast its goals clearly. L.K. Advani, a central figure of the Sangh Parivar at the time, mockingly labeled Indian secularism as "pseudo-secularism" and urged Hindus to embrace "Hindu pride." The demolition of the Babri Masjid was not a clandestine midnight operation but occurred in full view of the public and live media. Yet, the liberal-secular instinct was to dismiss it merely as fringe vandalism or a breakdown in administration.

Secularism and Indian Muslims

The reality remains that secularism, as it has been applied over these seventy years, failed the Muslim community—a truth frequently overlooked. There exists a presupposition that by virtue of being a minority, Muslims are naturally the vanguard of secular thought. The actual situation is quite different. Muslims possess no innate devotion to the concept of secularism itself, viewing it primarily as a legal safeguard against religious bigotry. During the 1947 Partition, when the community faced the choice of a new homeland defined by faith, many stayed back due to financial constraints or a lack of the technical

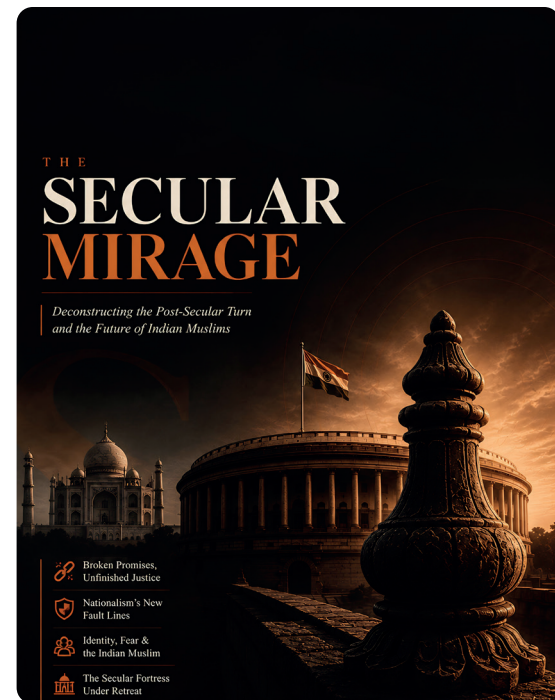
expertise required to restart in a foreign territory. Various factors influenced their stay in India; while the oath of parity was vital, secularism was not the primary driver. However, now that the facade of secularism is eroding and the majoritarian collective seeks to establish their Post-Secular vision: The Hindu Rashtra, we cannot afford to look away. The signs are undeniable, and to disregard them is to ignore the obvious. Centrist groups, including the Congress, have already pivoted, softening their secular talk to instead highlight their Hindu identity. Rahul Gandhi, the descendant of the Nehru-Gandhi line, showcased his sacred thread and declared his lineage during the 2019 campaign to attract the Hindu electorate. 'Rahul exhibits his "janeu", frames a trip to Kailash Mansarovar as his ultimate "Shiv bhakti", visits shrines across the land during polls, wears a "tilak" and informs priests he is a Dattatreya Kaul Brahmin. The Congress is fighting to inherit the Hindu mantle,' observed Nagma Sahar before the 2019 vote.

Nationalism to Hindutva

In Europe, youth learn early of the terrors of nationalism and the rise of Hitler. They are taught to be suspicious of hyper-nationalism fueled by race or religion. In contrast, Indian and Pakistani youth learn only of national pride and local heroes. M.S. Golwalkar, in his 1939 work, controversially argued that only Hindus were truly Indian. He claimed non-Hindus were citizens only if they discarded their faith for Hindu customs; otherwise, they were second-class. Savarkar, the ideological father of the movement, included Sikhs and Buddhists in his 'parivar' but excluded Muslims. In "Hindu Rashtra Darshan" (1949), he praised Nazism as Germany's savior, drawing parallels between German Jews and Indian Muslims. To scholar Jyotirmaya Sharma, Savarkar's drive for a Hindu Rashtra outweighed political freedom. It is ironic that his heirs now claim the title of 'nationalists.' It is a revision of history. Once, both groups were called communal, but now Hindus have cleared themselves of blame, painting only Muslims as the community that acts only for self-interest. Hindus now represent the nation itself. As nationalism merges with Hindutva, it creates 'enemies'—branding Muslims as traitors or leftists as 'pseudo-secular' urban Naxals.

Hindu Rashtra, the only way ahead?

The majority is constantly trying to actualize their dream of Hindu Rashtra but

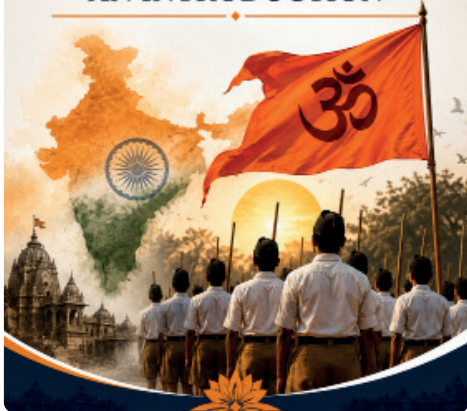


how would that be? Is it the Utopian dream or an actual planned project? Beyond the far-Right Hindutva bubble, will the mainstream Sangh Parivar leadership have the appetite for such a controversial move, given the potential reputational damage it is likely to do to India's image as South Asia's sole pillar of secular democracy in a region engulfed by religious and cultural strife? Truth be told, both communities are constrained by objective factors and are not really in a position to have it all their way: neither an all-singing-all-dancing secular utopia sought by Muslims, nor an in-your-face Hindu Rashtra sought by Hindu nationalists. RSS chief, Mohan Bhagwat, has said that a 'Hindu Rashtra' does not mean it has no place for Muslims as this concept is inclusive of all faiths and religions. He insists that the RSS is 'not anti-minorities and doesn't propose to change the framework of the Constitution,' as alleged by the Opposition.

