

# The New Dawn

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## Editorial

### Omar bin Al-Khattab Regains the Keys of the Holy City.

After a long siege of Jerusalem in 636 by the Muslim army, the Christian Patriarch, Saffronious, offered to surrender the Holy City on the condition that it had to be conducted in the presence of the Muslim Khalif. The leader of the Muslim army then wrote to Omar bin al-Khattab in Al-Madina and invited him to regain authority of the city and witness that historical event. Omar set off for Al-Quds with his servant with just one camel and little provision. The great Khalif had to alternate with his servant in riding the camel since this last would not bear having two people on its back.

When the two companions arrived to the Holy City after a long journey, it was the turn of the servant to ride the camel and Omar to walk. The servant urged Omar to ride the camel, lest people in that glorious city will deride them. Omar (Al-Farooq) insisted to humbly enter the city walking through the Damascus Gate where he found crowds of people awaiting his arrival, headed by the Christian Patriarch.. (continued p. 4)

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## Changing Palestine's religious landscape: the Occupying Power destroys mosques

Dr. Daud Abdullah

For many years now, while the eyes of the international community were focused on the peace process, the Jewish state had been stepping up its campaign to change the religious landscape of Palestine. From Safad in the north to Beersheba in the south, Islamic endowments and holy places are systematically usurped, closed, and destroyed.

After expelling three-quarters of its population, the task of changing the religious character of Palestine became high on the Zionist agenda. Yet, the Palestinians who remained in what became Israel continued to protect their religious and national heritage. Now constituting 20% of Israel's population, they represent in many ways that group of Muslims foretold by our noble Prophet Muhammad (saw): "There will always be a group of my *Ummah* who will remain on the truth resisting their enemies until Allah decides His affair." The companions said, 'Where are these people?' The Prophet (saw) said, 'In Bayt al Maqdis and in the territory sur-



rounding *Bayt al Maqdis*".<sup>1</sup>

Throughout Islamic history religious endowments - *Awqaf* - provided for the spiritual and material needs of Muslims. In Palestine the funds derived from them were used to build and maintain places of worship and learning. The social, economic and political role of the Waqf system became increasingly important during the Ottoman period. It grew into an important institution that controlled vast areas of agricultural land and property. (to be continued p. 6)

### The Obligation of Da'wah and the Position of women in Da'wah. Sr. Tracy Al-Asly

*Da'wah* means 'to invite' i.e. inviting people to submit themselves to the truth of Al-Islam. Allah says in S2. V143 "And thus we have made you a community of the middle way, so that you may be witnesses (to the truth) before all mankind and the messenger may be witness (to it) before you."

From the very beginning of his creation, Mankind has held the responsibility of being a *Khalifah* on earth. When we look more closely at the meaning of *Khalif* one cannot help but conclude that it is a position of great responsibility. We are being asked to act as a deputy, vicegerent or representative and as a witness to the whole of mankind. Adam (AS) was the first person charged with this responsibility. "Lo! I am about to place a *Khalifa* on earth". S2. V30.

So what does a representative do? Think of the position of a company representative. He/she would have to be very assertive and confident about the product they're selling. In order to ensure the orders come flooding in the representative would have to be convinced that he's selling a quality product if not the best on the market! But firstly the rep. will have to undergo training i.e. learn about the product they are to sell, learn all the technical details, fully appreciate the benefits to the consumer and learn how best to... (to be continued p. 4)

Inside

- MAB News
- Changing Palestine's Landscape
- The European Council for Fatwa
- Radio Ramadhan
- MAB Activities
- Letter from a Mother to a Son

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