

# The Myth of Western Values: How Practice Betrays Principle

When Principles Preach Justice but Practice Spreads  
Destruction



# EDITORIAL



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Throughout the ages, falsehood has always created obstacles in the path of Allah. To obstruct the path of Allah, they have adopted various strategies — some of which were used in the past and are still used today, merely in a slightly altered form. Among the many methods used to hinder the way of Allah, one is to inflict such oppression and torture upon a believer that remaining firm upon faith becomes difficult, and others become afraid to accept the truth in such terrifying circumstances. A second method is to mislead people about religion and its followers by creating confusion and doubts in their hearts, causing them to develop negative perceptions about this divine way.

The first form of obstruction in the path of Allah is persecuting the believers. Throughout history, forces of falsehood and disbelief have employed this tactic. When the magicians in Pharaoh’s court witnessed the miracle of Musa (A.S.), believed in him, and embraced faith, Pharaoh threatened them saying that if they did not renounce their belief, he would cut their hands and feet on opposite sides and crucify them. The young men of the People of the Cave were forced to flee their homeland and take refuge in a cave simply because they believed in one Allah. The People of the Ditch (Ashab al-Ukhdud) were thrown into fire for accepting Allah as their Lord. Similarly, when Muhammad (SAW) began his mission of conveying the truth, those who embraced this true religion were subjected to the harshest forms of persecution. Bilal, Ammar ibn Yasir, Khabbab (RA), and others endured unbearable torture solely because they accepted Allah as their Lord. The persecution was not only physical — believers were sometimes expelled from their homeland, at other times socially boycotted, and even imprisoned. And this chain of oppression, which began in ancient times, continues even today.

Today, in India, believers are physically assaulted in the name of cow protection, for refusing to chant slogans like “Jai Shri Ram,” for praying openly, or for maintaining visible Islamic identity such as beard, cap, or hijab. They are persecuted even for writing or saying “I love Muhammad (SAW).” On the other hand, Muslims are being falsely implicated in cases of terrorism, imprisoned for years without trial, and through NRC, attempts are being made to brand them as foreigners and expel them from the country.

The second method of obstructing the path of Allah is propaganda against the religion and its followers. This too was used in ancient times. When our beloved Prophet Muhammad (SAW) began inviting people to the Kalimah, he was labelled insane, a magician, a poet, and so on. The forces of falsehood used various

means to spread these accusations. Today, in India, the media is being used in a similar manner against Islam and Muslims. Fabricated stories are repeatedly presented in such a way that people eventually accept them as truth. The media has created such a distorted image of Muslims and Islam that from ordinary Hindus to educated elites, many have begun viewing Muslims with suspicion and hostility. After the Red Fort blast in Delhi, numerous such incidents came to light. A Hindu woman on a train, upon seeing a bearded Muslim man, called the railway police saying, “I suspect that man, search him.” In Noida, Hindu locals stopped buying goods from Muslim shops. In various districts of Uttar Pradesh, Muslims are increasingly viewed as suspicious. All of this is the result of media propaganda and the hateful speeches of extremist Hindutva leaders.

Besides these two methods, another widespread approach to obstruct truth today is attacking the symbols of Islam. One of Islam’s most important symbols is the Masjid. Destroying this symbol of Tawheed and building a symbol of shirk in its place has become a common practice. One method is to declare a Masjid “disputed” by claiming a temple once existed there, then obtaining a court order banning prayers, and finally, in the name of “faith,” demolishing the Masjid and constructing a temple. Another method is to simply declare a Masjid “disputed” and bulldoze it. This “bulldozer justice” is not only applied to masjids but also used against Muslims by levelling false accusations and destroying their homes without due process. History bears witness that this “bulldozer culture” is not new—they previously used similar methods against Buddhists as well.

