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Durban to mark October 7 Gaza genocide with rolling protests

By Ismail Suder

As activists worldwide mark three years of Israeli genocide in Gaza from October 7, the South African Palestine Movement (SAPM) has planned a series of events in Durban to protest Zionist terror that killed some 70 000 people, including 20 000 children.

Saydoonisa Sayed, spokesperson for the Durban-based South African Palestine Movement (SAPM) has urged people of conscience to mobilise for a series of protest actions planned for next week.

SAPM describes its work as grassroots activism centred on protest, education, cultural resistance and boycott campaigns.

"The struggle for Palestine has brought together people from different religious, cultural and social backgrounds. SAPM's public actions have included Muslims, Christians, Hindus and others who have joined the call for Palestinian freedom and an end to the destruction

of Gaza. This is not only a Palestinian issue. It is a question of humanity, international law, justice and the kind of society we want to build," she added.

Prominent Palestine activist, Dr Lubna Nadvi said: "It is tragic that a genocide has been allowed to continue for three years and that the people of Palestine still do not have political self-determination after almost 80 years of being occupied and oppressed by the apartheid state of Israel. The world should hang its head in shame at what it has enabled – and could have stopped if there had been the political will to do so."

On Wednesday October 7, rolling pickets are planned at Holocaust Centres in Cape Town, Johannesburg and Durban.

The October 7 picket outside the Holocaust and Genocide Centre in Durban (located on the property of the Durban Jewish Club near the beachfront) will start at 12am-2pm. The Jewish Voice for Peace will also be represented at the picket.

On Friday October 9, the South African Palestine Movement will again picket outside the Durban Holocaust and Genocide Centre.

On Saturday October 10, hundreds are expected to gather near the Oliver Tambo statue on Durban's North Beach for the start of the Global Day of Action – a protest action that will be held simultaneously across major cities across the world.

The UN Independent International Commission of Inquiry released updated findings in mid-2026 which found that Israeli authorities have committed crimes against humanity and targeted children in the Gaza Strip.

Meanwhile, the Durban leg of the tour by renowned UK Palestine activists George Galloway and Yvonne Ridley, made a huge impact on guests who attended events at various locations.

Shabnum Palesa Mohammed who co-ordinated the events said: "The Durban leg of the Galloway & Ridley



People Power Tour, hosted by Wage Peace International and Palestine House SA delivered four events. It opened with a press conference on "The Politics of Division: Fascism, Racism, Zionism and Islamophobia," launching Ubuntu and Ihsaan, a documentary series on Muslim contributions to South Africa, and Zionism

in Africa, a groundbreaking research initiative. A fundraising dinner followed, where Galloway and Ridley received the inaugural People Power Awards, where they urged audiences not to vote for any party supporting Zionism. Galloway and Ridley were deeply moved by a visit to the Nelson Mandela Capture Site and

Museum, and the Durban leg closed with a successful media masterclass at the University of KwaZulu-Natal."

For more information, please contact SAPM: southafricapalestinemovement@gmail.com. You can also call them on 0732413260

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LOCAL NEWS

“From seed to plate” – Durban participants reap their first harvest

By Azra Hoosen

What began with seeds, soil and lessons in sustainable gardening has now produced a first harvest for 37 participants in SANZAF’s Agriculture Programme in Sea Cow Lake, Durban.

The Agriculture Programme forms part of SANZAF’s Skills Development Programme and includes some of SANZAF’s chef students, as well as members of the public who were invited to take part. Facilitated by Garth Concur, the programme will consist of 12 courses over the coming months, with a team on the ground overseeing the day-to-day work. According to Concur, the first garden was planted about five weeks ago and has flourished with the spring rains.

Participants recently gathered for their first harvest after learning how to prepare soil, make compost,

plant and care for crops, use drip irrigation and manage pests. The programme is aimed at building practical skills that can contribute to food security, self-reliance and future livelihood opportunities.

