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جشن میلاد النبی

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ  
وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

## The Lover's Eid

Free-spirited, join the holy fare  
A day, no other can compare  
Gone the darkness and the dirt  
Heavenly showers soak the earth  
Moistened eyes close, prostrating,  
Such fragrance and Light radiating  
Fair-maidens, Angels all competing  
Living-hearts like drums beating  
Oh, the heavenly Choir's utterance  
Alluring, the celestial ambience!

"Tala'al Badru Alaina...  
Ya Habeeb Salaam Alayka  
Salawaatullah Alayka!"

irshad siddiqi



Paris, FRANCE - Teachers and students at a school in the mainly Muslim suburb of Seine-Saint-Denis went on a strike, protesting against the government's decision to ban abayas in public schools. "Students must be welcomed at the Maurice Utrillo high school and we do not have to police the clothing. We refuse to stigmatise students who wear an abaya or a qamis," the protesting group said in a statement. The school's decision followed a government ban on two outfits for school children because it said the garments break French rules on secularism in education. France's top administrative court earlier upheld the government ban and rejected complaints that it was discriminatory and could incite and hatred. France had earlier also banned the Hijab, again claiming that it represented a display of religious affiliation. The display of religious symbols has long been a topic of controversy in France, which is home to Europe's largest Muslim minority.

governed by his Hindu nationalist Bharatiya Janata Party (BJP) since 2017. During a visit to the US in June, Modi said that there was "absolutely no space for discrimination" in India.

London, UK - Muslim advocacy groups have called for a review of banking practices involving the decade-long "arbitrary closure" of accounts of British Muslims and Muslim-led NGOs, the Muslim News reported. The appeal by the Muslim Council of Britain, Lancashire Council of Mosques, and the Muslim Charities Forum calls for the protection of universal banking rights, irrespective of religious, cultural, or political background. In a statement to The Muslim News, the UK's financial regulator, the Financial Conduct Authority (FCA), stressed that "banks cannot discriminate against the Muslim community or any religious beliefs."

their staff on indefinite unpaid leave because of the ban, effectively also affecting the lives of all their dependents.

Torkham, PAKISTAN - scores of trucks and private vehicles were stranded when Afghanistan closed the border with Pakistan after a battle between soldiers on either side. A local leader said he was not sure why the gunfire had taken place, but he had been informed that the governments and senior military officers on both sides were in discussion to resolve the matter. The Torkham border point is the main point of transit for travellers and goods between Pakistan and landlocked Afghanistan. Pakistani authorities said dozens of trucks carrying perishable items, including vegetables and fruits, would rot while the border closure continued.

Uttar Pradesh, INDIA - A teacher is under investigation for telling pupils to slap a seven-year-old classmate, NDTV reported. In a video that went viral, the boy is filmed in tears as he is slapped, allegedly for getting his times tables wrong. It has sparked widespread public outrage, with India's opposition leader Rahul Gandhi blaming the government for stoking religious intolerance. Rights groups have warned that hate crimes and violence against India's large Muslim minority have increased since Prime Minister Narendra Modi took office in 2014. Uttar Pradesh has been

Gaza City, GAZA - Residents and business owners in Gaza expressed grave concern after Israel imposed a ban on all exports from the Gaza Strip passing through the Karem Abu Salem crossing. Israel said this was because of alleged attempts to smuggle explosives from Gaza into the country. Karem Abu Salem is the only crossing Israel allows to be used for commercial shipments. The move was condemned by Palestinian industrial and economic unions, which warned of potential economic and social consequences, Al Jazeera reported. Production in Gaza of many items exceeds the local demand, with surpluses exported to neighbouring Israel. Some factories have had to put

Peshawar, PAKISTAN - Millions of Pakistanis say they have been forced to ration the use of fans despite the extreme heat as well as cooking appliances after a huge rise in fuel and electricity prices. In a protest, scores of people burnt their electricity bills, as businesses led a national shutdown. The 26 per cent hike in prices came after the International Monetary Fund (IMF) agreed to give embattled Pakistan a \$3 billion loan if it stopped the government's subsidies on fuel and electricity. The government has said prices will not be allowed as non-compliance with the IMF bailout condition will bring even greater poverty to its citizens.



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# A MERCY FOR ALL CREATION

*"Rahmatul Lil A'lameen"*



"Indeed, in this [Quran] is notification for a worshipping people. And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Quran: 21:106-107) A Mercy for the Believers The Messenger's compassion towards the believers was of the utmost degree. The Quran describes his compassion in the following verse, which means:

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful." (Quran: 9:128) Sa'd bin 'Ubaadah once became ill, so Allah's Messenger visited him in his house. On seeing his faithful Companion in a pitiful state, he was moved to tears. Then, he said: "Allah does not punish because of tears, nor because of grief, but he punishes because of this." - and he pointed to his tongue. (Al-Bukhari)

**A Mercy Towards his Enemies:** The prisoners of war taken captive at the battle of Badr were amongst his bitterest enemies. Nevertheless, he made sure that they were given the best of treatment. Among them was Suhayl bin 'Amr who was a fiery speaker and was denouncing the Prophet. 'Umar one of the Prophet's closest companions, suggested that two of his lower teeth be pulled out so that he might not be so vile in his speeches. The Prophet replied: "Were I to do this, Allah would disfigure me on the Day of Judgment, despite the fact that I am His messenger." (Hadith)

In Makkah, his people inflicted him with every kind of suffering, eventually forcing him to emigrate to Madinah, and then waged war on him for five years. However, when he conquered Makkah without bloodshed in the twenty-first year of his Prophethood, he asked the Makkans unbelievers who were awaiting his decision about them: "How do you expect me to treat you?" They responded unanimously: "You are a noble one, the son of a noble one." He announced to them his decision: "You may go free! No reproach this day shall be on you; may God forgive you."

