

## Bilateral Relations between Israel and UAE:

Reactions and Impact in Middle East



# Editorial

Bilal Hasan

September 2020, Muharram 1442 Hijri

Dear friends!

The month of Muharram “itself” brings a history of this Ummah, a series of sacrifices. It rejuvenates us with the stories of martyrdom of our pious predecessors (*aslaaf*). It sheds light on the great events of Islamic conquests. It reminds us about how our *aslaaf* stood up against falsehood and sacrificed everything for the pleasure of Allah (سُبْحَانَهُ وَتَعَالَى). It instills a spirit of sacrifice and piety in those who are wholeheartedly spending their lives in the path of Allah (سُبْحَانَهُ وَتَعَالَى).

But our attitude towards this month portrays that we don't care much about its virtues. Muharram begins in our community with unending debates, refutations and un-Islamic innovations. People are bent upon declaring each other as being misguided. Although one should unequivocally condemn the deviant groups and mischievous un-Islamic innovations, but it should be done in a proper manner. If we spend much of our time on these aspects, we will not be able to introspect on this month as it needs to be done. We take this month for granted and stay bereft of its blessing due to our attitude towards this month.

The month of Muharram teaches us that the deen of Islam can never be established or continue to remain so, until and unless Muslims sacrifice their efforts, wealth and even their lives on the path of Allah. Allah (سُبْحَانَهُ وَتَعَالَى) explicitly explains this in Surah Ankaboot:

*“Do the people think that they will be left to say, “We believe” and they will not be tried?”*

(Ayah 1)

Similarly, at many other places Allah (سُبْحَانَهُ وَتَعَالَى) has emphasized that he will definitely test the *momin* with fear, loss of wealth, health etc., so as to verify whether his claim of “سَمِعْنَا وَأَطَعْنَا”) (We hear, and We Obey) is valid or not. The greatest examples of Hazrat Umar (رضي الله عنه) and Imam Hussain (رضي الله عنه) stand in front of us. Their lives are practical manifestation of Islam and have been the ideal source of Inspiration for the generations to come. The conditions for the sacrifice, as mentioned above, are also for the Muslims of India too. They, if they claim are believers in the deen of Allah, will have to be tested in a similar manner. In the past too, Muslims of India have laid down their lives against British colonialism for the establishment of Islam in India. The caravan of Syed Ahmed Shaheed (رحمة الله عليه) has left stories of inspirations for the people of subcontinent.

But it seems that at present times, Muslims of India are not ready for these sacrifices. Although they have been subjected to torture just for being name sake Muslims, they seek

the solution of every problem outside Islam. From Babri Masjid to CAA-NRC they have ran from pillar to post, but never knocked the door of Allah as they were obliged to do so. They have clinched to everyone's false ideology, but never turned or looked at Islam. As a result, they are in a state which a poet has expressed,

*“na khudā hī milā na visāl-e-sanam  
na idhar ke hue na udhar ke hue”*

Hence we must look into our history in a manner that makes our life just like that of our *Aslaaf*. Then only, the purpose and true meaning of these months can be attained.

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# The Creator's Call

Akmal Falahi

Translated by Bilal Hasan

Those who, if we give them power in the land, (they) establish prayer, pay zakat, and enjoin what is good, and forbid what is evil, and to Allah belongs all the affairs.

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ  
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

## Introduction :

This is verse 41 of surah Hajj and was revealed immediately after the Hijrah (migration of Prophet ﷺ) to Madinah). In this verse, Allah Almighty has stated the objectives of the Islamic government and has stated that when the believers have established a state and possess the power to run it, what responsibilities are imposed on the government itself and its subjects.

“الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ” - “If we give them (believers) power on the earth”,

Here, Allah Almighty has used the word “الارض” instead of Arabs or non-Arabs, East or West. It means the whole earth. This is to clarify that the Islamic government does not belong to any particular region or nation, but to the whole world and that the Islamic government must be established all over the world, so that justice may prevail throughout the world. Let there be justice and let there be an end to oppression from all over the world.

After this, Allah Almighty has stated the four goals of the Islamic government and if these goals are fulfilled, then the whole Islamic system is implemented on the earth.

