

THE PROTECTION OF ALLAH

pg04



Editorial

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March 2021, Rajab 1442 Hijri
Dear friends!

Allah, the creator of the heavens and the earth, the sustainer of mankind has created man and woman in pairs with the purpose of their complete unconditional obedience to Him alone. He has demarcated their roles in the family, since a family is the building block of society. If this building block functions correctly, then the whole society will traverse the correct path. On the contrary, if man and woman forget, or disobey the commandments of Allah in the functioning of the family, this building block will surely impact society and will lead to its destruction.

Since Allah has ordained specific roles of both men and women in the society, it was expected that there should not be an iota of doubt among Muslims that anyone seeking a solution in this regard outside the commandments of Allah SWT will surely lead to misguidance. However, we are witnessing a reverse case in which the Muslims seem to look for the solution outside of Islam, caring the least about Allah's commandments. If this basic approach is not rectified, Muslim society will decay as we are witnessing in our daily lives.

The kind of solutions Islam presented at the time of Prophet (ﷺ), mankind didn't witness them in any era of history. The way Islam uplifted the status of women, at a time when there were debates in Europe to even consider women as human or not, can never be ignored. It was Islam that encouraged Sumayya (رضي الله عنها) to become the first martyr in the path of Islam. It was Islam that made governance in a way that a woman from Arab could travel in deserts without the fear of being robbed or harassed. It was Islam that made an

old woman question Umar رضي الله عنه (the second caliph of Islam) over an ordinance in open public, that was immediately taken back due to that dissent. These are a few of thousands of examples from the pearls of Islamic history which every sane-minded would acknowledge.

Despite these qualities, Islam is being targeted for being against women. People from outside and inside Islam, both question the validity of Islamic aspects on women and blame Islam for the prevalent patriarchy in the Muslim society.

**Triple talaq movement in India,
Aurat March in Pakistan, Hijab ban
movements across Europe are some of
the various so-called emancipation or
liberation movements across the world
that target Islam directly or indirectly
over its stand on women.**

The liberal west, in the guise of women empowerment, has led to so much degradation in the status of women that no one can ever imagine. Many so-called intellectuals ignore the harsh realities and still refer to the liberal west for the solution. Ironically they are seeking a solution from the west to the problems which were created by the west itself. Many innocent people feel satisfied by the glittering life presented by the west as the final solution and fall into their trap. However, the eyes cannot ignore the truth, provided they are truly open. Let us look at a single example which should open everyone's eyes about the condition of women in the west, that west which questions Islamic aspects. **A recent survey by the UN showed that all women in Britain have been sexually**

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harassed once in their lifetime, but a few have reported it. This has been conducted by the UN which is itself a proponent of western thought. If it has been compelled to publish such a bitter truth, we could only imagine the other harsh realities prevailing there.

Hence, as a Muslim, we must try to adhere to the principles of Islam. We should try to seek the solution within Islam and also present a practical manifestation of it in the society without caring the least about what the world would say, since Allah SWT has perfectly said:

And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.
(Qur'an 6:116)

Milestone

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

Creator's call

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

Certainly, the believers are those whose hearts are filled with fear when (the name on Allah is mentioned; and when His verses are recited before them, they increase them in faith and in their Lord they place their trust. (They are) those who establish Salah, and give away from what We have given them. Those are the believers in reality. For them there are high ranks with their Lord, and forgiveness, and dignified provision



These are the 2 to 4 verses of Surah Anfal. It is a Madani Surah and was revealed in the year 2 AH after the Battle of Badr. In this Surah, Allah has commented on the circumstances and events of the Battle of Badr. Because this was the first war between Islam and Kufr and in this war the Muslims won and a lot of spoils was taken. Therefore, the ruling on the distribution of spoils has also been discussed. In the above verses, Allah has mentioned some of the salient attributes of the believers and has said that those who will create these attributes in themselves are true and sincere believers.

First attribute: It is a sign of sincere and true believers that when they hear the remembrance of Allah, their hearts tremble with fear.

