

THE

MILESTONE

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An
IMPOSED
Complex

For Private Circulation



Page 4

EDITORIAL



Osama Azeem Falahi, Ph.D, Punjabi Univ..

Enslavement is one of the highest levels of humiliation. On the contrary, dominance is a great blessing. These two situations have different effects on the morals and character of communities and nations. The history of the world is full of conflict between independent, dominant and subjugated peoples and struggles to realise the importance of their existence. This aspect of human history is of such importance to society that Allah Almighty has described it with special importance in the Holy Quran.

The greatest example of the conflict between sovereign and enslaved nations in the Qur'an is that of Bani-Israel and Pharaoh. Bani Israel was given superiority over all the world by Allah, but as a result of their disobedience, they were subdued and defeated. Hazrat Musa (peace be upon him) was sent to bring the Israelites out of this situation and restore them to their original position. The Prophet of Allah led the children of Israel and saved them from Pharaoh. This is a long history of the conflict between Moses and Pharaoh, which contains valuable lessons.

In its fourteen and a half century history, the Muslim Ummah as a whole never went through the humiliation of slavery. This is the first time in the 20th and 21st centuries that this Ummah has been largely enslaved by world powers and divided into pieces. To get out of this clutch of slavery, many Islamic

movements came into being all over the world, but except for one country, there has been no success yet. In this struggle, the Muslim community has repeatedly experienced that some of its leaders are aligned with the narrative of the enemy and their plans. At that time, there is great anxiety and, to some extent, despair, and the struggle for Islamic supremacy is adversely affected. On such occasions, one should look at the history of the subjugation of the Bani-Israeli. This history is a kind of foundation for our struggle.

Two people from the Bani Israel have been mentioned several times in the Holy Qur'an. One is a Qaroon and the other is a Samiri. Both of these people were rich people of Bani-Israel as well as highly educated. Their knowledge and wealth demanded that they play an active role in the struggle of their nation, but both of them rebelled against the nation and left no stone unturned to benefit the enemy. Qarun was blessed by Allah with both knowledge and wealth, but he rebelled against his people. The Samiri was a man of knowledge, but he used this knowledge to mislead the Israelites. Finally, both met their fate and became a lesson to be learnt. In fact, these are not two people, but two types of behaviour that are born from the type of people brought to the head of subjugated nations in a state of oppression.

Muslims in India are going through a critical period. On the one hand, the British attitude towards Muslims is being adopted openly by keeping all principles above the threshold. On the other hand, in such a situation, some Muslim leadership seems to strengthen the narrative of the enemy



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from time to time. Statements like

“We reject Nizam Mustafa,”

“I consider Shivaji to be a better ruler than Aurangzeb,” etc.

There are examples of this character which are observed day by day. Then such people are brought to the world stage to mislead the world by covering up the real situation of Muslims. There are examples of this in the past as well, and these examples are increasing in the present.

There are two purposes for presenting the above. The first is that, in a state of subjugation, some of our leaders may appear in the enemy's camp. The second is that such people should be identified and their activities should be exposed. This is an important aspect of the struggle to get out of subjugation, which is very important for the ummah to keep a close eye on.

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Creator's

Fi'Zilal Quran

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ
لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ
قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

They ask you about intoxicants and games of chance. Say, “In both there is great evil; although they have some benefits for people, their evil is far greater than their benefit. (2:219)

The Qur'anic Method of Education

Surah Baqarah goes on to give the Islamic rulings on **drinking and gambling**, two of the most popular indulgences among the Arabs at the time, who had little else of importance to occupy their minds or their time:

They ask you about intoxicants and games of chance. Say, “In both there is great evil, although they have some benefits for people, but their evil is far greater than their benefit.”

