

The true source of **power** of a **Muslim**  
pg 04



# ISLAM

# Editorial

Maaz Ahmed Javed

October 2020, Safar 1442 Hijri

Dear friends!

Last month, while delivering a Friday sermon at Masjid-e-Haram, Imam Sudais, who is revered worldwide for his melodious *Qir'at*, hinted that Muslim nations, especially Saudi Arabia should “normalize” their relationship with Israel. Any message from revered Imams of Masjid-e-Haram carries due importance among Muslims. As his video went viral, Muslims all over the world pounced over it. Although it got mixed reactions, however, it faced severe criticism. Most of the debates were futile, but some serious comments which supported the Imam gave examples of Meesaq-e-Medinah (Treaty of Medinah). Those who opposed Imam’s stand cited examples of the expulsion of Jewish tribes of Banu Nazeer and Banu Quraizah from Medinah and the Prophet’s desire (ﷺ) to expel all Jews and Christians from the Arabian Peninsula. It may be noted that the founding fathers of Saudi Arabia were ideologically Islamic, however, now is not the same case. Saudi Rulers’ dictum is based purely on their geopolitical strategies. From the past two or three years TV shows, series fictions, and social concerts featured in the kingdom hint that it’s going through a radical ideological and strategic shift. Leaving apart geopolitics of the middle east, this whole scenario opens the debate about friends and foes of Muslims. As Qur’an says “enter into Islam completely”, it becomes incumbent on Allah to give instructions about every aspect of life. Therefore, Islam draws very clear lines that distinguishes between friends and foes of the Muslim Ummah. Making friends or showing love and affection towards someone is the symbol of loyalty, intimacy, concern, and help. Similarly, hate provokes opposition, obstruction, enmity, and rejection. Love and hate both constitute essential elements of faith.

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Qur’an says:

**“Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.”**  
(3:28)

At another place, it says:

**Say, [O Muhammad], “If you love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”**  
(3:31)

Speaking of the aims of the enemies of Allah, the Quran says:

**They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper. (4:89)**

Some sayings of the Prophet (ﷺ) regarding the concept of love and hate are-

Imam Ahmad reports from Jarir bin Abdullah that Prophet said that, **“Offer counsel to every Muslim and steer clear of every disbeliever.”**  
(Musnad Ahmed 4/357-8)

Imam Shayba reports that the Prophet (ﷺ) said, **“The strongest bond of faith is love for the sake of Allah and enmity for His sake.”** (Ibn Shayba, Kitab Iman)

Ibn Abbas (R.A.) narrates that Prophet (SAW) said, **“Whoever loves for the sake of Allah, and hates for the sake of Allah, and whoever seals a friendship for His sake, or declares an enmity for His sake, will receive, because of this, the protection of Allah. No one may taste true faith except by this, even if his prayers and fasts are many. People have come to build their relationships around the concerns of the world, but it will not benefit them**

*in any way.”* (Ibn rajab, jami’al -uloom wa’lhikam)  
‘To seal a friendship for the sake of Allah’ indicates the obligation of establishing relationships of love and trust for His sake; this is friendship for the sake of Allah. It also indicates that simple affection is not enough here; indeed what is meant is a love based upon alliance. This entails assistance, honor, and respect. It means being with those whom you love both in word and deed.

As for ‘enmity for the sake of Allah’, it includes the obligation to declare enmity for His sake: opposition for the sake of Allah. It is to declare opposition in action, to take up arms against His enemies, to shun them, and to stay far from them both in word and deed. This proves that simple opposition of the spirit is not enough and that it must be a complete honoring of your commitment.

And one of the best examples in this regard is the life of Prophet Ibrahim (A.S.), who left his father, his home, and his wife when asked by Allah. May Allah guide us all to follow his footsteps.

# Creator's Call

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿63﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿64﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿65﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿66﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿67﴾

And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"; Those who spend the night in adoration of their Lord prostrate and standing; Those who say, "Our Lord! avert from us the Wrath of Hell, for its wrath is indeed an affliction grievous,—"Evil indeed is it as an abode, and as a place to rest in"; Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes);

These are the five verses of Surah Al-Furqan.

In these verses, Allah Almighty describes the attributes, morals and character of the believers, and the opponents of Islam are invited to look at the virtues and character of those who believe in Allah and His Messenger (ﷺ). Can it be appropriate for a wise person to oppose and be hostile to people with such qualities?

