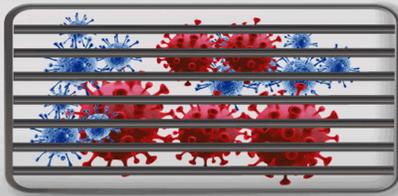


## GENERAL COACH

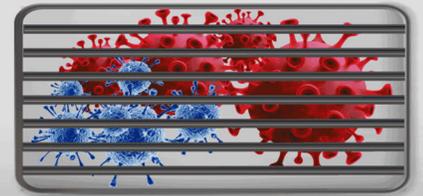
*Of COVID 19*

Pg - 06

PASSENGER



GS



SECOND CLASS



Immigrant  
worker crisis

SECOND CLASS



India reaches  
2.5 million positive cases,  
deaths near 49,000



# Editorial

Maaz Ahmed Javed

August 2020, Dhu'l-Hijjah 1441

Dear friends!

*Eid ul Zuha* or *Baqra-Eid*, as we know reminds us of the sacrifice made by Prophet Ibrahim (عَلَيْهِ السَّلَام). Prophet Ibrahim (عَلَيْهِ السَّلَام) was one of the greatest prophets of Islam. Qur'an has said that, "there is a good example for you in Ibrahim". So, knowing about the life story of Prophet Ibrahim (عَلَيْهِ السَّلَام) is necessary for us.

Qur'an tells us that Ibrahim (عَلَيْهِ السَّلَام), while pondering upon this world and its creations i.e. the sun, the moon and the stars, asked many basic questions. And he ultimately inferred that these things which are rising and settling portray that these are bound in a certain set of path, and cannot be worthy of worship. He placed these questions in a very plain and simple terms in front of his people. He destroyed all the idols leaving the axe on the shoulder of the biggest one, in order to ask his people that, "If this idol can't save the other ones, then how come it could save us". But his people who had no logic behind their deeds, got angry and punished Ibrahim (عَلَيْهِ السَّلَام) in whatever manner they were able to do so.

This world is created, sustained and ruled by Almighty Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ). So the concept of *Tawheed* (oneness of God) is the very basis of this world. And the concept which is diametrically opposite to it is the "shirk" (associating partners with Allah).

## Inside

The Creator's Call.....	03
The Sealed Nectar.....	04
Concept of festivals and Eid.....	05
General Coach Of Covid 19.....	06
Man: Purpose Of Ultimate Creation.....	07
Basic Quranic Terms.....	08
Across the Globe.....	08

Free version  
Subscribe  
Offline Edition  
₹10/month  
₹100/Year



  
**Mouthpiece of  
Islamic Youth Federation**

**Editor-in-chief**  
Wajeehul Qamar Falahi

**Editor**  
Bilal Hasan

**Editorial board**  
Maaz Ahmed Javed  
Farhan Raye  
Mubasshir Khan  
Saber Ali  
Umar Shaikh  
Mohammad Akmal  
Huzaifa Ahmed Javed  
Shaikh Irshad Khursheed

**Contributors**  
Abdul Khalik Sheri  
Faraz Kamal

That's why Islam defines itself as a religion of *Tawheed*. And about *shirk* it says that "Shirk is the worst form of oppression". Someone puts it rightly:

*Agar do khuda hotey sansar me  
To dono bala hotey sansar me*

(If there were two Gods, both would be trouble.)

Today, the whole world is full of oppression and sole reason behind this topsy-turvy situation is *shirk* only, which is the very basis upon which whole society is standing now.

Rejecting Almighty Allah, rebellion against the right concept of *Tawheed* and ample presence of false and self-acclaimed gods are some of the examples of *shirk* present in our society. Therefore, in this month of *Zul Hijjah*, we should try to include Abrahamic principles in our life. We should try to break all forms of idols present in our way of life.

Just after few days of *Eid ul Zuha*, we experienced a historic event, the darkest day in the Indo-Islamic history, i.e foundation ceremony of Ram Temple on the ruins of the 500 year old Babri Masjid.