**A Mercy for Women:** Prophet Muhammad was also very kind and affectionate towards women. Women were very badly treated in those times. The Noble Prophet gave them honor and dignity at par with men in the community. 'Umar reported: "We did not have much regard for women while we were at Makkah, but they were better treated in Madinah. Allah's Messenger established women's rights through his sayings and commandments, which improved their position and status."

**A Mercy for Children:** Allah's Messenger was particularly compassionate towards children. When he saw a child crying, he

sat beside him or her and shared his or her feelings. He felt the pain of a mother for her child more than the mother herself. Once he said: "I stand in prayer and wish to prolong it. However, I hear the cry of a child and cut the prayer short for the anxiety which the mother is feeling." (Al-Bukhari)

**A Mercy for Animals:** His compassion encompassed not only human beings, but also animals.

The Prophet forbade his companions to keep the unintelligent creatures hungry or thirsty, to disturb or to overburden them. He commended that kindness and putting them at ease were meritorious acts tending to bring man nearer to Allah. Abu Hurairah reports the Prophet as saying: "A traveler who was thirsty saw a well in the way. He got inside the well and when he came out he saw a dog licking mud due to thirst. The man realized that the dog was as thirsty as him, so he got into the well again, filled his leather sock with water and carried it out holding it with his teeth. Thus, he quenched the thirst of the dog. Allah was pleased with this act of kindness and pardoned his sins." The Companions asked: "O Messenger of Allah is there recompense in the matter of beasts and wild animals also?" The Prophet replied: "There is recompense in regard to every creature that has a living heart."

'Abdullah bin 'Umar related that the Prophet said: "A woman was cast away to hell only because she had withheld food and water from her cat and refused to set it free so that the cat might satisfy its hunger by eating worms and insects." Once on return from a military campaign, a few Companions took away the chicks of a bird from their nest to stroke them. The mother bird came back and when it could not find its chicks in the nest, it began to fly around screeching. When informed of the matter, Allah's Messenger became angry and ordered the chicks to be put back in the nest. (Abu Dawood)

**Conclusion:** The love and compassion of Allah's Messenger for all kinds of creatures was not of the kind claimed by today's 'humanists'. He was sincere and balanced in his love and compassion. He was more compassionate than any other person. He was a Prophet raised by Allah, the Creator and Sustainer of all beings, for the guidance and happiness of conscious beings - mankind and jinn - and the harmony of existence. Therefore, he lived not for himself but for others; he is a mercy for all the worlds.

Adapted from the article "The Prophet Muhammad: A Mercy for all Creation" by IslamWeb.

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# BEFORE THE BIRTH OF THE HOLY PROPHET MUHAMMAD ﷺ

by: Moulana Sayed Ghulam Fareed



Before the birth of the Holy Prophet ﷺ, the emperor of creation, the pride of mankind, the mercy unto the worlds, the intercessor of Sinners Hazrat Muhammad ﷺ, Infidelity, idolatry, cruelty and oppression were rife in this world. Evil habits, nudity and shamelessness had reached their limits.

The world was covered in darkness of prejudice and ignorance, it was reign of wickedness and materialism. Humanity was wondering through the darkness of apostasy. Infact it was sinking deeper and deeper into disgrace.

Those exalted and great foreheads which should have been in prostration to Allah Almighty were infact prostrating to idols Created by themselves. Human dignity had become dead commodity. There was such cruelty and oppression that men was made the victims of hardships and difficulties.

Complaints of orphans and loud shrieks of girls been buried alive were shaking the very throne of Allah Almighty. In short in every direction there was a reign of destruction. In such dreadful conditions Allah Almighty took pity on his entire creation, and he decided to upraise humanity that was sunk in total disgrace by honouring them with his beloved Hazrat Muhammad ﷺ.

During this chaotic period Almighty Allah (ﷻ) sent his last and final prophet. It was Allah's great favour upon us that He sent His last and greatest Prophet amongst us and enabled us to be among his Ummah, this is a great favor to mankind as mentioned in the Holy Quraan –

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ  
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Surely Allah has bestowed a great favour on the believers by sending amongst them a Messenger who recites to them His verses and who purifies them and teaches them the Book and Wisdom, even though before that they were in clear misguidance.

Due to the blessed advent of the Holy Prophet Hazrat Muhammad ﷺ, lowliness began to change to loftiness, disgrace began to change into respect, sadness began to change into joy and misery changed to excellence.

Who was this great personality who had come? He ﷺ was the protector of the orphans, the supporter of the widows, the help to the helpless the comforter to the miserable and the master to the entire creation.

It is that blessed Prophet ﷺ of exaltedness who had come who is the joy of the hearts of his devotees, the bright light of humanity. Messenger of such loftiness who had come whose court is so spacious that even the moon and the sun are dependent on him.

In essence, the birth and arrival of the Holy Prophet Hazrat Muhammad ﷺ brought about a significant shift in the behavior, condition, and lifestyle of people, replacing ignorance and inequality with knowledge, justice, and compassion. His teachings continue to shape the lives and beliefs of millions of people around the world to this day.

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# The Blessed Messenger Muhammad ﷺ

## Inspires Women

by: Shireen Ismail

The women during the lifetime of the Prophethood of the Messenger Muhammad (ﷺ) engaged in proactive roles in the establishment of Islam in various spheres of life. The women around the Messenger (ﷺ) played their roles in the best possible and in the noblest ways in the arenas of faith and civilization.