When forces of falsehood obstruct the path of Allah in this manner, we must follow the way of the Prophets and their companions: in times of severe oppression, we must not retreat even an inch from our faith, nor compromise in any matter of religion. To remain steadfast in faith, we must advance further in the work of religion and adhere to its commands. The responsibilities Allah has placed upon the Muslim Ummah must be fulfilled properly. As the “best nation,” we must call people toward goodness, establish Amr bil Ma’ruf wa Nahi ‘anil Munkar (Enjoining what is right and forbidding what is wrong), embody the truth through our character and conduct, uphold our Muslim identity, and be flag-bearers of justice. To establish truth, we must use our intellect and abilities and be ready to sacrifice our wealth and even our lives. Above all, we must maintain unwavering certainty that Allah will fulfil His promise. No matter how intensely falsehood tries to extinguish the light of truth through propaganda,

## THE MILESTONE

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Allah will make His light prevail—as He has promised in the Qur’an:

“They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, even though the disbelievers detest it.” (As-Saff 8)  
This religion will prevail over all man-made ideologies, systems, doctrines, and religions. Allah will certainly fulfill the implementation of the guidance and the religion with which He sent His Messenger. Allah the Exalted says-

“He it is Who has sent His Messenger with guidance and the religion of truth so that He may make it prevail over all religion, even though the polytheists detest it.” (As-Saff 9)

Another point to remember is that the plots of falsehood are like a spider’s web—appearing complex but in reality, extremely weak. Therefore, fear of falsehood can never enter the heart of a believer; a believer fears only Allah. The believer must firmly believe that everything besides Allah will perish — the oppressors will also perish, and so will their oppression. Thus, the persecution Muslims face today is not permanent; inevitably, there will be an end to this oppression, In Shā Allah.

May Allah grant us all steadfastness in faith and the ability to follow His religion properly. Āmīn, yā Rabb al-‘ālamīn.

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# CREATOR'S CALL

## SURAH TAKATHUR (1-2)

أَلْهَكُمُ التَّكَاثُرُ (١) حَتَّىٰ زُرْتُمُ الْمَقَابِرَ (٢)

Competition for more gains diverts you from Allah, until you end up in your graves. [Surah Takathur, Verse 1-2]

### PERIOD OF REVELATION

The majority of the commentators are of the opinion that this Sūrah is Makkān. Its theme and style show clearly that it is among the earliest revelations in Makkah.

### SUBJECT MATTER

In this Sūrah, Allah Almighty warns humans of the consequences of the desire for worldly increase and materialism, due to which people spend their entire lives gathering wealth and possessions, pursuing position and status, and boasting over one another — until they finally reach their graves.

It is narrated from ‘Abdullah bin Shukhayr (RA) that he came to the Messenger of Allah (ﷺ) while he was reciting “Alhākumu-t-Takāthur”. The Prophet (ﷺ) said: **“Man says: ‘My wealth, my wealth.’ Yet your wealth is only that which you gave in charity and sent ahead, or that which you consumed and used up, or that which you wore and made old.”**

### EXPLANATION OF WORDS

Alhākum (الهاك) comes from lahw, meaning to become so involved and absorbed in something that it distracts from what is important.

Imām Rāghib writes:

**“Lahw is anything that distracts a person from what is beneficial and necessary.”**

At-Takāthur (التكاثر) is a verbal noun from takāthur, which implies mutual competition—striving to have more than others in wealth, children, honor, status, or any worldly thing, and then boasting about it.

Maulānā Abul A’lā Maudūdī mentions three meanings of takāthur:

1. A person’s effort to gain more and more.
2. People competing with each other for abundance.
3. Boasting over others for having more.

Wanting abundance is not inherently blameworthy; it becomes blameworthy when it distracts a person from the commands of Allah and from the Day of Judgment—when a person becomes so absorbed in the world that he prefers it over the Hereafter and imagines worldly life to be permanent. This leads to humiliation in this world and painful punishment in the Hereafter.

The word takāthur is broad in meaning: any desire for abundance that distracts from Allah and the following of His Messenger — whether it be luxury, beauty, power, wealth, or children.

Love for children and the desire for wealth are not wrong in themselves; they become a trial when they make a person neglect the commands of Allah. Allah says:

**“O believers! Let neither your wealth nor your children distract you from the remembrance of Allah. Whoever does so — they are the losers.”** (Sūrah al-Munāfiqūn: 9)

Therefore, believers must not allow their love of wealth and children to exceed their love for Allah and His religion. If wealth and children become helpers in the path of Allah, then this abundance is praiseworthy and a blessing. But if they lead to sin and heedlessness, this love will become a cause of regret on the Day of Judgment.

