



In Umar Khalid's case, court has let the process become punishment

Bail is the rule and jail is an exception. Nearly 50 years ago, the Supreme Court stated it; there have been cases where bail orders were passed late at night. However, time has changed. That salutary rule is now being followed more in breach than in compliance. Thus, when the Delhi High Court, by its order on September 2, declined to grant bail to Umar Khalid and nine others who have been in jail for nearly five years, it was no surprise.

If one were to agree with the solicitor general, they need to remain in jail till the end of their trial, which, even after a lapse of about five years, has not started. So what if Umar Khalid has been languishing in jail? So what if his bail application was tossed around in various courts — from the trial court to the Supreme Court — and was finally heard and dismissed by the Delhi High Court? So what if the Supreme Court has consistently held that the right to speedy trial is a fundamental right under Article 21 of the Constitution, emphasising that delays violate personal liberty?

So what if the Supreme Court is telling us that even a day in prison is a day too many? So what if he is acquitted after years of incarceration? Recently, in the case of the 2006 Mumbai train blasts, the Bombay High Court acquitted 12 accused, holding that the prosecution had utterly failed to establish that they had committed the crime. What about the days lost and the dreams shattered? In Khalid's case, five long years have passed; the chargesheet runs into thousands of pages, and is still not a fit case for bail, more so when we are told that "Bail, not jail, is the rule."

Let Umar Khalid and the likes of him not forget that they are not a Pune businessman's son who allegedly killed two motorbike riders while driving a Porsche car in an inebriated state and was released on laughable bail conditions of writing an essay on accidents and working with the traffic police. Let them not forget that they are not Asaram Bapu or Gurmeet Ram Rahim Singh, who are in and out of jail despite being proven guilty of murder and rape. In the words of

Alfred Lord Tennyson, though said in a different context, "they are not to reason why, they are but to do and die".

The lament is not about Umar Khalid. No one is standing by him, and nor should anyone stand by him if he has committed any act of terrorism. He must be punished as per the laws of the land, however harsh and stringent they might be. But not till he is proven guilty. In the meantime, the process itself should not become a punishment. It should not be used as a weapon to dehumanise. The lament is about people becoming dismissive of the courts.

Unfortunately, it is not just the citizens and politicians who are critical of the judiciary. The voices of dissent have been emerging from within as well. In 2018, four senior-most judges of the Supreme Court in a press conference raised an alarm against the functioning of the Court. Though the instance has since become a thing of the past, it is still etched in public memory.

The judiciary needs men and women of steel. It needs a heart that throbs for the masses, not for the ruler. The collegium system was introduced with that goal in mind. But, then, the men behind the machine failed it. Unfortunately, it is the consumer of justice who suffers.

The post-retirement positions offered by governments have proved to be another tool to control or mould the judiciary. The deity of justice was blind folded, telling the justice-seekers that before it, there is no distinction between the rich and the poor, the powerful and the weak, the ruler and the ruled; and for all of them, the scales of justice are even. Now it has its eyes open; the blind fold has been removed.

The judiciary needs men and women who remain true to their office and the Constitution. Press conferences by judges couldn't restore the ideal. It is time for the consumer of justice to raise the banner. That idol of justice, made of clay or stone, has to have a heart that beats. It must move and act.

Sura al-Ma'idah

108. And, (O Muslims,) do not abuse these (false gods) that these (polytheists) worship besides Allah, lest these people should (also, in retaliation,) revile against Allah's Glory wrongfully due to ignorance. Thus have We made the conduct of every sect (and faction) seem attractive to (their own eyes and they regard only that as truth). Then all have to return to their Lord, and He will inform them of (the results of) their deeds which they used to do.

109. They swear their most solemn oaths by Allah that if there comes to them some (manifest) sign, they shall certainly believe in that. Say (to them): 'Signs are but with Allah alone. And, (O Muslims,) you are not aware that when the sign comes, they will (still) not believe.'

110. And (due to their own malice) We shall turn their hearts and their eyes away from (accepting the truth the same way) as they have disbelieved (in the Messenger [blessings and peace be upon him]) the first time. (So, they will not believe even on seeing the sign). And We shall leave them to wander astray in their rebellion and defiance.