**The Prophet (ﷺ)'s Wives and Daughters (RA):** The special status of the Mothers of the Believers are emphasized in the Quran Kareem as the 'Role Models for society' as 'Divine revelation were proclaimed in their homes', and they were 'Narrators of Hadith'. Indeed, the first woman to believe in Allah (ﷻ) and in Muhammad (ﷺ), as the Messenger and Prophet, was Sayidatina Khadijah (RA) who was not only successful in fulfilling the honourable role of mother and wife in a way that we can all adore today, was also a successful businesswoman and entrepreneur. The Prophet (ﷺ) said after Sayidatina Khadijah (RA)'s death, "She believed in me when no one else did; she accepted Islam when people rejected me; and she helped and comforted me when there was no one else to lend me a helping hand." The Messenger (ﷺ) then married Sayidatina Sawda (RA), a widow who had endured a great deal for the sake of Allah (ﷻ) and was the epitome of selflessness. Sayidatina Aisha (RA) was one of the Mothers of the Believers (Ummuhat al-Mumineen) who had the characteristics of strength and leadership and was instrumental in the transmission of Hadith. The precious knowledge transmitted faithfully to the believers became a great source of understanding of the Sunnah. Sayidatina Hafsa (RA) was of strong opinion and did not hesitate to voice her views. She freely shared her thoughts on different topics with the Prophet (ﷺ). She was among the Companions who memorized the Quran Kareem and verified the written copies recorded after the death of the Prophet (ﷺ). Sayidatina Zaynab bint Khuzayma (RA) became known for her generosity and was called, with great regard, the "Mother of the Poor." Sayidatina Umm Salma (RA) was respected for her wisdom, mercy, and faith. The Prophet (ﷺ) would often seek her advice on matters of importance to the Ummah. Among the later Mothers of the Believers were Sayidatina Zaynab bint Jahsh, Juwayriyya, Umm Habiba, Saffiya, Maymuna, Mariya (RA) were all known for either their kindness, fortitude, strength of faith and character. The Beloved Daughters Sayidatina Fatimah, Zaynab (RA), Ruqayyah (RA) and Umm-i-Kulthum (RA) were like the roses whose fragrance exuded all over the household of the Prophet (ﷺ). They were to the Messenger of Allah (ﷺ) a source of solace and strength. Sayidatina Aisha (RA), the wife of the Messenger Muhammad (ﷺ), was asked, "What did the Prophet (ﷺ) use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for prayer, he would go for it."

**Women in the Battlefield:** Some examples of zeal, determination and courage can be found in history when the disbelievers attacked the Muslims during the Battle of Uhud, only a few devoted followers were left to fight with the Prophet (ﷺ). At this critical stage the women Companion Umm Ammarah (RA) shielded him with her body and warded off the enemy with her sword as well as her bow and arrows. Her acts of bravery in the battle of Uhud were such that they were profoundly praised and appreciated by the Messenger (ﷺ). In the battle of Ahazab, the female companion Safiyyah (RA) displayed excellent military strategy in handling the Jewish attack and slew one of the Jews. In the Battle of Hunayn, Umm Sulaim (RA), set out to attack the enemy with her sword. In the Battle of Yarmook, Asma-bint-Abu Bakr, Umm Abban, Umm Hakeem, Khawlah (RA) and the Mother

of Believers Sayidatina Juwayriyya (RA) displayed extraordinary valour. The Mother of the Believers, Sayidatina Aisha, Umm Sulaim and Umm Salit (RA) were among those who were very proficient at nursing the wounded. Rufeeda (RA) had established a camp hospital in a tent near Masjid-e-Nabawi and treated the wounded soldiers. The women related the purpose of their arrival to the Prophet (ﷺ) in these words: "O Messenger of Allah, we have come to help in the way of Allah. We have medicines for the wounded. We shall provide arrows to the archers and prepare food for the soldiers." When the Blessed Prophet (ﷺ) was wounded, Sayidatina Fatimah (RA) dressed the wound with medicine.

**Preservation of Hadith Literature:** Women learnt Hadith from the Blessed Messenger (ﷺ) on different subjects. This learning later served as a great source of knowledge for Hadith and Fiqh compilation. The personality of Sayidatina Aisha (RA) is outstanding in this regard. Imam Zuhri says: "If the learning of all the people is compiled and the learning of all the noble wives of the Prophet (ﷺ) is also added to it, the learning of Sayidatina Aisha (RA) would be greater than all this."

**Missionary Role of the Women:** In propagating the message of Islam, Fatimah-bint Khattab (RA) converted her brother who became one of the bravest and most faithful of the companions of the Prophet (ﷺ). Umm Salim (RA) who influenced Abu Talhah (RA), and it was Umm Hakim (RA) who convinced her husband Ikrimah (RA) to accept Islam. Umm Shareek Dosiah (RA) very discreetly worked among the women of the tribe of Quraish to spread Islam. Such incidents have also occurred in Islamic history that the husband remained outside the fold of Islam or came under it after a long time while the wife had faith in Islam. Even though the husband would persecute her, she remained firm in faith. Part of a missionary work is also to preserve the religion in its pristine form. The Sahabiyat accomplished it by bringing up their children on the true teachings of Islam and transforming them into very valuable individuals for the community. They exhibited the saying, 'the lap of a mother is the cradle of a civilization'.

**Women as Counsellors:** The Muslim women even instructed the Caliphs of their time. Muawiyah wrote to Sayidatina Aisha (RA) to give him some instructions. Sayidatina Aisha (RA) wrote the following statement of the Prophet (ﷺ), in which there is guidance for a ruler, and sent it to him, "Those who seek Allah's Pleasure at the cost of the pleasure of fellow beings shall be protected by Allah from their evils and those who seek the pleasure of fellow beings at the cost of Allah's Pleasure shall be handed over by Allah to those people".

**Conclusion:** To encapsulate the glimpse of the activities and role of women under the Prophethood of the Messenger Muhammad (ﷺ) we thus see an active and prominent role in all walks of life. They worked for the cause of Islam, its propagation and for the Islamic Movement. They served as devoted wives, affectionate mothers, loving daughters, and sincere sisters, as entrepreneurs, advisors, mentors, and scholars. They displayed patience at the time of harshness, firmness at the hour of suppression and tyranny, laid down their lives at the time of sacrifice, sent instructions and marched to the battlefields at the time of war. The Messenger Muhammad (ﷺ) inspired the women around him to be the splendour and zenith of the Islamic Civilization.

Research: Bisati, AA(2018). Research Review International Journal of Multidisciplinary.