The Hindu Rashtra, whether Theocratic or Secular in its working, if actualized, it will surely deprive the Muslim masses of their Muslimness. As per the ideas of Golwalkar and Sarvarkar, only Hindus are to be treated as Indians, so eventually in order to fit in the 'Indian' State, the Muslims have to leave their Muslimness. Every Modern State has a Boogeyman of its own, for the USA, it was the communists back then. In India, Indian Muslims are the Boogeyman. The Modern State acts as a God having its own metaphysics, angels and devils. It needs uniformity among its citizens but complete uniformity is a danger in itself so the State creates a Boogeyman to balance the equation, the Satan. Muslims in India will have to bear the consequences if the Hindu Rashtra comes into effect.

RSS:

AN INTRODUCTION



PERIOD AND BACKGROUND OF THE RSS'S ESTABLISHMENT

In 1916, the Muslim League and the Indian National Congress attempted to create political unity between Hindus and Muslims, who had been politically separated by the British through the system of separate electorates for Muslims. Hindu leaders such as Madan Mohan Malaviya opposed this arrangement, arguing that it went against Hindu interests and narratives. These leaders also opposed the Khilafat and Non-Cooperation movements.

After the failure of the Non-Cooperation Movement, unrest and communal riots spread across the country. Many Hindus began to believe that the major weakness of the Hindu community was its lack of unity. As a result, efforts were made to organize and unite Hindus, especially by uplifting the Kshatriya community. During the Malabar Rebellion, reports of forced religious conversions further intensified communal tensions and riots.

During this period, the Hindu Mahasabha, which had previously weakened, regained influence. In August 1923, a meeting of its leaders was held under the presidency of Madan Mohan Malaviya. He stated, "If Hindus unite, they will not be harmed." He also appealed to upper-caste Hindus to allow lower-caste communities into their schools and work toward social unity.

ROOTS OF THE RSS

The RSS developed mainly in Maharashtra and carried strong Maharashtrian cultural symbols and influence.

Keshav Baliram Hedgewar played the central role in designing the organization's framework. Vinayak Damodar Savarkar also significantly influenced its development. Savarkar described Hindus as people whose ancestors were Hindu and who regarded India as both their holy land and fatherland. In the tense political atmosphere of Nagpur, the organization was formed with the idea that Hindus constituted a nation. These ideas became a major ideological influence on Hedgewar.

The RSS was founded in September 1925. Soon afterward, activities such as lathi training and collective prayers began. Daily shakhas started in early 1926. During Ram Navami in 1926, the organization formally adopted its name and the saffron flag as its official symbol.

IDEOLOGICAL FOUNDATIONS OF THE RSS

1. According to Keshav Baliram Hedgewar, Hindu social ideology alone could help achieve freedom and reconstruct society.
2. Based on interpretations of the Rig Veda, society was viewed as originating from different parts of a greater being: Brahmins from the mouth, Kshatriyas from the arms, Vaishyas from the thighs, and Shudras from the feet.
3. It was argued that this social system had been wrongly interpreted over time and had taken its present form because of slavery and religious decline.
4. The belief was that if every individual properly fulfilled their religious, economic, and social duties, society would function harmoniously.
5. Hindu nationalist thinkers argued that the Hindu community weakened after the arrival of Islam. According to them, there were two major ideological challenges to Hindu society: first, Islam and Christianity; and second, Western ideologies.
6. Opposition toward Muslims was also one of the founding sentiments within the organization. According to this viewpoint, Muslims encouraged "de-nationalization," while Mahatma Gandhi's Non-Cooperation Movement was seen as weakening Indian nationalism.

RSS'S RELIGIOUS POINT OF VIEW

Madhav Sadashiv Golwalkar was one of the most influential figures in the RSS. He stated that idols could only listen and not respond, and therefore the "living God" was the Hindu nation itself.

According to this perspective, the Hindu nation consists of both a sacred geography and a Hindu community. This sacred geography was imagined as extending from the borders of Iran in the west to Malaysia in the east, and up to Sri Lanka in the south. The nation was also believed to possess a soul, referred to as "Chit," representing a higher law above political institutions and constitutional laws.

Senior leaders within the organization were entrusted with resolving issues related to affiliated organizations, rituals, and other important matters. Golwalkar also emphasized the importance of Sanskrit, considering it the foundational language of many Dravidian languages and giving it a high position within the organization. The organization strongly opposed the influence of English and especially Urdu.

Keshav Baliram Hedgewar founded the RSS with the stated aim of protecting Hindu nationhood, community, culture, and religion.

