

PRIVATE CIRCULATION

ISLAM

A N D

NATIONALISM

EDITORIAL

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Regionalism is one of the major causes of wars and bloodshed in human history. Marking this, Iqbal has said that **"if someone remains a captive and prisoner of a certain region of the earth, then its logical result is nothing but destruction and ruin"**. Whether it is the wars of Rome and Persia in the distant past, the blood-sucking stories of Genghis Khan and Halaku Khan, or the world wars of the last century, all were the result of the same evil. But in spite of so many deaths, it seems that the thirst of those who take this name is still not quenched, so this theory is still laying eggs in a new way. Although the world has become a global village and a global civilization has made the East and the West its favorites. But in many areas there is rebellion against this civilization. **One of the manifestations of this is the efforts to revive Hindu nationalism under the guise of Indian nationalism in our country India.** In this effort, **two types of ideologies have existed since the past. Savarkar was the founder of the extreme ideology in this aspect, represented today by the RSS. And Gandhi and Nehru, the founders of the moderate ideology are represented by the Congress today.** We will examine both trends comparatively.

Since the BJP government came to power in 2014, the nationalism debate in the country has taken an aggressive approach. In the rush to implement one civilization, an attempt is being made to uproot all the other civilizations. A clear line of demarcation has been drawn from eating and drinking, wearing veils to religious symbols and slogans to insert this discussion into daily routines. The possessors of such an aggressive culture believe that everything that does not belong to India is rejected and should be picked up and thrown into the Arabian Sea. It is also the practice of the holders of this theory to identify their enemies with the special symbols of eating, drinking, and wearing clothes. Therefore, there has been a clear increase in the incidents of violence in the last ten years. The extreme of aggression is that these people want to expel the people against their ideology from the country or challenge them with different names. Seeing

this trend of violent nationalism, many people have started saying that to counter this extreme attitude, it is necessary to nurture the moderate trend of nationalism. Although those people have already eaten its "sweet" fruits too.

The difference between these two extreme or moderate nationalism is that **one is sweet in taste and the other is bitter, but the result of both is the same.** Every era of divided India seems to bear witness to this. **Remember September of 1948, the wounds of partition had not yet healed, the Muslims of India had not yet forgotten the grief of their loss, that a plan was made in Delhi to invade Hyderabad and integrate it into India.** Millions of Muslims were put to eternal sleep by police action. **While this heartbreaking incident took place in one part of the country, in the other part of the country, some miscreants entered the Babri Masjid and under a conspiracy, it was converted into a shrine and locked.** This is not just the incident of one mosque but at that time dozens of mosques were locked or converted into stables in Punjab and Haryana. After that an endless series of riots started. **Looking at the number of riots, it can be said without exaggeration that the history of divided India is a history of riots.** A link in the same chain is the riots before and after the martyrdom of the Babri Masjid. Apart from loss of life and property, Muslim family law was also targeted. These were some of the major anti-Muslim measures which gradually marginalized Muslims socially, politically and communally after partition. These measures are mentioned a lot but no one talks about those silent measures due to which Muslims were kept out of the government institutions and administration. Partition hit the Muslim population of the country the most. Especially the Muslims of North India were socially helpless.

But in the name of so-called religious tolerance, What action did these people finally took, due to which muslims became the most oppressed in the social spectrum? All this happened in the golden age of the same party which we consider to have a moderate approach of nationalism. That is, both streams of nationalism want to dominate a particular culture and a particular religion in this country. **It is worth noting that moderate nationalism is more deadly than violent nationalism because it**

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has been achieving its goals with great silence and swiftness.