This Mughal built masjid was destroyed almost thirty years ago by Hindutva goons. Destroying a mosque

and building a temple over it, is not a simple event. Rather, it is an act of proclamation of a civilization over another.

Masjid and the system which it propagates is based on piety, peace, justice and true freedom of man. It rejects oppression in all its form. If a society is formed on these principles, it will be a virtue for whole mankind.

As said above, *shirk* and its products are well accepted values of our society, therefore, building a 'centre of shirk' is not a matter of shock.

On this occasion, we should pledge not only to build a Masjid, but a whole society based on its principle.

D-115, Abul Fazal Enclave, Jamia Nagar Okhla, Delhi, India

# The Creator's Call

And We have made the sacrificial camels for you among the symbols of Allah. There are many good things for you. So arrange them in line and call the name of Allah, If they fall on their sides, then eat them, and feed them who do not ask and those who ask for it. Thus have We subjected them to you so that you may be grateful.

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافً ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۚ

**Surah Introduction**-This is verse 36 of Surah Hajj. Some verses of this Surah were revealed before the migration and some verses were revealed after the migration of Holy Prophet (ﷺ) to Madinah.

## Interpretation:

“Al-Budn” means the camel which is reserved for sacrifice.

“Sha’air” refers to anything which represents an identity, or a belief, or a way of thinking, or a system that has been called its motto because it serves as a symbol for it. “Sha’air-ul-Allah” hence refers to all the signs or symbols that represent the doctrine of pure piety as opposed to *polytheism, disbelief, and atheism*.

“Qana’a” refers to those needy ones who do not reach out to anyone out of selfishness.

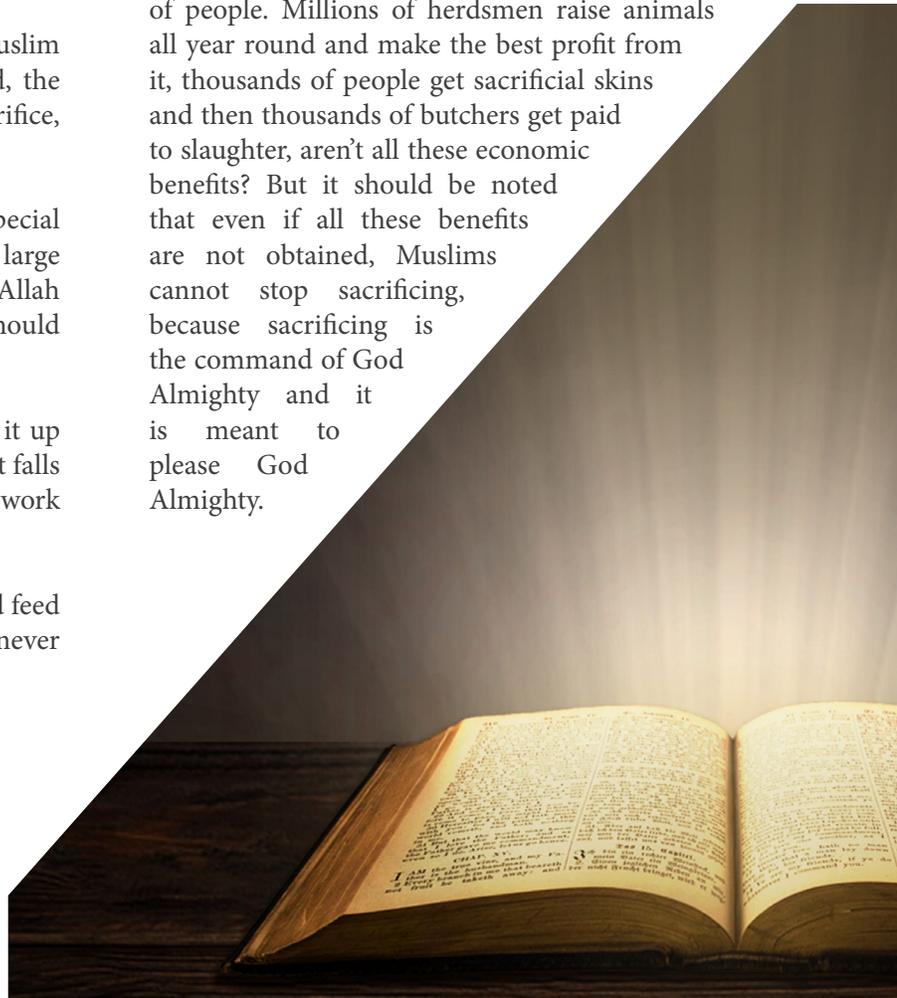
“Mo’atr” refers to those needy persons who express their need in front of others and begs from others.

