



The Islamic mandate for education and the tragic neglect by Muslims

Hyderabad: The importance of education can never be overstated. But in no other religion is it stressed as profoundly as in Islam. The very first revelation of the Holy Quran to Prophet Muhammad (peace be upon him) begins with a command to read — Iqra. In fact the first five verses of Surah Al-'Alaq place reading, writing, and acquiring knowledge at the very foundation of human development and the Islamic way of life:

Iqra bismi rab bikal lazee khalaq. Khalaqal insaana min 'alaq. Iqra wa rab bukal akram. Al lazee 'allama bil qalam. 'Al lamal insaana ma lam y'alam (96: 1-5).

Translation: Recite in the name of your Lord who created. Created man from a clot of congealed blood. Recite, and your Lord is the Most Generous — Who taught by the pen — taught man that which he knew not. These opening verses are not just poetic; they are a manifesto for the human mind. They make it clear that knowledge — both revealed and acquired — is central to the purpose of life.

Yet, a painful irony stares us in the face. If one were to study these Quranic injunctions and then look at the condition of Muslims today, the mismatch is glaring. Muslims are perhaps the only community whose current state runs directly contrary to their own divine guidance. How else can one explain the yawning gap between Islam's passionate call for learning and the stark reality of Muslim literacy rates?

The disturbing reality: India's Muslims, the second-largest religious group in the country after Hindus, make up 14.2% of the population — over 200 million people. Yet their performance on most educational indicators is poor, often worse than historically disadvantaged Scheduled Castes and Scheduled Tribes. Reports, including the Sachar Committee findings, show that Muslim enrolment in higher education is disproportionately low, dropout rates are high, and access to quality schools remains inadequate. This is not just an Indian phenomenon. In many parts of the Muslim world, the situation is equally grim. Across vast stretches of the Middle East, Africa, and South Asia, illiteracy among Muslims is alarmingly high. This is despite Islam's insistence — in unambiguous terms — on acquiring knowledge.

Education: A religious obligation: The notion that Islam is concerned only with the hereafter and ignores worldly learning is a gross misunderstanding. In truth, Islam treats the pursuit of knowledge as a religious duty — farz — upon every Muslim, male and female. Prophet Muhammad declared: "Seeking knowledge is an obligation upon every Muslim." (Sunan Ibn Majah, Hadith 224)

This obligation is not limited to religious sciences. The Quran and Sunnah encourage acquiring beneficial knowledge in all fields — from medicine to mathematics, from governance to agriculture. The Prophet himself encouraged his companions to learn skills, study languages, and understand the world around them.

The Prophet strongly encouraged the eradication of illiteracy and cautioned against negligence in teaching and learning. He urged his

companions to actively pursue knowledge and entrusted them with the mission of eliminating ignorance. Within a short span, a remarkable number of people emerged as learned individuals under his guidance, as he adopted a system of collective and shared education with his Sahaba.

The Prophet proclaimed, "Seeking knowledge is incumbent upon every Muslim," making it clear that ignorance has no place in the framework of Islam. He also warned that if a learned person neglects the duty of teaching, or if a Muslim fails to acquire the essential knowledge of the faith, both will be held accountable and face punishment.

Another hadith states "Whoever treads a path seeking knowledge, Allah will make easy for him the path to Paradise." (Sahih Muslim) Even more striking is this oft-quoted tradition "The ink of the scholar is more sacred than the blood of the martyr."

This shows the high status given to learning, even above acts of sacrifice in battle. It also highlights the transformative power of education. In fact Islamic teachings consistently advocate lifelong and inclusive learning.

The Prophet's model:- The Prophet's own life is a testament to how deeply Islam values education. After the Battle of Badr, the first major encounter between Muslims and the Quraysh, many enemy combatants were taken as prisoners. The ransom for freedom was typically paid in gold or goods. But for those who were literate, the ransom was to teach ten Muslim children to read and write. This revolutionary policy not only freed the captives but also planted seeds of literacy in the fledgling Muslim community. In the early years in Madinah, the Prophet established the Suffah — a platform in the Prophet's Mosque where students lived and studied under his guidance. These learners later became some of the greatest scholars and leaders of Islam.

A glorious legacy of learning:- For centuries, Muslims were torchbearers of knowledge. From the 8th to the 14th century, cities like Baghdad, Cordoba, Damascus, and Cairo flourished as centers of scholarship. Libraries such as the House of Wisdom (Bayt al-Hikmah) in Baghdad contained hundreds of thousands of manuscripts when Europe's largest libraries held only a few hundred.

Muslim scholars like Al-Khwarizmi (the father of algebra), Ibn al-Haytham (the pioneer of optics), and Al-Biruni (a master of astronomy, geography, and mathematics) laid the foundations of modern science. The very word "algebra" comes from Al-Khwarizmi's book Al-Kitab al-Mukhtasar fi Hisab al-Jabr wal-Muqabala. Muslim astronomers developed accurate star charts, calculated the Earth's circumference, and built observatories that were centuries ahead of their time.