Second attribute: When the verses of Allah are recited to them, their faith increases. Here the verses indicate the commandments of Allah, the believers are eager to follow them without hesitation in all matters.

Third attribute: Believers put their trust only in their Lord. It is a very important attribute of a believer that he trusts in his Lord alone at all times and in all circumstances. Believers do not rely on their power, neither on their numbers, nor on their wealth. *Trusting in God is a great asset for believers.* If this attribute is present, then there will be no fear in the heart and no greed of any kind. Therefore, it is very important to create this attribute, so that no matter how dangerous the situation may be, the believers will continue to fulfil the requirements of Allah, with full confidence and trust in Him alone.

Fourth attribute: They establish prayers. The above three attributes were related from within, now apparent attributes are being mentioned. The first salient characteristic of the believers in apparent attributes is that the establishment of prayers and

its observation which strengthens the relationship between the believers and Allah; and declares allegiance to Allah alone.

Fifth attribute: They spend out of what We have given them. This is second apparent attribute that believers are not stingy, but whatever blessings Allah has bestowed on them, they are always ready to spend in the way of Allah.

After mentioning these five attributes, Allah says that these are the people who are honest, sincere and true believers. And then he mentions special rewards and honours for such believers, here He has mentioned three rewards for such people:

1. For them is the highest degree with their Lord. This is the first reward that Allah will give to such sincere believers.

2. He will forgive all flaws and mistakes. This is a great reward from Allah, because no matter how pious and self-sacrificing a person may be, he can still make mistakes. Therefore, it is a great reward of Allah that He will forgive the mistakes of His sincere servants.

3. There is the best provision for them, this is the third reward being mentioned. Allah will exalt such people with the best provision in this world, i.e., rule and domination, and a great blessing like Paradise in the Hereafter.

May Allah help us to become true and sincere believers and exalt us with His reward and dignity. Ameen.

Akmal Falahi
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Translated by Hamza Jamal



THE PROTECTION OF ALLAH

Ibn Shafi

It is of course a question that revisits our minds time and again, and we cluelessly think over it to reach nowhere. If we are the beloved nation of Prophet Muhammad (ﷺ) and the Best Nation as said by Allah in Quran why are we oppressed, humiliated, and destroyed everywhere?

Has Allah forsaken us?

Let's try to figure out where our security lies.

The summer of 571 AD brought an unusual event in the history of the Arabian Peninsula. Makkah had become a novel pilgrimage center and revered place for all the Arabs. But Yemen swung continuously in political turmoil for years, and then it was reined by an Abyssinian Christian ruler named Abraha. He had built a structure named as Al-Qulees in the town of Sana'a, which he had hoped would replace the kaabah as a center of pilgrimage for the whole of Arabia, for strengthening his foothold and making him superior in the peninsula. After getting convinced that Arabs will neither abandon their house of worship nor revere the Al-Qulees; he planned to get rid of the kaabah by demolishing it.

He gathered all of his forces with an army of elephants and set forth to pull down the holy kaabah. On the way to Makkah, he plundered some property belonging to Makkans, including 200 camels of Abdul Muttalib, grandfather of holy Prophet (ﷺ). Before moving ahead Abraha wished to speak to someone highly esteemed and honored personality of Makkah. So, Abdul Muttalib was brought forth to him. Abraha told Abdul Muttalib that he did not intend to harm Makkah in the least bit; his sole mission is to destroy the Kaabah. If someone comes between him and his mission, he will have to face the army of Abraha otherwise it's

peace for all Makkans. Abdul Muttalib asked Abraha to return his abducted 200 camels. Abraha was taken aback by Abdul Muttalib's indifference to danger poised to Kaabah, although he was concerned about his camels. Abdul Muttalib said, "I am the master of my camels, as for the kaabah, it has a Master of its own, He will protect it."

I am the master of my camels, as for the kaabah, it has a Master of its own, He will protect it."