(1) "Ibad-ur-Rehman" The first thing is that all human beings are servants and slaves of God Almighty, so all human beings should live truly as slaves of God Almighty only and instill in them all the attributes that a master wants to see inside his slave. The greatest attribute of a slave is that he is obedient and submissive to his master and without hesitation, he obeys all the commands of his master in accordance to his master's will wholeheartedly. So all human beings must develop similar qualities in them.

Secondly, Allah Almighty has mentioned his attribute of being "Merciful" out of many of His attributes here, which means that all human beings should also cultivate the attribute of being merciful within themselves instead of oppressing humanity. Everyone should be treated with mercy and compassion.

The characteristics of the believers is further mentioned here. One of the virtues of the believers is that they walk softly on the earth, i.e their attitude in the society is benevolent and generous towards all, they treat everyone with love and kindness. There is no trace of arrogance and tyranny inside. But there are some people in every society who do not have tolerance. They are unnecessarily argumentative and quarrelsome. When it comes to the believers, they pass by them in a very dignified and gracious manner, praying for them and not wasting their time in unnecessary discussions and debates.

(2) They spend their nights in prostration and standing before their Lord, and they say: "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,—"Evil indeed is it as an abode, and as a place to rest in". Faith is characterized by the fact that in spite of all their virtues and perfections and all acts of worship and austerities, they tremble in fear of the punishment of Allah and spend the whole night in a state of standing and prostration. So one must keep praying for deliverance from the torment of Allah.

(3) Another virtue of the believers is that when they spend their wealth, they do not spend extravagantly in it, nor do they resort to miserliness, but they adhere to the moderation. Believers should adopt a moderate attitude in all matters of life since there is complete moderation and balance in the Islamic way of life .

We pray to Allah Almighty to create these qualities in all of us, Amen.

Akmal Falahi  
Translated by Bilal hasan





# The true source of power for the Muslim

attributed hypocrisy to be the only cause of humiliation and disgrace in this world and the hereafter. But, it does not mean that Islam hinders development, instead it says that the stability of the foundation (i.e. faith) is of utmost importance. Once it is stable, all applicable resources for development should be adopted like development in Science and Technology, advancement in military warfare, Education, etc.

Now the question arises - When does Allah help the believers to become dominant? Just by merely proclaiming “لا اله الا الله” or having names similar to Muslims, or performing only certain rituals in their daily lives? Instead, the reality is that “لا اله الا الله” must prevail in the heart and soul to such an extent that it dominates all ideas, thoughts, morals, and affairs. But even after saying it, if a person remains the same as before and if there is no difference in moral and practical terms between him and those who deny Allah, then the Muslims and non-Muslims would compete only in terms of physical strength and material resources, and the stronger one will prevail over the weak. If the Muslim puts his trust in Allah only, then He will surely help them in every situation. The difference between the two situations can be understood from history. In the past, a handful of Muslims overthrew great empires to spread the word of Allah from the coast of Attock to the Atlantic. But in the current situation, there are millions of Muslims in the world, but they are suffering in the hands of disbelievers many of them are small in numbers.

Therefore, the real source of power for Muslims is none other than Islam. The more we practice it and rely completely on Allah, the stronger we will become.

## Hamza Jamal

It was the event of the commencement of the second century AH that the ruler of Sijistan-e-Dar-e-Hajj, whose family title was Ratbeel, stopped paying tax/tribute to the Umayyads. Successive campaigns were made, but he did not obey. During the reign of Yazid bin Abdul Malik Umayyad, when an envoy was sent to him to demand tribute, he inquired from the Muslim envoys that, “Where are those people who used to come earlier. Their stomachs were like those of the starving ones. They had black spots on their forehead and wore palm slippers”. It was said that they had passed away. Ratbeel replied “although your appearance is more attractive than them, they were more committed and more powerful than you”. Historians write that after this, Ratbeel refused to pay tribute and remained free from Islamic rule for almost half a century. This was an event of a time when Tabāʿe (successors who saw companions of Prophet (ﷺ) and Tabʿe Tabāʿe were present in large numbers.

Only a century had passed since the demise of the Prophet (ﷺ). The Muslims were powerful and dominated the world. They had conquered Iran, Rome, Egypt, Africa, Spain, etc., and in terms of equipment, glory, and wealth no other nation in the world was equal to them. Not only this but, there was also faith in their hearts, the observance of the rules of Shariah was much more than

what we see now. Although the system of obedience was well established at the time of Ratbeel, still those who had seen the era of the companions of the Prophet (ﷺ), felt a great difference. But the question is what was the difference?