Speaking to *Al-Qalam*, SANZAF Marketing representative, Alike Ahmad said that the programme was introduced to give beneficiaries hands-on experience in sustainable living and food security, while helping students learn how to grow their own food.

Participants have been growing spinach, cabbage, lettuce, tomatoes, cucumber, beetroot, celery, spring onion, basil, coriander, rosemary and carrots. A drip irrigation system was installed to help water the crops, while participants were taught how to care for the plants and harvest them correctly to maintain quality and allow for regrowth.

During the gardening work-

shops, participants also learned about different types of soil and sand, how compost supports healthy plant growth, how to make compost at home and natural pest-control methods.

The first harvest gave participants the opportunity to put the lessons they learned into practice. “The first harvest was a moment of immense pride. For participants, it was proof that they can produce food with their own hands – from seed to plate,” said Ahmad.

Participants had planted their own seeds, monitored their growth and harvested fresh vegetables, with some produce taken home. “It gave them a real sense of achievement, confidence, and hope that they can become self-sufficient, Alhamdulillah,” added Ahmad.

For SANZAF, the significance of the project lies in what participants can do with these skills beyond the

programme. Participants can start backyard gardens to grow food for their families and reduce grocery costs. For the chef students, the project also introduces the farm-to-table cycle, with the possibility of growing fresh produce that can eventually be used in their own restaurants. “This goes far beyond just food security,” Ahmad noted.

To help participants continue what they have learned, SANZAF provided starter kits containing seedlings and compost. The participants can use these to start their own gardens and monitor their growth in their classrooms, keeping the practical learning going beyond the farm.

The programme is ultimately aimed at helping participants become self-sufficient, both in producing food and potentially generating an income. “In the long term, InshaAllah, we want to see these participants become fully



self-sufficient, able to feed their families and generate an income,” said Ahmad.

For the participants, the first harvest was a rewarding step in their journey, giving them the opportunity to put their skills into practice.

They enjoyed the pruning process and expressed

gratitude to SANZAF for the opportunity to learn and gain practical experience. SANZAF’s vision extends beyond the 37 participants, with hopes that they become ambassadors of change. “We want them to eventually share their knowledge, train others in their communities and develop their own sustainable micro-farms and agribusinesses,” she said.



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TODDLER TEE R24	PRESCHOOL PRINTED TEE R24	TEEN CHARACTER TEE R24	LADIES BODY SUIT R24	TAKE 2 PILLOWCASE (2pk) R24

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Ya Rabb, help us protect the honour and safety of women

SA is experiencing heightened national alarm following the killing of 12 women across Ekurhuleni. In this context Imam Dr Rashied Omar has penned a du'aa for an end to violence against women.

In the Name of Allah, the Most Compassionate, the Most Merciful. Al-hamdu lillāh. All praise is due to Allah.

O Allah, send Your blessings and peace upon our Prophet Muhammad (SAW).

Yā Rabb al-Ālamīn, Lord of all the Worlds, You have honoured and given every human being dignity.

Help us protect the lives, honour and safety of women and girls.

Yā Arḥam al-Rāḥimīn, Most Merciful of those who show mercy, our hearts are heavy as we

mourn the women murdered in South Africa. Each life was precious, and to You they have returned. We remember those whose names we know and those whose stories have not been heard.

Comfort their families and give them patience and strength in their grief.

Protect women and children living in fear, whether in their homes, on the streets, at work or in places where they should be safe.

Bring them to people who will listen to them, take them seriously and help them find safety. Grant healing to those who have survived violence and abuse.

Yā Aḥkam al-Hākimīn, Most Just of Judges, You have told us that the girl buried alive will be asked for what sin she was killed. Guide those investigating

these killings to the truth. Give courage and integrity to the police, the courts and all who have a duty to protect.

Let no cry for help be ignored, no case be neglected and no perpetrator be shielded from accountability.

Guide us, especially men and boys, to reject the belief that women may be oppressed, threatened or harmed. Make us among those who live with their families in kindness, as You have commanded. Teach us to challenge abuse in our families, our masajid and our communities.