The Almighty has specifically mentioned the camel here because the camel was very important to the Arabs and they loved it. Almighty prefers those people the most who sacrifices those things which are dearest to them.

In this verse, Allah Almighty has explained to the Muslim Ummah the commandment of sacrifice, its method, the commandment of sacrificial meat, the purpose of sacrifice, its characteristic, and importance.

- Allah Almighty has bestowed upon man this special favor that He has subdued such a strong and large animal for man, so man should give thanks to Allah for it and here thanksgiving means that man should sacrifice it in the way of Allah.
- The method of slaughtering a camel is to stand it up and slaughter it in the name of Allah, and when it falls on its side and cools down, then the rest of the work is done.
- Eat the meat of the sacrificial animal yourself and feed the friends, relatives, poor and the others who never show up their need.

- It is generally objected that Muslims waste crores of rupees by sacrificing animals, but if we look at animal sacrifice only from an economic point of view, it is a good source of strength for millions of people. Millions of herdsmen raise animals all year round and make the best profit from it, thousands of people get sacrificial skins and then thousands of butchers get paid to slaughter, aren't all these economic benefits? But it should be noted that even if all these benefits are not obtained, Muslims cannot stop sacrificing, because sacrificing is the command of God Almighty and it is meant to please God Almighty.



# The Sealed Nectar

Continued.....

Muhammad ﷺ stayed with Haleemah for two years until he was weaned, as Haleemah said: We then took him back to his mother requesting her earnestly to have him stay with us and benefit by the good fortune and blessings he had brought us. We persisted in our request which we substantiated by our anxiety over the child catching a certain infection peculiar to Makkah. At last, we were granted our wish and the Prophet ﷺ stayed with us until he was four or five years of age.

When, as related by Anas (رضي الله عنه) in Sahih Muslim, Gabriel (عَلَيْهِ السَّلَام) came

down and ripped his chest open and took out the heart. He then extracted a blood-clot out of it and said: “That was the part of Satan in thee.” And then he washed it with the water of Zamzam in a gold basin. After that the heart was joined together and restored to its place. The boys and playmates came running to his mother, i.e. his nurse, and said: “Verily, Muhammad ﷺ has been murdered.” They all rushed towards him and found him all right only his face was white. [Muslim 1/92]



## Back to his passionate Mother

After this event, Haleemah was worried about the boy and returned him to his mother with whom he stayed until he was six. In respect of the memory of her late husband, Amina decided to visit his grave in Yathrib (Madinah). She set out to cover a journey of 500 kilometers with her orphan boy,

woman servant Umm Ayman and her father-in-law 'Abdul Muttalib. She spent a month there and then took her way back to Makkah. On the way, she had a severe illness and died in Abwa on the road between Makkah and Madinah.

## To his loving Grandfather:

'Abdul-Muttalib brought the boy to Makkah. He had warm passions towards the boy, his orphan grandson, whose recent disaster (his mother's death) added more to the pains of the past. 'Abdul Muttalib was more passionate with his grandson than with his own children. He never left the boy a prey to loneliness, but always preferred him to his own kids. Ibn Hisham reported: A mattress was put in the shade of Al-Ka'bah for 'Abdul Muttalib. His children used to sit around that mattress in honour to their father, but Muhammad ﷺ used to sit on it. His uncles would take him back, but if 'Abdul-Muttalib was present, he would say: “Leave my grandson. I swear by Allah that this boy will hold a significant position.” He used to seat the boy on his mattress,

pat his back and was always pleased with what the boy did.