These achievements were not limited to the natural sciences. In medicine, Ibn Sina's Canon of Medicine was a standard textbook in European universities for over 500 years. Muslim geographers like Ibn Battuta travelled extensively, mapping regions and recording cultural observations. In philosophy and literature, figures such as Ibn Rushd (Averroes) and Al-Farabi influenced the European Renaissance. (Continue on Page 2)

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.' "

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(Continue by page 1)

How the West surged ahead:- Ironically, it was the West that took these Muslim contributions, translated them into Latin, and used them as stepping stones for its own scientific revolution. From the Crusades to the Reconquista in Spain, European scholars came into contact with Muslim libraries and universities. They absorbed the mathematics, astronomy, medicine, and engineering developed in the Islamic world, and then built upon them.

While Europe marched ahead into the Renaissance and Enlightenment, many parts of the Muslim world stagnated due to political turmoil, colonial domination, and internal decline. The tradition of critical inquiry and scientific advancement weakened, and rote memorization replaced analytical thinking in many institutions. The result: a widening gap between the Muslim world and the West — a gap that persists to this day.

The tragic decline:- Neglect of education is both a cause and a symptom of our decline. In many parts of the world, poverty, political instability, and internal divisions have pushed learning to the sidelines. But alongside these external factors lies a painful truth: a large section of Muslims themselves fail to recognize the urgency of education.

Many families still do not prioritize schooling, especially for girls. Outdated notions, lack of role models, and shallow knowledge of their own religion have combined to produce a crisis. In some places, madrassas focus solely on rote religious learning, while neglecting subjects that are essential for functioning in the modern world.

The way forward:- To reverse this decline, Muslims must reclaim their

heritage as seekers of knowledge. This means:

1. Making education a non-negotiable priority – Just as prayer and fasting are obligatory, so too should be schooling for every child, regardless of gender.
2. Integrating knowledge – Religious and worldly knowledge should go hand in hand. A doctor, engineer, or entrepreneur with Islamic ethics is as valuable as a scholar of the Quran.
3. Community investment – Wealthy Muslims must fund schools, scholarships, and libraries as a form of sadaqah jariyah (ongoing charity).
4. Role models and mentors – Muslim intellectuals, scientists, and writers should inspire the next generation, showing that faith and learning reinforce each other.

The Quran makes a striking comparison between those who learn and those who do not: “Say, ‘Are those who know equal to those who do not know?’” (39:9)

The answer, of course, is no. In the sight of Allah, a knowledgeable believer is of a higher rank than an ignorant one.

A final reminder:- The first command of Islam was not pray, not fast, not even belief — it was read. This is no accident. Education is the gateway to faith, understanding, justice, and progress. Until Muslims realign themselves with this divine mandate, they will continue to languish on the margins of society. It is time to remember the words of the Prophet: “Acquire knowledge and impart it to the people.” (Sunan al-Tirmidhi, Hadith 107)

In reviving our commitment to education, we not only honour our faith but also secure our future.

Genocide in Gaza:

Medicine is being invented in Gaza

It was my childhood dream to study medicine. I wanted to be a doctor to help people. I never imagined that I would study medicine not in a university, but in a hospital; not from textbooks, but from raw experience. After I finished my BA in English last year, I decided to enrol in the medical faculty of al-Azhar University. I started my studies at the end of June. With all universities in Gaza destroyed, we, medical students, are forced to watch lectures on our mobile phones and read medical books under the light of our mobile phones' flashlights. Part of our training is to receive lectures from older medical students, who the genocidal war has forced into practice prematurely. My first such lecture was by a fifth-year medical student called Dr Khaled at Al-Aqsa Martyrs Hospital in Deir el-Balah.

Al-Aqsa looks nothing like a normal hospital. There are no spacious white rooms or privacy for the patients. The corridor is the room, patients lie on beds or the floor, and their groans echo throughout the building.

Due to the overcrowding, we have to take our lectures in a caravan in the hospital yard. "I'll teach you what I learned not from lectures," Dr Khaled began, "but from days when medicine was [something] you had to invent." He started with basics: check breathing, open the airway, and perform cardiopulmonary resuscitation (CPR). But soon, the lesson shifted into something no normal syllabus would have: how to save a life with nothing.

Dr Khaled told us about a recent case: a young man pulled from beneath the rubble – legs shattered, head bleeding. The standard protocol is to immobilise the neck with a stabiliser before moving the patient.

So Dr Khaled did what no medical textbook would teach:

he sat on the ground, cradled the man's head between his knees, and held it perfectly still for 20 minutes until equipment arrived. "That day," he said, "I wasn't a student. I was the brace. I was the tool." While the supervising doctor was preparing the operating room, Dr Khaled did not move, even when his muscles began aching, because that was all he could do to prevent further injury.