Keeping this scenario in front of us, we should think about our future in the country. Lest it happen that we easily drink poison as sugar. Let us keep our position clear. That we believe in Islamic nationalism above any regional nationalism. **The basis of which is the word of Allah ie. the Quran . The purpose of which is the pleasure of Allah Ta'ala. The center of which is Baitullah Sharif. And whose leader and leader is Prophet Arabi ﷺ. We consider every Muslim as our brother. Our heart longs for the cause of Islam.** We are not convinced of the division of humanity on the basis of man-made boundaries and limitations. **It is our belief that Allah Almighty has divided humans into separate regions and tribes only so that they can be recognised.** No one is better than anyone else on the basis of race, caste and community. **The criterion of superiority is only piety.** Let us build a relationship with everyone as a Da'wa nation. Let us be the defenders of our religious and national identity and start the struggle to raise the word of Allah Almighty. This is the way of salvation for us. **Our forefathers in India have been making the same effort since day one and we will carry this concern forward.** According to Iqbal:

بازو تیرا توحید کی قوت سے قوی ہے
اسلام تیرا دیس ہے تو مصطفوی ہے

(Your arm is stronger by the power of Tawheed, Islam is your country, you are the Mustafawi)

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CREATOR'S

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“In God’s Messenger you have a good model for everyone who looks with hope to God and the Last Day, and always remembers God.” (33:21)

In the midst of all the worry, stress and fear, **the Prophet ﷺ provided shelter for the Muslims: he was the source of their hope, confidence and reassurance.** Studying his attitude during the unfolding events of the battle of Trench is necessary for leaders of Muslim communities and revivalist organizations today so that they can chart the way ahead. **His attitude provides a good example for those who hope to earn God’s pleasure on the Day of Judgement, and for those who always remember God.** We should perhaps look at some aspects of his attitude, by way of example, though we cannot discuss this at any great length in this commentary. The Prophet ﷺ went out to work with the Muslims in digging the moat, using the axe and removing the earth and carrying the dust in a basket. As his Companions worked, they sang some rhymes, which they composed on the spot, deriving the same from whatever was taking place. The Prophet ﷺ repeated their rhyming words at the end of the lines. For example, one of his Companions was called Ju`ayl, but the Prophet ﷺ did not like his name as it meant ‘a small dung beetle’, so he renamed him `Amr. So the people around composed a rhyming couplet about this very thing of giving a man a better name. The Prophet ﷺ repeated with them the two rhyming words.

We can imagine the atmosphere the Prophet’s participation gave them and how it could fill them with reassurance and enthusiasm. Zayd ibn Thābit, a young Muslim, was carrying the dust away, and the Prophet ﷺ said of him: ‘He is certainly a good lad.’ At one point Zayd was too tired and he fell asleep. It was very cold, but as he was sleeping another person, `Imārah ibn Ḥāzim, took Zayd’s sword away. When he woke up, he was upset. *The Prophet ﷺ said to Zayd: ‘Father of sleep! You slept and your weapon is gone!’* Then the Prophet ﷺ asked his Companions: ‘Who of you knows where the sword belonging to this young man is?’ `Imārah said: ‘It is with me.’ The Prophet ﷺ told him to return it to Zayd and prohibited anyone from taking the weapon of a sleeping man even in jest. This little episode shows how the Prophet ﷺ was aware of all those who were with him, young and old, and that he cared for them all. We see him ready to joke with everyone in a pleasant way: ‘Father of sleep! You slept and your weapon is gone!’

This also tells us much about the general atmosphere in which the Muslims lived as the Prophet ﷺ took care of them, even during the hardest of circumstances. The Prophet’s ﷺ pure soul looked forward to assured victory, distant as it might have been. He could see it as axes hit hard rocks to produce rays of light. He speaks about this to his Companions giving them reassurance. *Ibn Ishāq reports:* “Salman mentioned that as he was