WORKING OF THE ORGANIZATION

Keshav Baliram Hedgewar introduced several disciplinary practices within the organization, collectively known as Sanskaar.

1. Daily Practical Activities

Daily shakhas are an essential feature of the organization. A shakha generally consists of 50–100 members and is divided into four age groups: 7–10, 10–13, 13–28, and above 28 years. Most participants are between 18 and 25 years old.

Members are further divided into groups of about 20 individuals according to age and social background. Each group has a leader and a teacher appointed by the shakha president. The leader is expected to demonstrate the highest ethical standards.

Group leaders supervise discipline and physical training activities such as lathi, spear, and knife practice. They also teach stories of heroes and nationalist songs. Debates and speeches are organized for ideological training. Members submit reports and seek guidance from leaders every fifteen days, during which the organization's political and social positions are also discussed.

2. Position and Importance of the Leader

The Pracharak holds significant influence within the organizational structure. He is responsible for carrying out the organization's activities and generally lives a disciplined life. Pracharaks are often educated graduates with knowledge of Hindi and English, remain unmarried, and follow vegetarianism.

The position of Sarsanghchalak is the highest and most important role in the organization. In many situations, the Sarsanghchalak's decision is considered final.

3. "Bhagwa Jhanda" as the Teacher

The saffron flag (Bhagwa Jhanda) is regarded as the symbolic teacher or guru of the organization.

CONTINUED ON PAGE - 12

WHEN HEARTS BOW BEFORE ALLAH'S ENEMIES: TAGHUT AND INDIAN MUSLIMS



“Have you not seen those who claim to believe in the Book revealed to you and before you, yet they wish to take their disputes to Taghut, even they were ordered to reject it? Satan wants to take them far away from the right path.” [Surah An-Nisa 4:60]

Today many of us think that if we pray our Salah, observe Fasting and do our personal Ibadah properly, then everything is fine. But Quran tells us something serious. If we claim Imaan but still run to Taghut for judgement and solutions, then there is definitely problem in our faith.

WHAT ACTUALLY IS TAGHUT?

The word Taghut comes from Arabic root which means to cross all limits, to rebel and transgress badly. In Quran it refers to anything worshipped, obeyed or followed besides Allah — whether it's an idol, devil, cruel ruler, or any system that makes decision without Allah's law. It came eight times in Qur'an and scholars all agree that it includes every false authority that pulls people away from their Creator.

Its consequences are very serious. This is not only about Hereafter. It destroys person in this life also before the next. When a man gives his loyalty to some ruler, system or ideology instead of Allah's command, he actually hands over his life to something else than his Creator. History showed us that such surrender never ends good.

Allah says in Surah Al-Baqarah 2:257 that Taghut pulls its followers out of light into darkness. In An-Nisa 4:60 He directly scolds those who claim to believe yet go to courts of Taghut. Prophet ﷺ said in Sahih Bukhari that on Day of Judgement every group will follow what they worshipped — idol worshippers behind their idols, all marching into fire because in the world they never had courage to say this is false and I reject it.

Imam Ibn Qayyim (Rahimahullah) wrote that Taghut first corrupts the heart, then blinds the intellect, then makes person love his own chains. That's why today so many people defend the same systems that are oppressing them. And final warning in Qur'an is they will remain in fire forever.

HOW TAGHUT HAS AFFECTED INDIAN MUSLIMS?

This story didn't start today. Its roots are from British time.

For centuries Muslims in this subcontinent had their own Islamic system — Qazis gave justice, madrasas made scholars, waqf helped community. After 1857 British deliberately destroyed it. They introduced Indian Penal Code and Civil Procedure Code and replaced Sharia with English law in almost all matters. Muslims were told that colonial courts are the real authority and seeking justice elsewhere is primitive.

Then Lord Macaulay's education system came. His purpose was to create class of persons Indian in blood but English in taste, opinion and thinking. Madrasas were sidelined, Arabic and Persian learning declared useless. In two-three generations our educated class started seeing Islamic knowledge as backward and Western thought as best.

AFTER INDEPENDENCE IN 1947

When British left we had a chance to rebuild on Islamic foundations. But leadership of that time, who were shaped by colonial education, chose secular democracy without much thinking.

Indian Constitution became the highest authority. In all matters except personal worship — law, politics, business, education — final word belongs to man-made document not Allah. Shah Waliullah Rahimahullah warned long ago that biggest danger is not enemy sword but slow surrender of institutions one by one.

Many Muslims feel safe because of Muslim Personal Law Act. But reality is it only covers marriage, divorce and inheritance. Rest everything — crime, commerce, politics, education — is under secular law. This partial Sharia gives false security. This is exactly the contradiction Allah mentioned in An-Nisa.

BABRI MASJID CASE — MOST PAINFUL EXAMPLE

For seventy years Muslim community kept hope in Indian courts thinking they will get justice in matter of Islamic sanctity. In 2019

Supreme Court verdict gave the site to Hindu side even after admitting demolition was illegal. It showed clearly that Taghut systems are not made to protect those who submit to Allah. It was not only about Masjid, it proved Quran's warning.

OUR CONDITION TODAY

Sachar Committee Report already showed that Indian Muslims are among most educationally and economically backward communities, even behind many SC ST groups. Our children study in system that was never for us. Economically we are marginalised and then same system offers interest-based banking as solution — which Quran clearly forbids.