111. And if We sent down to them angels, and the dead started talking to them, and We gathered everything in clusters

The delegates of 'Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudarintervene between you and us therefore we cannot come to you except in the Holy months. So pleaseorder us to do something good (Religious deeds) by which we may enter Paradise (by acting onthem) and we may inform our people whom we have left behind to observe it." The Prophet said, "Iorder you to do four things and forbid you from four things: I order you to believe in Allah. Do youknow what is meant by belief in Allah? It is to testify that none has the right to be worshipped exceptAllah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty)(in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al--Hantam (names of utensils used for thepreparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Allah's Apostle said, "The painter of these pictures will be punished on the Day of Resurrection,and it will be said to them, Make alive what you have created.' "

The Prophet said, "The painters of these pictures will be punished on the Day of Resurrection, andit will be said to them, 'Make alive what you have created."

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.

Gaza's worst fear is no longer bombs but 'humanitarian cities'

After months of fleeing bombardment, sleeping in tents, schools, or under makeshift nylon sheets, many families finally walked back to their homes in northern Gaza during the fragile ceasefire in January 2025. The roads were lined with rubble. Our houses were broken shells, neighbourhoods unrecognisable. Yet we carried a fragile hope: that by stepping back onto our land, even among ruins, we were reclaiming our lives.

But as soon as we returned, the headlines followed us. Terms like "mass relocations", "humanitarian cities," and "population transfers" began to appear, suggesting that even after everything we had endured, our next destination might not be what remains of our homes, but military-controlled camps in the far south of Gaza, where the army had swept through and wiped out entire residential neighbourhoods, turning them into barren, flattened deserts.

For many outside Gaza, such reports read as distant political debates. For us, they land like threats. Each new statement feels like a draft of our next exile. The idea that the Israeli military might herd hundreds of thousands of us is terrifying precisely because we know what those "cities" would really be: overcrowded compounds, controlled checkpoints, food and water distribution under armed watch — if we are lucky enough to receive them — no freedom of movement, no guarantee of ever leaving.

Families who have just swept dust from their broken floors now whisper about whether they should keep bags half-packed, ready to flee once again. Children, who have barely adjusted to sleeping in their own beds after months away, overhear the word "relocation" and start crying. We all know what it means: another round of humiliation, another erasure of what little normal life we

are trying to piece together. Meanwhile, life in northern Gaza is already unbearably hard. Water and electricity are scarce. Food is overpriced and often unavailable. Families live among rubble, patching holes with nylon sheets. Yet even in these conditions, people cling to the dignity of being on their own land.

But that fragile dignity is overshadowed by the possibility that it could all vanish. Every attempt to rebuild — a repaired roof, a replanted garden, a reopened shop — feels provisional. Parents ask themselves: Should we invest in repairing the house if we may be forced out again? Students sit with books by candlelight yet wonder: What school will I graduate from if we are moved tomorrow? Every moment of normality feels as though it could be interrupted by soldiers demanding we leave. What would it mean to live in these camps? The very thought keeps us awake at night.

We picture long queues for food, dependent on ration cards for every meal. We imagine tents lined in rows, stripped of privacy, where families huddle with strangers and women fear for safety in overcrowded conditions. We imagine soldiers controlling the gates, deciding who enters and who leaves, monitoring our lives with cameras and watchtowers. For children, it would mean growing up without classrooms they know, without streets that carry their memories. Their "playground" would be a fenced dirt lot. For young men and women, it would mean the end of any chance at education or work; for, inside camps, life shrinks to survival. For the elderly, it would mean dying away from what remains of the houses and trees they planted with their own hands.

These are not abstract fears; they match what has already been documented in displacement zones and what legal experts predict. Analysts writing for JURIST and the Council on Foreign Relations note that once inside such camps, Palestinians would be unable to leave freely, their movements tightly monitored, their lives dependent on aid distribution. The United Nations agencies and NGOs have also warned that further mass relocations under military oversight could constitute forcible transfer.

The danger of these proposals is not only the physical hardship but the permanence they suggest. History has taught us that once people are forced into camps, "temporary" becomes long-term. A tent pitched "for now" becomes a marker of exile for decades. That is why the fear today feels heavier than even the destruction we have endured. Bombs destroy cities, but forced relocation destroys roots. If we are pushed into these camps, it will not just be the loss of homes; it will be the loss of any claim to return. Satellite imagery already confirms this danger is not theoretical. In Rafah, Al Jazeera's Sanad agency documented the destruction of nearly 30,000 buildings between April and July 2025, providing evidence of land-clearing consistent with preparations for such a "humanitarian city".