# Conference on Global Return to Palestine in Karbala, Iraq

By: Dr Firoz Osman - Executive Member - Media Review Network



A conference on the Global Campaign on Return to Palestine was held between 27-29 September in Karbala, Iraq, attended by 150 delegates from 65 countries. Baghdad, the capital of Iraq, has a glorious Islamic history spanning 500 years.

Heart rending tales were related by Palestinian victims of Israeli brutality. A mother's passionate and agonizing yearning to see and hold her son imprisoned for 32 years moved the entire audience to tears.

A young man, Muhammad, who was on a hunger strike for 100 days, related the pangs of conscience in leaving his mother alone at home to face Zionist aggression. Both his brothers and sister were in prison during the same period. His father had died a martyr, killed by the Israelis.

Another father described how his wife, mother of their son that was martyred, was the stronger partner who secretly knew that he was putting on his battle fatigues every evening to confront the Zionist regime but kept it from the father. She was the stronger parent. When he was martyred, she pledged to support her other children to do battle in the path of freedom for Palestine.

There are many important reasons having this conference for the liberation of Palestine in Karbala. In the year 61 Hijri Imam Hussein, grandson of prophet Muhammad, (Peace be Upon him), confronted the illegitimate ruler of the time. The tyrant demanded that Imam Hussein pledge his allegiance upon pain of death in order to legitimize his rule.

The choice Imam Hussein made left an indelible historical mark that has influenced generations of Muslims for centuries. The Imam chose dignity and freedom over slavery and sacrificed his life and 72 members of his family and close companions. It exacted a very high price in life and blood, but the principle was firmly established.

Imam Hussein's principled stance left an exemplary precedent for the oppressed to challenge all despots who oppress through threats and coercion. Had the Imam capitulated every tyrant in

ucceeding generations would have used Imam Hussain's example as justification for their usurpation of power.

While Karbala was an immense tragedy, Imam Hussain's martyrdom was a triumph of truth over falsehood; of courage over cowardice; of legitimacy over illegality, and of principle. His sacrifice will continue to provide solace to those Palestinians languishing in the torture chambers of the ruthless Zionists, and the victims of oppressors elsewhere.

A procession known as "Arbaen", a commemoration forty days after the martyrdom of Imam Hussein, is a phenomenal annual event where more than 20 million men, women and children walk from various cities to Karbala.

The sheer willpower, determination and resoluteness is a powerful demonstration of solidarity with all the oppressed in the world, and a clear message to the Zionist regime in particular, that no matter how long it takes, Palestine will be freed.

There were many participants from newly liberated countries such as Afghanistan; member of Imran Khan's party and Jama'at e Islami from Pakistan; politicians and activists; artists and academics, and our very own South African Mandlasizwe Mandela.

Solidarity representatives included Arabs and Africans, Iranians and Malaysians, Indonesians and Indians, Europeans and Latin Americans, Shias and Sunnis, Hindus and Christians.

Whilst most conferences entail hours of speeches with little action, it does provide an opportunity for the delegates to network and learn from each other's experiences. Messages of support from such gatherings can only give courage to the Palestinians to continue in their quest for freedom.

With a number of Palestinian activists demonstrating their immense faith and optimism in their just cause, the 3rd conference will be held in Johannesburg, South Africa, in December. It will be an important step in consolidating South African and international support for Palestine.

## WISAAL SHAREEF

SHAIKH-UL-HADITH HAZRAT ALLAMA  
SAYED GHULAM MOHAYYUDDIN SHAH SAHEB R.A.  
12 RABI-UL-AWWAL

## WISAAL SHAREEF

HAZRAT SAYED MAKHDOOM  
ALA'UDDIN ALI AHMED SABIR KALYARI R.A.  
13 RABI-UL-AWWAL







## Perceiving the light of Nubuwah in **BAYT AL-MAQDIS**

by: Ebrahim Moosa – Palestine Information Network

The blessed land of Bayt al-Maqdis has been a significant region wherein the greatness and brilliance of Sayyiduna Muhammad ﷺ has shone forth.

One of the signs of the coming of Sayyiduna Muhammad ﷺ was that when his mother became pregnant with him, she saw in a dream that a light came out of her that reached al-Shaam.

Sayyiduna Abu Umamah ؓ said: I said: O Prophet of Allah ﷺ, what was the beginning of your affair? He said: "The prayer of my father Ibrahim ؑ and the glad tidings of Isa ؑ. My mother dreamt that there came out of her light by which the palaces of al-Shaam were illuminated." (Musnad Ahmad)

This vision was physically manifested at the time of his blessed birth when a light did illuminate the palaces of al-Shaam.

The symbolism of the emergence of this light was that the world was going to be filled with guidance and that darkness would be dispelled due to this blessed birth. The particular mention of the palaces of al-Shaam, though, signified that the message of this Prophet would also reach this region, and that in time the domain of Islam would also encompass it.

Ibn Kathir ؒ mentions that the fact that al-Shaam was singled out in conjunction with this light indicates that the religion of the Prophet ﷺ and his teachings will abide in Bilad ash-Shaam. Sayyiduna Ka'b ؓ has indicated that the previous scriptures reference that Sayyiduna Rasulallah ﷺ would be born in Makkah, would migrate to Yathrib [Madinah Munawwarah], and that his domain would be in al-Shaam.

In al-Shaam too, the Prophetic light shone when the monk Bahira recognised the impeccable traits of a young Muhammad ﷺ, and perceived how even the elements of nature showed the greatest of reverence to him.

Above all else, the full magnificence of the prestige of Rasulallah ﷺ was to be beheld at Masjid al-Aqsa on the night of Isra and Mi'raj. Here in Bayt al-Maqdis, the heart of Bilad al-Shaam, and the homeland of so many Ambiyaa ؑ, Rasulallah ﷺ stood forth as the Imam of the Ambiyaa, and the leader of all the Prophets.