digging in his area, a rock was too hard for him. The Prophet ﷺ was nearby and when he saw Salman’s difficulty he took the axe from him and struck the rock three times, with each strike producing a flash of light. Salmān asked him: ‘Messenger of God! What is this I have just seen: a flash of light from under the axe?’ The Prophet ﷺ said to him: “Have you seen that? *At the first strike, God opened to me the land of Yemen; at the second, He opened Syria and the west for me; and at the third, He opened the land to the east for me.*” In *Imtā` al-Asmā`, al Maqrīzī* mentions that this happened to `Umar in front of Salmān. We can imagine what effect these words from the Prophet ﷺ would have had on his Companions’ hearts at the time when they felt danger approaching. We should add to these delightful scenes the report we mentioned earlier when Ḥudhayfah returned from his dangerous night mission, gathering intelligence about the enemy and what they were doing. The night was exceedingly cold, and on his return the Prophet ﷺ was in prayer. Yet on seeing Ḥudhayfah he realized how he felt, and he drew him to himself so that he was sitting by his side, near his feet, and then the Prophet ﷺ covered him with his robe to let him warm himself a little while he continued his prayer. After he had finished his prayer, he sat listening to Ḥudhayfah’s report confirming the good news he had anticipated. As for the Prophet’s courage, perseverance and unshaken belief throughout this severely testing time, this is evident at every point in the story. We do not need to give details here, as they can be easily and clearly recognized: **“In God’s Messenger you have a good model for everyone who looks with hope to God and the Last Day, and always remembers God.”** (33:21)

A N D ISLAM NATIONALISM

MUNEEB NEREKAR

Nationalism is an ideology which has always commanded society's attention, hence it would be fitting to analyze this concept. How can it be defined and what principles does it entail? What are the weak and strong points of nationalism? How far does Islam accept these principles? Is there any compatibility between Islam and nationalism? Can an individual be a Muslim believer and a faithful nationalist at the same time? What has been the historical course of the birth and spread of nationalism in Islamic countries?

Nationalism was a new plot hatched by the imperialists of the west to deal Islam a blow. The aim was to realize a dream which could not be fulfilled in the Crusades. Nationalism attempted to break up the unity and solidarity of the Islamic Ummah which endangered imperialistic interests, and which was a threat to colonization. **With the progressive spread of nationalism, imperialism was able to divide the world of Islam into small pieces, and swallow them one by one.** Thus, the dangerous dimensions of nationalism make it imperative for the Islamic world to unveil its true visage.

DANGERS OF NATIONALISM

Ego-centrism and prejudice:

Among the greatest dangers of nationalism is prejudice, a violent affective state where the individual or the group, become ego-centric, leading them to ignore reality and be harsh and inflexible in their judgments.

Superiority complex and misinterpretation of history:

Misinterpretation of history is one of the greatest harms of nationalism. It may be

argued that the case is so where an extreme form of nationalism exists. But that is not the case. Any kind of nationalism by essence inclines towards self-pride and scorn of others, for so long as it does not rouse in people a false sense of pride in their nation, how can it turn national prejudice in favor of itself and against others?

Nationalism culminates in racism:

Nationalism inevitably ends in racism and racial prejudice. **In any land where it attempts to base unity on the co-existence of a particular group so as to create fanaticism and make that group an independent, separate unit, it must attribute a certain name to that group like Iranian, Turk or some other name; it must brainwash those in that group into believing that they are superior to others on the basis of their race, blood etc.** Without attention to the criteria of virtue, belief and action. Eventually, other neighboring countries come to manifest similar feelings, leading to perpetual clashes, rivalry and racial hostilities.

ISLAM AND NATIONALISM

Simple patriotic sentiments, so long as they do not contravene the higher conviction of man is permissible in Islam, like the affection one feels towards one's father, son, and family. But as already shown, nationalism does not stop at simple sentiments. It is a socio-political creed and an actual way of life which aims at a full control of man's individual and social conduct. **Islam, too, being a school having its own independent spiritual, practical, political and social system and comprising a particular set of beliefs, naturally comes into conflict with the school of nationalism.**