Help us listen to survivors, support those seeking refuge and act before another life is lost.

Bless the counsellors, shelter workers, neighbours and advocates who



offer care and protection.

Strengthen our resolve to make every home and community a place where women and girls can live without fear. Allāhumma anta al-Salām wa minka al-Salām, tabārakta yā Dhā

al-Jalāli wa al-Ikrām.

O Allah, You are Peace, and from You comes peace. Blessed are You, O Possessor of Majesty and Honour.

Grant us the courage to build a society rooted in

compassion, dignity and justice.

We ask this through all Your beautiful names, Yā Rabb al-Nās, Lord of humankind.

Allāhumma āmīn.

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LOCAL NEWS

Shaheda Omar honoured for ‘child protection’

By Azra Hooten

Dr Shaheda Omar, the Director of the Teddy Bear Foundation was recently honoured with the Lifetime Dedication to Child Protection Award. She also received the Ahmed Kathrada Excellence in Leadership Award from the Congress of Business & Economics in September.

Speaking to *Al-Qalam*, Omar said that receiving the award was “deeply humbling”, but it is a reminder of the responsibility carried by those who work to protect children and support survivors, something that has become even more pressing as South Africa continues to grapple with violence against women and children.

“I accept this award on behalf of every child whose courage has shaped my life and every person who has refused to give up on a child,” she said.

Her journey into child protection was not something she planned. Early in her career, she came to understand

that children are often “the least powerful people in the room”, yet carry some of the greatest burdens.

Omar said children do not choose the families they are born into, nor do they choose poverty, violence, neglect or abuse. These circumstances, however, can profoundly shape their lives. “I realised that if we are serious about building a better society, we have to start by protecting our children,” she said.

Over the years, this sense of responsibility became a vocation. She came to understand that child protection was not simply about responding to abuse, but about restoring dignity, creating safety, strengthening families, preventing harm and ensuring that children have the opportunity to become the people they were meant to be.

Today, as South Africa continues to confront gender-based violence and femicide, Omar believes one of the biggest failures is that too much of the response comes after violence has already occurred. “We

investigate the murder after a woman has been killed. We intervene after a child has been abused. We provide trauma support after the trauma has occurred. Of course, those responses are essential, but prevention has to begin much earlier,” she said.

She said violence against women and children is deeply interconnected: “A child who grows up witnessing violence against their mother is not simply witnessing an argument between adults. That child is experiencing violence too.”

When violence becomes normalised in a family, children can begin to see fear, shouting, threats, humiliation or physical violence as simply what family life looks like. “We therefore have to break the cycle early. Protecting women is also protecting children,” she stressed.

She believes prevention must become part of everyday life “in our homes, schools, communities, faith institutions and workplaces” rather than something discussed only during a cri-

sis. “We must ask a much harder question – why are we continuing to place the responsibility for avoiding violence on the potential victim rather than placing responsibility on the person who chooses to perpetrate it?” she questioned.

While Omar has seen significant changes during her 40-year career, including greater public awareness, specialised services, stronger legislation, multidisciplinary approaches and greater recognition of children’s rights, she said progress on paper does not always translate into protection in practice. For Omar, the question is whether those systems work “when a frightened child is sitting in front of us needing protection.”

The answer cannot simply be another policy. It must be “implementation, accountability and prevention”, alongside greater investment in parenting, early childhood development, schools, psychosocial support, healthy relationships, prevention programmes and safe communities. She urged adults to pay atten-



tion to changes in children’s behaviour, including withdrawal, anxiety, aggression, changes in sleeping or eating, unexplained injuries, fear of a particular person or place and age-inappropriate sexualised behaviour.

She said that a lifetime in child protection was not

measured by the number of years you have worked. It is measured by the number of children who, because you were there, were able to believe again that their lives could be different.

“That is the honour I will carry with me for the rest of my life,” said Omar.



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Tabarani

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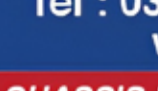
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At 94, Rashid asks: ‘where has time gone’?