The Ambiyaa ؑ were already assembled at Masjid al-Aqsa prior to Sayyiduna Muhammad ﷺ arriving. Athaan and Iqamah were called out, and rows for salah were formed in anticipation of an Imam stepping forward. Sayyiduna Jibraeel ؑ led Sayyiduna Muhammad ﷺ to be the Imam. Upon the completion of two rak'ahs of congregational Salah, Sayyiduna Muhammad ﷺ was asked if he was aware of who the congregants were. He was informed that he had led a congregation that comprised every single prophet that Allah ﷻ had ever sent to the earth.

What occurred on this night was the practical manifestation of the towering status of Sayyiduna Muhammad ﷺ. Whilst many of the Ambiyaa in the congregation were indigenous to the Holy Land, the choice of Sayyiduna Muhammad ﷺ as Imam, in spite of Bayt al-Maqdis not being his homeland, affirmed his spiritual authority and denoted that al-Aqsa was now considered part and parcel of his mission's domain.

The world witnessed on that night at al-Aqsa an illustration of the example provided by Rasulallah ﷺ of his role in relative to those of the previous Ambiyaa: "Verily, the parable of myself and the Prophets before me is that of a man who built a house, perfected it, and beautified it, except for the place of one brick at its cornerstone. The people walk around it and are amazed by it, and they say: Why is this brick not placed? Thus, I am the brick and I am the seal of the Prophets." (Sahih al-Bukhari and Muslim)

Reminding us of the same light that illuminated al-Shaam at the epoch of his blessed birth, on the night of Isra and Mi'raj, Rasulallah ﷺ related how he saw the angels carrying a white column resembling a pearl. The angels described this as "the Pillar of the Book," which they said they had been ordered to place in al-Shaam. The 'Pillar of the Book' is said to refer to something that acts as a support and that what is referred to here is those who learn the Quraan and adhere to it.

The Prophetic light abided in Bayt al-Maqdis through the times of the Righteous Khulafa and Sahabah ؓ who followed in the footsteps of Rasulallah ﷺ and liberated this land, having internalised its sanctity.

There were echoes then too of the luminous Prophetic way at Masjid al-Aqsa on 27 Rajab 583 AH, corresponding to October 2, 1187, when, at a time where the likeliness for exacting vengeance and spilling blood was high, Salah al-Din al-Ayyubi chose magnanimity, echoing the words of Sayyiduna Yusuf ؑ, which were repeated by Rasulallah ﷺ on the occasion of the Conquest of Makkah: No reproach will be on you today; Allah will forgive you; and He is The Most Merciful of those who show mercy." – (Qur'aan 12:92)

Masjid al-Aqsa today remains a living monument to the truth and greatness of the Beloved of Allah ﷺ through its melodious Athans and Salawat, the dazzling Dome of the Rock from which the Chosen One ascended, and the steadfast character of his followers who defend the faith in the Masjid's environs.

And the land of gathering and resurrection yearns once again to witness this radiance, when Rasulallah ﷺ will stand forth as the leader of the children of Adam on the Day of Judgement, in his hand bearing the banner of praise.

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# Do Pakistanis know what makes Pakistan?

by: Moulana Muhammad Hussain Noori



In Pakistan there is a famous chant 'Pakistan ka matlab kia? Laa ilaha illal Allah'. Whoever is asked this question, 'Pakistan ka matlab kia' that what is the meaning of Pakistan, without giving a second thought, the answer given by every Pakistani is 'Laa ilaha illal Allah' that there is no god besides Allah. For years now, on every Independence Day and every other national event, this chant will be heard all over Pakistan, but the Pakistani people have yet to realize this chant in the practical sense.

Many wonder that if Pakistan claims and declares itself to be an Islamic country, why do they not find the basic principles of Islam being acted upon. What many Muslim states have failed to realize is that by merely labeling something as Islamic, does not make it Islamic.

While done in the name of Islam, the entire practical system presently at work goes against the principles and teachings of Islam. It is like deceiving the Muslim masses to confirm to the non-Islamic and anti-Islamic rule by giving the constitution the name of Islam.

Allama Iqbal once said, 'khirad ne keh bi dia La ila to kia hasil, dilo nigah Musalman nahi to kuch bhi nahi' that if only the mind says there is no god besides Allah then what has one gained, unless and until the heart and vision of a person become Muslim, it is useless to merely say or claim that there is no god besides Allah.

The problem with present day Pakistan is that they have stopped at the first part of the Kalimah, while the first part can never be realized without the second part, 'Muhammad ur Rasullullah'. In other words, without acting upon the example and walking in the footsteps of the Holy Prophet of Islam Hazrat Muhammad Mustafa (peace be upon him) the foundation of La ilaha illal Allah laid to an Islamic republic can never come to a completion. Because, La ilaha ilallah is the foundation while Muhammad ur Rasullullah is the realization of La ilaha illal Allah and will lead to the actualization of an Islamic State.

In the history of Pakistan, ever since the assassination of Liaquat Ali Khan all we have seen is that the government that comes into power will find all means to place the members of the previous government into prison. Those individuals in turn will look for all means to get out of the country, in most instances; they end up in England, a safe haven to the Pakistani leadership. Over there they continue to conspire and weaken the present government and as the opportunity arises they return once again to oppress the people of Pakistan.

In order to realize the second part of the Kalimah, namely, 'Muhammad ur Rasullullah', the people of Pakistan need to turn

to the works of Muslim thinkers of the sub-continent such as, Khwaja Muinuddeen Chisthy, Khwaja Qutbuddin Bakhtiyar Kaki, Baba Fariduddin Ganjshakar, Khwaja Nizamuddin Auliya, Mujaddid Alf e Sani, Data Ali Hajweri, Sheikh Bahauddin Zakariya, Khwaja Baqi Billah, Makhdoom Ashraf Semnani, Sultan Bahu, Shah Abdul Latif Bhittai, Shah Waliullah Dehlwi, Peer Mahr Ali Shah, Imam Ahmed Raza Khan, Allama Iqbal, Hazrat Wasif Ali Wasif, Sir Ashfaq Ahmed and many others who shared the same spirit, for these personalities had studied and understood the psychology and behaviors of the sub-continent people in much detail and have provided the best solutions to their problems.