This story was not the only one we heard from Dr Khaled about improvised medical solutions. There was one which was particularly painful to hear. A woman in her early thirties was brought into the hospital with a deep pelvic injury. Her flesh was torn. She needed urgent surgery. But first, the wound had to be sterilised. There was no Betadine. No alcohol. No clean tools. Only chlorine. Yes, chlorine. The same chemical that burns the skin and stings the eyes.

She was unconscious. There was no alternative. They poured the chlorine in. Dr Khaled told us this story with a voice that trembled with guilt. "We used chlorine," he said, not looking at us. "Not because we didn't know better. But because there was nothing else." We were shocked by what we heard, but perhaps not surprised. Many of us had heard stories of desperate measures doctors in Gaza had had to take. Many of us had seen the gut-wrenching video of Dr Hani Bseiso operating on his niece on a dining table.

Last year, Dr Hani, an orthopaedic surgeon from al-Shifa Medical Complex, found himself in an impossible situation when his 17-year-old niece, Ahed, was injured in an Israeli air strike. They were trapped in their apartment building in Gaza City, unable to move, as the Israeli army had besieged the area.

Ahed's leg was mangled beyond repair and she was bleeding. Dr Hani did not have much choice. There was no anaesthesia. No surgical instruments. Only a kitchen knife, a pot with a little water, and a plastic bag. Ahed lay on the dining table, her face pale and eyes half-closed, while her uncle – his own eyes brimming with tears – prepared to amputate her leg. The moment was captured on video. "Look," he cried, voice breaking, "I am amputating her leg without anaesthesia! Where is the mercy? Where is humanity?" He worked quickly, hands trembling but precise, his surgical training colliding with the raw horror of the moment.

This scene has been repeated countless times across Gaza, as even young children have had to go through amputations without anaesthesia. And we, as medical students, are learning that this could be our reality; that we, too, may have to operate on a relative or a child while watching and hearing their unbearable pain.

But perhaps the hardest lesson we are learning is when not to treat – when the wounds are beyond saving and resources must be spent on those who still have a chance of survival. In other countries, this is a theoretical ethical discussion. Here, it is a decision we need to learn how to make because we may soon have to make it ourselves. Dr Khaled told us: "In medical school, they teach you to save everyone. In Gaza, you learn you can't – and you have to live with that."

This is what it means to be a doctor in Gaza today: to carry the inhuman weight of knowing you cannot save everyone and to keep going; to develop a superhuman level of emotional endurance to absorb loss after loss without breaking and without losing one's own humanity. These people continue to treat and teach, even when they are exhausted, even when they are starving. One day, midway through a trauma lecture, our instructor, Dr Ahmad, stopped mid-sentence, leaned on the table, and sat down. He whispered, "I just need a minute. My sugar's low."

We all knew he hadn't eaten since the previous day. The war is not only depleting medicine – it is consuming the very bodies and minds of those who try to heal others. And we, the students, are learning in real time that medicine here is not just about knowledge and skills. It is about surviving long enough to use them.

Being a doctor in Gaza means reinventing medicine every day with what is available to you, treating without tools, resuscitating without equipment, and bandaging with your own body. It is not just a crisis of resources. It is a moral test. And in that test, the wounds run deep – through flesh, through dignity, through hope itself.

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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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.

GIVING WITHOUT LIMITS

She said, "Az-Zubayr married me when he had nothing but a horse that I used to groom and provide with fodder. I used to grind date stones for his camel (which was used for carrying water), bring water and knead the dough. I used to carry the date stones on my head from the plot of Az-Zubayr which the Prophet sallallaahu alayhi wa sallam (may Allah exalt his mention) had allocated to him. It was as far as about two-thirds of a Farsakh (from the house). I remained in that state until Abu Bakr sent me a maid to groom the horse. It was as if he had freed me." [Al-Bukhari and Muslim]

Dear Muslim sister, do you know who the speaker is? She is Asmaa' bint Abu Bakr may Allah be pleased with her describing her living conditions and giving without limits, without asking for a return.

When she married Az-Zubayr ibn Al-'Awwaam may Allah be pleased with him he had no property or servant. She led a tough life at the beginning of their life together. She used to feed the horse, grind its food, knead the dough, and so on. She had no servant to relieve her of taking care of the horse until Abu Bakr may Allah be pleased with him sent her a servant and it was as if he had freed her.

Years later, Allah The Almighty provided her husband with abundant provisions. After having no servant, he had one thousand servants. He had so much money that it was calculated as forty million.

Before the bestowal of this abundant provision, Asmaa' may Allah be pleased with her earnestly supported him. She was patient and satisfied with the decree of Allah The Almighty and certain of His reward.