Politically we became just vote bank. Our leaders bargain with different secular parties instead of building on Islamic principles. This is also a form of Taghut.

THE ONLY WAY FORWARD

Our situation will not change by political maneuvering, more integration in this system or shouting louder inside it. Qur'an gives clear path in Al-Baqarah 2:256 — first complete rejection of Taghut (Kufr bit Taghut) then firm Iman in Allah.

This means:

1. Intellectually recognise these systems as Taghut.
2. Rebuild our own Islamic educational institutions.
3. Develop Islamic finance alternatives instead of interest.
4. Purify our aqeedah from shirk and return to pure Tawhid.

Darkness is real and we are living in it. But same verse gives hope — Allah is wali of believers, He takes them from darkness into light. Condition is we must have courage to reject Taghut with heart, tongue and actions.

We ask Allah, the One who made fire cool for Ibrahim AS, who parted sea for Musa AS, and who never leaves those holding His rope tightly — to give Indian Muslims clear vision, strong Iman and courage to live and die on Kalimah in its full meaning. May He remove love of Taghut from our hearts and restore honour to Ummah through submission to Him alone.

AGE OF THE UNIVERSE: 6 DAYS OR 13.8 BILLION YEARS?

For many of us, there has long been a perceived tension between Qur'anic and scientific discovery regarding the origin of our universe. While the Qur'an-e-Hakeem often state the universe was created in six days, modern science estimates its age at approximately 13.8 billion years.

لَنْ رُبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

Surely your Lord is none other than Allah Who created the heavens and the earth in six days and then ascended His Throne;
(Surah A'raf - Ayat No 54)

لَنْ رُبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
يَذَرُ الْأَمْرَ

Surely your Lord is Allah Who created the heavens and the earth in six days then established Himself on the Throne (of His Dominion) governing all affairs of the universe. (Surah Yunus - Ayat No 3)

وَبُوءَ لِلَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

And He it is Who created the heavens and the earth in six days.
(Surah Hud – Ayat No 7)

However, these two timelines may not be contradictions at all, but rather different ways of describing the same cosmic reality.

UNDERSTANDING TIME DILATION

The core of this reconciliation lies in the nature of time itself. Our standard definition of a "day" is based entirely on Earth's rotation. Yet, according to the laws of physics, time is not universal; it stretches and shrinks depending on one's location in the universe, a phenomenon known as time dilation. Even on Earth, clocks at higher altitudes tick slightly faster than those at sea level, and in the extreme gravity of space such as near a black hole a single day could equal thousands of years elsewhere. Therefore, the "six days" mentioned in Qur'an were not necessarily 24-hour Earth days, but rather cosmic periods.

THE MATHEMATICAL ALIGNMENT

When we bridge the gap between the Qur'anic "six days" and the scientific age of the universe, the numbers align with remarkable precision:

The Calculation: If we divide the scientific age of the universe (13.8 billion years) by the six days mentioned in Qur'an, each "day" equals roughly 2.3 billion years.

$$13.8/6=2.3$$

The Formation of Earth: Qur'an describe the Earth beginning to form around the second day of creation.

لَنْ رُبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

Tell them (O Prophet): Do you indeed disbelieve in Him and assign compeers to Him Who created the earth in two days?
(Surah Fussilat - Ayat No 9)

CONCLUSION: A HIDDEN TRUTH

The Result

If each day represents 2.3 billion years, then the Earth would have started forming approximately 4.6 billion years ago.

$$2.3 \times 2 = 4.6$$

This matches the exact figure provided by modern scientific consensus.

CONCLUSION: A HIDDEN TRUTH

So, whether this near-perfect mathematical match is a "pure coincidence" or a "hidden truth". From an Islamic perspective, these findings suggest that divine revelation and scientific reason are two sides of the same coin. By understanding that time is a relative dimension of Allah's design, we can see how the Qur'anic timeline and modern physics harmoniously point toward the same miraculous origin of our world.

Note:

The Quran mentions the creation of the heavens and the earth in six days (Sittati Ayyamin) in several places, including Surah Al-Furqan (25:59), Surah As-Sajdah (32:4), Surah Qaf (50:38) and Surah Al-Hadid (57:4)

From Editorial

human beings with their Creator and establish society upon the foundations of justice and fairness. This is the path that can provide a genuine guarantee for a better, more just, and peaceful future.

However, another important reality is that if Islam truly offers the only effective and lasting solution to the political, economic, social, and moral crises of the modern world, then it is the fundamental responsibility of the Muslim community to convey this message to others and firmly establish this understanding in people's minds. It is not enough merely to believe that Islam offers solutions; rather, this conviction must be communicated to society with wisdom, sound reasoning, and excellence in invitation so that people may recognize both the shortcomings of existing systems and the superiority and effectiveness of the Islamic way of life.

In particular, conscious Muslim students and young people bear a significant responsibility in this regard. History bears witness that major social transformations and extraordinary achievements have always been brought about through the determination, struggle, and sacrifices of the youth. Youth is the stage of life in which individuals possess the energy, intellectual strength, ambition, and passion necessary to bring about change. This is why young people have always played the most effective role in achieving great objectives and carrying out revolutionary movements.