Abdul Muttalib told the resident of Makkah to seek refuge on peaks and in passes of mountains, where they waited to see the outcome of Abraha's design. Extraordinary sight was witnessed by Makkans when Abraha's army entered Makkah; forces of nature came together to obstruct his evil intention. Elephants either refused to raise or move towards the Kaabah, instead they moved away from the kaabah. Then, a swarm of birds appeared in the sky, flying in from a sea. Each one of them was carrying pebbles in its beak, and the claws of each foot. They dropped the pebbles on the army, slaying everyone they hit, including Abraha himself.

One question that arises from this episode is why Abdul Muttalib made no efforts to defend the kaabah when Abraha had clearly expressed his hostile intention against the holiest of Arab sanctuaries, while he had told his people, who had received assurances from Abraha that he had no intention of harming them, to seek refuge in the mountains. This can be understood when one remembers that the people of Makkah had, by worshipping idols in the house of Allah, destroyed the sanctity of that holy place. They had thus lost the right to Allah's protection. The Kaabah itself however was still dear to Allah, and He protected it for the time when Prophet (ﷺ) would come to destroy idols that had been lodged there and re-established the worship of One God within its walls.

The attack of Abraha on the Kaabah occurred in the year of the Prophet Muhammad's birth (ﷺ). It was a clear

sign from Allah of coming of a Prophet whose followers would be assured of divine succor and protection in the same way as the Holy Kaabah had been protected, in the not-so-distant past, from the vicious attack of a powerful enemy.

The lesson to be learned from the episode of Elephants, as it is called, is that when Muslims are faced with political perils and military threats, they should concentrate on consolidating their position as Allah's servant and leave it to Him to ward off all enemies. They should be firm in their position as a symbol and representative of Allah.

Above all, to ensure that Allah defends us, we Muslims must make it our prime purpose in life to exert ourselves to our utmost capacity to carry the message of Islam and bear the backlash of the same for the sake of Allah alone without bending our knees to any propaganda, oppression, and aggression.

Allah says

"And (just as We have made the kaabah an intermediary), so we have made you (the Muslims) an intermediary nation, so that you may testify to mankind and that your Apostle may testify to you

".....

Al Baqarah: 143

Qur'an says that just as ka'abah is a medium between man and Allah, a symbol of worship which enables to establish the true relationship between Man and Allah, so the Muslims are a medium between Allah and man, charged with the responsibility of communicating the message of Islam to the Mankind. It reminds us of Umar bin Al Khattab رضي الله عنه who said,

"We were the most humiliated people on earth and God gave us honor through Islam. If we ever seek honor through anything else, God will humiliate us again."

Hence, our humiliation is the effect of substituting Islam with Un-Islamic Beliefs, Ideologies, Cultures, and ethics.

THE PROPHETIC WISDOM



حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَثْمَانَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ." قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عَثْمَانَ حَتَّى كَانَ الْوَجَّاجُ، قَالَ وَذَلِكَ الَّذِي أَقْعَدَنِي مَقْعِدِي هَذَا

NARRATED BY UTHMAN: THE PROPHET صلى الله عليه وسلم SAID,

"THE BEST AMONG YOU (MUSLIMS) ARE THOSE WHO LEARN THE QUR'AN AND TEACH IT."

Sahih al-Bukhari 5027

This is a very popular Hadeeth describing the importance of **learning and teaching the Quran**. Note here that the word 'best' is used to describe the person and not 'better'. This means that those people who learn the Quran and teach it are very high in status in front of Allah. Hadeeth like these and others from the Sunnah are there for the people to ponder and understand the importance of the word of Allah i.e., The Quran. Unfortunately, the attitude of the Muslims in this matter and even their disregard towards the basic teachings of the Quran is very disheartening. Many people do not read the Qur'an themselves, but of course, consider those who teach the Qur'an to be fallacious. Let us try to dispel these myths and try to know and prove the truth of this matter in the light of Qur'an, Sunnah and logic, that it is not only permissible to recite the Qur'an and follow its commands but is also the need of the hour.