By Ismail Suder

Just one month to turning 94, Abdool Rashid Khan of Durban has outlived his wife, his two children and nine of his siblings – but he’s not yet ready to give up on life – not just yet.

“I will go when Allah calls me,” he told *Al-Qalam* during an interview at Country Bake in Durban’s Musgrave area.

Apart from fragility, he suffers no ailment that usually befalls elderly folk – and his eyesight is sharp as a needle.

It’s been a year now that he’s moved into a small old age home for Muslim men and women in Asherville. Being the oldest resident there, he says boredom is his enemy. There’s not much to do, except making zikr and reminiscing about his life. However, Khan says he misses the warm love of his family, most of whom have passed on. “Yes, it’s very lonely at my age, but I’m really thankful to the few remaining family members who still care about me.

A call or visit from them, including from my grandchildren, is something that I look forward to – it makes my day,” he adds.

With nine out of 11 siblings having passed on, he finds solace in talking to his two surviving sisters who live out of KZN – they are too frail to visit him, but they keep in touch with their brother by phone.

About six weeks ago, his daughter, Feroza Motala (64) of Overport, passed away. Her sudden passing has left a deep void in his life, but he is determined to carry on with life until his time comes. A few years back, his son Rafik passed away of a heart attack. He too was 64, and earlier, his wife Asiya, passed on. His greyish eyes light up when this reporter mentions life in his younger days. “I think those were the best times of our lives.”

His son-in-law, Mohammed Motala, shows *Al-Qalam* a few photos of him in his 20’s and 30’s, looking rather spiffy in a striped suit, tie and gentleman’s hat. Born in 1934, Khan

opened a motor dealership in Clairwood and was often seen driving in a variety of vehicles that he had for sale. But his personal favourite was a two-tone green 1957 Chevrolet – a twin-finned monster that was talk of the town. His wife was a driving instructor, the first Muslim woman to do so in her days.

Khan recalls the years during the 60’s, 70’s – and even the 80’s – when he would take his family for summer nights “window-shopping” along West Street, checking out the beautiful displays of goods in fashionable departmental stores such as Greenacres, Stuttafords, John Orr’s, Payne Brothers, the Hub, Woolfsons, Ok Bazaars and Cuthberts.

“But the best of our summer night strolls was when I bought delicious ice cream for all at Polar Bar or the ice cream vans parked along the pavement. What a time that was,” his face lighting up with a big smile for the first time.

Khan recalls the times he visited the beachfront with



his young children, especially when the merry go-around came to town. “It was the time of apartheid

and the best beaches were reserved for whites only, but we made the best with what we had.

“When my time comes to leave this world, I will go knowing our people are free,” he added



Moulana Mohamed Tariq
President of the People’s Freedom Party

VOTE PFP





Hassan Farouk Motala
Founder and Leader of the People’s Freedom Party

FOR THE LOCAL GOVERNMENT ELECTIONS

ON BOTH BALLOTS



A portrait of a man with a dark beard and mustache, wearing a white turban and a patterned shawl. He is looking directly at the camera against a blue background.



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Minara announces finalists for 2026 Business Recognition Awards

By Al-Qalam Correspondent

The Minara Chamber of Commerce has announced the finalists for its 2026 Business Recognition Awards which recognises outstanding achievement, leadership, innovation and contribution across South Africa's business and professional landscape. The finalists represent a diverse range of businesses and individuals whose achievements, leadership and contribution continue to make an impact in South Africa's economy and communities.

The winners will be announced at the Awards Gala Dinner on Friday, 23 October 2026, at the NMJ Conference Centre in Durban.

Ebrahim Patel, President of the Minara Chamber of Commerce, said the calibre and diversity of this year's finalists reflect the contri-

bution being made across South Africa's business, professional and community landscape.

The Minara Chamber believes that success should be measured not only by commercial performance, but also by leadership, innovation, opportunity created and the impact made in our communities.