### (1) Establishment of Prayers:

The first purpose of the Islamic government is to establish prayers and to provide an environment in which everyone is accustomed to and bound by prayers. Due to this, the remembrance of Allah will remain in the hearts of the people and when the remembrance of Allah will remain in the hearts of the people at all times, people will continue to fulfil their responsibilities out of fear of Allah instead of fear of government. Peace and order will prevail.

### (2) Payment of Zakat:

The second purpose of the Islamic government is to establish a system of Zakat and to receive Zakat from all the rich and to spend on the poor, the needy, and other expenses so that the basic needs of every citizen can be met and no one is left hungry. May the people not sleep hungry, and may the tribulation caused by the greed for wealth ends. Let the peace and order prevail.

### (3) The encouragement of “Good”:

The third goal of the Islamic government is to promote the true concept of life in all spheres and towards all corners of the earth. The word “معروف” refers to something that is well-known, and the term refers to anything that nature likes and towards which the heart of every human being bears witness that it is indeed good. Honesty, truthfulness, piety, duty, supporting the weak, compassion for the afflicted, helping the oppressed and the establishment of justice and other such moral virtues are “معروف”, so it is the responsibility of the Islamic government to provide an environment that let these attributes be instilled in every citizen and at the same time create an environment that leads to peace and prosperity in the society, such as the establishment of justice, the promotion of education, economic development, proliferation of various sciences and promotion of the arts, so that the Islamic government can lead the world in every sphere of life, and especially military skills and military organization, so that the enemies of Islam do not dare to go against it.

### (4) Elimination of Evil:

The fourth goal of the Islamic government is to eradicate evil and sedition from all corners of the world.

The word “munkar” in the Arabic dictionary is used for something that is both immoral and unfamiliar, and the term applies to every action that nature and the common sense of man dislikes. Betrayal, immorality, sedition, injustice, usurping the rights, supporting falsehood, etc., as well as other evils are among the “munkaraat”. So it is the responsibility of the Islamic government to provide an environment in which all these evils are eradicated and at the same time, it should itself eradicate all the evils that could possibly lead to sedition and disorder, such as ignorance, poverty, oppression and military weakness etc.

These are the responsibilities that are imposed on the Islamic government. If the Islamic government continues to fulfil these responsibilities, then there will be justice everywhere in the Islamic nation and the Islamic government will be able to perform the duty of a “Supreme leader” in every sphere of life. It will also be safe from tribulations.

We pray to God Almighty to establish an Islamic government in this world so that humanity can emerge from the furnace of oppression and breathe in an atmosphere of justice and peace.  
Ameen



# NATIONALISM

Osama Azeem Falahi  
Translated by Abdul Maruf Sheri

Nationalism means that a group based on color, race, language, or a particular region considers itself superior to a group having different color, race, language or region and recognizes it as the basis of right or wrong.

One of the delusive slogans of the present world is this slogan of nationalism. This ideology has always destroyed human beings and

is still destroying them because it is worshiped as an idol. For the benefit of a nation, the moral principles and even the status of human being is destroyed. Wherever this ideology of nationalism is stronger, the religion itself becomes weak because religious principles are universal and are not confined within any boundaries.



## Nationalism is based on four things. One of following four things must be found in it.



### 1. Color

In the history of the world, human beings have always been despised on the basis of color. The fight between blacks and whites is known to almost every literate person. On this basis, millions of people have been killed in the last three or four centuries. The biggest example is the battle between the Red Indians and the Whites in the United States.

### 2. Race

Another important basis of nationalism is the spirit of racial supremacy. One born in a Brahmin house will always be considered superior and one born in a Dalit house will always be considered inferior. A person born in Germany despised all the people of the world because he was a German which resulted in the formation of dangerous ideologies like Nazism and Fascism; and subsequently the world saw two devastating world wars.

### 3. Language

The third important basis of nationalism is the spirit of supremacy of language. Forming territories based on language and language based conflicts are the problems of modern days. On the occasion of founding of Bangladesh in 1971, Bengali nationalists selectively killed Urdu speakers on the same grounds, although they shared the same religion.

One of the main reasons for the NRC in Assam is the bloody struggle of the locals over their language. They were not ready to tolerate any outsider Hindi or Bengali speaker. Prejudice against

regional languages is common in India and it is usually being expressed in different forms in a continuous manner.