What makes this looming threat unbearable is the trajectory of our lives. We have already been pushed from hard to harder: from homes to schools, from schools to tents, from tents back to broken houses. And now, the plan being whispered is the hardest yet — military-run shelters that strip us of autonomy altogether.

What we really fear is not paranoia. It is a recurring project to erase us from our land. Some may wonder why the idea of relocation is more terrifying than the bombs we have survived. The reason is simple: bombs destroy walls, steal lives, but they do not sever us from our land. Forced relocation uproots us forever. To lose a home is devastating. To lose the possibility of return is annihilating. That is why families whisper about the proposals with trembling voices. Because deep down, we know: once we are herded there, we may never see home again. The world must see through the language being used. The term "humanitarian" is a mask. What is being proposed is not relief but imprisonment. What is being prepared is not shelter but a system of control designed to make displacement permanent.

If you read those headlines, do not imagine children playing safely in neat new towns. Imagine them staring through barbed wire, asking why they cannot go home. Imagine mothers queueing for a ration of flour under the eyes of soldiers. Imagine fathers pacing at night, unable to protect their families from the indignity of being treated as captives. For us in Gaza, the worst may still be ahead. We returned home believing the nightmare was beginning to end. Instead, we live in the shadow of a new displacement, one that could erase even the ruins we call ours. This is the horror that defines our present: not only surviving bombardment, but living every day with the dread that the next chapter is already written, that the hardest chapter is still to come.

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

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Shah Obaiullah Qadri
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THURSDAY

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

FRIDAY

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

SATURDAY

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

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 Anhum) 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 Anhum, 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!

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 SallAllaho 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 SallAllaho 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 SallAllaho 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 SallAllaho 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 SallAllaho Alaihi wa Sallam celebrations are observed in Makkah and dwellers of Makkah name this day as Youm al-Eid Mawlid ar-Rasoolullah SallAllaho 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 (SallAllaho 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.

Hayat Mohammadi: A guide and leader until the Day of Judgment

The settlement that Allah Almighty has established for humans is vast, beautiful and diverse. There are thousands of creatures, each different from the other; rather, they have completely opposite characteristics in terms of their abilities and habits; but they all perform their duties according to a fixed order. The sun knows that it has to rise from the east and set in the west. The ocean has been flowing continuously in its circle for thousands of years and continues to make turns with its turbulent waves. It gives the atmosphere the gift of clouds and is busy dissolving the impurities of the earth day and night.

Not only inanimate objects and plants, the same is true of animals. We see with our own eyes how they eat, drink, fight, quarrel, search for their food, attack and defend themselves. But nature has also taught them the rules of their life. Cows and goats eat grass and leaves, lions and falcons hunt live animals, eagles roam around in search of carrion, there are some animals that also eat fodder and digest animals smaller than themselves, birds know how to build their nests and mice know how to build their tunnel-like homes, spiders weave webs and bees build their hives, which have so many rooms that they might not even live in the palaces of kings. All this is the result of Allah's guidance and guidance. Allah Almighty has said about this: "Our Lord, who gave everything its form and then guided it" (Surah Taha: 50). This is the perfection of the Lord of the universe that He gave everything a form and gave it life. He also explained the way and taught etiquette.

And this is not limited to animals, this system of divine guidance can also be observed in the existence of the Prophet human being. The child is born from the mother's womb and clings to the mother's breast and drinks milk from it. After all, who told this infant that your food is in the mother's breast? And then who taught the skill of extracting this food from the mother's breast? If there is a slight inattention on the part of the parents, the child's crying and smiling at the caress and affection is also a manifestation of this divine guidance. Who taught this speechless and unconscious child that sorrow and pain are expressed by crying and happiness by laughing and smiling?