The Quran has explicitly rejected the basis of nationalism, and states that language, colour and race are no criteria for unity and privilege. **The only criteria are belief and virtue.** *The goal of nationalism is to create national units, whereas the goal of Islam is universal unity.* To nationalism what matters the most is loyalty and attachment to the homeland, whereas to Islam, it is God and religion. **Nationalism gives authenticity to geographical boundaries and racial distinctions, whereas Islam negates them.** Nationalism attaches value only to the historical traditions, culture, civilization, ideas, and historical figures of its own nation, but Islam's vision goes beyond the frontier, race, tribe, and nation. Moses, Jesus Muhammad ﷺ are considered as belonging to all mankind. **Islam wishes all nations to regard the Quran as their Book, and the Ka'aba as their Qibla. Islam says that all the Muslims in the world are members of the same body and all Islamic nations, Arab, non-Arab, Turk, Afghan, Indian, black or white must belong to one ummah in their belief.** But nationalism considers the religious solidarity of a country with other nations as a danger for national and tribal identity.

According to the injunctions of Islam, the ultimate goal must be God, not freedom and independence or anything else. We should love freedom and independence for the sake of God and Islam, and not the other way round which would be polytheistic. If we study the writings of nationalists who speak of Islam, we see that their Ka'aba is independence, freedom or country and God and Islam are the means to attain that goal. **A genuine Muslim, too, loves freedom and independence and defends them firmly but he does so only for the sake of God and Islam, since they are his real Ka'aba.**

H A B I T ?

How to Change any

Do you think you are not sticking to your plan, or you will lack some motivation? Simply speaking **do you believe that you feel stressed with your habits?**

Do you often face such a situation in which you continue with some plan in your mind and after a few days you lose your motivation and get distracted, also do you feel that it's quite annoying for you again and again?



Truly speaking this is nothing else but **you have some specific habits which are forcing you to distract.** If this continues for long, you believe that you don't do that task, or this task is not for you, or you are not born for that certain goal, and you somehow change your path.

The more we become used to certain kind of stuff, the more they become our habits. **That's why it's quite difficult to change your habit because changing one habit is not an easy task though.** So, *the question arises how can we change our certain habits?* Any change must need a change in three forms. *First one is the change in outcome, the next one is changing the process and the last one is identity change.* When it comes to habit change, most of us will end up working on either change in the outcome or a change in procedure, in all these we miss the bigger picture which is of Identity change. The problem with the first two changes is that they lose their value as time passes and a few setbacks from the daily schedule are enough to

wipe out the attention which is required. **The better thing about identity changes is that with few setbacks and wrongfoots also, we don't get demotivated on the road to change ourselves.**

By changing the outcome, I want to focus on changing the result that everyone desired, for example performing religious activities, getting up early, reading books etc. **Most of the goals we set are associated with this level of change.** By changing the process, I want to focus on the procedure through which we wish for any transformation, i.e.- sleeping early to wake up early, involving ourselves in religious activities, studying a few pages daily etc. **By changing identity, I want to focus on the change in the desired person through that change.** i.e. - being a physically fit guy, being a religious fellow, being a reading personality etc. You can easily understand that it is the deepest layer of



change, if we change our narrative and work on this layer, it's quite easier for us to apply the change which we all wish for. We just need to change our beliefs, assumptions etc. When we wish to work at this level of change.

Outcomes are what you get, processes are what you do, and identity is what you want to be or what you believe. Most of us work on the ground of changing the outcome of what we want to achieve but through an identity-based approach, we

end up with who we wish to become. **Outcome-based habit change is having a shorter life than identity-based habit change.** Changing our habits might seem to be an easy task but continuing with **that changed habit is not an easy job.** For this, you must have to change your belief regarding that thing. **This is the reason, we see people nowadays start with a new target and continue it for a few days, then suddenly quit.** Why? Because they are just working on outcome and process rather than identity change. Let's suppose, if you wish to be an organized person (identity), then you will design your daily schedule (process) keeping in mind that identity. Then if any hurdles will come to your track, surely you won't lose hope and confidence because you have a very clear picture of that goal which forces you to change your process of living. This will surely help you in overcoming those stressful and hurtful changes which you are adopting in your life.