1. The Companions of Prophet ﷺ recited the Qur'an at least five times a day and at the same time understood it because their mother tongue was Arabic. Many of the Companions offered Tahajjud prayers in which they recited long surahs from the Qur'an. All this happened while they were understanding the Qur'an. Then how can one say that we do not need to learn Arabic to understand what we recite in prayer and what the Qur'an wants to say to us.

2. If the Qur'an was really just for recitation, it would contain meaningless verses and would not be touching, but how can those who have never read the Qur'an not understand this simple fact.

3. When the Muslim society faced a difficult or disturbing situation, Allah often revealed verses of the Quran to guide them in these matters. If the Prophet ﷺ and his Companions needed guidance from the Qur'an in difficult times, then how can we say that we do not even need to understand the message of the Qur'an.

4. If you receive a letter from your beloved in an unfamiliar language, you will be anxious to read its message, but in the case of the Qur'an, which is

the message from Lord of the worlds, people are content to just recite it without understanding.

5. Many Quranic verses clearly prove the importance of the Quran:

"And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?" (Al-Qamar: 17, 22, 32, 40)

"We did not reveal the Qur'an to you to cause you distress; it is only a reminder for him who fears Allah" (Ta-Ha: 2-3)

"Those are the ones whom Allah has guided, so from their guidance take an example. Say, 'I ask of you for this message no payment. It is not but a reminder for the worlds.'" (Al-An'am: 90)

"We know well what they say, and you are not (sent) as one who compels them. So exhort, through the Qur'an, the one who fears My warning." (Qaaf: 45)

"We know well what they say, and you are not (sent) as one who compels them. So exhort, through the Qur'an, the one who fears My warning." (Qaaf: 45)

"Is it not sufficient for them that We have sent down to you the Book that is being recited to them? Surely in it there is mercy and advice for a people who believe."

(Al-Ankabut: 51)

"This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded."

(Ibrahim: 52)

"Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction."

(An-Nisa: 82)

I humbly believe that these arguments and proofs will change people's perceptions regarding this Great Book, and are enough to make the common man understand the importance of understanding the Qur'an.

"Indeed, this is a reminder; so let anyone who so wishes, adopt a way to his Lord."

(Al-Muzammil: 19)

Mohammad Azam
B tech (C.S.), A.M.U



IQBALIC COUPLETS

Poem: March 1907

This poem is from the collection of Allama's poems in which he predicted the future. It was written in 1907 while he was staying in Europe. He lived in Europe, and well understood the situation, that the arrival of a very great revolution in the east and west is on the way and he described these thoughts in the manner of a poem.

زمانہ آیا ہے بے حجابی کا عام دیدار یار ہوگا
سکوت تھا پردہ دار جس کا وہ راز اب آشکار ہوگا
zamāna aayā hai be-hijābi kā aam dīdār-e-yār hogā
sukūt thā parda-dār jis kā vo raaz ab āshkār hogā

Since Europe's capitalist and materialistic way of life has been nullified, it is time for Islam to be propagated and prospered and become successful. Therefore, every Muslim must publish the pure principles of Islam so that the whole world may be enlightened by its light. Until now, the facts of Islam were hidden behind the veils and Muslims were oblivious to preaching, but now it is time to bring these facts into public view.

گزر گیا اب وہ دور ساقی کہ چھپ کے پیٹے تھے پینے والے
بنے گا سارا جہان مے خانہ پر کونکے ہاتھ خوار ہوگا
Guzar gayā ab vo daur saaqī ki chhup ke piṭte the piṇe vaale
banegā saarā jahān mai-ḳhāna har koī bāda-ḳhvār hogā

Gone are the days when Muslim scholars used to hide the truths of Islam in their homes out of fear of the British. Now, In sha'Allah, Muslims will openly explain the right fullness of Islam through speeches and writings in European cities and will enlighten the whole world about the principles of Islam.