Sadly, the competition for wealth, the pursuit of status, and the obsession with honour have made believers oblivious to the terrors and hardships of the grave. They remain unaware of the inevitable stages awaiting every human, until they finally reach the brink of the grave — and yet do not awaken from their heedlessness.

### THE GREATEST TRIAL OF THE ERA

Another calamity that has scattered the unity of Muslims, weakened Islamic values, altered Islamic thinking, and become one of the causes of the decline of the Ummah — indeed, the greatest trial of our age — is:

the love of worldly abundance and the hatred of death.

The famous hadīth of Thawbān (RA) states:

The Messenger of Allah (ﷺ) said: **“Soon the nations will gather against you just as people gather to eat from a platter.”**

A man asked: **“Will we be few in number at that time?”**

He (ﷺ) replied: “No, you will be numerous, but you will be like the foam on the sea. Allah will remove fear of you from the hearts of your enemies, and He will cast wahn into your hearts.”

Someone asked: **“O Messenger of Allah, what is wahn?”**

He (ﷺ) replied: **“Love of the world and hatred of death.”** [Sunan Abī Dāwūd (4297)]

This hadīth perfectly describes the present condition: Muslims are great in number but remain humiliated and powerless, like the foam upon the ocean.

Why? Because they became absorbed in worldly pleasures and entertainment, neglecting the Hereafter — and this temporary pleasure will ultimately cast them into the abyss of Hell.

The Qur’an repeatedly warns believers against the trial of worldly indulgence and amusement. Allah Almighty says:

**“Know that the life of this world is but play and amusement, adornment, boasting among yourselves, and competition in wealth and children. Its example is like rain whose vegetation pleases the farmer, then it dries and you see it turning yellow, then it becomes debris. But in the Hereafter there is severe punishment — and also forgiveness from Allah and His pleasure. And the life of this world is nothing but a deceiving enjoyment.”** [(Sūrat al-hadīd: 20)]

### THE ATTITUDE OF THE BELIEVERS

A true believer, however, views the glitter and beauty of this world as mere illusion. He considers this world a field for the Hereafter — where every good deed bears fruit in the eternal life to come.

Thus, he adorns his worldly life with righteous actions. His days and nights are spent in worship, remembrance of Allah, following the Sunnah, striving for the purpose of life, and engaging in goodness — so that all of this may become a means of salvation, success, and eternal felicity in the Hereafter.

The most fundamental flaw in Western ideology is that it has never been practiced in the way it is proudly advertised. The gap between Western thought and Western action continues to widen, often producing results that directly contradict the principles it claims to defend. These contradictions are not harmless inconsistencies—they have caused centuries of destruction, destabilized societies, and damaged moral frameworks across the world. This article examines how deeply Western practice deviates from Western ideals, revealing a pattern of selective morality, inconsistent application of human rights, and ideological hypocrisy that undermines its global credibility. Blind imitation of such a system, without questioning its contradictions, leaves individuals and societies vulnerable to social instability, moral confusion, and long-term harm.

### 1. "EVERYONE HAS AN EQUAL RIGHT TO LIVE": THE HISTORICAL REALITY OF WESTERN EXPANSION

Western nations frequently champion the principle that all humans possess equal rights. Yet their own history reveals one of the most catastrophic violations of this very claim.

The forced removal of Indigenous nations across North America in the 18th and 19th centuries—affecting the Cherokee, Muscogee (Creek), Choctaw, Chickasaw, Seminole, Navajo, Apache, and many others—stands as a stark example. These communities, with established agricultural economies and deep cultural ties to their land, were violently uprooted under U.S. expansionist policy. They were marched hundreds of miles through freezing weather, starvation, disease, and brutal terrain. An estimated 4,000 of 16,000 Cherokee died; the Choctaw march was described by observers as “a trail of tears and death.” The 1864 Long Walk of the Navajo resulted in mass suffering and mortality due to contaminated water, crop failure, and inadequate supplies.

Modern historians and international institutions now acknowledge these removals as acts of ethnic cleansing and, in several instances, genocide. This exposes the earliest and clearest contradiction within Western ideology: the assertion of universal rights alongside the systematic destruction of entire peoples.

### 2. MILITARY INTERVENTIONS: VIOLATING HUMAN RIGHTS IN THE NAME OF PROTECTING THEM

The contradiction did not end with early expansion. Throughout the 20th and 21st

centuries, Western military interventions consistently violated the very principles—sovereignty, human rights, and the rule of law—that the West claims to uphold.