I know a friend of mine who is having a habit of procrastination, set his identity as a writer then he works on his strengths and weaknesses and end up delivering three books back-to-back in the past year. According to him, this all becomes possible only due to his identity-changing approach.

To conclude, we all must understand that change is that what always hurts your inner self. So, it's always difficult to stay satisfied with that change. Hence, if you focus on yourself to attain a better identity, surely you remain active throughout your process of change.



STRENGTH OF YOUTH

GHAZANFAR AYYUBI

The Messenger of Allah (PBUH) said: For every work there is a time of activity, and after each activity there is a period of rest. **One who works with vigour, is successful, but the one whose interval is other than my Sunnah, he perished.**

This is the reason why emphasis has been placed on making full use of youth. Only the youth can cross difficult valleys, and the challenges that the need for a cultural revolution brings forth. **Professor Fathi Yakin writes that Islam has focused more on the youth in terms of leading revolutionary campaigns, but it is for the purpose of creating harmony and proportion between power and action.** The different abilities and powers that a human being acquires in different stages and periods of life, in fact these abilities are appropriate and relevant for the performance of certain tasks, while they are inappropriate for the performance of other responsibilities and actions. **The special abilities that are present in the days of youth are not present in the mature age and thus the days of youth are completely separated from the days of old age.**

Professor Fathi Yakin has written a chapter in his book "Revolution and Youth" titled "Why Muslim Youth?" in which he clearly states that **"Islam establishes its revolutionary objectives and for completion, it emphasizes on the youth, not only because it is a generation in which abstract qualities are found, but Islam first of all demands from this generation that it itself attributes to Islam within itself and it should be characterized by complete adherence to its principles, which means that it is a completely Muslim generation. Therefore, if the youth follow Islam, then they are of great importance, they are all goodness and forgiveness, and they are the source of construction and building. Otherwise, without Islam, their**

existence has no significance, and they are a burden. The youth is a separate force, Islam conquers this force, builds for the world, while others use this power to kill and destroy humanity. Today's human society is full of young people, but these young people are wandering aimlessly."

According to the PEW Research Centre, three out of every ten young people around the world are Muslims, and according to the 2011 census report of India, 47 percent of the population of about 200 million Muslims are made up of young people. **This means that the Muslim nation has a wealth of "youth power" all over the world.** The need of the hour is for the Muslim youth to follow the directions in the following ayah of the Qur'an: **"and, 'Be steadfast in faith in all uprightness."** (10:105)

Abdul Azim Rahmani writes in one of his articles **"Muslim youth capital of the nation"** that in Islamic history, young believers showed great courage and raised the flags of knowledge and practice in every field. Their strength, emotions, determination, courage, patience and stability, self-sacrifice, morals and character, mental strength, and abilities, if they can be safeguarded from corruption, then they can lead and represent the nation at every level. **The rise and fall of nations are owed to them. Every young individual of the nation is an asset.** Their morals, obedience to parents, politeness of elders, abstinence from drugs, good health, greatness of character, benevolence, humility and tolerance, tenacity, dedication to the goal, higher education, self-respect, rise and perfection in the profession, all these are their achievements."

Maulana Maududi while addressing the

youth in a meeting of Jamiat-e-Talaba, Pakistan, said that **"Youth itself is neither good nor bad, it is someone who has warm blood, if they are satisfied with something that it is worth striving for, they will fight for it, regardless of whether it is good or bad. Even in the most ancient times, these youth used to be the leaders of evil, and evils spread through them. They were faster than the old people in catching up the evil.** The situation is the same in this era. The moral evils that are spreading in this era are being spread by the youth above all. It is the youth who are creating this level of audacity. **So, the youth can also recognize the good and once satisfied they will not hesitate to fight for it."** After knowing the importance and usefulness of the abundant treasure of the power of youth, it becomes necessary for every youth to take a wise decision about whether to spend this treasure in the cause of good or evil.