کبھی جو آوارہ جنوں تھے وہ بستوں میں پھر آ بسیں گے
برہنہ ہانکے وہیے رہے گے مگر نیا خارزار ہوگا
kabhī jo āvāra-e-junūn the vo bastiyōñ meñ aa baseñge
barahna-pā.ī vahī rahegē magar nayā ḳhār-zār hogā

Those who longed for Islam but went into obscurity out of frustration with the nation and the environment and circumstances. Insha'Allah, they will now return to the field of action. The world of their Jihad (barahna-pā.ī) will remain the same but the method (ḳhār-zār) will be changed, Muslims will use pen and tongue instead of the sword.

سنا دیا گوش منتظر کو حجاز کی خاموشی نے آخر
جو عہد صحرائیوں سے باندھا گیا تھا پھر استوار ہوگا
sunā diyā gosh muntazir ko hijāz ki ḳhāmushī ne āḳhir
jo ahd sahrā.īyoñ se bāñdhā gayā thā par ustuvār hogā

I see signs that Allah's mercy will descend again and that the same grace which Allah bestowed on the Arabs (deserters) thirteen hundred years ago will again descend on the Islamic nation.

نکل کے صحرا سے جس نے روما کی سلطنت کو اٹا دیا تھا
سنا ہے یہ قدسیوں سے میں نے وہ شیر پھر پوشیار ہوگا
nikal ke sahrā se jis ne ruumā ki saltanat ko ulaT diyā thā
sunā hai ye qudsiyōñ se maiñ ne vo sher phir hoshiyār hogā

I have heard this from the angels, which means that I believe that the Muslim nation that once overthrew Caesar(Rome) and Khosrow(Iran) is about to wake up again.

To be Continued.....

Shair Khalid
(M.Tech, AMU)
Translated by Abdul Maruf Sheri

SEALED NECTAR



THE FIRST STAGE : STRIFE IN THE WAY OF THE CALL

Safiur Rahman Mubarakpuri
Translated by Issam Diab

Continued

Three Years of Secret Call

It is well-known that Makkah was the centre for the Arabs, and housed the custodians of Al-Ka'bah. Protection and guardianship of the idols and stone graven images that received veneration on the part of all the Arabs was in the hands of the Makkans. Hence the difficulty of hitting the target of reform and rectitude in a place considered the den of idolatry cannot be underestimated. Working in such an atmosphere no doubt requires unshakable will and determination, that is why the call unto Islam assumed a clandestine form so that the Makkans should not be enraged by the unexpected surprise.

The Early Converts

The Prophet ﷺ naturally initiated his sacred mission right from home and then moved to the people closely associated with him. He called unto Islam whomsoever he thought would attest the truth which had come from his Lord. In fact, a host of people who nursed not the least seed of doubt as regards the Prophet ﷺ, immediately responded and quite

readily embraced the true faith. They are known in the Islamic literature as the early converts.

Khadijah, the Prophet's spouse, the mother of believers, رضي الله عنها was the first to enter the fold of Islam followed by his freed slave Zaid bin Harithah, his cousin, 'Ali bin Abi Talib (رضي الله عنهم), who had been living with him since his early childhood, and next came his intimate friend Abu Bakr As-Siddiq (رضي الله عنه). All of those professed Islam on the very first day of the call. Abu Bakr (رضي الله عنه), and from the first day he embraced Islam, proved to be an energetic and most zealous activist. He was wealthy, obliging, mild and upright. People used to frequent his house and draw nigh to him for his knowledge, amity, pleasant company and business. He invited whomever he had confidence in to Islam and through his personal efforts a good number of people converted to Islam, such as 'Uthman bin 'Affan Al- Umawi, Az-Zubair bin 'Awwam Al-Asadi, 'Abdur Rahman bin 'Awf, Sa'd bin Abi Waqqas, Az-Zuhri and Talhah bin 'Ubaidullah At-Tamimy (رضي الله عنهم). Those eight men constituted the forerunners and more specifically the vanguard of the new faith in Arabia. Among the early Muslim were Bilal bin Rabah (the Abyssinian), Abu 'Ubaidah bin Al-Jarrah from Bani Harith bin Fahr (the most trustworthy of the Muslim Nation), Abu Salamah bin 'Abd Al-Asad, Al-Arqam bin Abi Al-Arqam from the tribe of Makhzum,