Prior to the revelation of this verse, drinking and gambling were tolerated but never condoned. We do not have a single statement in the Qur'n which may be construed as making them permissible. However, God, however, carefully charted the way He wanted the newly born Muslim community to take, marking it step by step, so that it would

be able to fulfil the role He had assigned to it. The time had to come when such wasteful pastimes would be condemned and rooted out of the Muslim community, whose role in the life and history of mankind demanded the dedication and full conscious participation of everyone in that community. Unlike godless societies, past, present, and future, the Muslim community has no room for escapism or excessive diversions. The Qur'anic approach to banning these practises was measured and deliberate. This statement was the first step towards a universal ban on drinking and gambling in Muslim society. While good and evil can often intermingle and be confused with one another, making it impossible in the human world for things to be purely good or purely evil, the main criteria for whether something can be permissible or prohibited is the preponderance of good or evil associated with it. This statement is a good example of the judicious Qur'anic approach discernible in many Islamic legal and

practical rulings and teachings. We often find that in matters of faith or abstract belief, Islam gives specific and definite pronouncements, but when it comes to matters of tradition or complex social practices, it takes a more pragmatic and measured approach, preparing the ground for smoother adoption and implementation. For example, on the question of God's oneness, Islam gave its final ruling right at the outset, without any hesitation or room for compromise. That is an essential question of faith. Unless the concept of God's oneness is firmly established in a community, it cannot be truly Islamic.

Drinking and gambling are well-entrenched social habits that require careful treatment. The first step was to raise in people's minds an inner consciousness of their harmful effects, advising that they would be better avoided. The second step came later on, which directed Muslims:

“Believers, do not attempt to pray when you are drunk, [but wait] until you know what you are saying.” (4: 43)

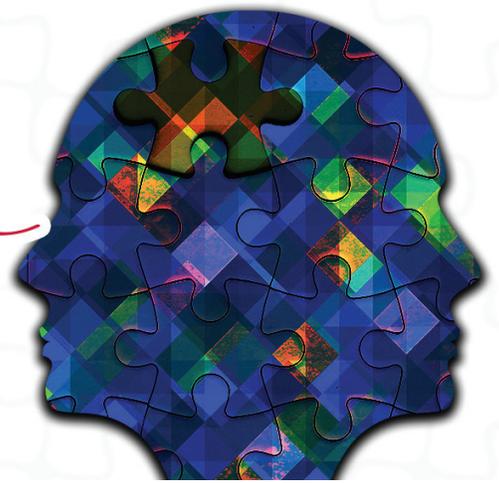
There are five prayers to be performed at set times every day. The time interval between one prayer and the next is not long enough for a drinking person to regain sobriety. This restricts the opportunity to drink and helps habitual drinkers give it up altogether. The third and final step in banning drinking came in the verse which says:

“Believers, intoxicants, games of chance, idolatrous practices, and divining arrows are abominations devised by Satan. Therefore, turn away from them so that you may be successful.” (5: 90)



An IMPOSED complex

DR. YAHYA KHAN (AKOLA)



“*Let bygones be bygones*” is a saying that does not hold true for a community, as witnessed by the past. A community, or more specifically, a nation or people within a society, frequently reopens old wounds and seeks vengeance from those who have wronged them. History, therefore, is not a mere recollection of past events; the course of present times is often shaped by them. **The India in which we live today is turning out to be a perfect example of the above.** A fire of hatred and vengeance has been kindled against the Muslims of India on the basis that Muslims have wronged the Hindus in the past and its payback time. Muslims, having no proper voice of their own, were not able to defend themselves against the allegations made, mainly due to their own defect in understanding Islam. The list of allegations is huge, making a mockery of Muslims and making them feel alienated in their own homes. Proper analysis of the history and the position of the Muslims can provide us with better answers.

To start off, it was due to Muslims that we could witness an undivided India because, before the Muslims, India was ruled by many Hindu kings in constant wars amongst themselves. **This negates the allegation that Hindus were a unified nation and Muslim rulers annexed India because the India we know today never existed.** Also, the fact that Muslims persecuted Hindus and made them slaves is never true, for persecution of the inhabitants must not be compared with the modern definition but with what persecution meant at that time. The Britishers then defeated the Muslims, and the Muslims fought jihad against the empire and sacrificed themselves. No doubt, Hindu kings fought in this battle, but it was not because they believed in an undivided India, an eternal home for Hindus, but rather to preserve their ruling territory. However, all Muslims and Hindus were

defeated, and the empire prevailed. The biggest threat to the empire were Muslims, because the majority of the rulers were Muslims, and they had a political dominion over India before. **The 1857 mutiny was solely due to the spirit of jihad in the Muslims. Subsequently, after the defeat, the backbone of the Muslims was broken, and this dispersed the Muslim ideological leadership.** This was the perfect platform for Hindus to emerge as opponents to the empire, and this led to the unification of two nations, Hindus and Muslims, and their great struggle for independence.