Therefore, conscious Muslim youth should strive to spread the message of Islam, promote intellectual awareness within the Muslim community, introduce people to the truth and comprehensiveness of the Islamic way of life, and actively work for positive change in society. If young people dedicate their abilities and energies to this purpose, they can not only help reform their own societies but also play a significant role in helping humanity overcome its present crises.



Book Review

THE PURPOSE OF THE MUSLIM UMMAH

Book Author
SAYYED AHMAD UROOJ QADRI

A STUDY OF HISTORY

Throughout history, many systems and ways of life have emerged. Each was promoted by individuals who believed it would lead to human progress and development. Among these systems is Islam, which differs from others in several important ways:

- It is a way of life revealed by the Creator of all beings.
- It promises success in both this world and the Hereafter.
- History demonstrates its positive impact on human societies.
- It addresses all aspects of human nature, including needs, emotions, and desires.
- Those who spread it—the Prophets, their Companions, and the righteous predecessors—did so sincerely for the sake of Allah.

THE MEANING OF IQAMAT-E-DEEN

Allah sent His prophets to convey and establish Islam, the divinely chosen and preserved way of life. Islam encompasses every aspect of human existence, including belief, worship, morality, social relations, economics, and governance.

In this context, Iqamat-e-Deen means establishing and implementing Islam so that all areas of life are guided by its principles.

DIFFERENT INTERPRETATIONS OF IQAMAT-E-DEEN

The Quran explains Iqamat-e-Deen in various ways. For example, in Surah Fussilat (41:30), Allah praises those who declare, "Our Lord is Allah" and remain steadfast. This shows that establishing the religion begins with sincere faith and steadfast adherence to it throughout life.

The Prophet Muhammad (PBUH) and the Rightly Guided Caliphs provided the best practical examples of Iqamat-e-Deen.

QURANIC EVIDENCE

1. Promises Given to the Prophets

In Surah As-Saffat (37:171–173), Allah states: "Our Word has already gone forth to Our servants, the messengers, that they would surely be helped, and that Our forces will certainly prevail."

This verse indicates that Allah grants victory and support to His messengers and their

followers. The mission of the prophets was not only to convey Allah's message but also to stand firmly against falsehood.

2. The Example of Musa (AS) and Harun (AS)

In Surah Al-Qasas (28:35), Allah says: "We will assist you with your brother and grant you both authority... you and those who follow you will prevail."

This verse demonstrates that Allah supported His prophets in establishing His guidance and overcoming opposition.

3. Addressing Prophet Muhammad (PBUH)

In Surah Al-Anbiya (21:18), Allah says: "We hurl the truth against falsehood, leaving it crushed."

The verse emphasizes the ultimate triumph of truth over falsehood and reassures believers facing opposition.

4. Addressing the Muslim Ummah

In Surah Aal-e-Imran (3:139), Allah says: "Do not falter or grieve, for you will have the upper hand, if you are true believers."

This verse links success and strength to genuine faith and commitment.

WHY ARE THE RIGHTEOUS GIVEN POWER?

The purpose of granting power to righteous believers is to establish Allah's guidance and justice in society.

Surah Al-Baqarah (2:213–214) explains that humanity originally followed one path but later fell into disputes. Allah sent prophets and scriptures to judge between people and guide them back to the truth. These verses also remind believers that those who strive to establish Allah's guidance will face hardships and tests before receiving His help.

JUSTICE AND AUTHORITY

In Surah Al-Hadid (57:25), Allah says: "We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance so that people may administer justice."

The verse teaches that divine revelation was sent to establish justice among people. It also mentions iron, symbolizing strength and power, which can be used for defense, benefi-

cial purposes, and supporting the cause of truth when necessary.

Justice requires authority and the ability to resist oppression. Therefore, strength and moral responsibility are connected in the Quranic worldview.

THE PURPOSE OF THE PROPHET MUHAMMAD'S MISSION

In Surah Al-Fath (48:28), Allah says: "He is the One Who has sent His Messenger with guidance and the religion of truth, making it prevail over all others."

This verse states that Prophet Muhammad (PBUH) was sent with divine guidance and the true religion so that its truth would become manifest.

Similarly, Surah Ash-Shura (42:13) declares that the same fundamental faith was ordained for Nuh, Ibrahim, Musa, Isa, and Muhammad (peace be upon them all), commanding believers to uphold the religion and avoid division.

Although different prophets were given different legal rulings (Shariah), the core principles of faith, submission to Allah, and righteousness remained the same. Thus, the Quran emphasizes the unity of the divine message throughout history.

REFERENCES FROM HADITH AND QURAN REGARDING IQAMAT-E-DEEN

Evidence from Hadith

In a narration recorded in Sahih al-Bukhari (3834), Abu Bakr (RA) was asked how long the Muslim community would continue enjoying the blessings of Islam. He replied that it would remain so as long as its leaders adhered to Islam and governed according to its principles. This indicates that the preservation of Islamic order is closely connected to righteous leadership.

Hafiz Ibn Hajar, commenting on this hadith, explained that the phrase *al-amr al-salih* refers to Islam, justice, peace, unity, support for the oppressed, and proper social order. He further noted that people often follow the example of their rulers; when leaders move away from Islamic principles, society tends to do the same.