Rather than revisiting all those rich sources on education, psychology and the various liberating arts, such as, sociology, political science, economics, etc. the people of Pakistan keep turning to the western forms of education, where both the elite and ruling class of Pakistan send their children abroad to receive western education considering it to be more practical than their own and expect them to be able to rule the country once they are back.

Their children are neither well grounded in the ways of the non-Muslims nor in the ways of the Muslims, they remain in between and end up having a dualistic approach to life, faced with lifelong conflicts, both, internal and external, ultimately, becoming useless at both ends.

Allama Iqbal once asked, 'Ghulami kia he', What is slavery? 'Zauq, Husn o Zaiba se Mehroomi' to be deprived of fervor, the sense of beauty, art and aesthetics. 'Jise zaiba kahe azaad bande, he wohi zaiba' that which free men call art only that can be considered as art.

What Allama Iqbal is actually referring to is the fact that people who follow an ideology, culture or civilization in the superficial sense and do not live that ideology or culture cannot be regarded as free human beings for the result of that is they become deprived of all forms of human expressions which culminates into some form of art, whether that be the art of writing down their own thoughts, designing and manufacturing their own goods, managing their own affairs on the individual and collective level, they are merely copying and imitating others while being deprived of their essence.

The message is clear; the Kalimah can never be realized partially. As long as the Pakistani people do not follow the example of the Holy Prophet (peace be upon him) in the practical sense, they will never be able to realize the vision and mission of Islam. The same applies to all the Muslim communities of the world.

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# WHY ISLAM ECLIPSES FEMINISM

by: Moulana Maqsood Hussain

While Islam has primarily emphasized a complementary relationship between the two sexes in almost all walks of life, it has at the same time guaranteed women a certain political rights, legal and economic equality, ensured social justice and protection against domestic violence and harassment at work places.

Beginning in the late 19th century, feminist movement has passed through four periods -often described as four waves of feminism- with similar goals but different strategies.

The first of the feminist movement began in the late 19th century and lasted till early 20th century. The first wave advocated political suffrage for women and championed women's right to vote. It was political in nature. Feminist demanded women's participation in public and political life. While Islam, in view of women's primary responsibility as a mother, advises women to devote her greater attention to children's upbringing, but it does not deprive her of playing an active in the public and political life of the community. With regard to the conduct of community business, Quran states, " the conduct of their public affairs is through mutual consultation". It should be noted here that the plural pronoun (Amruhum) used in the verse, refers to the whole of the Muslim community, including women. It follows that, in the conduct of community affairs, the women, as a full member of the community, must be consulted, as enjoined in the Quranic verse. A woman cannot be deprived of her political role merely because she has to play her primary role as a mother. On the contrary, women's care and upbringing of the child will serve meaningfully only if she is allowed to participate in the betterment of society, which must such as to work towards the betterment of the coming generations instead of spoiling them, if it be corrupt. One example, in this regard, should suffice to illustrate how women of the early period of Islamic history took an active part in the conduct of the public affairs of the community. It is famously reported that Umar, the second caliph, having taken his position on the pulpit, suggested to fix the dowry rates, which probably had risen beyond a reasonable sum. A women present at the occasion, pointedly objected to the new proposal and referring to a Quranic verse, challenged the fixation. Having heard women's irrefutable argumentation, Umar reversed his position and appreciated the sharp intelligence and responsible reminder of the lady. This example shows that a woman in Islam not only participates in public life of the community, but also guide guides or even influences decision-making process.

The second wave feminism, starting from 1960s continued till 1990s, stood for a number of issues, ranging from pay equality, reproductive rights, general social equality to domestic violence. It was more radical than the first wave of feminist movement.

The second waves sought to take up the issues ignored by the last generation of the feminist. In the context of the second wave of feminism, while Islam obliges man as breadwinner of the family, it does not bar women from pursuing a path of financial prosperity. "Unto men belongs what they have earned and unto women belongs what they earned of wealth" (). As for the equal pay, the teachings of Islam are in this regard more than obvious. Islam stands for justice for everyone, regardless of sex. In this regard, Islam considers merit and performance rather than the gender. Reproductive right also constituted a part of the second wave of the feminism. The teachings of Islam in this regard are based on complementary relations between the two sexes. The couples must consult each other in the family matters and try to reach a mutual consensus. The second wave also concerned itself about social justice, which constitutes a central theme of the Quran teachings. Islam forbids oppression and condemns injustice in its all forms, especially meted out to the weaker groups of the community, including woman.

The third wave of feminism, beginning in the mid 90s, focused on the issues of notions of womanhood, gender sexuality, and the destabilization of the norms of heterosexuality. While Islam looks at womanhood with dignity, it doesn't allow biased sentiments of perverted women to go against their very nature. Since it brings nothing in return but pain. To Islam, being a woman is not a shame instead it is being worthy of self-dignity. Islam does not allow the society to treat women as objects of beauty but stresses her's independent spiritual and moral personality.

The fourth and the last wave of feminism was characterised by action based viral campaigns, protest and especially registering of a multitude of women in a social media movement called #Me too. The last wave of feminism was mainly concerned with issues of harassment and sexual abuse of women. While Islam has suggested for women a certain measures to protect herself against the possibility of falling victim to the potential wild men, it has at the same time urged men to practice modesty. Looking at a woman with evil intentions, or in other words, harassing her, has been equated, in a hadith of the prophet PBUH, with such a grave sin as adultery. Domestic violence of women has been condemned by Islam and in case of a dispute between husband and wife, a method of mutual consultation of the elders of family has been suggested.

In short, while Islam expects women to play her primary yet very important role of upbringing of the coming generations, it extends to women certain political rights, socio-legal equality and protection against domestic violence and harassment in general.

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# FAILED STATE

by: Faizul Khamker

A classical definition of "failed state" is as a condition of state collapse e.g. a state that can no longer perform its basic security, and development functions and that has no effective control over its territory and borders. Other definitions include the probability of armed insurrection in the definition.