In the world of Islam, the proportion of young people is much higher than the rest of the world. **Due to its young generation, the Muslim Ummah holds a huge capital at its feet, but the disbelievers are determined to cut us off from our history.** Our protection lies in recognizing our true nature, and not in impersonating others. **The West has made a well-thought-out plan to spread our ideas, to make the young saplings of the Muslim Ummah open to obscenity and nudity, indecency, lewdness, and debauchery.** In the name of entertainment, such poisonous material is being poured into the minds which is more deadly than poison. We should make a serious effort to connect our young generation with our ancestors. *Sayyidna Ali (R.A.), said it well! A young man is one who goes out into the field and accepts the challenge, not the one who brags in difficult times about their forefathers.*

NUH Voilence

Another Story of Muslim Persecution

DR. OSAMA AZEEM FALAH

On July 31, communal riots erupted in Nuh, the only Muslim-majority district in Haryana. The media and government circles immediately blamed Muslims, leading to unilateral arrests. **According to the fact-finding report by APCR, 156 arrests were made in various areas, all of whom were Muslims.** This suggests that there was no distinction between the riots and the government's actions. Shockingly, the Haryana Police themselves admitted that 90% of the arrested individuals were Muslims.

Ironically, following the riots, the government replaced the violence with its own actions. Under the protection of paramilitary forces, Muslim shops and houses were demolished by bulldozers. However, the Haryana and Punjab High Court intervened on August 7, taking suo moto notice and halting the demolition process. It is worth noting that the bench responsible for the stay order has been discharged from hearing the case.

Examining the situation before the riots, it becomes evident that the violence was pre-planned and involved various groups, including the VHP, Bajrang Dal, police, and the government. **A Jal Abhishek Yatra, organized by the Bajrang Dal, was scheduled for July 31.** Prior to the Yatra, hateful videos were circulated on social media, featuring the killers of Nasir and Junaid, i.e. Monu Manesar and Bitto Bajrang. **It is surprising that Monu Manesar, who is wanted by the Rajasthan Police, was not arrested by the Haryana Police or government for a long period.** Since the government was continuously making one side arrests, it arrested Monu, but only to further trap the muslim MLA Mamman Khan, who spoke against the cow vigilants boldly in the Haryana Assembly.

Muslim leaders brought these videos to the attention of the administration, but no action was taken. Additionally, a meeting of peace committees from both sides took place before the riots, where concerns were expressed regarding the toxic videos.

The committee showed these videos to the Superintendent of Police (SP) and Assistant Superintendent of Police (ASP), who dismissed the concerns. Despite these warnings, violence erupted on July 31.

Efforts to maintain law and order were lacking, as evidenced by the fact that the Additional Chief Judicial Magistrate (ACJM) Angelina Jain and her three-year-old daughter had to be rescued from the rioters by local people. ACJM Jain later stated that law and order had completely broken down. Advocates Ropadiya, Ramzan, and Tahir Hussain Deola all assert that the police were complicit in the violence and destruction of property. **Advocate Ramzan even claimed that the police were more ruthless than the rioters in demolishing shops and houses.** Advocate Tahir Hussain Deola believes that this riot was planned years in advance, as the annual rally had been peaceful for the past four years. However, this time, outsiders joined and incited violence in a planned manner.