The atomic bombings of Hiroshima and Nagasaki killed approximately 200,000 civilians. The Vietnam War resulted in over 2 million civilian deaths. Secret bombing campaigns in Cambodia and Laos dropped more than 7 million tons of explosives, killing hundreds of thousands and displacing millions. The 2003 Iraq invasion caused between 200,000 and 500,000 civilian deaths and triggered long-term instability displacing over 4 million people.

Many of these actions lacked UN authorization and clearly violated international law. Examples include the invasions of Grenada (1983) and Panama (1989), the legally unapproved Iraq War, and NATO’s unauthorized transformation of a humanitarian mandate in Libya (2011) into full-scale regime change. Thus, Western claims of defending freedom and human rights collapse when placed against the scale of destruction caused by their own interventions.

### 3. THE MYTH OF WOMEN’S FREEDOM: WHEN AUTONOMY IS ALLOWED ONLY IF IT FITS WESTERN NORMS

Western ideology often promotes itself as the champion of women’s freedom, particularly in matters of dress and bodily autonomy. However, this freedom is selectively applied.

Women who choose modest dress, especially the hijab, niqab, or burqa, face legal penalties across many Western nations. Denmark criminalized full-face veils in 2018 and expanded restrictions by 2025. Switzerland and Belgium enforce national bans, upheld by European courts. Austria and Bulgaria impose fines for face coverings, with penalties reaching up to €770.

The contradiction is glaring: if freedom means a woman can dress as she chooses, then restricting modest dress directly violates that principle. These laws reveal that Western “freedom” is conditional — accepted only when it aligns with Western cultural expectations.

### 4. THE POLITICS OF FREEDOM: WHEN IDEALS CHANGE ACCORDING TO INTEREST

Western nations display a selective approach

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to freedom and human rights, applying them strictly to rivals while overlooking or excusing violations by allies. Countries that choose traditional values, nationalize resources, or reject Western cultural priorities are labeled “authoritarian,” yet similar actions by Western partners are tolerated or encouraged.

The inconsistency is visible across sectors: Human rights: Harsh criticism for China or Russia, but silence on Israel’s actions in Gaza.

Free speech: Offensive caricatures of the Prophet Muhammad ﷺ are defended as “expression,” but criticism of Zionism or Holocaust denial is criminalized.

Economic freedom: Advocating free markets while imposing sanctions on countries like Iran, Cuba, and Venezuela, often restricting food and medicine.

Global development: IMF and World Bank structural adjustment programs push indebted nations into deeper dependency while enabling Western corporate interests. Here, “freedom” functions not as a universal principle but as a geopolitical tool. The ideal shifts according to Western interests.

## CONCLUSION

Across history and into the modern era, Western ideology reveals a consistent pattern: its ideals are universal only in theory, not in practice. Whether in human rights, women’s autonomy, freedom of expression, or global politics, Western actions frequently contradict the values it claims to champion.

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# Taqwa

MOHD AYAN FALAH

The ultimate purpose of human life is to seek the pleasure of Allah and success in the Hereafter. According to the teachings of the Qur'an and Sunnah, the true key to that success is taqwa—piety and God-consciousness.

Taqwa is the quality that protects a person from sin and inspires the pursuit of virtue. The Qur'an repeatedly describes taqwa as the path to salvation. As Allah says:

“And whoever fears Allah—He will make for him a way out.” (Al-Talaq 65:2)

In an age dominated by materialism, self-indulgence, and worldliness, the need for taqwa is greater than ever. That is why scholars and traditionists in every era have regarded taqwa as the essence of faith and the very soul of religion.

## WHAT IS TAQWA?

The word taqwa comes from the Arabic root waqayah, which means “to protect” or “to safeguard.” Allah commands in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who believe! Save yourselves and your families from a Fire.” (Al-Tahrim 66:6)

Here, the word quu—derived from waqayah—means “to protect,” and taqwa thus means “to protect oneself.”

Imam Raghīb al-Isfahani explains:

“In its essence, taqwa is to place oneself in a state of protection from what one fears.”

In other words, taqwa is a conscious effort to guard the soul from actions that lead to sin or divine displeasure.

