



Why West responds so differently to murders in Palestine, Iran

Do the issues of who you are and where you are murdered impact the coverage given to your case by the mainstream American news media and US politicians? It seemingly does have relevance when you compare the tragic recent killings of two women, one a Palestinian and another an Iranian.

Mahsa Amini, the Iranian woman, was last month arrested for not wearing a hijab by Iran's frightening so-called morality police. She died in prison, with Iran claiming she had a heart condition and her family asserting that she was tortured.

Shireen Abu Akleh, 51, an American citizen of Palestinian heritage, was shot in the head and killed by an Israel Defense Forces sniper in May, while she was reporting for an Arab news network on a combined IDF and Shin Bet raid of a neighborhood in Jenin. She was wearing easy-to-see clothing identifying her as a journalist. Amini was 22 and came from a small Iranian town that had never previously been associated with protests. She was visiting Tehran and was with her brother at the city's train station when she was taken into custody for not wearing a hijab.

Iran's morality police are similar to Israel's secret service, which often grabs Palestinian civilians from their beds in the middle of the night like sinister figures in a horror story. They are both spooky and frightening and have histories of bringing death to innocent people.

As highlighted by these two cases, both Israel and Iran have brutal military forces that often murder civilians. In Israel, the IDF and Shin Bet target non-Jews who protest against the government's apartheid and then describe the victims as "terrorists." In Iran, the Islamic Revolutionary Guard Corps targets anyone engaged in protests or the disruption of society, arresting, jailing and often torturing them. Some never leave the prison system, as was the fate of Amini. But how did the US react to these two incidents, which took place only months apart?

When Abu Akleh was killed, large sections of the media immediately came to Israel's defense, challenging Palestinian claims that she was intentionally killed by an Israeli sniper. Israel asserted, as it always does, that Abu Akleh was killed by Palestinian "terrorist" gunfire.

Several members of Congress demanded an investigation, but it was how they demanded it that varied. Some wanted to know the specific details, giving Israel the benefit of the doubt, while others accused Israel of being responsible. Most mainstream US media outlets covered Abu Akleh's killing, but couched it in terms of uncertainty in obeisance to Israel's political influence in America.

The claims by Israel that Palestinians may have been responsible tempered the outrage, as most American politicians will believe anything Israel says over the

Palestinians, no matter the truth or obvious facts. Although President Joe Biden has demanded an explanation, his administration gave Israel much wiggle room to obfuscate the issue with assertions, claims, press releases and denials.

In the end, Israel concluded — in typical Israeli propaganda style — that there was a "high possibility" that Abu Akleh was killed by an Israeli soldier. The IDF Military Advocate General's Office last month announced that the killer would be neither identified nor prosecuted for this war crime.

Amini's death, on the other hand, received huge media coverage, in large part because Iran is condemned as being the world's biggest state sponsor of terrorism, with its targets including the US, Britain, France and, of course, Israel. The media response was so sympathetic that even Israel's racist news media, including the Jerusalem Post, offered portrayals of Amini that noted she was "robbed of her dreams of one day getting married and having children after finishing university."

The reporting on Amini was almost exactly like the reporting of Israel's media on Israeli victims of violence. They always portray the details of their lives to humanize them, while in contrast giving Palestinians one label — "terrorist" — and offering no details that might cause sympathy among their readers.

In Iran, dissidents have rallied around Amini's murder, protesting and creating much disruption in a nation that is under the oppressive religious and political control of the ayatollahs. The protests have raised hope among many activists that the Iranian people might instigate an Iranian intifada to throw off the shackles of the brutal regime.

In contrast, the word intifada has faded from the Palestinian political lexicon and now references a time in the past when Palestinians would rise up against similar oppression. Instead, Palestinians have protested and complained but with little impact.

The murders of Abu Akleh and Amini should be the focus of university studies that demonstrate the manner in which murder is either rejected or accepted on the basis of subtle differences in circumstance.

Even though Abu Akleh was an American citizen, she was also Palestinian and the accused was Israel's military. Her case was never going anywhere. Amini, on the other hand, was just a young girl from a country village in Iran and her case has become the foundation for more calls from the West to crack down on Iran's terrorist-supporting regime.

The differences between how the two cases are being viewed comes down to one simple fact: It is easy to hate Iran, but it is not so easy to hate Israel.

Sura al-Ma'idah

151. Say: 'Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; be morally excellent with parents; and do not kill your children owing to poverty. We alone give you sustenance and (will provide for) them as well. And do not draw near to shameful deeds (whether) open or hidden. And do not kill the soul whose (killing) Allah has forbidden, except when it is rightfully due (according to law in self-defence against disruption and whilst combating terrorism). It is these (injunctions) He has enjoined upon you so that you may apply reason.

152. And do not go near the property of the orphan but in the most likable manner until he reaches the age of maturity.' And always give full measure and weight with justice. We do not burden any soul beyond its ability to bear it. And when you say (something pertaining to somebody), do justice even though he is (your) near relative. And always fulfil the promise of Allah. These are (the matters) which He has strictly ordained for you in order that you may accept direction and guidance.

153. And that this (Islamic law) is My straight path. So follow it and do not follow (other) paths, because they (the other paths) will move you away from Allah's path. This is what He has enjoined you strictly so that you may become Godfearing.

Narrated Anas: The Prophet said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell." Narrated Talha bin 'Ubaidullah: A man from Najd with unkempt hair came to Allah's Apostle and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Apostle said, "You have to offer prayers perfectly five times in a day and night (24 hours)." The man asked, "Is there any more (praying)?" Allah's Apostle replied, "No, but if you want to offer the Nawafil prayers (you can)." Allah's Apostle further said to him: "You have to observe fasts during the month of Ramadan." The man asked, "Is there any more fasting?" Allah's Apostle replied, "No, but if you want to observe the Nawafil fasts (you can.)" Then Allah's Apostle further said to him, "You have to pay the Zakat (obligatory charity)."