### 4. Border lines

The fourth important basis of nationalism is artificial borders. Humans have not only divided themselves into borders, but sometimes people living outside their borders are not even considered as human beings. Humiliating and violating the rights of other nations in the name of national interest is not considered flawed.

The above four things are the basic elements of nationalism.

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and acquainted."

(Surah al-Hujurat, Verse 13)



Islam strongly opposes the idea of nationalism and its basic elements. According to Islam, all human beings are equal, no one can be humiliated or honoured because of his color, race, and language or because of being born in a

particular region. On the basis of being equal, all human beings are entitled to get equal respect and dignity. Islam teaches this to all human beings and directs for the construction of a society on this basis.



# Bilateral Relations between ISRAEL and UAE:

## Reactions and Impact in Middle East

Dr. Mubashir Aliq

Israel and the United Arab Emirates, helped by the US, have arrived at an important peace agreement that has the potential to change the geopolitics of West Asia and beyond. The UAE becomes the third Arab nation to recognise Israel after Egypt (in 1979) and Jordan (1994).

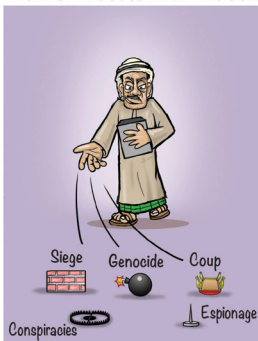
The UAE will establish diplomatic relations with Israel in return for President Binyamin Netanyahu committing to give up a stated plan to annex the West Bank, the main territory of a state that the Palestinians want.

President Mahmoud Abbas of the Palestinian Authority, which seeks a two-state solution, lashed out against the deal as a “betrayal” by the UAE. He has been disengaged from the Trump administration for the last two years for Trump’s pro-Israel stand. A senior adviser to Abbas said that the Palestinian leadership rejects and denounces the UAE, Israeli and US trilateral surprising announcement. It was a “betrayal of Jerusalem, Al-Aqsa and the Palestinian cause,” he said.

The Hamas, a Palestinian Islamist group that de facto runs the Gaza strip, and views the relationship with Israel as a fight to the finish, called it a “stabbing in the back of our people” by the UAE. Mustafa al-Barghouti, leader of the Palestinian National Initiative and member of the PA parliament, emphasised the deal “doesn’t introduce any change or progress, it’s far from being genuine peace”. “This is an attempt to enforce the ‘deal of the century’ that aims to liquidate Palestinian national rights, it represents a denial of Palestinian, Arab and Islamic rights,” he said.

Palestinian leaders said the deal was “a free gift to Israel” and was made to help the re-election of Trump and Israeli Prime Minister Benjamin Netanyahu. “The UAE’s position, in terms of its timing and essence,

How UAE deals with Arabs...



...and with Israel



can only be understood as giving Israel leverage for free,” said Wasel Abu Yousef, member of the PLO’s Executive Committee and leader of the Palestine Liberation Front. “There’s no reasonable justification for it except that it gives more power to the occupation and increases its crimes against the Palestinians.”

Many groups and nations are, however, seeing these relations in a positive light. They think that there are two positive speculations in it. First is that as a part of the normalisation agreement, also known as the “Abraham Accord”, Israel agreed to suspend its planned annexation of parts of the occupied West Bank and other is that it will create an opportunity for Israeli and Palestinian leaders to re-engage in meaningful negotiations that will realise a two state-solution in line with relevant UN resolutions, international law and bilateral agreements. Both the assumptions and speculations are not true. It has been very clear from the Israeli side that Israel would not end the annexation plans but halt it for future. Netanyahu has since said that the annexation plans have only been put on hold and could go ahead at a later date. On the basis of past’s experience we could not say that Israel would withdraw its plans. The second speculation that it would lead to two state solution is also wrong and miscalculated analysis. Israel from the very beginning is not in favour of two-state solution and has

been violating the UN resolutions that has been passed to solve the conflict since its creation. Rather, reality is that Palestinian factor was not considered in this agreement from the beginning. Dr. Azmi Bishara, an Arab intellectual, said, “Saying that the Palestinian cause was a factor in the agreement is absurd. It wasn’t one of the factors”. He pointed out that bringing the relationship between the two countries into a public sphere is also of vital importance to Israel.