The result of this struggle was that the empire was defeated but the question of political dominion was raised. **How would power sharing take place between Hindus and Muslims?** A legitimate question, of course, is how this vacuum can be filled, because if democracy is implemented at all, Muslims will be devoid of their rights. Many opinions were put forth, the best being to implement a federal system in India and divide India accordingly. Most accepted this suggestion, but the details could not be worked out, and finally partition happened, and the blame was put on the Muslims for dividing India, forgetting the fact that it was the Muslims who unified the territory in the first place.

Anyway, that was the time in history that would affect the lives of the Muslims as a nation in India. They were questioned about their loyalty, their priorities, and their role in nation-making. The question, however, remains whether Muslims alone were responsible for the partition and the Hindus had no role whatsoever. Was it wrong for Muslims to think about their political future? Through the partition, the Hindus have compensated for all that was given by Muslims to India and its inhabitants. Pakistan was formed on the basis of a specific nation, but what was the

basis of the formation of the Indian state?

These issues were taken up by our Muslim nationalist leaders, who attempted to resolve them to the best of their abilities so that Muslims in India could live peacefully. They claimed “We are here by choice, not by chance,” “The Muslims living in India rejected the idea of Pakistan, the two-nation theory,” “Nizam e Mustafa was a theoretical utopia offered,” etc. The problem was not that these were responses to allegations made against Muslims, but that even theologians responded along the same lines as these nationalists, and instead of providing answers based on Quran and Sunnah to please Allah, they answered to please the then-leadership.

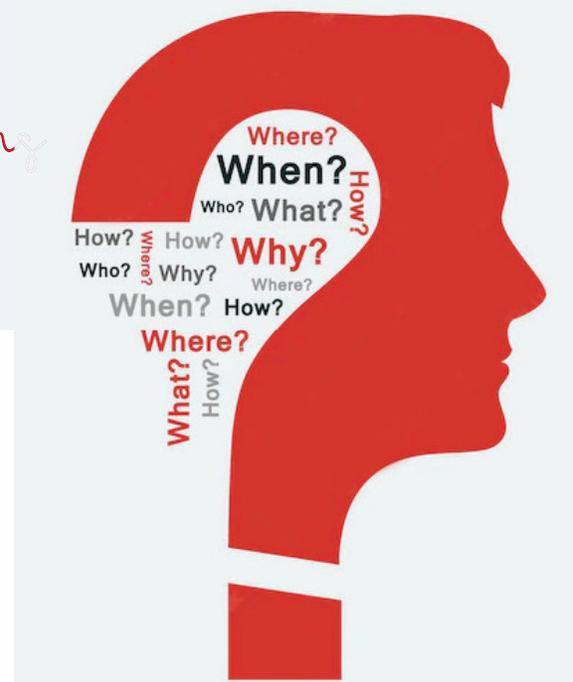
The attitude of the leader resulted in an inferiority complex being developed among the Muslims of India. And on the path of deviance, the leaders led the community to be habitual of pleasing the majority rather than the Creator Allah, the One having dominion over all. This is, without a doubt, an imposed complex whose shackles can only be broken by turning to the Lords of the world and acting on his commandment.

Our actual position should have been: we did not choose India, nor are we here by chance, but this was Allah’s decree. It was Allah’s chosen land for us and mercy upon the Indian people so as to bear witness to mankind. We are here not because of sole love for a piece of land, but here to provide a perfect system of divine justice which the Indian people have been devoid of for so many years. We are here to propagate and establish Allah’s deen and to do away with all fitnah. This attitude can still save us from the impending doom in this world and the hereafter if Allah wills.

REFLECTION

Aren't we too the oppressors

O. ASHFAQ (B.Sc, KOLKATA)



All praise and thanks belong to Allah, the Lord of mankind, jinn, and all that exists. Allah's peace and blessings be upon our beloved Prophet Muhammad ﷺ.