When Muhammad ﷺ was eight years, two months and ten days old, his grandfather 'Abdul-Muttalib passed away in Makkah. The charge of the Prophet ﷺ was now passed on to his uncle Abu Talib, who was the brother of the Prophet's father. Abu Talib took the charge of his nephew in the best way. He put him with his children and preferred him to them. He singled the boy out with great respect and high esteem. Abu Talib remained for forty years cherishing his nephew and extending all possible protection and support to him. His relations with the others were determined in the light of the treatment they showed to the Prophet ﷺ.

Ibn 'Asakir reported on the authority of Jalhamah bin 'Arfuta who said: “I came to Makkah when it was a rainless year, so Quraish said ‘O Abu Talib, the valley has become leafless and the children hungry, let us go and pray for rain-fall.’ Abu Talib went to Al-Ka'bah with a young boy who was as beautiful as the sun, and a black cloud was over his head. Abu Talib and the boy stood by the wall of Al-Ka'bah and prayed for rain. Immediately clouds from all directions gathered and rain fell heavily and caused the flow of springs and growth of plants in the town and the country.

Safi ur Rehman Mubarakpuri  
Translated by Issam Diab



# Concept of Festivals and Eid



By - Abdul Maruf Sheri

Every society and nation on Earth celebrates their festivals that are closely related to their social life. Festivals are in fact the lifeline of any society. Individuals getting along together, demonstration of common sentiments, collective merrymaking, and performing uniform rituals signifies the binding trait, which collectively transforms people into a well-knit society. Festivals not only pave way for the spirit of unity but also refreshes and revives it, intermittently.

Festivals are mainly celebrated as a memorial to prominent events involving a revered personality or a specific religious occasion. Some festivals are commonly celebrated throughout the length of a nation featuring a single nation, following the religion of Nationalism or a hyper-modern & pseudo-intellectual religion of Humanity, without even knowing the reality of the existence of humanity.

Nevertheless, citizens' deep emotional attachment towards common interests is necessary for the celebration of festivals. This is the reason; certain nationals or citizens are indifferent to festivals of other nations or countries. Needless to say, a wholehearted involvement and enthusiasm is not possible owing to varied and inconsistent sentiments and emotional attachments, rituals, and moralistic values of different countries, which in turn is outlined by the civility of those nations, surprisingly all of them following a single religion of nationalism.

Islam is a universal reforming movement, which is not related to a particular nation or country, race, or anything similar to that. It invites all human beings towards the worship of One Allah SWT and it demolishes all the false rituals and practices while it transforms the society into an ideal society. It relieves man from the burden of self-made peer pressures and presents before humanity the best socio-politico-economic reform following the guidelines of the *Quran* and *Sunnah* of Prophet Muhammad (ﷺ).

Islam does not neglect the importance of social and collective life. In-fact, it ideates the best social and collective life with high moral values free from all cruelty, arrogance, and indecency. Festivals in Islam defy all nationalistic boundaries and unite Muslims around the world as a single body. The moment a person accepts Islam, he becomes part of the same body and celebrates festivals without any national, cultural, or traditional barriers, fearing and worshipping the only One God, Allah SWT.

Islam replaces the national and religious festivals with *Eid-ul-Fitr* and *Eid-ul-Adha*. *Eid-ul-Fitr* is celebrated after the successful completion of 30 days of fasting during the month of Ramadan, observed to obey the instructions of Allah. Thus after complying with these instructions, Muslims are required to thank Him, for enabling them to do so; whereas *Eid-ul-Adha* is commemorated in the memory of an unparalleled sacrifice, offered over 4000 years ago as a symbol of true loyalty towards our master, Allah. It can be distinctly established that none of these two festivals is associated with any specific nationality; they also possess some unique characteristics. Utter dismissal of hero-worship and decent course of celebration with moral benefits is the hallmark of islamic festivals which evenly attaches sentiments of all believers, irrespective of their language, culture and geographical location.