There is no doubt that the giving of a woman needs patience. The Prophet sallallaahu alayhi wa sallam (may Allah exalt his mention) said to Ibn 'Abbas may Allah be pleased with him: "And know that victory comes with patience, relief with affliction and ease with hardship." [At-Tirmithi]

Asmaa' of the two waistbands :- Here is another situation of the giving of Asmaa' may Allah be pleased with her in Hijrah. She used to carry food and water and news from Makkah to the Cave of Thawr. The Messenger of Allah sallallaahu alayhi wa sallam (may Allah exalt his mention) called her Asmaa' of the two waistbands because when she prepared food and water for the Prophet sallallaahu alayhi wa sallam (may Allah exalt his mention) and her father on the day of the Hijrah (emigration) from Makkah to Al-Madeenah, she did not find anything to tie

them with. Consequently, she tore her waistband into two pieces: one for the container of food and the other for water. As a result, she won the supplication of the Messenger of Allah sallallaahu alayhi wa sallam (may Allah exalt his mention) for her to be compensated with two waistbands in Paradise instead of them.

She set the best and most vivid example to be emulated by women until our time. She remained patient with her husband during the time of poverty and was keen on pleasing and obeying him by serving him without any complaint.

She did not leave her home complaining to her family about her poor husband who had no luxuries. In fact, this is the effect of faith when it sincerely enters the heart.

Today, there are many women who are repelled by leading a modest life with their husbands and do not rest until they pursue the way of the devil to achieve their worldly desires. Thus, they abandon their husbands and children and their families are destroyed — newspapers and magazines tell us about this bitter reality every day.

Contentment results in happiness and tranquility of the soul. It makes the person honored and protects them safe from disgrace or committing unlawful acts for gaining material benefits.

Giving in psychology:- One of the concepts of psychological health is the person's ability to work for himself and for others. One of the qualities of a healthy personality is the ability to bear responsibility. The person who bears responsibility enjoys optimal psychological health. The one who evades responsibility is abnormal. Evading responsibility is evidence of immature emotions and that the person does not enjoy sound psychological health.

Different kinds of giving:- 'Abdullah ibn Az-Zubayr may Allah be pleased with him the son of Asmaa' bint Abu Bakr and nephew of 'Aa'ishah may Allah be pleased with them said about both women, "I have never seen women more generous than my aunt 'Aa'ishah and my mother Asmaa'. However, they were different in their generosity. My aunt used to accumulate one thing after another until she would gather what she felt was sufficient and then she would distribute it in its proper channels. My mother, on the other hand, would not keep anything even for the next day." Asmaa' may Allah be pleased with her was very generous and a giving woman.

Which way do you choose?:- Dear Muslim sister, there are many ways of giving and goodness so do not miss out on them. Do not

belittle any good deed as the Prophet sallallaahu alayhi wa sallam (may Allah exalt his mention) said: "Do not belittle any good deed, even if it is meeting your [Muslim] brother with a cheerful face." [Muslim]

One of the ways of giving and goodness is mentioned in the Hadeeth (narration) by Abu Hurayrah may Allah be pleased with him that the Messenger of Allah sallallaahu alayhi wa sallam (may Allah exalt his mention) said: "Every day the sun rises, charity is due on every joint of a person: when you judge fairly between two men, this is charity; when you assist a man to mount his riding animal or help him load his luggage onto it, this is charity; and a good word is charity; and every step that you take (towards the mosque) for prayer is charity and removing harmful things from the way is charity." [Al-Bukhari and Muslim]

It is well-known that the nature of woman to give and this is the nature that Allah The Almighty created her with. We find this spontaneous quality of giving when she spends the night awake beside her sick child, bears the hardships of life with her husband and bears the hardship of upbringing and its difficulties.

Helpful prescription for giving:- When Fatimah may Allah be pleased with her asked the Prophet sallallaahu alayhi wa sallam (may Allah exalt his mention) to bring her a servant because her hands had become rough due to kneading dough, he told her and her husband:

"Remain in your place. Should I tell you something better than what you asked for?' They said, 'Yes.' He said: 'Jibreel (Gabriel) taught me some words: to say Subhan Allah (Exalted is Allah) ten times after each prayer, Al-Hamdullilah (praise be to Allah) ten times, and Allahu Akbar (Allah is The Greatest) ten times. When you go into your bed say: Subhan Allah (Exalted is Allah) thirty-three times, Al-Hamdullilah (praise be to Allah) thirty-three times and Allahu Akbar (Allah is The Greatest) thirty-four times."

'Ali may Allah be pleased with him said, "By Allah, I did not leave them since he taught me those words. Ibn Al-Kawwaa' said to him, "Even on the night of Siffeen?" 'Ali, may Allah be pleased with him, replied, "May Allah kill the people who fight at night! I did not forget them even on the night of Siffeen!" [Al-Bukhari]

This is the prescription of 'Ali ibn Abi Talib may Allah be pleased with him to face the burdens of home for every man and woman. You can try this prescription and see the result for yourself.