The first pillar of Islam is our testimony. I bear witness that none is worthy of worship but Allah Almighty. Allah is alone, without partner, and I bear witness that Muhammad ﷺ is His servant and Messenger. Hence, the first half of this testimony is our declaration of monotheism. The second half is our declaration that Prophet Muhammad ﷺ is Allah's Messenger. Such is the honour of our Prophet ﷺ.

In the Quran, Allah Ta'ala says:
 "And I raised for you your repute." [94:4]

Our beloved Prophet ﷺ is not only sent for a particular community, but he has been sent as a role model for the entire world. As Allah says in the Quran,

"And we have not sent you [O Muhammad], except as a mercy to the world." [21:107]

The love this ummah holds for our Prophet in their hearts is something deep. Our parents prayed for us after we were born, but his love was so immense for this ummah that he supplicated for the ummah in every prayer, i.e., his prayers included every Muslim born till the end of time.

Hence, yes, the Muslim community loves Prophet ﷺ more than our parents, spouse, children, and wealth. Yes, we are deeply hurt and angry when evil people in society spew venom against him, and we cannot remain silent about it. Allah has already honoured the Prophet ﷺ in the highest rank and he does not need our saving, but it is our gheerah and deep love for our Prophet ﷺ that any

mockery against him is a mockery and an insult to our sentiments which cannot be tolerated in any form. If Islam is a faith that does not allow its adherents to mock and insult other religions' beliefs and deities, then how dare anyone mock our beliefs and revered figure who has always taught justice.

One thing is for sure: Islam is so powerful and strong that it doesn't need to abuse the beliefs and deities of other religions to show its worth. Islam is the only religion in the world where degrading other religions in the media is not the condition of unity.

But we Muslims must look at a bigger picture here. We are witnessing a series of attacks on our faith, on our Islamic law, our lives, our Masjid, our Hijab, and on our Prophet ﷺ. There has been yet another mockery of our Prophet ﷺ. When all these things are happening around us, all we are doing is getting angry, protesting, trending on social media and shouting slogans of freedom. But how many of us are truly pondering and introspecting? How many of us think that yes, even though oppressors are adamant about oppressing us, don't we too, as a Muslim community, have a big hand in oppressing ourselves?

Let's take the Sikh community as an example. We have always seen how strictly they practise wearing a turban and keeping a beard, so that almost everyone understands that it is a very obligatory part of their religion. But we find many men and women who profess Islam as their faith but are so lenient and careless towards beards and hijab that they say it's a choice. Many of us don't even guard our prayers five times a day and cry when our mosque is broken. When these mosques are devoid of worshippers daily, I am not saying we

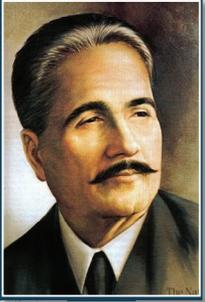
should not feel sad or angry, but I am pointing out that with sincere devotion comes success.

Honestly, if one truly loves Allah and His messenger, they will try to learn Islam from the Ahadith of the Prophet and Sahabas and books of the Salaf in order to recitify their affairs, instead of blindly following people and customs in their surroundings.

Teaching children the right path is one of the responsibilities parents have for their offspring. They should correct their children's mistakes, but more significantly, they should show them how to live a life that pleases Allah and teach them how to do it.

Honestly, if we had been firm in our beliefs, even in the easiest and most basic ones, the non-Muslims wouldn't have even dared to touch us. They would have looked at us only with respect and this honour would have been granted to us by Allah. We have abandoned the fundamental teachings and Sunnah of our beloved Prophet ﷺ, hence we are facing this worldwide humiliation.

Now, I am not saying that if we are too sinful, hypocrite, or even a namesake Muslim, we should not show gheerah for the Prophet ﷺ and it's of no benefit. But all I'm saying is that this love forContinued on Page 7



ALLAMA IQBAL

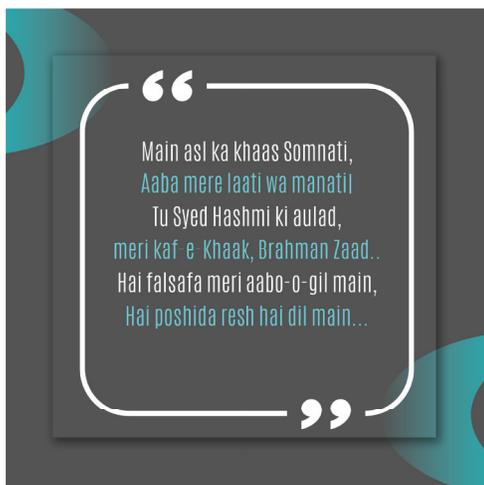
Political Career

ABDUL KAREEM (B.E., SIET BIJAPUR)