When we flip the term "failed state" we will get the term "a state that has failed". A question that now arises is: Is South Africa a failed state?

In a recent article in *Businesstech*, business interest group Sakeliga having analysed certain data came to the conclusion that the country is "in deep financial distress" a position which precedes state failure. According to their research so much debt has been incurred since the year 2008 that the government is borrowing one hundred billion per quarter and at the same time is required to pay the equivalent amount in interest per quarter. This gives credence to a leaked document from the Treasury warning of a catastrophe. Add to this that other state entities including SOE's have continued to borrow money in a reckless fashion in anticipation that these loans would be guaranteed by the national government. The cost of these borrowings is aggravated by having to pay higher rates simply because of reckless governmental behaviour and this in turn makes borrowing even less attractive and this in turn led to government bonds now having to be discounted. This is confirmed by the fact that these bonds are now placed on the BRICS platform.

The inflow of revenue through the levying of taxes to government coffers has increased over the years. However reckless spending and policies which created opportunities for fraud and corruption has seen billions of Rands wasted. These policies are known to have failed yet in persisting with it only leads to the self-enrichment at the expense of the state. This leads to the question: "has there not been a dereliction of duty"? Furthermore, these policies have stymied economic growth, the one sure way of digging a bigger hole and disabling the vehicle

which can steer us away from the impending disaster. It is little wonder that a section of civil society that had previously unstintingly supported the government is now calling for the removal of this government.

In both the dereliction of duty and the stifling of economic growth can be seen in the way parastatals are neglected. Key to economic growth is the steady supply of electricity and having a working transport network. Both of these are absent. The situation has become so bad that Transnet is now considering selling some of its assets in order to raise cash. A result of this is the unacceptable rate of unemployment. Another factor is the rampant crime found in this country. The stagnant economy does not allow for the unemployment position to be dealt with and thus leading to a higher crime rate on the one hand and on the other the other hand the soft approach to crime allows crime and corruption to prosper leading to the economic recovery being derailed. The biggest benefactors of this crime and corruption comes from within government circles as made public by the Zondo commission.

It is now the time to make the government accountable failing which the debate of whether we are a failed state or not no longer becomes a debate but a reality. The consequences of reaching that stage is something we cannot even consider. It is up to us as the populace to react in a positive manner by stimulating business activity at a micro level. This will lead to an increase the circulation of money which in turn will boost the economic stability. We cannot rely on a government which is dysfunctional. This renewed business activity must be taken on at a scale not seen before. The capitalist will oppose this agenda but we need to be resolute on this. One of the obstacles has been removed with the restriction on independent small businesses now longer prevented in big shopping malls. This new arrangement was the result of the Competition Boards intervention.

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# THE ROLE OF ETHICS IN ISLAMIC ECONOMICS

By: Mufti Shamsul Haque Misbahi  
Jamia Imam Ahmad Raza Ahsan ul Barakat, Newcastle

PART 2

Ethics play a great role within the context of Islamic Economics because It enjoins and fosters the:

\* **Compassion** means kindness, concern, benevolence and sympathy for the suffering of other humans and the desire to help them. It is a moral value of Islam which results in beautiful rewards in this world and the Hereafter. On one hand, it is a source of attaining spiritual peace and happiness of heart and mind and on the other, a source of creating peace and socio-economic harmony (Al-Qaia, 28:77).

\* **Co-operation:** in righteous deeds is a high moral value of Islam. The Muslims are instructed to co-operate with each other in all matters, which are righteous (Al- Tawbah, 9:71)

\* **Forgiveness:** is measured as a very high social value in Islam. It creates peace and harmony in society (Al-Shara, 42:43).

\* **Generosity:** Generosity is a multidimensional term used for all kinds of noble and moral activities of a human for another fellow human. For a Muslim, it means spending one's time, money or labor for others without asking a reward from the people but from Almighty God (Al- Baqarah, 2:261-262)

\* **Hard work:** improves the socio-economic status at individual and collective level. The encouragement for hard work to change the socio-economic conditions and the following this moral value is maintained in both the Glorious Qur'an and Sunnah (Al, Najm, 53:39).

\* **Justice and Fairness:** are the basic principles of all transactions. It is immoral and sinful to possess wealth by fraud, dishonesty, and other evil practices. Islam rejects the idea of exploitation of one by other. The concept of Muslim sociology, economics and political system becomes worthless without adherence to this moral value (Al-Nisa', 4:29).

\* **Moderation:** Moderation is a principle moral value of the economic system of Islam. Adoption of this principle is essential for economic co-operation among Muslims (Al-Isra, 17:26-29).

\* **Modesty and Chastity:** is a value, which has a strong relation with the religious, social and economic system of Islam. All such activities are prohibited, which harm the moral fiber of Islamic society. There should be no economic co-operation in such activities (Al-An'am, 6:151).

\* **Persistence:** is the quality of continuing steadily despite difficulties. This is the moral value, which brings success in all human affairs. Social, economic, and political hardships are part of a human's life. Persistence, steadfastness and discipline are its solution (Al-Muzammil, 73:10).

\* **Prosperity:** is the condition of enjoying wealth, success or good fortune. It becomes a moral value of a Muslim because prosperity of both this life and the Hereafter is the fundamental objective of Islam. Encouragement to pursue economic benefits and

prohibition of immoral means to gain, can be seen in the citations (Al-Qa'a, 28:77).

\* **Reconciliation:** means ending conflict or renewing of a friendly relationship between disputing people or groups in case of hostilities at individual and collective level. Muslims should adhere to this moral value during social, economic and political conflicts (Al- Hujurat, 49:9).

\* **Reliance:** it has a different perception in Islam. Reliance (Tawakkal 'ala Allah), means absolute dependence, confidence and trust on God Almighty in all kinds of individual and collective activities. This concept emerges from an unshakeable Faith in Almighty God (Al-Baqarah, 2:257).