Why Milad -UN- Nabi (SAW) Is Not Declared As Eid?

It is human nature that whatever bounty we get, in a few days we get used to it. Just see, eyes and ears are such a great bounty, but we don't even think that these bounties have been given to us. We don't even think that thankfulness to the One who has given us these is Wajib (compulsory) on us.

To revive the happiness of such a bounty, a reminder is needed and that reminder is the recurring of time. As per the general custom, every day in a week and every month in a year recurs. Allah Most High has also acknowledged this. See, in the Eid of Qurbani, it is Fardh to not only remember all the incidents of Hadhrat Ibrahim (May peace be upon him), but to re-perform them.

Hadhrat Ismail's (May peace be upon him) getting a new life has been declared as Eid for Muslims. Even the briefest reflection will show that on the face of it, Haj and Eid Ul Azha are nothing more than a repetition of this whole incident. When the second life of Hadhrat Ismail (May peace be upon him) is an Eid, then how much happiness should the Ummah feel on the birth of the Holy Prophet (Sallallahu alaihi wa sallam), who is the Pride of the Universe?

If it is said that instead of Eid Ul Azha, why Mawlid an Nabi was not ordained as Eid, then the answer to it is that the Prophets are more than 1 lakh and for every Prophet, there must be some incident, which caused them happiness, for e.g. for Hadhrat Adam (May peace be upon him), his birth, for Hadhrat Moosa (May peace be upon him), deliverance from

Pharaoh, for Hadhrat Ibrahim (May peace be upon him), safety from the fire of Nimrod. From all these, only the incident of Hadhrat Ismail (May peace be upon him), who is the ancestor of our Prophet (Sallallahu alaihi wa sallam), has been ordained as Eid for Muslims.

This shows the aim here was to give the Muslims an example that if they declare the birth of their Prophet as Eid, they should not be accused and no wonder that it is to test the Iman of the Ummah. It is very clearly said that the one who does not love the Holy Prophet (Sallallahu alaihi wa sallam) more than one's life and wealth does not have any Iman.

Then it is also imperative in love that one feels happiness with the presence and excellence of one's beloved and who does not feel happy has no relation with love. The secret of not declaring Mawlid an Nabi as Eid seems to be that if it was ordained as Eid, then every person would follow the customs of Eid the way people do Haj formally and it would have been difficult to differentiate between the lovers and non-lovers.

Now if someone says that love is there in my heart, we would ask what is stopping it from coming out. If they say that fixing a time/date, etc. is a Bida'a, then we would say a Bida'a is a thing, which has no precedent in Shariah. Here the precedent is present, Eid Ul Azha. If someone wants to talk, there are great possibilities for it and it is not necessary for us to reply to every silly thing. We only need to present the guidelines of the Shariah that nothing stops the true lovers.



End of Yemen's truce leaves civilians afraid dark days are back

Sanaa, Yemen – Yemenis have had years to get used to the political and economic crises that have rocked their lives, even before the outbreak of the war in the country in 2014. So, when it became apparent earlier this week that the United Nations-brokered six-month truce that had significantly reduced hostilities on the country's front lines would not immediately be renewed, residents of Sanaa, the country's rebel-held capital, immediately resorted to tried and trusted coping mechanisms. Petrol stations were full; fuel supplies may be stable, but Yemenis have learned the hard way that they have to be prepared.

"I wasn't worried about petrol throughout the ceasefire as it was available in all petrol stations," Mokhtar Saleh, a 25-year-old minibus driver in Sanaa, told Al Jazeera. "But when I heard about the failure of the truce renewal, I darted to the station to fill up my bus."

Saleh was worried. No fuel means no work. And in a country like Yemen, already impoverished before the conflict started, there are few safety nets.

"If the petrol tank of my vehicle is empty, my four children and I will go to bed with empty stomachs," he said. "This is my sole source of income, and the resumption of the war will bring us hunger. The continued failure of the attempts to extend the truce is horrible, and is a bad sign for us."

The truce expired on October 2 and has yet to be renewed, despite efforts by the UN to sign parties in the conflict on to a new deal.

Fuel imports into Hodeidah, the main port of entry for fuel and other goods into Yemen, had increased since the start of the ceasefire in April, positively affecting the livelihoods of Yemenis and stabilising the price of essential goods.

During the ceasefire, the number of civilian deaths declined by 60 percent, and displacement nearly halved, according to the UN.

The main dividing line in Yemen's civil war is between the Yemeni government, backed by a Saudi-led military coalition, and Iran-allied Houthi rebels. However, other groups are also involved in the conflict, including United Arab Emirates-backed separatists in the south.

While a truce significantly reduced fighting in the country, the UN has been unable to get the government and the rebels any closer to a lasting peace deal that would end the conflict.

Brief calm :- The six months of relative calm allowed some Yemenis to dream of a better future. Basheer Nasser opened a bakery in Sanaa two years ago but had struggled due to a shortage of cooking gas. "I used to close the bakery when the cooking gas was unavailable or highly expensive," Nasser told Al Jazeera. "I also bought firewood to manage the shortage. It made me consider giving up on this business." That all changed after the truce began in April. "Days after the truce declaration, my business improved," said Nasser. "It was easier to find and buy cooking gas at a reasonable price. I have not closed my bakery for even one single day since then, and profits have been good."

Yunis Saleh, a grocery store owner in the al-Thawra district of the city, reasoned that the truce had boosted businesses – the flow of goods had increased, and prices had not risen.