Introduction

Sir Mohammad Iqbal was born on November 9, 1877 in Sialkot, Punjab, British India to Sheikh Noor Mohammad and Imam Bibi (present-day Punjab Province, Pakistan).

He belonged to an ethnic Kashmiri family. His ancestors were Kashmiri Pandits of the Sapru clan, who converted to Islam in the 15th century. Iqbal wrote these lines about his lineage.



Education

At the age of four, Iqbal was sent to a mosque for Quran recitation. He learned the Arabic language from his teacher, Syed Mir Hasan, the Head of the Madrasa and professor of Arabic at Scotch Mission College in Sialkot. Iqbal completed his Matriculation in 1893 and his Intermediate in 1895 from Scotch Mission College.

Upon the insistence of his teacher, Syed Mir Hasan, Iqbal was enrolled in Government College, Lahore to obtain a B.A. in Philosophy, English Literature, and Arabic in 1897 and won the Khan Bahaduruddin F.S. Jalaluddin medal for his performance in Arabic. Then he did his M.A. in 1899 with the first rank

in philosophy from the University of Punjab.

Furthermore, he got a B.A. from Trinity College, Cambridge University, and was subsequently called to the Bar at Lincoln's Inn. Afterward, he did his Ph.D. at Munich University, Germany.

Political Career

After Iqbal's return from England in 1908, he received much recognition from the Punjabi elite and was closely associated with Mian Mohammad Shafi, one of the founders of the All India Muslim League, along with Nawab Viqar-ul-Mulk, Nawab Mohsin ul Mulk, and Maulana Mohammad Ali Jouhar. On the occasion of the Annual Conference of the All India Muhammad Educational Conference, Allama Iqbal was made the Joint Secretary of the Punjab Muslim League. Iqbal was active in the Khilafat Movement. He was among the founders of the Jamia Millia Islamia and was also offered the Vice Chancellorship of JMI by Mahatma Gandhi, but Iqbal declined due to his other engagements. In November 1926, Iqbal was elected to the Punjab Legislative Assembly. Iqbal's Six English Lectures were published in 1930 in Lahore and then in 1934 by the Oxford University Press under the title "The Reconstruction of Religious Thoughts in Islam". These lectures were delivered at Madras, Hyderabad, and Aligarh. These lectures emphasised the role of Islam as a religion, and as a political and legal philosophy in the modern age.

Iqbal was elected as the President of the Muslim League in 1930 at the Allahabad Session and again in 1932 at the Lahore Session. In his presidential address of 1930, he demanded a separate electorate for Muslims to safeguard the political interests of Muslims. The same demand was raised later by Dr. B.R. Ambedkar

in 1932 for Dalits (SC/ST) and was subsequently accepted after the Poona Pact between Mahatma Gandhi and Dr. Ambedkar for reserved constituencies.

Allama Iqbal participated in the Second Round Table Conference and the Third Round Table Conference as the President of the Muslim League. In the Third Round Table Conference, Iqbal opposed the Congress and proposed a transfer of power with considerable autonomy or independence for Muslim provinces.

He travelled across Europe and West Asia to garner political and financial support for the League.

Allama Iqbal was the force behind convincing Mohammad Ali Jinnah to end his self-imposed exile in London to return to India and take charge of the Muslim League.

Allama Iqbal was also linked with the Anjuman Himayat-e-Islam and used to raise funds for the Anjuman through his poetry.

Iqbal was the first patron of Tulu-e-Islam, a historical, political, religious, and cultural journal of the Muslims of British India to propagate the ideas of the Muslim League. In 1935, according to his instructions, Syed Nazeer Niazi initiated and edited the journal, named after Iqbal's poem "Tu-lu-Islam". Iqbal dedicated the first issue of the journal to Niazi.