\* **Responsibility:** is a state, fact or position of being accountable to somebody for deeds. A Muslim is accountable for his social, economic and political deeds not only to the society where he dwells but also equally accountable to Almighty Allah ﷻ on the Day of Judgment. This concept of morality keeps a Muslim vigilant in all kinds of his activities (Al 'Imran, 3:77).

\* **Self-Defense:** is a universally accepted moral right. It means that a person has a legal right to defend himself, his family and property against a physical attack by reasonable force. In a broader perspective, it also means to defend by adopting legal procedures against physical attack or economic loss (Al-Anfal, 8:60).

\* **Supplication:** Supplication means humble and sincere appeal made to an authority. The authority to appeal and the power to approve request is only for Almighty Allah ﷻ in Islam. It is a spiritual link between the Creator Almighty Allah ﷻ and the creation (humans). Supplication is the strongest source of aspiration, confidence and refuge in the life of a Muslim during his spiritual, social, political and economic activities. For example, employer and employees making supplication for each other's prosperity (Al-An'am, 6:162)

\* **Trustworthiness:** Trustworthiness means moral uprightness. It is a quality, condition or characteristic of being fair, truthful and morally upright. This is a universal moral value applicable to an individual and a nation. Adherence to this moral value brings respect, regard and prosperity in this world. The concept of trustworthiness in Islam is much more, in the sense that a Muslim is accountable to Almighty God for not observing this moral value (Al 'Imran, 3:77).

Islam views humans as quite distinct from other beings. Humans are considered to be the trustees of Almighty Allah ﷻ on earth. This viewpoint has positive effects on people's outlook. They are neither haunted by their sins and weaknesses, nor too arrogant about their strengths. Islam regards the universe as a tool helping humankind to perform their role as trustees of Almighty Allah ﷻ on earth.

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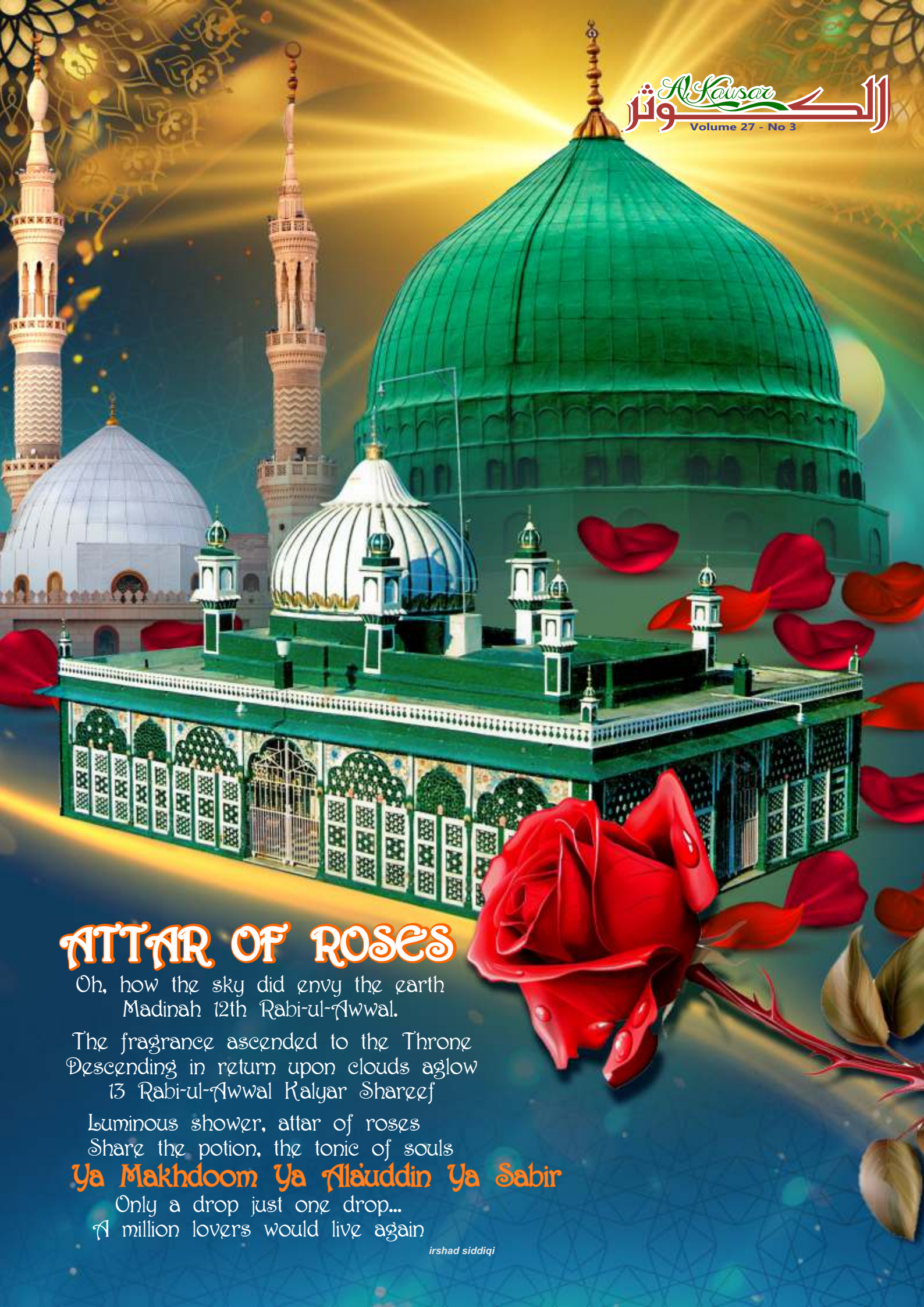
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Oh, how the sky did envy the earth  
Madinah 12th Rabi-ul-Awwal.

The fragrance ascended to the Throne  
Descending in return upon clouds aglow  
13 Rabi-ul-Awwal Kalyar Sharqaf

Luminous shower, attar of roses  
Share the potion, the tonic of souls

**Ya Makhdoom Ya Ala'uddin Ya Sabir**

Only a drop just one drop...  
A million lovers would live again