"The conflict makes people unwilling to spend because they fear more rainy days ahead," said Nasser. "Only those who are wealthy or war profiteers see no value in the truce."

While there has been no major uptick in violence since the truce expired, the Houthi rebels have threatened to attack oil companies operating in Saudi Arabia, the UAE and Yemen. Houthi military spokesman, Yahya Saree, said the group was ready for another round of fighting. Meanwhile, the Yemeni government is adamant that fighting is the only way to defeat the Houthis.

On Monday, after the truce had expired, the military's chief of staff, Sagheer bin Aziz, said that "military force alone" would end the war, and establish peace in the country. Efforts by the UN and the United States, among others, have continued to renew the truce.

While the Yemeni government has indicated its support for a continuation of the ceasefire, despite frustration at the continued Houthi blockade of Yemen's third-largest city Taiz, the Houthis, according to the US special envoy for Yemen, have not.

Instead, the Houthis have made "maximalist and impossible" demands, Tim Lenderking said. The Houthis, for their part, said that discussions had reached a "dead end". For now, some of the main gains of the truce, such as the increase in fuel shipments to Hodeidah, and flights to Sanaa International Airport resuming, have held. But that does not mean that civilians in Sanaa are not worried that heavy fighting, and the Saudi air attacks that used to hit their city, might return. "The Houthis are confident in their military abilities, and demanded tough conditions for the truce to be extended," Saleh, the minibus driver, said. "They want to win militarily. But what we hope for is for weapons to be fully silenced in Yemen."

A new United Nations report has projected that the death toll from Yemen's war will reach 377,000 by the end of 2021, including those killed as a result of indirect and direct causes.

In a report published on Tuesday, the United Nations Development Programme (UNDP) estimated that 70 percent of those killed would be children under the age of five.

It found that 60 percent of deaths would have been the result of indirect causes, such as hunger and preventable diseases, with the remainder a result of direct causes like front-line combat and air raids. "In the case of Yemen, we believe that the number of people who have actually died as a consequence on conflict exceeds the numbers who died in battlefield," UNDP Administrator Achim Steiner said.

Yemen has been mired in conflict since 2014, when the Houthi rebel movement seized much of the northern part of the country, including the capital, Sanaa, as the government fled. In March 2015, a coalition of Arab countries led by Saudi Arabia intervened in the war with the aim of restoring the government. The conflict has been deadlocked for years, with Yemen teetering at the brink of a famine, and tens of thousands of people killed. The situation in the country has been described by the UN as the world's worst humanitarian disaster. At least 15.6 million people are living in extreme poverty.

The report projected grim outcomes in the near future should the conflict drag on. It said some 1.3 million people would die by 2030, and that 70 percent of those deaths would be the result of indirect causes such as loss of livelihoods, rising food prices, and the deterioration of basic services such as health and education.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assesions

SUNDAY

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

TUESDAY

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

EVERYDAY

After Maghrib Zikre Jahri.
At: Khanqahe Shujaiya

UNDER GUARDIANSHIP

Hazarat Maulana Syed
Shah Obaiullah Qadri
Sahab Qibla

UNDER ORGANISE

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

THURSDAY

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

FRIDAY

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

SATURDAY

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

THE CONCEPT OF TRUE LOVE IN ISLAM

No religion urges its followers to adopt mutual love, affection and intimacy like the religion of Islam. This should be the case at all times, not just on specific days. Islam encourages showing affection and love towards each other all the time. In a Hadeeth (narration), the Prophet, Sallallahu Alayhi Wa Sallam, said: "When a man loves his brother, he should tell him that he loves him."

[Abu Daawood and At-Tirmithi]

In another Hadeeth, he said: "By Him in Whose Hand my soul is, you will not enter Paradise unless you believe, and you will not believe unless you love each other. Should I direct you to something that if you constantly did it, you would love each other? Spread the greetings of peace among you."

Moreover, the Muslim's affection includes inanimate beings. Talking about the Mountain of Uhud, the Prophet, (Sallallahu Alayhi Wa Sallam) said: "This is Uhud, a mountain which loves us and we love it." [Al-Bukhaari and Muslim]

Love in Islam is all-encompassing, comprehensive and sublime, rather than being restricted to one form only, which is love between a man and a woman. Rather, there are more comprehensive, wider and sublime meanings. There is love for Allaah The Almighty, the Messenger of Allaah, Sallallahu Alayhi Wa Sallam, the Companions (RadiyAllahu Anhuma) and the love of good and righteous people. There is love of the religion of Islam, upholding it and making it victorious and the love of martyrdom for the sake of Allaah The Almighty as well as other forms of love. Consequently, it is wrong and dangerous to restrict the broad meaning of love to this type of love only. A successful marital and family life is based on love and compassion:

Perhaps some people are influenced by what is relentlessly propagated by the media, movies and TV serials, day and night, thinking that a marriage will not be successful unless it is based on a pre-marital relationship between the young couple to achieve perfect harmony between them and secure a successful marital life.

Not only this, many people are also influenced by the call to intermixing between the two sexes, lewdness as well as many other moral deviations.

This leads to great corruption and grave crimes as well as the violation of sanctities and honor. I will not refute this allegation from this point of view, but through real studies and figures.

In a study carried out by Cairo University (a university of neutral orientation; which is not an Islamic authority to be subject to doubt of being biased) about what it called "love marriage" and "traditional marriage", the following was concluded:

According to the study, 88 percent of marriages which take place after a love affair end with failure, i.e., with a success rate of not more than 12 percent. As for what it called "the traditional marriage", according to the study, 70 percent are successful. In other words, the number of successful marriages in the so-called traditional marriage is six times more than love marriages. [Risaalah Ila Mu'minah]

This study is confirmed by another similar one carried out by Syracuse University in the U.S. The study indicates beyond doubt that love or passion is not a guarantee for a successful marriage; rather, it often leads to failure. The alarming rates of divorce assert these facts.