Legacy

Allama Iqbal was awarded the Knighthood by King George V and was called Sir Muhammad Iqbal thereafter. There is an Iqbal Ufer Street in Heidelberg, Germany, commemorating Iqbal. He is re-garded as the National Poet of Pakistan, and his date of birth is celebrated as Urdu Day. Various institutions are named after him. There is one award by the Government of Madhya Pradesh called Iqbal Samman, since Iqbal has also been associated with Bhopal. Allama Iqbal Hall at AMU and Allama Iqbal Hostel at JMI are named after him.

MISSION

ﷺ

of Prophet Muhammad



Whenever Allah SWT wants to reform nations, He sends His messengers to those nations. These messengers warn people about the end of life, make them feel the responsibility of the hereafter, inform the people of the basic beliefs, and, at the same time, teach them the right way to live, so that people may accept obedience to one God and not have to regret it in their upcoming lives.

And ask those We sent before you of Our messengers: have We created deities other than the Most Merciful to be worshipped? (43:45)

Allah sent His messengers one after the other to guide those who worshiped other gods besides Allah. So that people may accept Allah as their God, follow the ways He has told them, and prostrate before Him.

[We sent] messengers as bringers of good tidings and warners so that mankind would have no argument against Allah after the messengers. And Allah is ever exalted in might and wisdom. (4:165)

These Prophets invited people to believe in Allah, gave good news of Paradise and success in the Hereafter, and warned those who did not believe about the punishment of Hellfire.

When ignorance became common in the world, polytheism and idolatry became common, obscenity became common, people started circumambulating the Kaaba naked, people became thirsty for each other's blood, long wars started over trivial matters, people's morals became low, and robberies occurred in daytime. Hence when evil became common in the world, Allah sent His last Messenger to guide the people.

*Jab apne ain jawani par aa gayi duniya.
Jahan ke waste ek aakhri nizam aaya.*

Prophetic Mission of Muhammad ﷺ

O you who covers himself (with a garment) - get up and warn - and proclaim the glory of your Lord - and keep your clothes clean - and stay

away from dirt - and do not confer favours to acquire more - and be patient for the sake of your Lord. (74:1-7)

This was the second revelation that was revealed to Muhammad ﷺ. Through this revelation, he was told that he had been sent as a messenger for an important work in the world. He has been sent to reform the people. Human beings have to be taken out of the slavery of humans and made slaves of God. He has to introduce the right religion to the people. He has to give people the idea of the hereafter. He has to remove people from the love of this mortal world. He came to introduce Allah to the world, and this construction is the first destination for humanity. Allah's majesty and magnificence is the distinguishing slogan of Muslims.

It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religions, although those who associate others with Allah dislike it. (9:33)

Indeed, the religion in the sight of Allah is Islam, and Allah has sent this religion through His Prophet to dominate the world. Islam has come to prevail over all false religions, so that all matters are subject to Islam and people apply Islam in their lives. Every moral, family, social, economic, in every way, Allah has set a law and every decision in the world should be based on them.

Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error. (3:164)

When the people believed, Allah gave the message to the believers through revelation that He sent among them a Messenger who recites His verses to them, conveys the message of Allah to them, purifies their souls, teaches them the Book and wisdom, and all this is the favour of Allah on the believers

because these people were in open error before they believed.

Muhammad ﷺ as a teacher

When humanity fell into the depths of darkness, Allah Almighty sent His last Messenger as a teacher for all humanity to enlighten them with knowledge. Knowledge is the means of knowing Allah, it is the way to be close to Him, so when the first revelation was revealed to Muhammad ﷺ, Allah said: Recite in the name of your Lord who created - (96:1). The first revelation did not begin with faith but with recitation of the name of our Lord, and the knowledge of revelation is preferred, which is associated with our Lord, and it is also beneficial for humanity. Muhammad ﷺ himself said that "I have been sent as a teacher" so that through this knowledge he could bring humanity closer to its Lord.

Allah sent Muhammad ﷺ as a model for the living world. Therefore, we should read the life of this perfect personality and spread the work for which he was sent to the whole world. Enlighten humanity with their teachings and fulfil the duty of being an excellent Ummah.

Continuation of Page 5.....