*In the Shar‘i (Religious) Sense*

In Islamic terminology, taqwa refers to guarding oneself against sin. When this term is linked to Allah, it is translated as “fear of Allah,” meaning to refrain from

disobedience and to live in reverent awareness of Him.

*For the muttaqi*—the one who possesses taqwa—Allah has promised immense rewards. The greatest honor is that such a person becomes beloved to Allah, as He declares:

“Indeed, Allah loves the righteous.”  
(Al-‘Imrān 3:76)

And dignity before Allah is based solely on taqwa:

“Indeed, the most honored of you in the sight of Allah is the one most righteous.”  
(Al-Hujurat 49:13)

In Sūrah al-talāq, Allah mentions five specific rewards for those who adopt taqwa:

1. “And whoever fears Allah—He will make for him a way out.” (65:2) — Deliverance from every hardship in this world and the Hereafter.

2. “And He will provide for him from where he does not expect.” (65:3) — Sustenance from unimaginable sources.

3. “And He will make his affairs easy for him.” (65:4) — Ease and simplicity in life’s matters.

4. “And He will remove his sins.” (65:5) — Forgiveness and cleansing of faults.

5. “And He will increase his reward.” (65:5) — Abundant recompense in the Hereafter.

Moreover, taqwa grants the ability to distinguish between truth and falsehood. Allah says:

“If you fear Allah, He will grant you a criterion.” (Al-Anfāl 8:29)

## OBSTACLES TO TAQWA

### 1. Negligence (*Ghaflah*):

Negligence is the very opposite

of taqwa. Taqwa thrives on constant awareness of Allah’s presence, while heedlessness blinds the heart. Hasan al-Basrī said, “Taqwa is that wherever Allah sees you, He finds you in obedience.” This state is impossible without remembrance.

*Hence, Allah warns:*

“And do not be among the heedless.” (Al-‘Arāf 7:205)

### 2. Persistence in Sin:

The second great obstacle is insistence on sin. Taqwa illuminates the heart with a light that distinguishes right from wrong, while sins darken it. Allah says:

“No! Rather, their hearts have been rusted by what they used to earn.” (Al-Mutaffifin 83:14)

## TAQWA IN OUR TIMES

We live in an age of trials—of temptations spread by media, materialism, and disbelief. In such a climate, taqwa is the only true shield that can protect a believer from moral and spiritual ruin. Modern scholars therefore regard taqwa as the foundation of Muslim society’s survival and progress.

Every Muslim must strive to clothe his life in the color of taqwa—for in it lies success in both this world and the next.

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scared and even their stonelike hearts were in the grip of inexpressible panic. They realized that the Messenger of Allāh [pbuh] would thenceforth never hesitate to use force when good words and admonition failed. They remained silent and resigned, and faked adherence to covenants. Now the Prophet [pbuh] was free to collect his thoughts and give himself up to resolving foreign affairs, and facing dangers that could be carried with hostile wind blowing again from Makkah.

# MEDIA PROPAGANDA & ZIONISM

DR. YAHYA KHAN



The word media in its conventional sense means to disseminate information about day-to-day happenings and included means of communication like writing, journalism, and the internet. With the growing impact of culture and civilization, media has engulfed entertainment as well and now includes cinema too. All this plays a major role in constructing a moral based social fabric, building up and nurturing human values and mindset. Media now has turned into a cultural institution without which life seems impossible. People now rely on media not only for gaining information but also knowledge, which leads us to ask the question of how deep and long-acting impact it has on humans. To form public opinion, which in the absence of religious and social values, is the sole determining factor for objective morality, media is undoubtedly the most essential tool. All this brings the term propaganda on the table.

Propaganda is striving to influence individuals and groups to change their ideas, habits and behavior which is made possible through suspicious designs and misleading people as media usually supports a particular section's viewpoint. The main purpose of propaganda is to create disturbance in society so that the false narrative and ideas are absorbed which is done by glorifying one's own social norms while demonizing other societies. All this is also done to deviate the public from actual developmental activities and push them into backwardness and ignorance. There are various ways of propaganda like repetition, as the saying goes, repeat the lies so frequently that it replaces the truth, inciting religious sentiments to the extent that history is witness how inhumane atrocities were and are to date done and justified. Most common method is use of provocative slogans like national unity, progress, culture, civilization, bread, shelter, equality and what not. All this comes under a modernized form of propaganda called lobbying, which is an organized effort to

influence a particular class by soliciting the support of public opinion.