Historians will attribute it merely as heresy or people being subdued by wealth and prosperity. They will say that the Companions were more ardent and the later people started to live luxurious lives, but the difference was actually of faith, sincerity, morality, and obedience to Allah and Prophet (ﷺ). These were the true source of powers of the Muslims. Their strength was not based on numbers, excess of means and tools, wealth, mastery of science and industry, and neither on the necessities of civilization. They emerged only due to faith and righteous deeds. These qualities made them prestigious in front of the world.

From various verses of the Qur’an, it can be understood that if anyone who firmly adheres to this religion, believes in it and acts accordingly, he will be made the heir of the land. But on the other hand, in Surah Munafiqoon it is said that those who seem to be adherent to Islam, but if faith has not entered their hearts, there is no consequence for them except humiliation in this world and torment in the Hereafter. According to the Qur’an, the only way for Muslims to dominate the World is through faith and good deeds, and nowhere does it refer to the construction of universities, colleges, factories, or the invention of scientific instruments. It

# Masjid Hagia Sophia

## And the noise of infidels and hypocrites(secular)

Dr Muhammad Mubashir

A few days ago on 10th July 2020, Turkey's Supreme Court passed a landmark verdict that Hagia Sophia be converted to a mosque. Consequently, the azaan from Hagia Sophia echoed all around the world. Many for and against opinions over this verdict are now doing rounds internationally and these are resonating in India too. Those opposing this verdict have alleged it to be at odds with the Sharia and spirit of Islam. Citing numerous instances from Islamic history, Life of Prophet (ﷺ) and rightly guided Caliphs, they argue that it's against Islamic law, as Islam never commands conversion of places of worships in conquered lands to mosque. This subject is comprehensively discussed in Islamic jurisprudence books at lengths. To put in simple words; Islam brought different nations under its authority either through a treaty or by military conquests. In case of victory through a treaty, Islamic state is bound by the conditions of treaty it entered with the other nation, whereas in events where nations were surmounted militarily, there are two opinions. One of the opinions is that the houses of worships of such subdued nations will be at disposal of followers of that religion, while other side opines that Islamic state's ruler has the right to keep these houses of worship under their authority. Imam ibn Qayyim suggested that in this case, the ruler is authorized to make choice regarding such houses of worship. If he perceives that converting these places or demolishing them is in favour of Islamic society or state, he may do so. If he notices that Muslim society doesn't need these places and non-Muslim population may require such a place to practice their religion he may keep it undisturbed. Ibn Taymiyah also holds the same view; moreover, Umar bin Abdul Aziz's actions also give conformity to this opinion. Sultan Muhammad Fateh who, as per the prophecy of beloved Prophet Muhammad (ﷺ) conquered Istanbul, chose to act according to the rights he had in capacity of ruler and conqueror of Istanbul. In this particular case from Islamic standpoint, Sultan Muhammad should be criticized instead of Turkey's President, Tayyip Erdogan. Furthermore, Sultan Muhammad did not occupy Hagia Sophia against Christian community's will. On the contrary, Sultan has purchased it from Christian community paying a hefty amount. There is a fair amount of documents for this unequivocal truth in the public domain to refer for those causing furore over this upright ruling. An argument against this judgement is also

placed regarding Caliph Umar's conquest of Jerusalem. First and foremost, we should understand that the precedent conquest was done through a treaty which held that all places of Christian worships will be preserved and Umar RA kept up to these promises and clauses. Agreeing with the fact that Umar RA neither demolished nor converted the places of worship belonging to Jews or Christians, then for the sake of argument a question arises as to why he cleaned up Masjid Al Aqsa and prayed there, though it wasn't under Islamic authority formerly. Some others cited a part of verse 40 of Surah Hajj, "And were it not that Allah checked the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned." to claim that Quranic wisdom of Qitaal is to curb the 'fitna', which they perceive to be religious coercion and suggested that it is the will of Allah is that religious freedom prevails and places of worships remains safeguarded. As a kind suggestion to such people, I would request them to understand and contemplate over verses of Quran before presenting them as an argument. This ayah speaks about demolishing places of worships, whereas Hagia Sophia was not demolished at all. This ayah doesn't forbid converting places of worships; in fact it speaks about mentioning Allah's name in abundance, which evidently happens in mosque rather than churches. Allah says in the succeeding ayah, "And they are those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters." In the light of above quoted ayah, what is wrong if prayers are established in Hagia Sophia and is not it better than a museum? Several others find it difficult to digest the fact that Christians have sold Hagia Sophia to Muslims. They wonder how someone could sell their own house of worship. To be even more precise, we cannot judge the Christian community on principles and sentiments based on our religion. Christian society is open to such kind of selling and purchasing of churches without any feeling of impropriety. Furthermore, there are numerous instances throughout the Europe where churches were converted to malls and bars. Specifically, one of them is London where amongst five hundred closed churches' 423 have been purchased and now they function as mosques. In these cases the onus of such business lies completely on Christian