So when God has created everything for a purpose and has told it how to live in the world, will man not need a method and system to live his life? Of course he will, rather more; because man is a free creature to a certain extent and the blessing of reason and understanding has greatly expanded the scope of his goodness and evil, a lion preys on only one person or animal at a time, a snake can destroy an existence with one bite; but the situation of man is such that he can destroy an entire region at once with an atomic bomb and can take the lives of millions of people in the blink of an eye, so it is obvious that he is most in need of learning the rules of living and dying and knowing the way to live; but the question is, who will

tell man how to live? If we consider it, it is a simple and obvious fact that the person who builds a machine and invents something is also aware of its needs and can make the right decisions about its appropriate and inappropriate, right and wrong use. Therefore, since Allah Almighty is the Creator and Lord of man, He has created us and by His guidance and command we are alive in this universe, it is certain that He will also explain to us the ways and means of life, and the system of life given by Him can certainly be useful for us. Therefore, Allah Almighty has said: "And to Him belongs the creation and the command." (Al-A'raf: 54)

Even in the world, when you buy a large machine from a company, it gives you a booklet containing the details of the machine and at the same time sends one of its engineers to help you so that the theory described in the book can be practically demonstrated and explained in a tangible way.

This is the case of the heavenly book and the prophets without any parables. The books of Allah Almighty guide the system of life as to how a person should use his abilities in this world. And the life of the Prophet is its practical embodiment, as if the Prophet is the explanation and explanation of the Divine Book. Every letter that comes out of his tongue, every action that comes out of his limbs and organs, and every voluntary state that comes upon him is an expression of the divine intention and a model and example for humanity. That is why it was said that whoever obeys the Messenger has obeyed Allah: "Whoever obeys the Messenger has obeyed Allah." (An-Nisaa: 80)

It is as if prophethood is not merely a means of comforting the heart and mind and a means of welfare and salvation in the hereafter; rather, it is the greatest human need, just as he needs food for his stomach, clothing to cover his body, medicine for treatment, and weapons and armor for his defense and security. More than that, he needs the prophets and the teachings of the prophets; because the teachings of the prophets are food for his entire existence. They tell the mind what it should think about? They guide the eyes what it should see and what it should not see? They instruct the tongue as to what purposes this great blessing of Allah should be used for and what corruptions should be avoided. She tells her hands to rise up against oppression and the oppressors, not against the oppressed and the weak. She tells her feet that they should walk in the path of goodness and truth, not in the path of falsehood and evil, and that their gait should be one of humility, submission, and humility, not one of pride, arrogance, and pride.

Now the question is, which personality can become a model and ideal for humanity? So, from the study of religions, it is known that since the beginning of this world, Allah Almighty has been sending His prophets and books. According to the statement of the Holy Quran, no nation has passed away to which the Messengers of Allah Almighty have not come: "And indeed, there is no nation but that there has been a warner in it" (Fatir: 24) and the Book of Allah has not been revealed in their own language: "And We have not sent any messenger except in the language of his people" (Ibrahim: 4).

This chain of prophethood reached its completion with Muhammad (peace be upon him). Religion and belief have always been one, the basis of which is the concept of monotheism, prophethood and the Hereafter; But in the light of human needs and civilized advancements, the Creator of the universe has made slight changes to the law of living. This law is called 'Sharia'.

Therefore, the personality of the Prophet of Islam (peace be upon him) is the perfect model and complete guide for all humanity until the Day of Judgment. This is not just wishful thinking; rather, it is an event that has historical evidence; because only a person can become a model for all humanity if at least four things are found in him: First: His biography is historically preserved and has reached us through authentic and reliable sources that we can trust. Second: His message and the code of life he gave are for all humanity, not for people of a specific region or race. Third: His biography guides every corner of life and after accepting him as their guide, man will not find any gaps in his life. Fourth: His life can be followed by humanity and following him is not beyond human power.