There is no denying the fact that at present 95% of the media is under the Jewish control who have brainwashed the whole world. As a matter of fact, they consider media as second pillar next to economy through which they have penetrated their ideologies and beliefs that engulf each aspect of human life right from politics and economy to standard of living and fashion. All this has become order of the day as dictated by the Jewish lobby. As far as news was concerned, news channels, anchors, journalists most if not all promote the same propaganda as set by their masters. This meant first to malign and slander all the Muslim groups that stood for establishment of justice and the so-called war against terrorism and Islamic fundamentalism has been in progress especially since 9/11. Hence all geopolitical events occurring in the middle east have been covered by the media as though Muslims were the nation causing all disturbance to world peace. This is how Jews are controlling the present times. As far as history goes, we admit holocaust and the ill treatment of Jews by Hitler was against humanity, but the way cinema was used to portray the events of the second world war was as though no other event as tragic and brutal as the holocaust has ever taken place. Through cinema several movies depicting the holocaust were made so that the world sympathizes with the Jewish nation, and they can mask all their crimes under these. This is how the Jews have taken control of the past and present, and through the concept of a new world order exaltation of evil is being promoted, where nudity becomes the new fashion, interest the new form of trade and democracy the new euphoric state. All this to achieve the objectives of Zionism and they have been fairly successful in doing so. While Jews have control over the west and middle east through media, the Polytheists have also followed the same footsteps of the Jews and rightly so. Most of their worldly

agendas overlap, right from racial hierarchy to an extended state. But most importantly the point of union of these two nations is that of a common enmity towards Muslims and Islam. Hence Quran explicitly says 'you will surely find the most bitter towards the believers to be jews and polytheists...' [5:82]

All praise and glory is for Allah who has changed this scenario quite a lot especially after October 2023 where the aggression and the cause of Hamas has now completely unfolded the evil intentions of the Zionist and now Arab nations have been put to shame by the voices in the west which are calling for complete freedom of Palestine. As far as media is concerned not all hope is lost for Muslims as Islam is a self-propagating way of life and bears additional responsibility on the Muslims to propagate it through any ways possible. Hence now we see by the Grace of Almighty many content creators on YouTube and other social platforms spreading the message of Islam and if Allah wills soon there will be no house left in which this Deen has not penetrated. May Allah be our Protector and Helper against the Jews and Polytheists. Aameen.

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Recognizing these contradictions is essential—not to replace one ideology with blind allegiance to another, but to protect societies from adopting a flawed system that has produced centuries of instability and moral confusion. True progress requires the courage to question powerful narratives, examine their real-world consequences, and choose values grounded in justice rather than hypocrisy.

# PALESTINE BLEEDS

As we navigate the sufferings of Palestine today, we often wonder who bears the blame for this situation. Many of us say Palestine is suffering because of Israel. But wait, really? Weren't we made aware of this before? In Chapter Al-Ma'idah, verse 82, it is stated: "You will surely find the most intense of the people in animosity toward the believers [to be] the Jews." So, what has actually changed that's causing Palestine to bleed abundantly today? It's not just the Jews in Israel who are responsible for this; they've been like this for centuries. It's us, Muslims, who are the real culprits behind Palestine's suffering today. Weren't we asked to help our brothers and sisters in faith? Isn't it an obligation upon us to help those who are oppressed? The Quran reminds us: "And if they seek your help in the matter of religion, then you must help them" (8:72). And, "What is with you that you do not fight in the cause of Allah for oppressed men, women, and children who cry out, 'Our Lord! Deliver us from this land of oppressors! Appoint for us a saviour; appoint for us a helper—all by Your grace'" (4:75).

This reality reveals that while Jews are acting in line with their historical animosity; it's we Muslims who seem to be astray, failing to meet our responsibilities. It's time for us to reflect on our role in perpetuating these problems. Unless we acknowledge our mistakes, we can't move forward to fix them.

Why do I cry at the sight of my daughter in pain, yet the cries of a hungry, injured Palestinian child often fall on deaf ears? What makes me advocate fiercely for the oppressed within my nation, but renders me numb to the pain of those beyond my borders? What is it that keeps my prayer mats wet with tears, crying out for the martyrs of Al Aqsa, yet failed to answer their pleas for help? Perhaps our lack of empathy, sense of justice, and courage is what's truly holding us back.