religious leaders who dealt commercially with their own places of worships. There are a few more concerns about status of 'world heritage site' given to Hagia Sophia by UNESCO. These people anticipate that converting it into mosque will take away its status granted by UNESCO, which is logically untrue, as the structure of Hagia Sophia is still undisturbed and being a mosque doesn't devalue it as a heritage site. Nonetheless, if UNESCO snatches away this status we should be more content about prayers being established in this Masjid rather than it being a museum with a heritage status by UNESCO. Certain Indian commentators tried to equate Turkey's ruling on reversion of Hagia Sophia museum, an 'Occupied mosque', to a legally acclaimed mosque; with the verdict of Babri Masjid given by Indian Supreme court. Conjuring such analogies only portray cunning intents and purposes to turn down crystal clear truths. Supreme Court of India has accepted and acclaimed in its judgement that there wasn't any Ram Mandir which was demolished to build the Babri Masjid over it. Muslim society from the day one has claim over Babri masjid and across the world it was undisputedly accepted as a mosque. Muslims have extensively fought legal battle to reclaim the mosque till now and will continue to fight as and when circumstance demands. Muslim community have neither renounced their claim over Babri Masjid nor have declared relinquishment over the site of Babri Masjid. Such a sentiment and endeavour was never found in Christian community about Hagia Sophia. Some European countries have thought it compulsory to express their views over this verdict but to our surprise, they favour museum and not the Church. Perhaps, Europe stands ineligible to comment over this event as a whole, because they have been converting many mosques to coffee and wine shops in Spain, Russia, Sicilia and Yugoslavia. In recent years France alone has shut or suspended many mosques and their operations. Switzerland, a self-declared champion of secularism and a non-partisan since two hundred years, has conducted referendum for prohibiting building Minarets of mosques, although churches and other places of worship have crucifix and other religious symbol over them. These are the grave realities of impartiality associated with secular camp which have been unmasked by Minarets of Hagia Sophia, which appears to be stabbing deep inside the chest of namesake neutrals and seculars like a sharp spear.

# HOW PERSONALITY DEALS IN ACHIEVING YOUR GOAL

By :- Huzaifa Ahmed Javed

Everyone is advising you, "Emphasize on your personality, look after it, change it". Due to certain misconceptions regarding personality, we all never get the exact answer of how to improve and manage it. We all know about personality through its simplified meaning as 'face management' or 'outer look' or in some cases as behaviour and manners which we show while dealing with the outer world

## WHAT PERSONALITY ACTUALLY MEANS ?

The easiest definition of personality says that it is a characteristic of human which evolve due to environmental or biological conditions and hence it affects the behavioral and emotional pattern of an individual.

But the personality is a much, much bigger term than that. In my opinion, it is defined as the characteristic of the human through which he can mould his behaviour, emotion and

perception, regardless of the outer conditions. It depends on person's inner ability that how he understands his proper goal. I am saying it very clearly because most of the fellows just pose and furnish their outer look and mould themselves quite easily as per the current trends and the whole world starts chirping, "wow, what a personality he has!"

I think it is totally unlawful and unjustifiable that someone changes his personality just for the sake of someone else. I firmly say that thing that changes with every running stream could be anything else but cannot be related to personality.

## Qualities which create some astonishing and perfect personality are described below.

### Body

The physical structure of an individual sometimes plays a vital role in creating a suitable personality. I'm not saying that only physical outlook is enough but in general, person with a good physique is more often preferred over the physically disabled person. A good dressing sometimes does that trick which a good mind can't. So towards achieving any goal it must be necessary for that person to align himself physically with the need of the hour.

### Collaboration between heart and brain

Good collaboration between heart and mind is also necessary towards achieving any goal. If your brain makes a consensus on a goal but your heart does not even agree to follow that path then it's quite difficult that you achieve that particular target.