During the lifetime of Prophet Muhammad (ﷺ) practical examples were set to practice Deen which included festivals as well. Here is a brief overview of how early Muslims used to celebrate Eid.

Muslim men, women, and children would bathe and slip into the best apparels they had by the grace of Allah in the morning of Eid itself. Before offering *Eid-ul-Fitr* prayers, all the affluent people donated a specific amount as sadaqah, to ensure that nobody remained unfed on Eid. On *Eid-Ul-Azha* animals were sacrificed just after the prayers at the early

hours of the day and meat was distributed among relatives, poor and needy people. Men and women of all ages along with kids were encouraged to join the gathering of Eid prayers thereby demonstrating strength and glory of Muslims; everyone participated in prayers and also got an opportunity to enjoy this together. Eid prayers were held on the outskirts of town for enabling a larger number of people to participate. All the Muslims would chant:

*Allah is great, Allah is great. There is No Ilah (worthy of worship) but Allah. Only Allah is great. All the praise is reserved for Him.*

On their return from the prayers, all the affluent Muslims would offer the sacrifice of animals. This sacrifice is not only meant to recap the event but also the spirit of an aged man from Iraq, who offered to sacrifice his only son, at the behest of Allah. Just in time as he was about to sacrifice his son, Allah by his grace permitted him to sacrifice the lamb, instead. Exactly on the same date and time, every year, Muslims across the world repeat the same act and revive their spirit and acknowledge that they too, like Prophet Ibrahim, (P.B.U.H), are submissive and docile subjects of Allah. Like Prophet Ibrahim (P.B.U.H), they are also prepared to sacrifice their lives, off-springs, wealth, and every other belonging, on the will of Allah and their life, and death is only for Allah. This spirit is reflected by the act of sacrificing animals and by the words uttered at the time of sacrificing animals.

Sacrifice ritual is witnessed by all women and children in the family so that all of them have the same spirit of sacrifice and obedience revived. Then the meat is distributed among relatives and underprivileged. The skin of the animal or its monetary value is donated to poor folks. Additionally, charity is done generously and wholeheartedly so that the EID is not reduced to be the festival of only a prosperous section of the society.

# General Coach of Covid-19

By - Ibn Shafi

We all are familiar with chocked up general compartments of Indian railways which is no less than a marvel in modern India. Despite of massive manpower, management capability, sophisticated software and ticketing systems passengers of General Coach are left unheeded.

Passengers travel in very unhygienic and subhuman conditions and are self-responsible for any kind of risk or threat on board. Well to do people can strike a deal with ticket examiner to get a comfortable berth in a better coach. Money is the only determinant of availing basic human right and facility. It has eventually become business as usual for the authorities and passengers.

Similar is the situation of Covid-19. Patients are pushed to pathetic health services in quarantine centres. As a result their health condition deteriorates rather than improving. A serious scrutiny will only reveal that more of deaths are due to mishandling, negligence and inappropriate policies. Silver bullet to deal with situation seems to be, what they call, "testing, testing and testing". Such inhuman journey can only be tolerated for a limited time. It is surely a great disaster if Nation's Health care facilities stand on par with a general coach compartment. We all have embarked on a very long and uncertain journey as passengers of covid-19's general coach.

Present crisis is the test for system and its foundation. The vital reason behind the banal apathy and sorry state of affairs is deeply entrenched in the structure and values of the system itself.

We as nation suffer a hundred times more due to phobic policies, planning, and

improper handling of current situation.

"Prevention is better than cure" seems to have changed to "Prevention is the only cure". Philosophy of "Extensive Testing" with existing health system on the verge of

breakdown is unfavourable. Preventive measures like Lockdowns are time buying techniques to build up capacity and overcome gaps in Healthcare system hence enabling it to cater the massive population. Inefficient treatments and ill-planned lockdowns have impacted common people to a large extent. Immigrant worker crisis, one of its kinds in 21st century with saddening stories and visuals from across the country is just another illustration of apathy and inefficiency of the system and leadership as a whole.