Commenting on this phenomenon, Professor Saul Gordon, a lecturer at the aforementioned University said, "When you are in love; to you the whole world revolves around this person whom you love. Marriage then comes to prove the opposite and destroy all your perceptions. This is because you discover that there are other worlds that you have to be aware of. It is not the world of humans, but the world of concepts, values and habits which you paid no attention to before."

[Ibid]

Frederick Koenig, a professor of social psychology at Tulane University, says, "Romantic love is very strong and emotional, but does not last, while real love is linked to the land and life and can withstand trials."

He adds, "It is impossible that one adapts the powerful emotions in romantic love. This love seems like a cake, a person enjoys eating it [while it lasts], then it is followed by the period of downfall. While real love means sharing the concerns of daily life and cooperation for it to

continue. Within the framework of this cooperation, one can achieve his human need."

[Al-QabasNewspaper: Quoted from Risaalah Ila Hawwaa']

The love which the writer talks about and calls "real life" was expressed in the Quran as affection. Allaah The Exalted Says (what means): "And of His Signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy." [Quran 30: 21]

The relationship between spouses is based on affection and mercy, not on ardent love, desire and passion. It is a relationship which is based on quiet love (affection) and mutual mercy, not illusions of love which fail to withstand reality or romantic fantasies which fail to create a successful marriage.

How knowledgeable was 'Umar ibn Al-Khattaab (RadiyAllahu Anhu) when he addressed women and said: "If one of you does not love her husband, she should not tell him about this, because only a few homes are based on love; rather, people live together by virtue of good morals and Islam." Nevertheless, this does not mean that we call to neglect emotions between spouses or bury feelings and sentiments between them.

The Messenger of Allaah, , gave us the best example of loving his wives. It was narrated in the pure Sunnah (tradition) that the Prophet, Sallallahu Alayhi Wa Sallam, was careful to put his mouth on the same place from which his wife 'Aa'ishah (RadiyAllahu Anha) drank. During his final illness, he used her Siwaak (tooth stick) and died while he was reclined against her chest, between her neck and bosom. What kind of love is nobler and more sublime than this?

May Allah (Subhanahu Wa Ta'ala) open our hearts to the Love of Allaah, His Messenger, Sallallahu Alayhi Wa Sallam, Sahabah, RadiyAllaahu Anhuma, the love of Good and Righteous people, the whole of Ummah e Muslimah and the whole Humanity in general along with all Creation of Allaah! Aameen!

Hadhrat Muhammad (SAW) The Last & Final Prophet

Sealing of Prophet Hood is established according to the most authentic sources Allah SWT says in the Holy Quran, " Muhammad (Sallallahu alaihi wa sallam) is not the father of any man among you, but he is the messenger of Allah and the seal of all Prophets: and Allah is ever Aware of all things." Surah Ahzab Verse no-40 This verse of the Quran Al-Kareem establishes explicitly that The Pride of the Creatures, the raison d'être of the universe, Our Master Hadhrat Muhammad Mustafa (Sallallahu alaihi wa sallam) is the Last and Final prophet. After Him, no Prophet of any kind will come. The series of Prophethood has been terminated on Him. Arrival of any Prophet after Him is inconceivable and impossible. There is no place left in the Palace of Prophethood that any prophet after Him should fill. Prophethood has been concluded with Him. Proof according to the recurrent (Mutawatir) Hadiths

In the books of the authentic Hadith, in Sunan, in the Collections (Masaneed), there are many Hadith that occur frequently. Therefore in Bukhari there is a Hadith, " It has been narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said, Verily My example and the example of the Prophets (Peace be upon them all) preceding Me is as if a person constructed a palace very nicely and beautifully, but left the space of one brick in a niche. People crowd round that niche, express their happiness and exclaim why this brick has not been placed. So, I am that brick and I am the Last Prophet." Sahih Bukhari, Chapter of the Seal of all Prophets, pg vo.501

The Chain of Prophethood has been terminated. After Prophet Muhammad Sallallahu alaihi wa sallam there cannot be any "Zilli" or "Buroozi" prophet. The knowledge that Prophet Muhammad (Sallallahu alaihi wa sallam) is the Last and Final Prophet and after Him no prophet will come is one of the most basic articles of the Islamic Faith. It has been established both by the Verses of the Holy Quran and the frequently occurring (Mutawatir) Hadiths (Hadith) and also by the Consensus of the Ummah. Rejecting it or trying to explain it in some other manner which leads to a different explanation other than the one given by the Elders of the Ummah or trying to bypass it in using figurative interpretations (Tawil) is explicit apostasy (Sareeh Kufr). The Lord Almighty has seated the Master of both the worlds Muhammad Mustafa (Sallallahu alaihi wa sallam) on the glorious seat of the Final Prophet. The collection of Tirmidhi has a Hadith "The Prophet (Sallallahu alaihi wa sallam) has said, 'Verily, Prophethood has been terminated. After me there will neither be no nabi nor any rasool.'" Jame Tirmidhi Vol II Pg no.3