But one speculation proved true very soon that the UAE could not have taken its extraordinary decision on Israel without the backing and support of the House of Saud. When the First flight started between Israel and UAE, it flew over Saudi Arabia after Riyadh agreed to the Israeli request on Sunday, marking the first time an Israeli commercial plane uses Saudi territory for an overflight.

The most disturbing aspect of the deal is that it gives sanctification the Israeli right’s belief in the use of force, as well as shielding Israel from making future concessions to Arab states. The agreement is extremely dangerous for Palestinians because it weakens the possibility that Israel will make any concessions in the future. Dr. Bishara said that the agreement “isn’t just a win for Israel, it’s a win for the Israeli right within Israel”.

The Arab intellectuals criticised the silence of Arab countries towards the Palestinian issue. The silence of those countries who claim that Palestine is a non-negotiable issue for them is very strange. Looking to the future, Dr. Bishara said that “what must be established today is a united local Palestinian front that imposes itself on the Arabs and the world”.

# SEALED NECTAR

Safi ur Rehman Mubarakpuri  
Translated by Issam Diab

## Bahira, the Monk

When the Messenger of Allah ﷺ was twelve years old, he went with his uncle Abu Talib on a business journey to Syria. When they reached Busra (which was a part of Syria, in the vicinity of Howran under the Roman domain) they met a monk called Bahira (his real name was Georges), who showed great kindness, and entertained them lavishly. He had never been in the habit of receiving or entertaining them before. He readily enough recognized the

Prophet ﷺ and said while taking his hand: "This is the master of all humans. Allah will send him with a message which will be a mercy to all beings." Abu Talib asked: "How do you know that?" He replied: "When you appeared from the direction of 'Aqabah, all stones and trees prostrated themselves, which they never do except for a Prophet. I can recognize him also by the seal of Prophet hood which is below his shoulder, like an apple. We

have got to learn this from our books." He also asked Abu Talib to send the boy back to Makkah and not to take him to Syria for fear of the Jews. Abu Talib obeyed and sent him back to Makkah with some of his men servants.



## The 'Sacrilegious' Wars

Muhammad ﷺ was hardly fifteen when the 'sacrilegious' wars — which continued with varying fortunes and considerable loss of human life for a number of years — broke out between Quraish and Banu Kinana on the one side and Qais 'Ailan tribe on the other. It was thus called because the inviolables were made violable, the prohibited months being included. Harb bin Omaiya, on

account of his outstanding position and honourable descent, used to be the leader of Quraish and their allies. In one of those battles, the Prophet ﷺ attended on his uncles but did not raise arms against their opponents. His efforts were confined to picking up the arrows of the enemy as they fell, and handing them over to his uncles.

## Al-Fudoul Confederacy

At the conclusion of these wars, when peace was restored, people felt the need for forming confederacy at Makkah for suppressing violence and injustice, and vindicating the rights of the weak and the destitute. Representatives of Banu Hashim, Banu Al-Muttalib, Asad bin 'Abd Al-'Uzza, Zahrah bin Kilab and Taim bin Murra were called to meet in the habitation of an honourable elderly man called 'Abdullah bin Jada'an At-Taimy to enter into a confederacy that would provide for the above-mentioned items. The Messenger of Allah ﷺ shortly after

he had been honoured with the ministry of Prophet hood, witnessed this league and commented on it, with very positive words: "I witnessed a confederacy in the house of 'Abdullah bin Jada'an. It was more appealing to me than herds of cattle. Even now in the period of Islam I would respond positively to attending such a meeting if I were invited." In fact, the spirit of this confederacy and the course of deliberations therein marked a complete departure from the pre-Islamic tribal-pride.





# NEP 2020:

## Through the lens of a student



Huzaifa Ahmad Javed

The government, on 29th July 2020, accepted the flaws in the education system which were prevalent till now and put an effort in bringing a **National Education Policy (NEP)** which the government thinks will surely bear some fruitful results. Few educationalists believe that it is a masterstroke in the field of education while others are denying any such impact. Luckily both have their facts. Let's have a look at the pros and cons of it in a descriptive way.