Declaration of Medical & Health Emergency is need of the hour. Such a Health Emergency should suspend or cut down major expenses and funds allotted to other businesses in budget, prioritising human health and sustenance. It should pump in capital to fortify crumbling health facilities. Standard testing and treatment should be made free for underprivileged and affordable for others.

Economically we are strong enough to afford Rs 4.7 lakh crore for Defence Ministry and Rs 1.67 lakh crore for Home Ministry, Rs 3202 crore for Bhutan, Rs 1100 crore for Mauritius, Rs 1050 Crore for Nepal and Rs 400 crore for Afghanistan as foreign aids. Resource wise we are capable enough to escape the atmosphere to reach lunar surface. Despite of this, what exactly is failing us to provide an effective treatment & aid to relieve citizens in current crisis? Most disgraceful for any humane system would be to put its leadership beyond the ambit of accountability, which was very well done for PMCARES Fund.

2014 has transformed our nation, with "visionary", "bold" and "decisive" leadership. Economic reforms like "Demonetisation", Military reforms like formation of "Chief of Defence Staff", Technological initiative like "Make in India" and "Balakot Air Strike" along with most applauded, "scrapping of Article 370" has engulfed citizen in euphoria. These political decisions with all its fanfare still struggles to justify its success.

Is such supposedly "capable leadership" at the helm really capable? Boldness and

decisiveness to focus on Human welfare and take extraordinary decision to handle the crisis is completely missing. Nationalist Emotions have eroded people's perception of competent Leadership.

Brain Tracy has rightly said,

*"The True Test of Leadership Is How Well it Functions in a Crisis."*

The role of leadership is to transform the complex situation into small pieces and prioritize them. Empathy and accountability are inescapable pre requisites without which everything is rendered as worthless exercise.

Great leaders do not sit in ivory tower managing affairs on fingertips far away from agony of common people. But they hold themselves accountable before Allah Almighty and are sensitive to suffering of people which enables them to set phenomenal administrative example which can be rarely found in history.

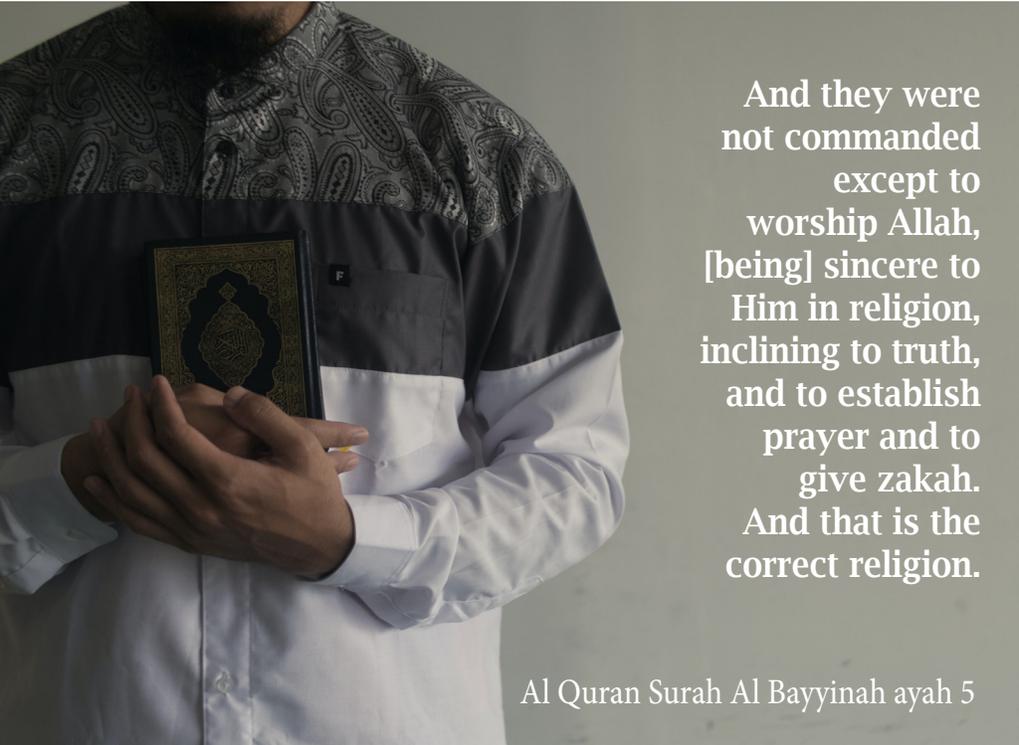
It reminds me of Caliph Umar's golden words during a Famine that struck Arabia in 639 C.E. On being asked, why does he refrain from comfort and ease? He replied,