Another important hadith is narrated by

Khabbab ibn al-Aratt (RA) in Sahih al-Bukhari (3612). While facing severe persecution in Makkah, the Companions asked the Prophet Muhammad (PBUH) to pray for relief. He reminded them of the hardships faced by earlier believers and then declared that Islam would ultimately prevail until a traveler could journey safely from Sana'a to Hadramawt fearing none but Allah.

This hadith demonstrates that the Prophet (PBUH), even during the Makkan period, viewed Islam as a complete way of life destined to succeed through patience, sacrifice, and perseverance. It also challenges the claim that Islam became concerned with social and political matters only after the migration to Madinah.

In Sahih Muslim (1838), the Prophet (PBUH) said:

"If a slave is appointed over you and governs according to the Book of Allah, then listen to him and obey him."

This highlights the importance of governance based upon divine guidance and reinforces the connection between *Iqamat-e-Deen* and adherence to the Quran.

PURPOSE OF HUMAN CREATION

Allah says in Surah Al-Baqarah (2:30): "I am going to place a successive authority on earth."

This verse introduces humanity's role as Allah's vicegerent (*khalifah*) on earth. Human beings are entrusted with the responsibility of living according to divine guidance and administering life in accordance with Allah's commands. The angels' concern about corruption and bloodshed suggests that abandoning divine guidance leads to disorder and injustice.

In the following verse (2:31), Allah taught Adam the names of all things. Scholars such as Maulana Shabbir Ahmad Usmani interpreted this as evidence of the superiority of knowledge, which distinguishes humanity and qualifies it for its role as Allah's representative on earth.

According to Imam Al-Baydawi, a *khalifah* is one appointed by another to carry out responsibilities. While every human possesses the potential for this role, the true *khalifah* is one who remains loyal to

Allah and judges according to the Quran and Sunnah.

THE MEANING OF WORSHIP

Allah states in Surah Adh-Dhariyat (51:56): "I did not create jinn and mankind except to worship Me."

Worship (*ibadah*) cannot be limited to rituals alone. If it were, angels would surpass human beings in fulfilling this purpose. Rather, worship includes obedience to Allah in all aspects of life.

Surah Al-Ahzab (33:72) mentions the Trust (*amanah*) offered to the heavens, earth, and mountains, which they declined but humanity accepted. This trust represents the responsibility of moral accountability and stewardship under Allah's guidance.

Imam Fakhr al-Din al-Razi explained that true worship combines devotion to Allah with compassion and responsibility toward His creation. Thus, *ibadah* includes both the rights of Allah (*Huquq Allah*) and the rights of people (*Huquq al-Ibad*).

THE MISSION OF THE MUSLIM UMMAH

Allah describes the Muslim community in Surah Al-Baqarah (2:143) as a just community (*Ummatan Wasatan*) appointed to be witnesses over humanity, while the Prophet (PBUH) is a witness over them.

This responsibility extends beyond verbal testimony. It requires Muslims to demonstrate justice, righteousness, and moral guidance through their collective conduct and institutions. The concept of witness therefore includes practical implementation.

Similarly, Surah Aal-e-Imran (3:104) commands believers to promote good and forbid evil. The Muslim Ummah is described as the best community because it fulfills this duty. Neglecting this responsibility leads to moral and spiritual decline.

Every Muslim shares in this obligation according to their ability. The broader objective is to establish a society that reflects the values of justice, mercy, and obedience to Allah. In this understanding, *Iqamat-e-Deen* involves not only personal worship but also the practical manifestation of Islamic principles in individual and collective life.



THE UTOPIAN MAN

There is no drama in utopia, and there is no utopia in a drama - that is, antagonism between man and the world or between an individual and society.

In modern materialistic society, there are very few who pointed out the seeping of materialism in society unconsciously and Alija Izetbegovic is one of them. He highlighted a very deep and important thing in his book "Islam between East and West" that the modern society or rather the modern state wants us humans to live in a utopian world which can never be attained. A world of functioning people, a world where humans are valued according to their works and professions and not according to their ideas and personality. In the modern world, a person's identity is his work such that the work is before his own name. Take an example, there is Anas, a young man, who prays and he's very good with other people and he's a doctor too. The modern materialistic world will ignore everything about Anas and only remember his profession i.e. Doctor such that his new name will be Dr. Anas. There are many doctors, engineers and advocates in this society but are few good humans. The modern world wants you to only remember the good "function" part while leaving everything aside, be it your humility, your ideas, your wishes and interests. It drags down a whole personality to a function and generalizes it with similar functions.

"There is no drama in utopia, and there is no utopia in a drama - that is, antagonism between man and the world or between an individual and society."

In Utopia where only the functional roles matter, non-functional humans are discarded and thrown out.

In Plato's Republic, we can read:

"A citizen should not be ill or on a medical treatment because in this way he causes damage to the state. He should either work or die. ... It is good therefore for a man who is ill for a long time or who has a sick posterity to commit suicide."

Man must follow the order, he must be a

function that the state or society acknowledges or else he's just a garbage that should be thrown out. There is no freedom of thinking, no freedom of creativity, no space for flaws.

"The mechanism of a utopia is inhuman but perfect. If freedom is the essence of a drama, order and uniformity are the two essential things in a utopia."