## CONCLUDING REMARKS

Right now, you get a bunch of healthy points regarding building a good personality and what personality actually meant for. Any mission or target is nearly impossible to achieve without having a good personality. So always judge yourself that whether you are on the right path towards creating a good personality or not.

### Active Mind

An active mind within an active body is the best deal towards achieving any goal. An individual who wants to maintain his personality must align his mind towards the goal which he sets for himself because the active mind is one of the necessities of achieving any goal.

### Emotion

Emotion play a key role in generating a perfect personality. If you are emotionless then you show no dedication towards managing your personality and achieving any goal while if you have immense emotion that you even couldn't control it leading to the mismanagement of the personality. Controlled emotion is always required in achieving high heights.

### Behaviour

Character and behaviour are near about similar yet quite different from each other. As character generates trust so is the behaviour which makes a perfect bonding with the audience.

### Good understanding

People who wish to enhance their personality must have a good understanding of their goal. He should also have the potential to understand the general nature of the community in which he wants to work.

### Character

If you have all the above-illustrated etiquettes, but you don't have good character then my friend, you will never ever make an impression on anyone. If you lack a bit in above-mentioned qualities, but if you are imparting good character, then surely one day you could earn anything. Hence we can understand how important character is. Actually, good character builds trust which is very important in fulfilling any goal.

### Facial expression

Last but not least, in my opinion it is your facial expression that makes you look different in various circumstances. Trying to convince others just by facial expression is the cover page of your personality. A good cover of the face is sometimes more than enough in creating trust and building an excellent personality.

# Bana'o Aur Bigaad: Book Review



Author: Maulana Abul A'la Maududi

## About The Author:

Maulana Abul A'la Maududi (1903-1979): was an Islamic philosopher, activist and scholar. He is one of the revivalist of Islam in 20th century along with Allama Iqbal, Hasan Al Banna, Sayyid Qutb and many more. He was the founder of Jamaat-e-Islami.

## Introduction:

The booklet bana'o aur bigaad is actually a speech which was delivered at a public meeting at Darul Islam, near Pathankot (East Punjab) on the 10th of May 1947.

## Summary:

Maulana begins his speech by emphasizing that the Almighty, who created this world, continues his eternal law on the firm grounds and regulations; in each and every matter. Just as his law applies to our birth and death, and to our sickness and health; and so on, his laws also apply to the ups and downs of history; our rise and fall; and to the destiny of our individuals and nations. The first and foremost aspect of this law is:

**Almighty Allah likes constructiveness and does not like it's opposite:** Just as a person has a garden and he entrusts it to a gardener, then he wants him to build his garden and not to ruin it. The owner will give him the responsibility of his garden as much as possible to increase its production and beauty. But if he sees that the gardener is incompetent of his skills and a work thief; and the garden is not being served as expected, then he will warn such a gardener and finally he will remove him and will give a chance to another one. Maulana thereby derives that in a similar way, the dominance of this world is also like a garden which is owned by The Almighty and human beings are like the gardeners. Those who present their abilities unmatched, deserve the opportunity to rule it.

To rule a country is not a birthright of any nation:

*“Say, O Allah, Owner of sovereignty! You give sovereignty to whom you will, and you take sovereignty away from whom you will. You honor whom you will, and you humble whom you will. In your hands is [All] good. Indeed, you are over all things competent”. (3:26, Holy Qur’an).*



Maulana emphasises that the constructive abilities of rulers of ancient India (Just before Aryans ruled India) were completely exhausted, The Almighty gave the opportunity to the Aryans.

As long as the productive qualities remained in them, they worked as the administrator. When they became incompetent, The Almighty removed them from power and gave a chance to others who were inspired by Islam and were better equipped with the skills of life. When they too began to deteriorate, then Almighty Allah suspended them too.

At that time four candidates for the position of management were in the fray: Marathas, Sikhs, British, and Muslims.

Maulana says that the abilities of the British was unmatched by the other candidates, so they became the ruler.

The British have done as much as they could. Their guilt is so long that it is difficult to describe in one go and their downfall has become apparent. Now the management of the country will be handed over to someone else, Maulana predicted it explicitly.

At present, the people of India- Hindus, Muslims, and Sikhs are all the candidates.