*"How could I care for the people properly if I do not feel what they feel?"*

Suffering and situations are by the will of Allah Almighty. Reasoning capability provided by Allah Almighty demands us to think, analyse and act positively. Overlooking and being comfortable in tough situations adds to our hardship and depletes us of intellectual aptitude to think and search for alternatives. It is our choice, either to be dynamic like a fresh water stream which runs over a long distance or like an unworthy stagnant drain of contaminated water.

Islam as a system of life has not only prescribed principles of human welfare but also produced exemplary leaders throughout the history to realize human welfare in practice. We shall have glimpses of sincere and efficient Islamic leadership in our next issue.

# Man : Ultimate *Purpose of* Creation



And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

Al Quran Surah Al Bayyinah ayah 5

## Hasan ul Banna Khan

When we look at human body, we see a structure which is upright, handsome, and apparently perfect in every possible way. From head to toe, every part of this body is unique and beautiful. Further, when we analyse this structure in detail, we realize that it is composed of a number of specialized systems like muscular, digestive, blood circulatory, respiratory, procreative, lymphatic, nervous, the urinal system etc. and the senses of taste, smell, hearing and sight. Numerous interior and exterior components of this structure are seamlessly and simultaneously working both independently and in consonance with each other to make this structure not just a physical marvel, but also a physiological miracle, which is far more wonderful than any scientific achievement.

A lot can be said about the incredible material brilliance of humans, but the fact is that humans have it in common with animals. However, it is their remarkable intellectual capability that distinguishes them from every other species in the world. A human mind is one of the biggest enigmas in the world. It captures countless

information, which includes a huge multitude of pictures, words, meanings, feelings, responses, events etc., and stores it in a tiny part of the body, called brain. In a lifetime, this data would be worth millions of terabytes, and if not for human brain, would otherwise require thousands of hard disks or huge server rooms to store. The brain then moulds this information to form coherent education, transforms it into knowledge, and can use it decades later at an appropriate moment to generate a proper response. To top it off, humans are blessed with an unparalleled spiritual ability which elevates them to an even higher level. It is this power that inspires them to establish entire ethical, moral, and cultural value systems of the society and truly makes them “human”. Thus, we can surely say that no living or non-living being, could match the physical, intellectual, and spiritual combination of the human construct. Hence, there remains no doubt that humans are “The Ultimate Creation”.

Once we reach this realization, an immediate question arises. Is there a purpose behind this supreme creation? Surely yes! All creations are merely a ‘means to an end goal’. Everything, from a minuscule pin to a gigantic aeroplane, is fulfilling a certain objective. Hence, it is extremely foolish, and totally unacceptable to think that the greatest of creations would not have an aim, especially when it is designed by The Best Designer (*Al-Musawwir*) & created by The Best Creator (*Al-Khaliq*) Himself.

The million-dollar question follows: “What is the purpose of this ingenious creation?” For an answer, we must turn to the Creator’s word. We do not refer to anything other than the product manual to know more about the product, do we? In this case, humans are the product, and the Qur’an is the manual. Regarding humans’ creation,

Allah says in the Qur’an

*“I created the jinn and humans for nothing else but that they may worship Me” (51:56).*

The arabic word ‘Ibadah’ (service, worship) used in this verse does not just mean only Prayer, Fasting and other kinds of such worship. Although this sense is also included in it, this is not its complete sense. It means that the jinn and men have not been created for the worship and obedience of anyone else but Allah. They are not there to bow to any other, to carry out the orders of any other, to live in fear of any other, to follow the religion enjoined by any other, to look upon any other as the maker and destroyer of one’s destiny, and to supplicate to any other than Allah for help.