'Uthman bin Maz'oun and his two brothers Qudama and 'Abdullah, 'Ubaidah bin Al-Harith bin Al- Muttalib bin 'Abd Munaf, Sa'id bin Zaid Al- 'Adawi and his wife Fatimah - daughter of Al- Khattab (the sister of 'Umar bin Al- Khattab), Khabbab bin Al-Aratt, 'Abdullah bin Mas'ud Al-Hadhali and many others. These were the Muslim predecessors. They belonged to various sects of Quraish. Ibn Hisham, a biographer, counted them to be more than forty.

The Prophet ﷺ used to meet and teach, the new converts, the religion in privacy because the call to Islam was still running on an individual and secret basis.

Revelation accelerated and continued after the first verses of "O you wrapped in garments....." were revealed. The verses and pieces of Surah (chapters) revealed at this time were short ones with wonderful strong pauses and quite fascinating rhythms in full harmony with that delicate whispering setting. The central topic running through them focused on sanctifying the soul, and deterring the Muslims from falling prey to the deceptive glamour of life. The early verses were used as well to give a highly accurate account of the Hell and the Garden (Paradise), leading the believers into a new course diametrically opposed to the ill practices rampant amongst their compatriots.

To be Continued....

ACROSS THE GLOBE

AND THE KNOT WAS UNDONE...

Hasan ul Banna Khan

One fateful night, when a young man had a dream of a mighty tree growing out of his chest and covering the entire world, little did he know its significance. The year was 1299 AD, the young man was Osman bin Ertugrul Ghazi, a leader of Turkish tribes in Anatolia, and the dream was an Ilham (sign) from the Almighty. History witnessed the realization of Osman's dream, as the descendants of Osman formed the great Ottoman Empire (later turned into a Caliphate) which ruled the world for over 600 years, producing some of the greatest rulers in history and governing over the regions like Turkey, Egypt, Middle East, North Africa, and a large chunk of Eastern Europe at the peak of its powers.

The Ottomans were the last link in a long chain of Caliphates which started with the Rashidun Caliphate followed by the Umayyads and the Abbasids, each of them having a glorious history of their own. The Rashidun Caliphate headed by Abu Bakr, Umar, Uthman & Ali (رضي الله عنهم) introduced the world to a fair and just political system based on the Qur'anic Principles and Prophet Muhammad's (ﷺ) teachings, where honesty and morality were the cornerstones on which governments were formed. Before this, the world had only seen tyrannical rulers who came to power through nepotism, deceit, or sheer brutality and practiced injustice, oppression, exploitation, cruelty, and atrocity. For the first time, the world witnessed faithful personalities who grew in humility, lowered their lifestyle, and spent sleepless nights when entrusted with power, as they realized that authority is nothing but responsibility and accountability in this world and the hereafter (life after death). As a result, they united humanity, abolished darkness, and filled the world with light. The Caliphates that followed could not meet the high standards set by the Rashidun, the primary reason being the growing distance from its founding principles, i.e., the Qur'an and Sunnah, but whatever traces remained of these principles, ensured that there were still many aspects of these governments which made them virtuous. The Shariah, which was the bedrock of a moral and ethical polity, was generally upheld. This meant that the military, judicial and civil systems of these societies largely remained exemplary, thus providing strong and independent judiciaries, preserving the moral and ethical code of the society, securing minority rights, etc. to name a few outcomes. There was a great emphasis on uptake and dissemination of knowledge, so much so that these regions became global education centers, and ensured leaping progress in the fields of science, technology, medicine, arts, culture, etc. There was significant economic progress as well during this era as welfare and development were a key

administrative element in these societies.