The Negation (la) brought in this Hadith before the word " Nabi " and the word " rasool" is a total negation. According to Arabic Grammar, when such a negation is used before a common noun, it means" wholly" or "entirely" or "of any kind". This establishes that after Prophet Muhammad (Sallallahu alaihi wa sallam) there cannot be any Zilli , Buroozi or prophet-in-part. Even after this explicit Hadith, if any Muslim believes that after the Prophet Muhammad (Sallallahu alaihi wa sallam) any kind of " Zilli " or " Buroozi "

prophet can come, then that Muslim is out of the fold of Islam and is an apostate (Kafir). A Hadith is Sunan Ibn e Majah, Chapter of Trials says that "I am the Last Prophet and you are the last Ummah." Prophets were sent to guide and lead mankind. Whenever any Prophet passed away another was sent. But, the Seal of the Prophets, Muhammad Mustafa (Sallallahu alaihi wa sallam) was sent to guide and lead the whole of mankind. Sahih Muslim, Kitabu Ul Masajid wal Mawazi ' pg no.199 has a Hadith,

" I have been sent towards the entire creation and Prophethood has been ended with Me." Prophet Muhammad's (Sallallahu alaihi wa sallam) Prophethood is for all the creatures and for all mankind till the Day of Judgments. Till the end of this world, Prophet Muhammad's (Sallallahu alaihi wa sallam) Divine Code (Shariah) will be practiced. There is no need for any other Prophet or any other Divine Code. The Lord has completed the Shariat e Muhammadi (Sallallahu alaihi wa sallam), "This day, I have perfected your religion for you and completed My favor unto you, and have chosen for you as religion AL-ISLAM." Surah Maidah Verse-03 There is no Prophet after Prophet Muhammad (sallallahu alaihi wa sallam)

When Prophethood has been concluded after The Seal of the Prophets (Sallallahu alaihi wa sallam), when His Shariah is for all times, arrival of any prophet is inconceivable and impossible. After the Prophet (Sallallahu alaihi wa sallam) Prophethood will not be there but Caliphate will be there as Sahih Bukhari, "The Holy Prophet (Sallallahu alaihi wa sallam) said, The people of Israil (Bani Israil) were led by their Prophets. Whenever any Prophet passed away into the presence of Allah, another Prophet came as his successor and after Me, there is no Prophet and soon there will be Caliphs and they will be numerous." Also in Kanzul Ammal, Bab Fazaial As Sahabah , "Prophethood is for me and Caliphate is for you." Again in Kanzul Ammal, "I am the last of all Prophets and My Mosque is the last among the mosques of the Prophets."

جسمانی تکلیف و مصیبت اور دنیاوی ضرر
نقصان مثلاً مرض، تنگدستی اور دوسری بلاء
و پریشانیوں کی وجہ سے موت کی آرزو کرنا
مکروہ ہے کیونکہ یہ بے صبری اور تقدیر
الہی پر راضی نہ ہونے کی علامت ہے۔

The History Of Milad -Un- Nabi (SAW)

Another trick (Irony) that opposition use to attain is saying that some ignorant people from India and Pakistan of the last few decades have invented the celebrations of Mawlid an-Nabawi Sharif being influenced by the Hindu Celebration culture and It was never ever celebrated before in previous ages and bla bla bla. Let them have some glimpses of facts from the very true history. History of Celebrating Mawlid an-Nabawi Sharif 1. Hadrat Allama Mulla Ali Qari narrating the routine of the people of Madina Munawwarah writes, "The people of Madina Munawwarah (May ALLAH have Mercy on them) used to arrange and attend mawlid gatherings with great enthusiasm and sincerity on the occasion of Mawlid Sharif." [Mawrid ar-Rawi Fi Mawlid an-Nabawi, Page 29] 2. Ibn Jauzi says:

"People of Haramain Shareefain (Makkah and Madinah) and Egypt and Yemen and Syria and of the eastern and western cities of Arabia hold functions in celebration of the birth of the Prophet (Sallallahu Alaihi wa Sallam), they rejoice at the sighting of the moon of Rabi al-Awwal, bathe and put on their best dresses adorn themselves in various ways, put on scent, and give alms with great joy, and exert themselves in listening to the Mawlid of the Prophet (Sallallahu Alaihi wa Sallam).

By doing so, they themselves attain to success, as it has been proved that by celebrating the Mawlid of the Prophet (Sallallahu Alaihi wa Sallam) much good accrues the whole year round, security and comfort, greater means of livelihood, increase in children and in wealth, peace in cities and contentment and peace in homes." References: 1. Tafsir Ruh al-Bayan by Allama Ismail Hiqqi, Vol. 9, Page 56. 2. Milad al-Uroos – Urdu "Bayan-e-Milad-un-Nabi", Page 34/35, Published in Lahore. 3. Ad-Durr al-Munazzam, Page 100/101. 4. Al-Milad an-Nabawi, Page 58 3. Gatherings of Mawlid an-Nabi Sallallahu Alaihi wa Sallam was switched to Prose in 3rd/4th Hijri then 700 years back from today, A pious and virtuous person named Umer bin Mullah Muhammad Mousli Alaihir RaHma established it on regular basis.

Following him the great commander Sultan Salahuddin Ayyubi's dearly loved Sultan Arbal Malik Abu Saeed Muzaffar al-Din celebrated Mawlid an-Nabi officially. Ibn-e-Khalqaan Arabali Sha'fai was eyewitness of that festival. 4. According to "Tarikh-e-Mar'at az-Zaman" billion of rupees were used to spend on those festivities. In the beginning of 7th Century of Hijri Calendar; Great Scholar named Abul Khattab Umer Bin Hasan dah'hia Qalbi Andalusi Balansi wrote a book on the topic Milad an-Nabi Sallallahu Alaihi wa Sallam named "At-Tanveer Fi Mawlid as-Siraj al-Muneer". In 1207, He went to Sultan Arbal's castle and presented his book on Mawlid to him, for which he was awarded thousand Gold Coins from Sultan.