## Changes in the Latest NEP

There are few key changes which took place in the latest National Education Policy as HRD Ministry is now renamed to Ministry of Education and GDP investment in education will be increased from 1.6% to 6%. Beside this, special focus on gross enrolment ratio will be done as plans have been made to increase it up to 50% by 2035 and also equal weightage to academic, vocational and extracurricular subjects will be given.

Also this policy gives free hand to students to generate skill in their interested field. Major change will take place in academic years as 10+2 system is replaced by 5+3+3+4 system and also playschool (from 3 to 6 years) is included in the school curriculum. In short, formal education will be provided at a global standard. Regional language will be included as a medium of education up to 5th standard. Like in China, coding and other skill-based programs will be introduced from 6th standard. In higher standard, students will be free to select any subject of their interest, unlike the stream-based selection. Multidisciplinary Education

and Research Unit (MERU) will be developed on the level of IITs and IIMs and Research work will be given special priority in it. Government has also tried to promote job opportunities at different levels, hence multiple entries and exit levels will be provided in higher education



## Cons of Latest NEP

No doubt that anything which changes seems to be better for the masses at the first glance but magnetizes very few people to introspect the negative side of it. Let's have a look at the darker side of NEP 2020. In a diverse country like India, it is very difficult to introduce the regional language as a mode of education. While choosing their favourite subjects, a lot of confusion among the students will arise in opting subjects as nearly 4 dozen varieties of subjects are available. Whatever subject they may choose the syllabus remains as same as the earlier one. No change in the syllabus is seen and the Common Entrance Exam for all the students after 12th standard will

be one of the biggest challenge for students of rural areas and of financially weaker sections. The omission of the scholarship scheme will directly affect education, especially for the financially weaker section and degrading the English language will directly affect the students when they go for jobs in multinational companies.

With compulsion of education at playgroup level, chances of deterioration of health among children will increase due to excessive pressure. The rule which necessitates 3 compulsory languages in which the inclusion of two Indian languages is also mandatory, will also create difficulties as skilled teachers are not available in every field. Government wants to start coding program for class 6th standard students which is very difficult as their mind will come under immense pressure. Due to multiple exit doors during the whole education process, the chances of students leaving their studies midway will increase.

## Conclusion

The education policy which has been modified after 37 years overall doesn't look quite feasible as per the modern trends as we all know education is bound with culture and living standards also. In a culturally dominated country like India, it is very difficult to force everyone to follow one path and also it's against Indian constitution too. It is a matter of concern that how the economically weaker section will deal with all this as the whole education policy is governed by the syndicate of bureaucrats. Only time will tell how effective this educational policy will be in building and transforming the lives of the students.

# “Tameer e Seerat ke lawazim”- Book review

Hamza Jamal

- Booklet Name: Tameer e Seerat Ke Lawazim
- Writer: Maulana Naeem Siddiqui
- Pages: 24
- Publisher: Markazi Maktaba Islami Publishers

Maulana Naeem Siddiqui (1916 – 2002), born in Punjab, was among the founding members of Jamaat-e-Islami. However, he left Jamaat in 1994 and founded Tehreek e Islami. He is well known for his book Muhsin-e-Insaniyat. Along with his published books, he wrote more than 700 articles published in various journals.

In his famous book *tameer e seerat ke lawazim*, Maulana states that in the current situation of the Ummah, many people are advising ‘to stay isolated from the world and just try to be a Muslim on a personal level’ but, it will be far more selfish to stay away from these conditions. He mentions the different values which promote personal development such that it contributes to the whole community.

The very first and foremost is **تعلق بالله** (Relationship with Allah).

1. Fulfilling basics of worship is not enough rather, it should have full regularity, humility and submissive qualities to stand steadfast in upcoming difficulties. And to attain it, a person should have the habit of self-accountability.

2. Secondly, a sincere study of the Qur’an and Hadith. Everyone must spend half an hour or at least fifteen to twenty minutes on this. If it is not possible, then at least an Ayah and a Hadith should be read every day with complete understanding and one should try to implement it in practical life. In addition, Islamic literature should be regularly studied and reviewed.

3. Establishing Supererogatory acts (Nawafil) according to one’s ability enhances his relationship with Allah.

(i) Tahajjud has the highest rank among Supererogatory prayers. It is the best support in difficult stages.