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Hayat Mohammadi: A guide and leader until the Day of Judgment

(Continue by Page 7)

Now, in terms of historical preservation, look at the biography of the Prophet of Islam (peace be upon him). There are two basic sources of his biography: the Book of Allah and the Sunnah of the Prophet. The situation of the Holy Quran is that it is not only based on its words; Rather, it has been preserved to this day with its script, its diction, and its tone. He himself had it transcribed under his supervision during his lifetime. (Al-Itqaan fi 'Uloom al-Quran: 1/64) He established the order of the surahs and verses. (Ruh al-Ma'ani: 1/26)

Then, not even a year had passed after the death of the Prophet (peace and blessings of Allaah be upon him) when the first Caliph, Hazrat Abu Bakr Siddiq (may Allaah be pleased with him), obtained the manuscripts from the companions and consolidated them. The slight differences in the diction and tone were eliminated by Hazrat Uthmaan Ghani (may Allaah be pleased with him) during his caliphate and made all people agree on one tone. (Mabahathi fi 'Uloom al-Quran limanaa' al-Qattan: 133) From that time until today, it has been preserved in thousands and millions of hearts in every era, and there is no such difference in the recitation that can be called a difference to the extent of a change in meaning. The second source is "Hadith". All Hadiths are narrated from the companions of the Prophet (peace be upon him). A significant part of them were written down during his lifetime. Only a hundred years after his death, large collections of Hadiths were compiled. The chain of transmission of each Hadith is preserved and is recorded in books. The circumstances of all the narrators in the chain of transmission are also preserved. By looking at them, it can be decided even today to what extent they are authentic or not.

Historically, no other religious leader has been able to enjoy such protection. Now, it is obvious that in terms of historical verification and protection, we have no choice but to turn to your own esteemed personality.

Second: For a religion to be universal, it is necessary that it addresses all of humanity and that it sees them from a single perspective. Look at the Prophet of Islam from this perspective, as the Quran has clearly declared that he was sent to all of humanity: "And We have not sent you except as a guidance for mankind" (Saba: 28). The Quran has also been declared a message of guidance for all of humanity (Al-Baqarah: 185). Rather, he was sent as a mercy for the entire world: "And We have not sent you except as a mercy for the worlds." (Al-Anbiya: 107).

That is why we see that in the court of the Prophet Muhammad (peace be upon him) there is Bilal from Abyssinia, Suhaib from Rome, Salman from Persia, Abdullah bin Salam from the Children of Israel and Abu Hurairah from Yemen. (May Allah be pleased with him) in this court there is no distinction based on color, race, region or language. The Prophet (peace be upon him) rejected the very idea that humans are born high or low.

The third basic condition for being a role model for all humanity is that its biography should contain guidance for all aspects of life. If the best example of this can be found anywhere, it is the personality of the Prophet Muhammad (peace be upon him). Whether a person is in solitude or in public, with elders or loved ones, in a feast or in battle, facing enemies or friends, on the court or as a party to a lawsuit, on the throne of power or under someone's authority, a teacher or a

student, in business or in secret and in need of Allah Almighty, in the evening of sorrow and pain or the morning of joy and happiness, in victory or in defeat, whether a child or a parent, a husband and wife or a brother and sister, a patient or a physician, a caregiver or in need of care, a capitalist and employer or a laborer and hired worker, a lender or a debtor, rich or poor, young or old, traveling or in the city, a scholar or an ignorant person, with the help of God, good deeds are done. Whether he has committed sins or his actions are tainted with sin, the practical example of the Messenger of Allah or his sayings guide him on every occasion and in every condition and condition.

Now consider the fourth point. It is important to note that a prophet is not an angel or a god or an incarnation of a god; rather, he is a human being; because a human being cannot make a supernatural being a model for himself, the only person who can become a model for a human being is the one who experiences human needs and who suffers from the problems that a human being faces; so that he can mirror his personality for all the events that occur in life. In some religions, there is the concept of incarnation, meaning that God himself comes into the world in some form, he flies in the air, brings the dead to life with his power, lifts an entire mountain on one hand, joins the limbs of an animal to the human body, etc. Obviously, such figures cannot be models for a human being.

In the biography of the Prophet of Islam (peace be upon him), we see that he also feels hungry, he also gets sick, he is defeated as well as victorious, he has wives, children, forgetfulness, in short, everything that happens to a human being has also happened to him. The people of Mecca had this objection that he walks, eats and drinks like us, how can he be a prophet? (Al-Furqan: 7) The Holy Quran made him answer them through his own words that I have not claimed to be any other creature, I myself admit that I am a human being like you, the difference is that Allah's revelation descends upon me: "Indeed, I am only a human being like you, it is revealed to me" (Ham As-Sajdah: 6). Therefore, his personality can be a model of action for humanity.