Allah and his Messenger ﷺ should be turned into a motivation to obey Allah's commands and walk on the path of the Prophet ﷺ. We must start with our basics of guarding our prayer, reading the Quran with meaning daily, following Sunnah, which we find easiest but practise them daily, nurturing our home with tawheed, doing fard niqab and keeping a sunnah beard.

May Allah forgive us, rectify our affairs, and grant us success.

Islam being introduced to Arabian Tribes and Individuals

In Dhul Qa'dah, the tenth year of Prophethood, i.e., July 619, the Prophet ﷺ, returned to Makkah to resume his activities. The time for pilgrimage to Makkah was approaching, so he hastened to introduce people, both tribes and individuals, to Islam and called upon them to embrace it, just as it had been his practice since the fourth year of his Prophethood. On the authority of Az-Zuhri, of the tribes that Islam was introduced to, we could speak of Banu 'Amir bin Sa'sa'ah, Muharib bin Khasfa, Fazarah, Ghassan, Murrah, Haneefah, Saleem, 'Abs, Banu Nasr, Banu Al-Buka', Kindah, Kalb, Al-Harith bin Ka'b, Udhray, and the people of Hadramout. Islam was introduced to them in stages, beginning with the fourth year and continuing until the final pre-migration season of pilgrimage. They, however, remained obdurate, and none of them responded positively.

The following is a resume of aspects relating to the Prophet's ﷺ appeals as regards to the faith he was preaching:

1. He visited a sect of Banu Kalb known as Banu 'Abdullah. He called them to Allah's message and entreated them to accept it for the sake of Allah, Who had chosen a beautiful name for their father, but without avail.
2. He called on Bani Haneefah in their habitation, but received very repugnant treatment.
3. He addressed Bani 'Amir bin Sa'sa'ah in their encampment, calling on them to abandon idolatry and join him. One of them, called Buhairah bin Firras, answered him back: "Should we give

SEALED NECTAR

SAFIUR RAHMAN MUBARAKPURI

you allegiance and Allah give you power over your opponents. Will you give us right to inheritance and succeed you in power?" The Prophet replied: "The whole affair lies in Allâh's Hands. He gives power to whomever He desires." The man commented, "Do you expect us to incur the wrath and vengeance of the Arabs without the least hope of leadership? We can, in fact, readily dispense with your offers.

When Banu 'Amir returned to their habitations, they narrated the story to an elderly man who had lingered behind because he was too old. They told him, "A young man of Quraish of Bani 'Abdul Muttalib, claiming that he is a Prophet, contacted us, asked for support, and invited us to embrace his religion." The old sheikh was struck by the news and wondered if there was no way of making amends for the loss of that opportunity and swore, "He is really an Ishmaelite (he descends from Ishmael). He is the Truth (he is a real Prophet). How did it happen that you misjudged his words?"

The Prophet ﷺ was not dismayed at all. Despite all odds, he persisted in his mission, for which he had been commissioned to strive. He did not confine his efforts to the tribes but also conducted contacts with individuals, from some of whom he was able to receive a favourable response. Moreover, later in the same season, some of them did believe in his Prophethood and entered the fold of Islam.

Across the Globe

Israel's Benny Gantz relaunches defence ties with Turkey

"For over a decade, there were no formal security ties," Gantz said after meetings with Turkish President Recep Tayyip Erdogan and Defence Minister Hulusi Akar in Ankara. "Today we're changing that in a responsible and gradual process that serves Israel's interests." 27 Oct 2022

Syria reports Israeli air attack on targets in Damascus area

Air strikes on sites in the vicinity of the capital Damascus follow missile attacks on Friday and Monday, Syria says. 27 Oct 2022

Six Palestinians killed by Israeli forces in occupied West Bank

At least 21 other Palestinians have been wounded after large numbers of Israeli forces raided the Old City of Nablus. 25 Oct 2022

N Korea fires two ballistic missiles off east coast, S Korea says

Missile launches come four days after North Korea and South Korea exchanged warning shots off the west coast. 28 Oct 2022

Kashmir pro-freedom leader Altaf Ahmad Shah dies in India custody

The family of Shah, who had renal cancer, alleges he was denied proper medical treatment in jail despite repeated appeals. 11 Oct 2022



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