(ii) Supererogatory fasting has often been mentioned in Hadith. A person should observe supererogatory fasting at least weekly or monthly.

(iii). Charity (**اتفاق في سبيل الله**) provides great help in running any organization. Members should make it a habit to set aside a portion of their income for the sake of Allah.

(iv). Instead of monastic remembrance (**ذكر**), the Prophet (**ﷺ**) has taught remembrance/supplications to his Ummah for the activities performed from morning till evening. By consciously uttering these words (**ذكر**), a Muslim draws himself closer to Allah.

Maulana Naeem mentions that ‘discipline’ in an Islamic organization, apart from natural necessity, its status is of worshipping Allah and obeying the Holy Prophet (**ﷺ**).

He mentions a few important issues regarding it.

1. From various Hadith, it is concluded that the obedience of Emir is one of Faraiz and Wujoob (mandatory actions) until and unless he (Emir) openly deviates from Qur’an and Sunnah. His disobedience is tantamount to disobedience to the Prophet (**ﷺ**) and Allah.

2. Islam instructs for obedience in righteousness (**اطاعت في المعروف**). In this regard, if there is a difference of opinion in an Ijtihad issue, the members have the right to present it for clarification, to discuss it, and if it is not clear they can stick to it, but members must abide by the decision. Backbiting is malice towards the organization.

3. We have been asked for obedience not in terms of one’s personality, but in terms of their proper Shariah status. Different people may have different qualities, but it is our responsibility to obey everyone equally.

4. The following are the points that the in-charges should follow in the light of Verse 159 of Surah Al-Imran.

(a). According to wisdom and expediency, gentleness and harshness should be balanced.

(b). They should keep an eye on the weaknesses of their colleagues and forgive them and not let any kind of hatred and frustration enter their hearts.

(c). They should consult their various colleagues according to their status, knowledge and insight.

(d). When a matter is settled after the necessary consultation, then they should stand firm and act accordingly.

5. Maulana further discusses the following:

(a). The circulars and instructions issued by the organization must be received consciously by the members and all efforts should be made for their timely compliance.

(b). Scheduled time should be observed at any gatherings or other occasions.

(c). Lack of obedience is a sin, therefore a deep sense of remorse must arise within us for every mistake, a feeling of remorse that leads to repentance.

6. The above-mentioned requirements of obedience can only be met by the sense of responsibility of the members.

Finally, Maulana Siddiqui drew attention on some verses of Surah Hujaraat emphasizing the environment in which individual relationships are based on moral principles. The more these requirements are taken into account, the stronger will be the unity of the movement and the brotherhood among the members.

## Around The Globe

### Myanmar troops confirm atrocities against Rohingya: rights group

Two soldiers reportedly admitted to killing dozens of villagers in northern Rakhine state, burying them in mass graves.

### Death toll in Bangladesh mosque gas pipeline explosion rises

At least 24 worshippers killed after blast sent flames raging through the mosque during Friday night prayers.

### Pakistan blocks Tinder, other dating apps over ‘immoral’ content

Pakistan, the second-largest Muslim-majority country in the world after Indonesia, is an Islamic nation where extra-marital relationships and homosexuality are illegal.

### Qatar to host long-awaited intra-Afghan talks from Saturday

“The State of Qatar is pleased to announce that the Afghanistan Peace Negotiations will commence in Doha on Saturday the 12th of September 2020,” the ministry said in the statement.

### Yemen’s Houthis say ‘important target’ struck in Saudi capital

In a statement published by the Saudi Press Agency, coalition spokesman Turki al-Maliki said the drone targeted the civilian population and facilities in the southern Saudi city.

### Egypt: Lawyers say Morsi’s son killed by ‘lethal substance’

Lawyers for the family of Egypt’s ex-president Mohamed Morsi said they obtained information showing his youngest son was killed by “a lethal substance” and not a heart attack as authorities earlier claimed.

### Arab League division over Palestinian cause to dominate talks

An Arab League meeting on Wednesday will focus on the Palestinian cause after the Israel-UAE “normalisation” deal, with analysts suggesting division rather than usual unity on the issue will dominate the discussion.