This was the status and respect of Mawlid Shareef in hearts of earlier leaders of Islam. 5. Not only Sultan Arbal, King of Egypt celebrated the Mawlid Shareef; Allama Ibne Juzri Alaihir RaHma is one the eyewitnesses. For the celebration of this festival 1000 Mithqal of Gold was spent on it. Sultan Abu Hamu Musa Talamsani and earlier rulers of Aqsa and Andalus used to Celebrate Mawlid an-Nabi Sallallahu Alaihi wa Sallam. Abdullah Tonsi Summa Talamsani has written the details of these festivals in his book "Raah al-Arwah". References: 1. Subl al-Huda wa ar-Rishaad Fi Seerah Khair al-Ibaad by Muhammad Bin Ali Yusuf Damishqi 2. Ad-Durr al-Munazzam Fee Hukmi Mawlidin Nabi Sallallahu Alaihi Wasallam 3. Wafyat al-Da'yaan Anba'a Abna az-Zaman, Published in Cairo

4. Allama Muhammad Raza Misri's Muhammadur Rasoolullah Sallallahu Alaihi wa Sallam, Published in Lahore, Page 33 5. Ahsan al-Maqsad Fee Amilil Mawlid 6. Anwar as-Sati'aa (1307 H), Pg 261, Published from Murad Abadi 6. It is stated in Seerah al-Halabiya that: Muslims have been

celebrating gatherings of Mawlid Sharif in large cities for-long. [Seerah al-Halabiyah, Page 80] 7. Shaykh Yusuf bin Ismail an-Nabhani states: Dwellers of Makkah visits Birthplace of Prophet Peace be Upon him on the eve of Mawlid an-Nabawi every year and arrange enormous gatherings. [Jawahir al-BiHar, Page 122] 8. In "Fuyudh al-Haramain", Shah Waliullah has pointed out,

"The birth of the Prophet (Sallallahu Alaihi wa Sallam) was celebrated by the people of Makkah who received blessings on account of it." 9. The Al-Qibla Newspaper of Makkah al-Mukarrama witnesses: On the eve of Mawlid an-Nabi Sallallahu Alaihi wa Sallam celebrations are observed in Makkah and dwellers of Makkah name this day as Youm al-Eid Mawlid ar-Rasoolullah Sallallahu Alaihi wa Sallam. People use to cook food. Ameer of Makkah and Commander of Hijaz with their army use to visit birthplace of Prophet Peace be Upon Him and recites Qasida there. Rows of shining candles are positioned from Haram al-Makki to Birthplace and Shops and Houses on the way are also decorated. People use to recite Qasaid whole day at Birthplace. On the night of 11th Rabi al-Awwal after Isha, Mawlid Gathering is organized. From Maghrib prayer of 11th Rabi al Awwal to Asar Prayer of 12th Rabi al Awwal, after every prayer Salutations of 21 tanks is presented. References: 1. Al-Qibla Paper – Makkah Mukarramah 2. Monthly Tariqat – Lahore, January 1917, Page 2/3 10. Encyclopedia of Islam verifies: On the Eve of Mawlid an-Nabi; whole Islamic world is observed to be delight and celebrating it.

And it is celebrated till now with enthusiasm and integrity. [Encyclopedia of Islam, Vol. 21, Page 824, Published By: Punjab University, Lahore] 11. Ibn Jawzi in his book on Mawlid, says: In Haramayn (i.e. Makkah Mukarrama and Madina Munawwarah), in Egypt, Yemen rather all people of Arab world have been celebrating Mawlid for long. Upon sight of the moon in Rabi ul Awwal their happiness touches the limits and hence they make specific gatherings for Dhikr of Mawlid due to which they earn immense Ajr and Success. [Bayan al-Mawlid an-Nabwi, Page 58]

12. Shah Waliullah Dhelvi mentions one of his all time wonderful experiences as: I took part in a gathering of Mawlid inside Makkah where people were sending Darood and Salam upon Prophet (Peace be upon him) and commemorating the incidents which took place during the time of the blessed birth (before and after) and those which were witnessed before He was appointed as a Nabi (such as Noor eliminating from Bibi Amina Radi Allahu Ta'ala Anha, she seeing Noor, woman proposing to Sayyiduna Abdullah Radi Allahu Ta'ala Anho on sighting the Noor on his forehead etc...) suddenly I saw Noor to have enveloped one group of people, I don't claim that I saw this with my bodily eyes, nor do I claim that it was spiritual and Allah knows the best regarding these two, however upon concentration on these Anwaar a reality opened upon me that these Anwaar are of those Angels who take part in such gatherings,

I also saw Mercy to be descending along with Anwaar of Angels. [Fuyudh al-Haramayn, Pages 80/81] 13. Shaykh al-Islam Imam Ibn Hajr al Haytami (Rahimuhullah) writes: The gatherings of Mawlid and Adhkaar which take place during our time, they are mostly confined to good deeds, for example in them, Sadaqat are given, Dhikr is done, Darud and Salam is sent upon the Prophet (Sallallahu Alaihi wa Sallam) and he is praised. [Fatawa al-Hadithiyyah, Page 202] 14. The 7th-century historians Shaykh Abu al-Abbas al-Azafi and his son Abu al-Qasim al-Azafi wrote in their Kitab al-Durr al-Munazzam: Pious pilgrims and prominent travelers testified that, on the day of the Mawlid Shareef in Makkah al-Mukarrama, no activities are undertaken, and nothing is sold or bought,

Mention Of Milad un Nabi In Quran

The Holy Quran is a book of principles and guidelines. The solution for every kind of problem is given in the Holy Quran in the form of principles and guidelines. The scholars and the Imams extract and deduce a particular ruling from it in light of the principles. Each and every issue has not been mentioned separately, but a thumb rule has been given in light of which the ruling of a particular issue can be deduced. For e.g., the issue of bearing the expenses of the delivery of the wife, hospital charges, etc. has not been mentioned explicitly in the Holy Quran. However the Holy Quran does say: And treat them honorably. Surah Nisa (4:19) Similarly, the Holy Quran has mentioned the sacred teachings of the Holy Quran and His excellence at various places in the Holy Quran and has ordered us to describe the greatness and excellence of the Holy Prophet (Sallallahu alaihi wa sallam). Through this basic principle, we have gotten the law that mention of the greatness of the Holy Prophet (Sallallahu alaihi wa sallam) should go on all the time. On special days, it should be done with all the more fervor.