It would be completely outrageous to think about a washing machine cooling stuff, or a refrigerator washing clothes. Similarly, it would be even more atrocious for ‘The Ultimate Creation’ to have a purpose in life other than what is prescribed by its creator. We are the crown jewel of the Creator’s infinite universe, now its upon us to fulfil our destiny and prove ourselves to be worthy of this esteemed title.

# Basic Quranic Terms

(continued.....)

## Importance

It should however be obvious even from the quotations given that it is essential for proper comprehension of the teachings of the Qur'an fully, to understand the implications of these four terms. The Qur'an will in fact lose its whole meaning for anyone who does not know what is meant by *ila'h* or *rabb*, what constitutes *'ibadah*, and what the Qur'an means when it uses the word *deen*. He will fail to learn what *Tawhid* (belief in the Oneness of Allah in the fullest sense) is, or what constitutes its anti-thesis, that is, *shirk* (the attribution to others, either wholly or partially, of any of Allah's exclusive qualities or attributes).

It will not be possible for him to make his *'ibadah*, or his *deen*, exclusive for Allah alone. And little better than such a completely ignorant man would be the one who has only a vague idea of what the terms imply, because in that case the whole teaching of the Qur'an will remain vague and incomplete for him, and both his belief and his conduct will fatally leave much to be desired. He will no doubt keep on reciting the words of the *kalimah*, and even explain that it means that there is no *ila'h* but Allah, and yet, in practice, he will keep treating many another to be an *ila'h* too. He will go through

life proclaiming that there is no *rabb* but Allah, and yet for all that there will be many whom he will be treating as *rabbs*. He will protest, and affirm, with all seriousness and sincerity, that he does not give his *'ibadah* to any but Allah, and will yet keep giving to others unknowingly. If anyone even so much as hints that he has any other *deen*, he would feel offended enough to come to blows with the accuser, and yet in practice, he will unwittingly be giving his allegiance to many another *deen*. None will ever hear him actually use the words Allah or *rabb* in respect of any but in the specific sense in which the words have been employed in the Qur'an, but he will be conducting himself as if he had many an *ila'h* and many a *rabb* though without realizing this just like the person who never realized until he was specifically told that he had been uttering prose all his life; If someone were to tell him in so many words that he was giving his *'ibadah* to others, and thus committing *shirk*, he might resent this strongly and even quarrel violently, but according to the criteria applicable, he will unconsciously have been living as a worshiper of others as an adherent of the *deens* of others, without ever suspecting that in fact was the case.

Maulana Sayyid  
Abul Ala Maududi

## Across the Globe

### Israel army attacks Hamas targets in Gaza

Hamas says the Israeli attack on its sites in the besieged Gaza Strip is a 'clear message of escalation'.

### Eid al-Adha: Low-key celebrations for Muslims amid pandemic

About 1.8 billion Muslims celebrate Eid amid a pandemic that has so far infected more than 16 million people.

### Nearly one-third of Bangladesh affected by monsoon floods

After losing their homes and livelihoods, hundreds of thousands in Bangladesh wait for help amid rising floodwaters.

### Libyan government gathers war crimes evidence against Haftar

More than 200 bodies, including those of women and children, have been found in several mass graves since the beginning of June.

### War warning as Turkish exploration ship accompanied by naval forces in the eastern Mediterranean

Turkey stresses that it will not waive its right to explore natural resources in the eastern Mediterranean and sent a ship for this purpose accompanied by naval forces, while Greece confirmed the readiness of its naval fleet and requested a European meeting

### After 5 months of closure, Egypt opens the Rafah crossing for 3 days

After 5 continuous months of closure in light of the precautions from the outbreak of the Coronavirus, the Egyptian authorities allowed the opening of the Rafah crossing in both directions

Source  
Al Jazeera News