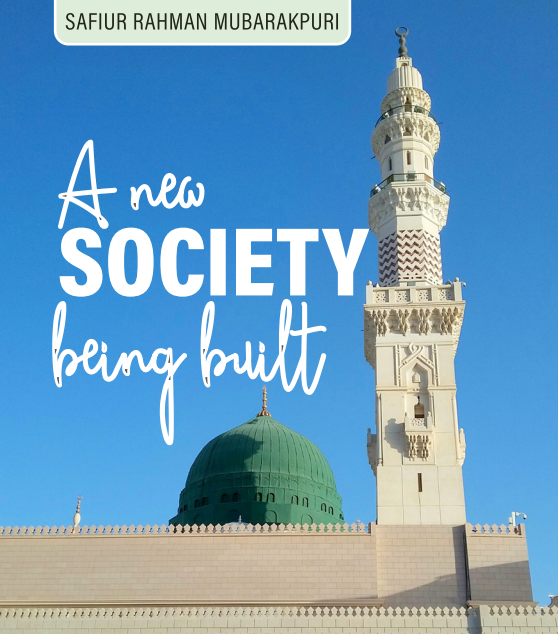
Local Muslims showed resilience against the Bajrang Dal and VHP goons. Although the plan was to massacre Muslims, they faced strong resistance and achieved limited success. **The government appeared more concerned about this situation than the riots themselves.** Advocate Ramzan felt compelled to state that the police were more brutal in demolishing shops and houses than the rioters. Advocate Tahir Hussain Deola mentioned that backdated notices were prepared and pasted on Muslim shops, which were then demolished within two hours. The police claimed that this was a forced occupation of government land that needed to be cleared. However, questions arise as to why this occurred immediately after the riots, especially during curfew. **According to Hindustan Times, 750 Muslim shops and houses were demolished.** These actions suggest that the riots and the government's plan aimed to commit genocide against Muslims, which was temporarily halted by the Punjab and Haryana High Court.

Looking at the history of riots in India since partition, it is astonishing to see the alignment between the rioters, the government, and the administration. **Former Prime Minister Chaudhry Charan Singh, speaking about the Moradabad riots in a public meeting in Baghpat on August 15, 1980, held the police and PAC responsible, referring to them as a bloodthirsty group.** The Meerut riots are also considered among the worst, with state missionaries actively participating in the destruction of Muslims in both 1982 and 1987. Satya Pal Malik, the then Member of Parliament, criticized the PAC's treatment of minorities, workers, and students. He stated that the PAC targeted Muslims, leading Hindus to support them. Surprisingly, when examining the details of these riots, the police are seen terrorizing Muslims, mirroring the actions of the rioters. This similarity persists to this day. **According to APCR, all 156 individuals arrested in the Nuh, Mewat riots were Muslims, a fact acknowledged by Haryana's communal police.**

In the 1980s, preparations for the destruction of Muslims in Assam began. **The Nellie Riot, considered one of the worst riots against Muslims, resulted in the slaughter of over 4,000 individuals. The Brahmaputra River ran red with the blood of Muslims.** The riot was preceded by the distribution of a pamphlet by RSS chief Devras, which incited violence. Although the Assam Police discovered these pamphlets and included them in their report to the government, no action was taken. Similar patterns can be observed in recent riots, such as the Delhi riots, where a BJP leader issued an open threat without consequences. Similarly, videos featuring Mono Manesar and Butto Bajrang were released before the recent Nuh, Mewat riots, yet they have not been arrested, indicating that the government and agencies may be protecting them.

The question arises: will these riots ever cease, or will Muslim areas continue to be destroyed under the government's

A new SOCIETY being built



We have already mentioned that the Messenger of Allāh ﷺ arrived in Madinah on Friday, 12th Rabi' Al-Awwal 1 A.H., i.e. September 27th, 622 A.D. and took the downstairs of Abi Ayyub's house as a temporary residence.

The first task to which the Prophet ﷺ attended on his arrival in Madinah was the construction of a Mosque, in the very site where his camel knelt down. The land, which belonged to two orphans, was purchased. The Prophet ﷺ himself contributed to building the Mosque by carrying adobe bricks and stones while reciting verses: "O Allāh! no bliss is there but that of the Hereafter, I beseech you to forgive the Emigrants and Helpers."