Empathy is the ability to feel another person's emotions by imagining what it would be like to be in their place. In childhood, we've often seen mothers instructing their children not to share

their tiffin boxes, personal belongings, etc. or not to interfere in others matter. This approach, prioritizing one's own interests over others, hinders empathy development. Without conscious training, such children may struggle to respond with empathy and support.

Moreover, teaching children to discriminate or harbour biases, limits their capacity for empathy. When they learn to be kind to some but not others, based on family ties, background, or other characteristics, it undermines universal compassion. Empathy is an all-or-nothing trait – it's either cultivated for all, or it falters altogether.

In contrast, Muslim children should be consciously trained to understand that, as Muslims, they are responsible for the well-being of all humanity. We should teach them to intervene when they see a peer being mistreated and to help a classmate without a lunch box. Mothers can instil this sense of responsibility by reminding their children that "You are the best community ever raised for humanity" (3:110) and the Prophet SAW is not but mercy to the worlds- so should we. These early lessons have a lasting impact, shaping their ability to empathize with others.

Furthermore, a sense of justice is crucial in addressing these issues. It serves as a moral compass, guiding us to recognize and challenge unfairness, inequality, and human rights violations. Without it, we often remain oblivious to the suffering of others, allowing injustices to persist. For instance, we turn a blind eye to Palestine's plight simply because it doesn't directly affect people in our borders, exemplifying a disturbing disregard for life beyond our own. This narrow mind set – prioritizing one's own "dirt" over others' – is both illogical and unjust. It's time to acknowledge our shared humanity and prioritize justice, empowering us to challenge oppressive systems and strive for a more equitable world.

With instilling a sense of justice, it's crucial to develop the attribute of courage. Knowing

right and wrong without the courage to act, can lead to psychological distress. A Muslim must cultivate both emotional courage to confront challenges and physical courage to fight them. The Prophet (SAW) emphasized the importance of strength, stating that a strong believer is better than a weak one. However, what holds us back is our attachment to worldly desires and fear of death.

Why do Muslim children know the names of Bill Gates and Jeff Bezos, yet are unaware of their work, only knowing how much they earn? Our kids see dads working for money, moms crying over money. If children see parents desperate for a good job, good house, and wealth at any cost; they'll adopt it as their life's purpose. If they see parents crippled by fear of losing wealth or a job, they'll spend their lives trying to avoid that fate. They set their purpose, and structure their philosophy when we're busy discussing and yearning others success and wealth. So, it's we who have kept money at the centre of our coffee tables. Our fears and fascinations shape our children's philosophy.

Secondly, as mothers, we often pray that our child live for hundred years, inadvertently making them risk averse. Thus, fearful mothers raise cowardly children, and a feeble individual cannot embody the spirit of a true Muslim. Why don't we tell our children, 'What's the worst that could happen? You'll die. So what?' Let's teach them to 'Stop chasing longer lives, start chasing awesome deaths.'

Furthermore, emotional courage is achieved by complete trust and reliance on Allah.

"What day from death shall I flee?

A day not destined, or a day decreed?  
A day not destined, I do not fear,  
From what is destined, the cautious does  
not escape."

Now, it's time for us to reflect on our failures and take responsibility for our inaction. Let's strive to become a community that stands for justice, empathizes with the oppressed, and fights for what is right. Only then can we hope to bring relief to our brothers and sisters in Palestine and worldwide.

Sealed



Nectar

## The Military Activities Between Badr & Uhud - 03

**K**a'b bin Al- Ashraf was the most resentful Jew at Islam and the Muslims, the keenest on inflicting harm on the Messenger of Allāh [pbuh] and the most zealous advocate of waging war against him. He belonged to Tai' tribe but his mother to Banu Nadeer. He was a wealthy man known for his handsomeness, and a poet living in luxury in his fort south east of Madinah at the rear of Banu Nadeer's habitations.