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 UI 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 EARLY LIFE OF PROPHET MUHAMMAD (P.B.U.H)

Prophet Muhammad (s.a.w.a.) was born in Banu Hashim to the most blessed parents on earth Hazrath Syedna Abdullah as His Father & Hazrtah Syeda Amina as His Mother, on 12th Rabi-ul-Awwal the, 1st year of 'Amul-Fil (corresponding to 570 C.E.) to bring the Message of God to the world and Thus, the prayer of prophet Ibrahim done whilst constructing the House of lord "Ka'bah" along with His son Hazrtah Ismaeel A.S was answered & granted: The All mighty Allah subhanahu w'a Ta'la has mentioned the Dua of Prophet Ibrahim in Holy Qur'an in the following manner...

"Oh Lord! And raise a Messenger from among them who shall recite to them thine verses, and teach them the Book and the wisdom, and purify them, indeed Thou art the Mighty, the Wise (Qur'an, 2:129). And the tidings of Christ came true:- O Children of Israel! Surely, I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me whose name will be Ahmed. (Qur'an, 61:6) Hazrath syedna 'Abdullah, father of the Prophet, died a few months before the noble birth of His Blessed son. And then the grandfather of Prophet Muhammad saws Hazrtah syedna 'Abdul-Muttalib, The then custodian of Holy Ka'ba took over the care and upbringing of His grandchild. After a few months, according to the age-long custom of the Arabs, the child was entrusted to a Be'douin woman Halimah by name, of the tribe of Bani-Sa'd, for his upbringing.

When he was only six years old, he lost his mother as well; so, the doubly-orphaned blessed child was brought up by 'Abdul-Muttalib with the tenderest care. It was the will of God that the Prophet to-be should undergo the entire sufferings, pains and privations incidental to human life in order that he must learn to bear them with becoming fortitude and raise his stature in human perfection. Not two years had passed before Hazrath 'Abdul-Muttalib also expired. 'Abdul-Muttalib died at the age of 82, leaving the care and custody of Prophet Muhammad (s.a.w.a.) to His paternal Uncle Hazrtah Abu Talib. Abu Talib and his wife, Fatimah Bint Asad, loved Prophet Muhammad more than their own children. As the Holy Prophet himself said, Fatima Bint Asad was his "mother" who kept her own children waiting while she fed the Holy Prophet, kept her own children cold while she gave him warm clothes. Abu Talib always kept this blessed child with him day and night.

Hazrath Abu Talib had succeeded 'Abdul-Muttalib in Siqayah and Rifadah and was an active participant in the trade caravans. When Prophet Muhammad (s.a.w.a.) was 12 years old, Abu Talib bade farewell to his family to go to Syria. Muhammad (s.a.w.a.) clung to him and said "take me with you". Abu Talib was so moved that he took the child with him. When the caravan reached Busra in Syria they, as usual, stayed near the monastery of a monk, Buhayra. It is not possible to give here the full account of that visit. Suffice it to say that the monk, seeing some of the signs, which he knew from the old books, was convinced that the orphan child was the last Prophet-to-be. To make sure, he started a conversation with him, and at one point said:

"I give you oath of Lat and Uzza to tell me..." The child cried out: "Don't take the names of Lat and Uzza before me! I hate them!" Buhayra was now convinced. He advised Abu Talib not to proceed to Damascus "because if the Jews found out what I have seen, I am afraid they will try to harm him. For sure, this child is to have a great eminence." Abu Talib, acting on this advice, sold all his merchandise for cheaper prices then and there, returning at once to Mecca.

Sacrilegious War (Harb-ul-Fijar) and League of Virtuous (Hilful-Fudhul):

At a place known as 'Ukaz, a great annual fair used to be held during the month of Dhul-Qa'dah during which war and bloodshed were forbidden. At the time of the fair, 'Ukaz presented a scene of pleasure and abandonment with its dancing girls, gaming tables, drunken orgies, poetic contests and shows of prowess ending frequently in brawls and bloodshed. At one of the fairs, war broke out between the Quraish and the Banu Kinanah on one side and the Qais 'Aylan on the other.

This war continued for a number of years with a considerable loss of life and varying fortunes. The lewd scenes, drunken affrays and the horrors of the war must have created a deep impression on Prophet Muhammad's sensitive mind. When the Quraish were ultimately victorious, a league was formed, on the suggestion of Zubayr, an uncle of the Prophet, to prevent disturbances of peace, to help victims of oppression, and to protect travelers. Prophet Muhammad took a very active interest in the functioning of this League which came into being as a result of a settlement known as Hilf-ul-Fudhul between Banu Hashim, Banu Tay'm, Banu As'ad, Banu Zuh'rah and Banu Mutt'alib. The League continued to function for half a century following the inception of Islam.