The ground was cleared, of weeds and shrubs, palm trees and rubbish, the graves of the polytheists dug up and then leveled and the trees planted around. The Qiblah (the direction in which the Muslims turn their faces in prayer) was constructed to face Jerusalem; two beams were also erected to hold the ceiling up. It was square in form, each side measuring approximately 100 yards, facing towards the north and having three gates on each of the remaining sides. Nearby, rooms reserved for the Prophet's household were built of stones and adobe bricks with ceilings of palm leaves. To the north of the Mosque a place was reserved for the Muslims who had neither family nor home. The Adhān (summoning the Muslims to the Mosque by the Call for prayer) was initiated at this early stage of post-migration era. The Mosque was not merely a locus to perform prayers, but rather an Islamic league

where the Muslim's were instructed in Islam and its doctrines. It served as an assembly place where the conflicting pre-Islamic trends used to come to terms; it was the headquarters wherein all the affairs of the Muslims were administered, and consultative and executive councils held.

The Mosque being thus constructed, the Prophet ﷺ next turned his attention to cementing the ties of mutual brotherhood amongst the Muslims of Madinah, Al-Ansar (the Helpers) and Al-Muhajirun (the Emigrants). It was indeed unique in the history of the world. A gathering of 90 men, half of whom Emigrants and the others Helpers assembled in the house of Anas bin Malik where the Prophet ﷺ gave the spirit of brotherhood his official blessing. When either of the two persons who had been paired as brothers, passed away, his property was inherited by his brother-in-faith.

This practice continued till the following verse was revealed at the time of the battle of Badr, and the regular rule of inheritance was allowed to take its usual course: "But kindred by blood are nearer to one another regarding inheritance." [Al-Qur'an 8:75]

"Brotherhood-in-faith" to quote Muhammad Al-Ghazali again, "was holding subordinate every distinction of race and kindred and supporting the Islamic precept: "none is superior to the other except on the basis of piety and God-fearing." The Prophet ﷺ attached to that brotherhood a valid contract; it was not just meaningless words but rather a valid practice relating to blood and wealth rather than a passing whim taking the form of accidental greeting.

The atmosphere of brotherhood and fellow-feeling created a spirit of selflessness infused deeply in the hearts of his followers, and produced very healthy results. For example, Sa'd bin Ar-Rabi', an ansaar, said to his fellow brother 'Abdur Rahman bin 'Awf, "I am the richest man amongst the Ansaar. I am glad to share my property half and half with you. I have two wives, I am ready to divorce one and after the expiry of her 'Iddah, (the prescribed period for a woman divorcee to stay within her house unmarried) you may marry her." But 'Abdur Rahman bin 'Awf was not prepared to accept anything: neither property nor home.

So he blessed his brother and said: "Kindly direct me to the market so that I may make my fortune with my own hands." And he did prosper and got married very shortly by his own labor.

The Ansaar were extremely generous to their brethren-in-faith. Abu Hurairah reported that they once approached the Prophet ﷺ with the request that their orchards of palm trees should be distributed equally between the Muslims of Madinah and their brethren from Makkah. But the Prophet ﷺ was reluctant to put this heavy burden upon them. It was, however, decided that the Emigrants would work in the orchards along with the Ansaar and the yield would be divided equally amongst them.

Such examples point directly to the spirit of sacrifice, altruism and cordiality on the part of the Ansaar, and also to the feeling of appreciation, gratitude and self-respect that the Muhajireen held dear to their hearts. They took only what helped them make a reasonable living. In short, this policy of mutual brotherhood was so wise and timely that many obstinate problems were resolved wonderfully and reasonably.

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patronage? This question has persisted since the partition of India. Neither the governments nor the majority of this country seem to take this issue seriously. In such circumstances, Muslims must take measures to protect themselves, as granted by the country's constitution. They should make serious efforts to safeguard their lives and property, while also representing their concerns to the authorities. If the police themselves act as rioters, Muslims must fight back to ensure their survival. However, it is better to purify intentions, strengthen the relationship with Allah, and develop a spirit of martyrdom rather than resorting to forced and helpless violence. This passion will guarantee our existence. Fortunately, Muslims in the Delhi and Nuh/Mewat riots demonstrated this spirit, which had a significant impact and prevented the riots from achieving their goals. Muslims should remain vigilant, make serious efforts to protect themselves, and refrain from oppressing others within their community.



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