The resemblance to occurrences in some present societies is more than evident: limited freedom "in the interest of the society," leadership cults, social discipline, abolition of family and parental relationships, art at the service of the state, Darwinian selection, euthanasia, social (not family) education, the supremacy of the state over the individual, the acceptance of technical progress, the equality of sexes in the social division of labor, property leveling, voluntary mass physical labor, competition, collectivism, uniformity, censorship, and so on.

Utopia wants uniformity, it needs it. There should be no individuality and no autonomy. What should be the point of difference between 2 men? Their profession and name? So, what if both are doctors and names of both are Anas, then what's the difference? Nothing. The modern society doesn't let you develop something that makes you different from the masses, the whole state has a fixed syllabus and the doctors or engineers are going through the same chapters and concepts.

In his barracks, a soldier has all his basic needs satisfied: dwelling, food, clothes, work. We find here also order, safety, discipline, hygiene, and even some kind of equality or uniformity. Most of us will nevertheless agree that barracks, with all their "benefits," represent the worst prototype of a society we can imagine. Some societies that are being created nowadays are nothing else but huge barracks or are very close to being so. Beautiful slogans which ornate them change little or nothing of their es-

sence.

The modern world is shaping itself into this utopian concept where man is reduced to function and all his identity is that function only. The marriage market is a good example. In today's marriage market, everyone is trying to marry as rich as possible, the marriage market is heavily materialized. They won't give their daughters to a human but to a function. An engineer, a doctor, a lawyer all these are functional roles in a society. An engineer doesn't have interest or hobbies, an engineer doesn't like or dislike, he just works because it's a function. A man has interests or hobbies, likes and dislikes. Fathers will easily hand out their daughters to a good function but not to a good man. They see the functions first and the man second. The salary first and the qualities second. How do they then wish for a happy marriage when they married their daughters to a function? A function will provide but to love and protect is for the man. "If you don't earn this much, you're not eligible for marriage", how can a human earn? It's Allah who provides, I can only try to work hard. For me is to work and for God is to provide. Allah is Ar Raziq and Ar Razzaq, how can a mere human provide? A function doesn't have a soul, a man has a soul. Dowry deaths and extra marital affairs are on the rise, why? We're marrying our sisters and daughters to a soul-less function. Morality and religion are for the soul of man, not for function. How can you ask a soul-less function to treat your daughter right? How can a doctor marry? It's the man who married. The doctor only treats, that's a function. An engineer builds, that's what he can do, that's a function. How can an engineer marry? It's not in the syllabus sir. It's not taught. Universities and schools produce good functions and good citizens but only mothers can bring up good men and good humans. The functions are getting married nowadays and humans are told to become functions. It's high time we realize this hypocrisy and turn towards 'humanity' rather than 'utopianism'.



ISRAEL'S PRIDE CITY PROGRESSIVISM OR PINK-WASHING?

Zionists are always exposed in organizing filths. After being exposed in Epstein files, now Israel is hosting the largest ever LGBTQ festival from June 1 to June 4 in 2026. Organizers are planning to build a pride city at the dead sea. It is not the first time the state of Israel is organizing this type of festival. These festivals have been organized since 1977. Tel Aviv being world capital of Homosexuality. Before diving deep into the fact that why Israel organizes such LGBTQ events and why this filth is always associated with Zionists, let's take a look on the location they decided.

According to an X tweet of Israel: "Pride rises at the lowest place on earth, This June, the dead sea becomes the pride land, The biggest LGBTQ festival ever in the middle east".

Dead sea is the lowest elevation on the earth around 430 meters below average sea level. Its water has no life and this place is associated with the cities, Sodom and Gomorrah. Prophet Lut (A.S) was sent by Allah in those people for their guidance. They were the first people to start Homosexuality and punished by Allah (S.W.T). They are criticized in Islam, Christianity and Judaism.

Choosing such a location cannot be a coincidence. The location is for sure chosen purposefully trying to fight with the God almighty. It is similar to the Ka-fir T shirt trend in USA.

Allah (SWT) says in Quran for the people of Lut:
"Then the mighty blast caught them at sunrise. And turned the land upside down and rained stones of baked clay, the place where this occurred lies along a known route, verily there is a sign in this for the believers." Surah Hijr (73-77)

Scholars says that at the time of prophet this place was on the way of trade from Hijaz region to Syria. And also, Allah made this place as a sign for believers. In the region it is surprising that the Homosexuality was decriminalized by the Ottoman King Abdul Mecid - I in 1858. It was even 145 years earlier than UST.

This happened due to increase in Liberalism in Turkey.

Prophet Muhammad PBUH said:
"The thing I fear most for my ummah is the action of the people of LUT" Tirmidhi - 1457

The most interesting fact is Israel generally isn't a very tolerant society of LGBT people. Even the state of Israel does not allow same sex marriages in the country but only accepts the marriage done abroad.

There is huge difference found in Tel Aviv and Jerusalem where Tel Aviv is LGBT tolerant city while Jerusalem is extremely resistant due to religious reasons. So, when we see many people in the ruins of Gaza like IDF soldiers waving a rainbow flag this is actually woke fascism or inverted fascism, trying to justify the genocide under so called progressivism. Israel always do such propagandas, just like a viral video of IDF soldiers praying Tarawih in Ramadan.