Prophet Muhammad (s.a.w.a.) marries Khadija Rz

Now, Prophet Muhammad (s.a.w.a.) was old enough to go with the trade caravans. But Abu Talib's financial position had become very weak because of the expenses of Rifadah and Siqayah, and it was no longer possible for him to equip Muhammad (s.a.w.a.) with the merchandise on his own. He, therefore, advised him to act as agent for a noble lady, Khadijah bint Khuwaylid, who was the wealthiest person in Quraish. It is written that in the trade caravans, her merchandise usually equaled the merchandise of the whole tribe put together. Her genealogy joins with that of the Holy Prophet at Qusayi. She was Khadijah daughter of Khuwaylid ibn Asad ibn 'Abdul-'Uzza ibn Qusayi.

The reputation which Prophet Muhammad (s.a.w.a.) enjoyed for his honesty and integrity, led Khadijah to willingly entrust her goods to him for sale in Syria. He traded in such a way that the goods earned more profit than expected, and yet he was praised for his integrity, honesty and generosity. Khadijah was very much impressed. Only two months after his return to Mecca, he was married to Khadijah. He was twenty-five years of age and Umm'ul Mom'ineen Khadijah (The Mother of Believers) was forty and a widow.

Reconstruction of the Ka'bah & Restoration of the Black Stone: - In about 605 A.D., when the Holy Prophet was 35 years old, a flood swept Mecca and the building of the Ka'bah was badly damaged. The Quraish decided to rebuild it. When the walls reached a certain height, a dispute arose between various clans as to who should have the honor of placing the Black Stone (Hajar Aswad) in its place.

This dispute threatened to assume serious proportions but, at last, it was agreed upon that the first person to enter the precincts of the Ka'bah the next morning should arbitrate this issue. It so happened, that first person was none other than Prophet Muhammad (s.a.w.a.). The Quraish were pleased with the turn of the events because Muhammad was well recognized as the most Truthful and Trust-worthy personality amongst their tribes. Prophet Muhammad (s.a.w.a.) put his own robe on the ground and put the Black Stone on it. He told the disputing clans to send one representative each to hold the corners (**Continue on page 7**)

IMPORTANCE OF FOLLOWING THE SUNNAH

(1) The Qur'aan speaks of the importance of the Sunnah, for example: (a) Allaah says (interpretation of the meaning): "He who obeys the Messenger has indeed obeyed Allaah . . ." (al-Nisaa' 4:80)

Allaah described obedience to the Prophet (SallAllahu Alaihi Wa Sallam) as being a part of obedience to Him. Then He made a connection between obedience to Him and obedience to the Prophet (SallAllahu Alaihi Wa Sallam): "O you who believe! Obey Allaah and obey the Messenger . . ." (al-Nisaa' 4:59)

(b) Allaah warns us not to go against the Prophet (SallAllahu Alaihi Wa Sallam), and states that whoever disobeys him will be doomed to eternal Hell. Allaah says (interpretation of the meaning):

" . . . And let those who oppose the Messenger's commandment beware, lest some fitnah (trial, affliction, etc.) befall them or a painful torment be inflicted on them." (al-Nur 24:63)

(c) Allaah has made obedience to His Prophet a religious duty; resisting or opposing it is a sign of hypocrisy:

"But no, by your Lord, they can have no Faith, until they make you [Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."

(al-Nisaa' 4:65)

(d) Allaah commands His slaves to respond to Him and His Messenger: "O you who believe! Answer Allaah (by obeying Him) and (His) Messenger when he calls you to that which will give you life . . ." (al-Anfaal 8:24) (e) Allaah also commands His slaves to refer all disputes to him:

" . . . (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger . . ." (al-Nisaa' 4:59)

(2) The Sunnah itself indicates the importance of the Sunnah. For example: (a) Al-Tirmidhi reported from Abu Raafi' and others that the Prophet (SallAllahu Alaihi Wa Sallam) said:

"I do not want to see any one of you reclining on his couch and, when he hears of my instructions or prohibitions, saying 'I don't accept it; we didn't find any such thing in the Book of Allaah.'" Abu 'Eesaa said: This is a saheeh hasan hadeeth.[See Sunan al-Tirmidhi, Shaakir edition, no. 2663]. Al-Irbaad ibn Saariyah, may Allaah be pleased with him, reported that the Prophet (SallAllahu Alaihi Wa Sallam) said: "Would any of you think, reclining on his couch, that Allaah would only describe what is forbidden in the Qur'aan?

I tell you, by Allaah, that I have warned and commanded and prohibited things that are as important as what is in the Qur'aan, if not more so." [Reported by Abu Dawud, Kitaab al-Khiraj wa'l-imaarah wa'l-fay'].