Maulana gives a glance over the pre-existing conditions and asks some basic questions like-How many of us are there who, stop telling a lie forsaking personal profit, and doesn't exploit someone's rights? What is the number of those who avoid fraud and illicit profiteering? How many of the advocates, doctors, and writers feel ashamed of harming people mentally, morally, financially, and physically?

In this case, he says, there is no distinction between Hindu, Muslim, Sikh, Christian, and Harijan. 95% of the population of this country has become morally ill. Then what are the abilities, talents, and morals we are presenting to become the owner of this land?

The only ray of hope, Maulana predicts that, the entire condition of Muslims has not deteriorated; rather there are **at least 4-5% of the people who have survived their common morality, which can be used to initiate the optimization. The first step in the path of reform is to get them organized.**

Then after, if their personal and collective attitudes would firmly base on pure justice, righteousness and sincerity; then a better way to run the affairs of the world could be easily programmed and can be achieved.

محمد

Muhammad

صلى الله عليه وسلم

~Safi-ur-Rahman al-Mubarkpuri.  
Translated by - Issam diab

## Muhammad's صلى الله عليه وسلم Early Job

Muhammad [صلى الله عليه وسلم], had no particular job at his early youth, but it was reported that he worked as a shepherd for Bani Sa'd and in Makkah. At the age of 25, he went to Syria as a merchant for Khadijah [رضي الله عنها]. Ibn Ishaq reported that Khadijah, daughter of Khwailid was a business-woman of great honour and fortune. She used to employ men to do her business for a certain percentage of the profits. Quraish people were mostly tradespeople, so when Khadijah was informed of Muhammad [صلى الله عليه وسلم], his truthful words, great honesty and kind manners, she sent for him. She offered him money to go to Syria and do her business, and she would give him a higher rate than the others. She would also send her hireling, Maisarah, with him. He agreed and went with her servant to Syria for trade.

## His Marriage to Khadijah [رضي الله عنها]

When he returned to Makkah, Khadijah [رضي الله عنها] noticed, in her money, more profits and blessings than she used to. Her hireling also told her of Muhammad's good manners صلى الله عليه وسلم,

honesty, deep thought, sincerity and faith. She realized that she homed at her target. Many prominent men had asked for her hand in marriage but she always spurned their advances. She disclosed her wish to her friend Nafisa, daughter of Maniya, who immediately went to Muhammad [صلى الله عليه وسلم] and broke the good news to him. He agreed and requested his uncles to go to Khadijah's uncle and talk on this issue. Subsequently, they were married. The marriage contract was witnessed by Bani Hashim and the heads of Mudar. This took place after the Prophet's return from Syria. He gave her twenty camels as dowry. She was, then, forty years old and was considered as the best woman of her folk in lineage, fortune and wisdom. She was the first woman whom the Messenger of Allah [صلى الله عليه وسلم] married. He did not get married to any other until she had died. Khadijah [رضي الله عنها] bore all his children, except Ibrahim: Al-Qasim, Zainab, Ruqaiyah, Umm Kulthum, Fatimah and 'Abdullah who was called Taiyib and Tahir. All his sons died in their childhood and all the daughters except Fatimah [رضي الله عنها] died during his lifetime. Fatimah [رضي الله عنها] died six months after his death. All his daughters witnessed Islam, embraced it, and emigrated to Madinah.

## Rohingya accuse Bangladesh officers of abuse over hunger strike

The Rohingya say they were beaten for holding a hunger strike to demand better living conditions on Bhashan Char island.

## 39 countries condemn China over policies in Xinjiang, Hong Kong

Germany leads statement expressing 'grave concern' and calling for immediate and unfettered access to Xinjiang region.

## China running 380 detention centres in Xinjiang: Researchers

Australian study finds camps have expanded, despite claims that Uighurs were being released.

## Erdogan decries Macron's plan against 'Islamist separatism'

Turkish President Recep Tayyip Erdogan on Tuesday criticised his French counterpart Emmanuel Macron's proposal to defend his country's secular values against "radical Islam" as an "open provocation".

## Nagorno-Karabakh: Armenia says ready to work towards ceasefire

The development came after ethnic Armenian officials in the breakaway Nagorno-Karabakh region reported another 54 military casualties among Armenian-backed troops, bringing the death toll to 158 soldiers. Azerbaijan has not reported any military casualties but said 19 civilians have been killed in Armenian shelling.

## Truck bomb in Syria's Al-Bab kills at least 18

(6 oct,2020)Explosion near a bus station in the Turkish-controlled town also wounded dozens, medics and a war monitor said.