There is a verse of the Holy Quran: O People of the Book! Indeed there has come to you Our Messenger who (clearly) unfolds to you many such things from the Book as you have been concealing and who overlooks many of (your) wrongs (too). There has indeed come to you a light from Allah (i.e., Muhammad [blessings and peace be upon him]) and an Enlightening Book (i.e., the Holy Quran). Surah Maida (5:15) He said that Almighty Allah has addressed the People of the Book .Almighty Allah has first mentioned the Mawlid of the Holy Prophet (Sallallahu alaihi wa sallam) and then the Seerah of the Holy Prophet (Sallallahu alaihi wa sallam) and has finished the verse with the mention of the Mawlid of the Holy Prophet (Sallallahu alaihi wa sallam).

Thus, Almighty Allah says at the end of this verse: The manner and tone of the Holy Quran tells us that to understand the life of the Holy Prophet (Sallallahu alaihi wa sallam) and act upon it, the mention of the Mawlid of the Holy Prophet (Sallallahu alaihi wa sallam) is also very important. To thank Almighty Allah for this great bounty, this is very important. The glimpses of these teachings of the Holy Quran are seen in the life of the Companions as well. In all the books of Hadith, one can find the mention of Mawlid of the Holy Prophet (Sallallahu alaihi wa sallam) and the excellence of the Holy Prophet (Sallallahu alaihi wa sallam).

If the Companions had not described the greatness and excellence of the Holy Prophet (Sallallahu alaihi wa sallam) in

their gatherings, how would they be present in the canons of Hadith?

The Companions would make profuse mention of the Mawlid of the Holy Prophet (Sallallahu alaihi wa sallam) and His greatness. No day would pass when the Holy Prophet (Sallallahu alaihi wa sallam) wouldn't be mentioned. They would mention Him each and every moment and each and every day of the year. Would they have not described the greatness of the Holy Prophet (Sallallahu alaihi wa sallam) on the occasion of Mawlid itself? Surely, their practices wouldn't have changed.

Thus, in light of the Holy Quran and Hadith, to shake the Ummah from its slumber of heedlessness and to enthuse them, the scholars have declared this a commendable act. Especially on the occasion of Mawlid, mention the Holy Prophet (Sallallahu alaihi wa sallam) and become aware of His teachings so that through its blessings, the remaining 11 months are also spent acting upon the Shariah.

The Matchless Personality Of Prophet (SAW)

Almighty Allah has granted the Holy Prophet (Sallallahu alaihi wa sallam) such grandeur and superiority; such attributes and qualities that nobody else has been given anything even remotely similar like them. His is the ultimate beauty. His whole person has been created matchless. The beauty of Hadhrat Yousuf (May peace be upon him) is only an iota of the beauty of the Holy Prophet (Sallallahu alaihi wa sallam). The heavenly bodies draw their illumination from Him. The very lights of the universe and its brightness are only through the Holy Prophet (Sallallahu alaihi wa sallam).

In terms of personality, character, beauty, grandeur, eminence and in all other aspects, Almighty Allah has made His Prophet (Sallallahu alaihi wa sallam) absolutely matchless. Every aspect of His personality exclaims that there is no parallel to the Holy Prophet (Sallallahu alaihi wa sallam). Every part and aspect of His person is a clear proof that the Holy Prophet (Sallallahu alaihi wa sallam) is the perfect human being.

Mankind has reached its perfection through Him. The commentator of Sahih Bukhari Imam Qustullani (May Allah shower His mercy on him) says: Translation: Understand clearly that the perfection of faith is to believe that Almighty Allah has created the Holy Prophet (Sallallahu alaihi wa sallam) in such a way that nobody else like Him was neither created before Him nor after Him. (Mawahib ma'a Zurqani, Vol. 5 Pg No: 239) The Companions who describe Him say: Translation: We haven't seen anybody like Him before Him or after Him. (Sahih Bukhari, Vol. 1, Pg. No. 87; Jame' Tirmidhi, Vol. 2, Pg No: 205, Shamaail Tirmidhi, Pg No: 1) The perfection of His beauty was such that even those Companions who used to be with Him day and night could not bear an eyeful of it. There is a Hadith in Sahih Muslim: Translation:

Hadhrat 'Amr bin A'as (May Allah be well pleased with him) says: Nobody is dearer to me than the Holy Prophet (Sallallahu alaihi wa sallam); and in my opinion, nobody is more noble and honorable than Him;

because of the Holy Prophet's (Sallallahu alaihi wa sallam) grandeur and magnificence, I could never take a good look at Him. If anyone asks me about His personality, I cannot describe it as I could never take a good look at Him. (Sahih Muslim, Vol. 1, Pg no. 76)

except by the people who are busy visiting the noble birthplace, and rush to it.

On this day the Holy Ka'abah is opened and visited. 15. The famous eighth-century historian, Ibn Battuta relates in his Rihla that On every Jum'uah after the Salah.