(b) Abu Dawud also reported from al-Irbaad ibn Saariyah, may Allaah be pleased with him, that "the Messenger of Allaah (SallAllahu Alaihi Wa Sallam) led us in prayer one day, then he turned to us and exhorted us strongly . . . (he said), 'Pay attention to my sunnah (way) and the way of the Rightly-guided Khaleefahs after me, adhere to it and hold fast to it.'" [Saheeh Abi Dawud, Kitaab al-Sunnah]

(3) The scholars' consensus (ijmaa') affirming the

importance of the Sunnah.

Al-Shaafi'i, may Allaah have mercy on him, said: "I do not know of anyone among the Sahaabah and Taabi'een who narrated a report from the Messenger of Allaah (SallAllahu Alaihi Wa Sallam) without accepting it, adhering to it and affirming that this was sunnah. Those who came after the Taabi'een, and those whom we met did likewise: they all accepted the reports and took them to be sunnah, praising those who followed them and criticizing those who went against them.

Whoever deviated from this path would be regarded by us as having deviated from the way of the Companions of the Prophet (SallAllahu Alaihi Wa Sallam) and the scholars who followed them, and would be considered as one of the ignorant.

(4) Common sense indicates the importance of the Sunnah.

The fact that the Prophet (SallAllahu Alaihi Wa Sallam) is the Messenger of Allaah indicates that we must believe everything he said and obey every command he gave. It goes without saying that he has told us things and given instructions in addition to what is in the Qur'aan. It is futile to make a distinction between the Sunnah and the Qur'aan when it comes to adhering to it and responding to it. It is obligatory to believe in what he has told us, and to obey his instructions.

(Continue by page 6)

of the robe and to raise it. When the robe was raised to the required level, he took hold of the Stone and put it in its place. This was a judgment, which settled the dispute to the satisfaction of all the parties.

A Trade instance in the early life of Prophet (SAW)

At this time, he had entered into several business partnerships and always acted with great integrity in his dealings with his partners. 'Abdullah, son of Abu Hamza, narrates that he had entered into a transaction with Muhammad (s.a.w.a.). Its details had yet to be finalized when he had suddenly to leave promising that he would return soon. When, after three days, he went again to the spot, he found Muhammad (s.a.w.a.) waiting for him. Prophet Muhammad (s.a.w.a.) did not remonstrate with him. He just said that he had been there for all those three days waiting for him. Saib and Qays, who also had business transactions with him, testify to his exemplary dealings. People were so impressed by his uprightness and integrity, by the purity of his life, his unflinching fidelity, and his strict sense of duty that they called him "al-Amin," the trusted one.

The Age of Ignorance (Jahilli'ya) : - It was an age of ignorance (ayyamul-jahiliyyah) in which, generally speaking moral rectitude and the spiritual code had long been forgotten. Superstitious rites and dogmas had replaced the tenets of the Divine religion. Only a few Quraishites (the ancestors of the Holy Prophet and a handful of others) remained followers of the religion of Ibrahim (A.S), but they were an exception and were not able to exert any influence on others who were deeply submerged in pagan rites and beliefs.

There were those who did not believe in God at all and thought that life was just a natural phenomenon. It is about these people that the Qur'an says: And they say: There is nothing but our life of this world; we live and die and nothing but time annihilates us. (Qur'an, 45:24) Some believed in God but not in the Day of Resurrection or reward and punishment. It is against their belief that the Qur'an says: Say: He will give life to them who brought them into existence at first. (Qur'an, 36:79)

While a few believed in God as well as in the reward and punishment in the life hereafter, they did not believe in Prophet Hood. It is about them that the Qur'an has said: And they say: What sort of prophet is he that eats and goes about in the market? (Qur'an, 25:7) But, by and large, the Arabs were idolaters.

They did not, however, recognize idols as God but only as intermediaries to God. As the Qur'an has pointed out, they said: We do not worship them save so that they may bring us nearer to Allah. (Qur'an, 39:3) Some tribes worshipped the sun, others the moon. But the great majority, while indulging in idolatry, believed that there was a Supreme Being, the Creator of the heavens and the earth whom they called "Allah." The Qur'an says: And if you ask them: Who has created the heavens and the earth and made the sun and the moon subservient? They will cry out 'Allah'. Then whither are they going? (Qur'an, 29:61) And when they sail in boats, they sincerely solicit the aid of Allah, but when He brings them safely to the land, behold! They ascribe others (with Him). (Qur'an, 29:65)

Gujarat teen allegedly tortured in police custody, family seeks justice

The family of Aryan Makhiala, a 17-year-old Muslim boy from Gujarat's Botad district, has accused local police of subjecting him to severe physical and sexual abuse during illegal detention last month.

Makhiala, a daily wage laborer and sole breadwinner for his grandparents and two sisters after his parents' death, was reportedly picked up by police on August 19, 2025, from a local fair on suspicion of theft. His family, unaware of his whereabouts for two days, discovered he was detained when they attempted to file a missing person's report at Botad police station.