Woke fascism or inverted fascism are terms used for extreme left progressivism where the word "progressive" is used to support the fascist ideology. It is like "we are so progressive, if you are not matching our (so called) progressivism, you deserve a genocide."

These events and the fact that LGBT society is started by a Zionist Jew "Magnus Hirschfeld" is a show off of "progressivism". Israel wants to uplift its image in western liberals & atheists who condemn its genocide in Gaza & Lebanon. Israel is pink-washing its people and its image in the West.

Pink-washing is the term used internationally for a marketing or political strategy by corporate or a government, using support for the LGBTQ community to distract from harmful practices, controversies and human right violations.

There are some members of LGBTQ community as well who understand this pink-washing and conduct protests against the state in Tel Aviv as "NO pride in GENOCIDE".

Sealed



Nectar

Battle of Uhud - Part 01

A CONSULTATION ASSEMBLY FOR A DEFENCE PLAN

The scouting party of Madinah conveyed the news of the Makkan army step by step. Then the Messenger of Allāh [pbuh] held a head military consultation assembly to exchange views about the situation. He told them about a dream he had. He said: "By Allāh, I have dreamt of — I implore Allāh to be a dream of bounty — cows slaughtered and that there was a groove at the pointed top of my sword, and that I had inserted my hand into an immune armour."

The interpretation of 'the cows' was that some of his men were killed, and 'the groove at the pointed top of his sword' was that a member of his House would be hurt. As for 'the armour' it was Madinah. Then he offered a suggestion that his Companions should not go out of Madinah and that they should encamp themselves within the city. He was of the opinion that the enemies should be left in the open to exhaust themselves and thus the Muslims would not risk a battle. But if they thought of attacking Madinah, Muslim men would be ready to fight them at the mouths of lanes; whereas Muslim- women would help from over the house roofs." Abdullah bin Ubai bin Salul — the head of the hypocrites; who attended the meeting as a chief of Al- Khazraj — supported the Prophet [pbuh]'s plan.

As a matter of fact his agreement was not based on the righteousness of the plan but rather on personal benefit. He did not want to fight. On the contrary he secretly aimed at being far away from fight. However it was Allāh's Will that he should be disclosed and disgraced in public — for the first time. It was His Will that the curtain which concealed their disbelief behind should be uncovered and pulled down. Allāh's Will enabled the Muslims to recognize the reality of those snakes that were creeping within their garments and inside the sleeves of

their clothes. Thanks to Allāh they recognized them in one of the most critical times of their lives.

Some of the best honourable Companions, who had missed Al- Jihād in Badr invasion, suggested that the Prophet [pbuh] should go out of Madinah and urged him to accept their point of view. One of them said: "O, Messenger of Allāh [pbuh], for long time we have been looking forward to this day; and we have implored Allāh to make such a day draw near. Thanks to Allāh it is time to fight. So let us go out and fight our enemies lest they should think that we have lost heart and do not dare to fight them." Hamza bin Abdul Muttalib the paternal uncle of the Prophet [pbuh], who had already covered the ornaments of his sword with idolaters' blood in Badr Battle, was ahead of those enthusiasts who urged him to go out and meet the disbelievers. He said to the Prophet [pbuh]: "By Allāh, Who has sent the Book down unto you, I will not taste food till I fight them with my sword outside Madinah." [As- Seerah Al- Halabiyah 2/14] After weighing carefull the pros and cons of the issue, it was decided that the enemy should be resisted outside the city at Uhud.

From Page - 03

black stone with his blessed hands to place it in its position, to prevent discord among the various tribes and clans. We see him praying at the Sacred Mosque, performing the ṭawāf, i.e., walking around the Ka'bah, delivering a speech or absorbed in his devotion. The steps he takes there are vividly painted before our eyes. Deep in their thoughts, pilgrims almost see these steps as though they were being taken by him now. We also see his Companions as they walk around the House, the Ka'bah, and we almost hear them as they talk.

From Page - 03

This practice is intended to avoid personality worship, which is common in Indian religious traditions. Therefore, on Guru Purnima, the flag is worshipped instead of an individual guru or idol.

4. Six Festivals of the Organization

The organization celebrates six major festivals:

1. Hindu New Year — also observed as the birth anniversary of Hedgewar and a day for reviewing the previous year's activities.
2. Shivaji's Coronation Ceremony. 3. Raksha Bandhan. 4. Guru Purnima. 5. Dussehra. 6. Makar Sankranti.

5. Constitutional Work

Initially, the organization had neither a written doctrine nor a formal constitution. However, under government pressure, a constitution was later drafted. The organization traditionally emphasized character and personal conduct over written documentation, considering this approach part of its culture.

The organization primarily focuses on the development, discipline, and training of its members. Its important activities include:

- i) Special focus on children and youth sections.
- ii) Administering oaths to members.
- iii) Conducting daily shakhas with uniforms, discipline, and prayers.
- iv) Organizing training camps of varying duration for intellectual and ideological development.
- v) Maintaining regular meetings and relations with important national leaders.
- vi) Promoting the idea that the Hindu community and the organization are interconnected.
- vii) Operating various affiliated organizations in different social fields.



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