Telangana: Saffron flag hoisted atop mosque in Sangareddy

Hyderabad: Commotion prevailed at Byathole village, Kandi mandal in Sangareddy district 60 kilometers from Hyderabad after some miscreants hoisted a saffron flag and carved some Hindu religious inscriptions at a Qutb Shahi era mosque during Dussehra festivities. Majlis Bachao Tehreek party spokesperson Amjedullah Khan, who visited the village on Thursday after an alert from local villages said the local Telangana Rashtra Samithi (now Bharat Rashtra Samithi) white washed the mosque located on hilltop during Dusshera. The village elders including the sarpanch and other leaders of the ruling party hoisted a saffron flag on the mosque and inscribed the 'Om' symbol.

"An attempt is made to grab the mosque. Local leaders of the TRS party are involved. Systematic attempt is being made by the party to hurt religious sentiments of Muslims," he said. Amjedullah Khan demanded the police register a case against MPTC member Kondal Reddy and Sarpanch Srisha Reddy immediately and sought their arrest for instilling fear in Muslim community of village with an aim to force them to vacate their homes.

He also demanded the chief minister K Chandrasekhar Rao suspect the MPTC and Sarpanch from the party for raking in communal trouble.

The Sangareddy police posted picket at the spot and senior police officials visited the place. Telangana State Waqf Board officials visited the spot and inspected the mosque.

Karnataka: Hindus forcefully perform pooja at ancient mosque in Bidar

A Hindu mob forcefully performed pooja at Mahmud Gawan Madarsa mosque in Bidar in the wee hours of Thursday morning.

A video sourced from The Hindustan Gazette shows a Hindu group, who were taking a Devi procession on the occasion of the Dasara festival, forcefully breaking the lock.

Siasat.com spoke to a high court advocate Syed Talha Hashmi who said the incident occurred at around 1 am at night. "The Hindu mob was chanting slogans of Jai Shree Ram, Jai Hindu Dharam, Vande Mataram. They performed pooja on the mosque premises."

Hashmi added that the Mahmud Gawan Madarsa mosque comes under the Archaeological Survey of India (ASI). "The video was made viral. In the afternoon, members from the Muslim community as well as the ASI went and filed a police complaint. An FIR has been registered," Hashmi told Siasat.com.

According to Hashmi, one person has been taken into police custody. Siasat.com tried to contact the Bidar Town police station as well as the Superintendent of Police but there was no response. Karnataka police booked nine people and arrested four people in Bidar district after a group of people who were part of a Dussehra procession broke into a heritage madrasa and performed pooja early morning on Thursday, police said.

The incident took place on Wednesday. Photos and videos of the incident have gone viral on social media. According to the complainant Mohammed Shafiuddin, who is a mosque committee member, the incident took place when a procession to immerse a 'Durga' idol was passing near the place in the early hours of Thursday.

About 60 people barged into the archaeologically-significant monument by breaking the lock, and raised pro-Hindu slogans while 'gula' was also thrown inside the premises, it was alleged. The mob also threatened the security personnel deployed there when they raised an alarm. In his complaint, Shafiuddin alleged the miscreants with malafide intention to disturb peace, harmony and create violence in this district headquarters town have been active for a long time. They installed statues or photos on the premises and entered religious and government monuments, he alleged.

"This is also brought to your notice that these persons have been shouting slogans against the country and trying to instigate the other community," Shafiuddin alleged in his complaint. He also appealed to the police to book them under the stringent Unlawful Activities (Prevention) Act (UAPA). Considered as a heritage building, the madrasa is maintained by the Archaeological Survey of India. The madrasa, built in AD 1460 is

considered as one of the important monuments in India.

The Hindutva brigade who barged inside the protected monument by breaking open locks, raised "Jai Sri Ram" and "Jai Hindu Rashtra" slogans and conducted worship according to Hindu rituals in one of the corners of the building, police said. Photos and video show a big group standing on the steps of the monument. Nine cases have been lodged in connection with the incident and three persons taken into custody.

The Muslim organisations in Bidar have protested against the incident. They have also demanded action against the accused and warned of a huge protest after Friday prayers. AIMIM leader Asaduddin Owaisi has also condemned the incident. "Extremists broke the gate lock and attempted to desecrate historic Mahmud Gawan masjid and mosque," he charged.

The history behind Mahmud Gawan :- The Mahmud Gawan Madarsa/mosque in Bidar is a remnant of the Bahmani empire's (1347-1518) glory days when Bidar was the capital (between 1424 to 1427 when it was shifted from Gulbarga) of the Deccan dynasty. In spite of its present condition, the remaining Persian tile work on the frontal facade gives us a glimpse of the past.

Mahmud Gawan was a powerful prime minister of the Bahmani empire, who held the position during the reign of Shamsuddin Muhammed III, who actually became king when he was 9-10 years old.

One of his major contributions is the madrasa (then a college/institution), of which the minaret alone rises to 100 feet, while the length of the edifice rises to a height of 205 feet. Half of the monument's frontage was destroyed due to a gunpowder explosion in 1695/96.

The monument is a fine architectural example of the Deccan. Athanasius Nikitin, the well-known Russian traveler, wrote that Bidar was "the chief town of the whole of Mahomedan Hindustan" (Sherwani).

Mahmud Gawan was however known for his military capabilities, so much so that he was given the title of Lashkari (warrior) thanks to his successful campaigns.

And his death was nothing short of a political drama. Conspirators managed to forge a letter with his seal (by fraudulently obtaining it from his secretary) which essentially asked Purshottam of Odisha to invade the kingdom.

This was shown to the Bahmani Sultan, who was indignant and decided to end Gawan's life. In spite of refuting it, the king would not listen and the man was beheaded in 1481.

However, when Shamsuddin later asked for an inventory of Gawan's property, he was surprised to find that the former did not have much and realized his mistake. The Sultan was stuck with remorse and sent the dead man's coffin to Bidar with a great ceremony. Coincidentally, the king died a year later.