According to his uncle, Sohilbhai, Makhiala endured nine days of brutal torture in custody without being presented before a magistrate, violating legal protocols. The family alleges police beat Makhiala repeatedly, causing severe injuries, and subjected him to sexual abuse.

When his grandfather intervened, he was allegedly beaten and detained for six days. Police later claimed Makhiala was hospitalized at Botad Civil Hospital from August 28 to September 1 due to a snake or insect bite. However, his family found him in critical condition with a swollen body, prompting his transfer to a private hospital in Ahmedabad. Medical reports confirmed physical and sexual brutality and kidney failure.

Sohilbhai said their attempt to file a sexual abuse complaint with the Juvenile Justice Board was dismissed, with officials claiming Makhiala was not a minor. The family also alleges police raided their home, seizing Rs 50,000 saved by Makhiala's sisters for their weddings. Botad police have denied all allegations of detention and abuse.

The Gujarat-based Minority Coordination Committee (MCC) has taken up the case, writing to the state's Director General of Police to demand the immediate suspension of the involved officers. MCC's Mujahid Nafees called for preserving CCTV footage from the police station to ensure transparency.

The group emphasized the need to end police impunity and deliver justice, highlighting the broader issue of custodial violence against marginalized communities in India.

Sharjeel Imam move Supreme Court after bail denial in 2020 Delhi riots case

Jailed Phd scholar, anti-CAA activist Sharjeel Imam moved Supreme Court challenging his bail denial by Delhi High Court in the 2020 Delhi riots case.

Earlier on September 2, High Court bench comprising Justices Navin Chawal and Shalinder Kaur rejected the bail pleas of Imam, Umar Khalid, Mohd Saleem Khan, Shifa-Ur-Rehman, Athar Khan, Meeran Haider, Abdul Khalid Saifi, Gulfisha Fatima. The activists were actively participating in nationwide protests against the draconian laws — Citizenship Amendment Act (CAA) and National Register of Citizens (NRC).

The bail rejection sparked intense debates and received massive backlash as the activists have been jailed for at least five years. For most of them, their bail pleas kept being rejected. Gulfisha Fatima, arrested five years ago remains in jail without a single bail.

Imam and these activists are facing charges under the Unlawful Activities Prevention Act (UAPA) and multiple sections of the IPC.

According to the allegations levelled against them, they allegedly conspired the February 2020 riots during protests against the controversial laws CAA and NRC. Several politicians, activists, political analysts and netizens took to their social media to strongly condemn the court's decision. They called out the discrimination against Muslim activists who resisted the draconian laws brought forth by the government. Other activists have also moved Supreme Court seeking bails.

Pro-Palestine activists face FIR in Kerala for unauthorized demonstration

In a continuing crackdown on pro-Palestine activism, Kerala's Pazhayangadi Police filed an FIR against the Girls Islamic Organisation (GIO) in Kannur district for raising pro-Palestine slogans, flags, and banners during an unauthorized demonstration.

The FIR targets GIO Kerala General Secretary Afra Shihab and 30 other members, charging them under Sections 189(2), 191(2), and 192 read with 190 of the Bharatiya Nyaya Sanhita for unlawful assembly, rioting, and liability for offenses by group members.

The suo-motu FIR alleges that on Friday, the group gathered at the ecologically sensitive Madayippara area with the intent to "commit an offense and disturb society" by chanting slogans like "Free, free Palestine," "Down with occupation," and "Israel is a terrorist state" without permission.

The police noted opposition from unspecified organizations but provided no details. The protest coincides with global outrage over Israel's actions in Gaza, where, since October 7, 2023, approximately 64,300 Palestinians, mostly women and children, have been killed, and 162,005 wounded amid a prolonged blockade and famine. Critics have slammed the Pinarayi Vijayan-led government for hypocrisy, given its public support for Palestine.

Former GIO president Afeeda Ahammed criticized the government on social media, questioning the FIR's basis and highlighting the contradiction of police wearing Palestinian scarves at prior events while now targeting activists. She called it "political hypocrisy," vowing resilience.

SIO Kannur district president Nidhal Siraj labeled the FIR a "double standard," asserting that attempts to suppress pro-Palestine voices would fail. "The voices for justice will continue to burn on streets and campuses," he said. GIO plans a solidarity meet at Payyambalam Beach in Kannur on Sunday, signaling defiance.

This incident follows a pattern of legal actions against pro-Palestine activists in India, including a case in August where Talha Mannan and 8–10 unidentified students from Aligarh Muslim University were booked for raising pro-Palestine slogans during protests against a fee hike and for restoring the Students' Union.

The recurring targeting of activists for rallies, displaying Palestinian flags, or sharing supportive content online raises concerns about freedom of expression and the politicization of solidarity movements in India, particularly under the guise of maintaining public order.