On hearing the news of Badr, he got terribly exasperated and swore that he would prefer death to life if the news was true. When this was confirmed he wrote poems satirizing Muhammad [pbuh], eulogizing Quraish and enticing them against the Prophet [pbuh]. He then rode to Makkah where he started to trigger the fire of war, and kindle rancour against the Muslims in Madinah. When Abu Sufyan asked him which religion he was more inclined to, the religion of the Makkans or that of Muhammad [pbuh] and his companions, he replied that the pagans were better guided. With respect to this situation, Allāh revealed His Words:

"Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghūt, and say to the disbelievers that they are better guided as regards the way than the believers (Muslims)." [Al- Qur'an 4:51]

He then returned to Madinah to start a fresh campaign of slanderous propaganda that took the form of obscene songs and amatory sonnets with a view to defaming the Muslim women.

At this stage, the situation became unbearable and could no longer be put up with. The Prophet [pbuh] gathered his men and said: "Who will kill Ka'b bin Al- Ashraf? He

had maligned Allāh, and His Messenger." Thereupon, Muhammad bin Maslamah, 'Abbad bin Bishr, Al- Harith bin Aws, Abu 'Abs bin Hibr and Salkan bin Salamah, Ka'b's foster brother, volunteered to do the job.

Muhammad bin Maslamah said: "O Messenger of Allāh, do you wish that I should kill him?" He said: "Yes." He said: "Permit me to talk (to him in the way I deem fit)." He said: "Talk (as you like)." So, Muhammad bin Maslamah came to Ka'b and talked to him, saying: "This man (i.e. the Prophet [pbuh]) has made up his mind to collect charity (from us) and this has put us to a great hardship." When he heard this, Ka'b said: "By Allāh you will be put to more trouble by him." Muhammad bin Maslamah answered: "No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan." He said: "What will you mortgage?" Muhammad answered: "What do you want?" The immoral and heartless Jew demanded women and children as articles of security against the debt. Muhammad said: "Should we pledge our women whereas you are the most handsome of the Arabs; and the son of one of us may be abused by saying that he was pledged for two wasq (measurement unit of weight) of dates but we can pledge you (our) weapons." Ka'b agreed. Salkan bin Salamah, Abu Na'ilah, at another time, went to see Ka'b for the same purpose and there were more or less the same subjects, only that Abu Na'ilah would bring him some companions. The plan was successful and provided for the presence of both men and weapons. On Rabi' Al- Awwal 14th, at night, the year 3 A.H. the people said good bye to the Prophet [pbuh] and set out in the Name of Allāh to implement the carefully drawn plan. The Prophet [pbuh] stayed back praying for them and supplicating Allāh to render them success. The men went and called

upon him at night. He came down although his wife warned him not to meet them alleging that: "I hear a voice which sounds like the voice of murder." He said: "It is only Muhammad bin Maslamah and my foster brother Abu Na'ilah. When a gentleman is called at night even if he be pierced with a spear, he should respond to the call." Abu Na'ilah said to his companions: "As he comes down, I will extend my hand towards his head to smell and when I hold him fast, you should do your job." So when he came down, they talked together for about an hour. They then invited him to go out and spend a nice time in the moonlight. On the way out, Abu Na'ilah remarked: "I smell the nicest perfume from you." Ka'b said: "Yes, I have with me a mistress who is the most scented of the women of Arabia." Abu Na'ilah again said: "Allow me to smell (the scent on your head)". He said: "Yes, you may smell." So he caught it and smelt. Then he said: "Allow me to do so(once again)." He then held his head fast and said to his companions: "Do your job." And they killed him. The group of men came back after fulfilling their mission. One of them Al- Harith bin Aws was wounded by mistake with the swords of his men, and was bleeding badly. When they reached Baqee' Al-Gharqad, they shouted, "Allāh is Great". The Prophet [pbuh] heard them and realized that they had killed the enemy of Allāh. As they saw him, he said: "Cheerful faces are yours." In reply, they said: "And yours O Messenger of Allāh." They handed the head of the tyrant over to him. He entertained Allāh's praise for their success. He then applied his saliva to Al- Harith's wound and it healed on the spot. [Ibn Hisham 1/51-57; Sahih Al-Bukhari 1/341, 425, 2/577; Za'd Al-Ma'ad 2/91' and Sunan Abu Da'ud with 'Aunul-Ma'bood 2/42,43]

When the Jews learned about the death of their tyrant, Ka'b bin Al- Ashraf, they were

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