However, over time, the ever-widening gap between the Caliphate and its founding principles kept plaguing it, and ultimately proved fatal. The late 1800s and early 1900s witnessed the Caliphate-ruled regions decreasing one by one. The disintegration of the Caliphate, resulted in the Ummah being divided into countless geographies, each having meaningless flags, pointless anthems, and aimless armies of their own whose sole purpose was to safeguard self-interests born out of cultural, linguistic, geographical, ethnic, and other biases. These new countries were inspired by western political ideologies, thus opening doors for governments based on inequity, injustice, fascism, majoritarianism, bigotry, etc. Thus, the welfare and prosperity of the society took a back seat.

Finally, on 3rd March 1924, the death knell was sounded for the once-great Ottoman Caliphate, which had by then been termed "the sick man of Europe". Western conspiracies, hypocrites from the ummah seeking power, combined with its own shortcomings were some of the key factors that hastened its demise. The shield that protected humanity for 1300 years was finally broken, the uppermost knot of Islam that protected the other knots from falling apart was undone, and the world was thrust back into darkness.

The Prophet (ﷺ) had prophesized:

"The knots of Islam will be undone one by one, each time a knot is undone the next one will be grasped, the first to be undone will be the Rule [of Islam; The Caliphate] and the last will be the Prayer (Salah)"

(Bukhari, Ta'rikh al-Kabir, 4:233).

Another hadith states:

"...and there shall be misguided rulers"

(Mustadrak al-Hakim).

After the fall of the Caliphate, we are witnessing the fulfillment of these prophecies word by word. First, the military laws of the Shariah were abolished, the judicial laws followed suit, and now the civil laws are collapsing at the hands of misguided rulers. Soon, the last knot (Salah) will be attacked and the Ummah will be running helter-skelter in trying to figure out ways to protect it.

The solution has always been in front of our eyes. Even if a single knot in a rope is left untied, it is not going to be effective and is surely going to disintegrate sooner or later. Similarly, until a Caliphate is re-erected on the principles of Qur'an and Sunnah, as has been prophesized in another hadith:

"...and then there will be Caliphate upon the Prophetic method"

(Masnad Ahmed - 18,430),

the other aspects of Islam will surely disintegrate, and the humanity will sink to deeper and darker depths each passing day.

Taliban expect US withdrawal in May; vow to restore Islamic rule

Taliban stand firm on demand for an Islamic government in Afghanistan, though they do not elaborate on what it would look like. (19 Mar 2021)

Sri Lanka to ban burqa, shut more than 1,000 Islamic schools

Minister for public security says decision has been taken on 'national security' grounds; activists decry announcement. (14 Mar 2021)

Batla House convict Ariz Khan gets death: no leniency, says court

"If police officers are allowed to be murdered... and law does not express its strongest condemnation by way of extreme penalties, then justice to those who are called up to defend justice would fail," the prosecution told the court. (15 March 2021)

Prayagraj IG bans loudspeakers from 10pm-6am after Allahabad University VC complains against 'loud' azaan

Prayagraj IG has asked the DM and SSP to ensure a ban on use of loudspeakers between 10pm and 6am in accordance with environment laws and past court orders. (19 March 2021)

Amnesty condemns Xinjiang's 'tragedy of Uighur family separation'

Rights group says China's 'ruthless detention campaign' is preventing exiled Uighur families from reuniting with their children in Xinjiang. (19 Mar 2021)

Swiss vote to outlaw facial coverings in 'burqa ban' poll

Official results showed that 51.2 percent of voters supported the proposal to ban face coverings in public places. (7 Mar 2021)

Saudi Arabia says COVID-19 vaccination mandatory for Hajj 2021

Saudi health ministry said having a coronavirus vaccine is a must in order to participate in this year's Hajj. (3 Mar 2021)

Israeli settler attacks surge against Palestinians

Unprecedented settler violence during the past few months in the occupied West Bank is raising fears the situation may escalate out of control. (18 Mar 2021)