"On behalf of the Minara Chamber, I extend my congratulations to every finalist. Reaching this stage is in itself a significant achievement, and a reflection of the standards you have set in your respective fields."

Solly Suleman, Chair of the Minara Awards Committee, said the response to the 2026 awards had been exceptionally strong, with the independent adjudication panel considering a high calibre of nominations across the categories.

"Selecting the finalists was

not an easy process. Our awards look beyond commercial success to consider leadership, innovation, resilience, professional achievement and broader community impact."

Rishaad Webster, Head of Business Banking Coverage KZN said "These awards shine a light on the businesses doing the hard work of building the KwaZulu-Natal economy.

Standard Bank is proud to stand alongside the Minara Chamber in recognising them, and prouder still to be on the growth journey with them. Behind every finalist is a business that has taken risks, created jobs and kept trading through a tough environment. Standard Bank's role is to make sure ambition of this calibre has the backing it needs to keep amplifying growth."

"The journey now continues towards the prestigious Awards Gala Dinner on Fri-

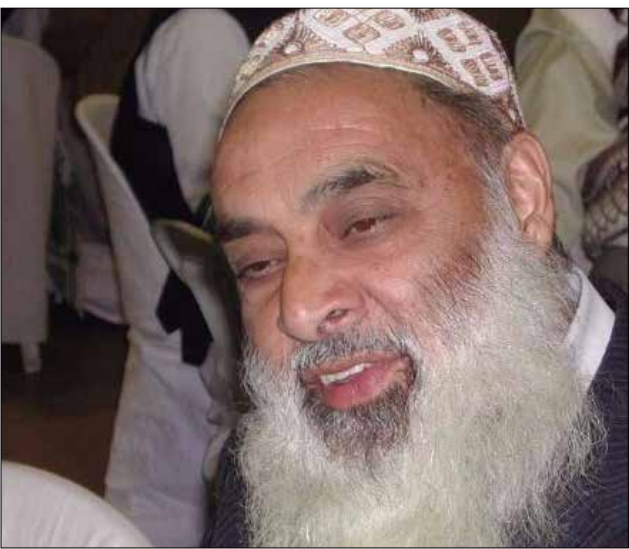
day, 23 October 2026, in Durban, where this year's winners will be announced," a Minara Chamber of Commerce spokesperson said.

Meanwhile, at the same event, the Chamber will posthumously honour the Late Ebrahim Carrim with the Minara lifetime Achiever Recognition Award 2026. The award recognises a life of entrepreneurship, integrity, service, philanthropy, community leadership and a commitment to creating opportunities for others.

The 2026 Finalists – Business Entity of the Year – Large; Roshgold Investments; Royal Travel; Woodford Group

Business Entity of the Year – Medium; Ethicore Group; Minnies; Food Enterprise

Business Entity of the Year – Small Business ; Daily Dippers; Wonder Snacks



Businessperson of the Year ; Munir Jeewa; Osman Arbee; Riaz Cotwal

Businesswoman of the Year ; Bint Nur Ebrahim; Mariam Galant-Diedericks; Yasmin Essop

Young Achiever of the Year ; Muhammed Paruk; Muhammad Yusuf Goga; Waheed Amanjee

Community Builder of the Year; Bilal Ismail; Haseena Azmuth; Yusuf Abramjee

Professional Achiever of the Year; Prof. Yahya Choonara; Dr Zakia Salod

For further information on the Business Recognition Awards and Gala dinner, you can email them at: awards@minara.org.za



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LOCAL NEWS

Durban rally to hand over memorandum to Holocaust and Genocide Centre

By Al-Qalam Reporter

When the Global Day of Action for Palestine takes place in Durban on Saturday, the organisers plan to hand over a memorandum to the Holocaust and Genocide Centre, urging them to include the Gaza genocide in its exhibitions and education programmes.

The organisers are rallying against gender-based violence, remembering every victim in South Africa and across the globe. The theme of the rally is: From Africa to Palestine: Our Bodies, Our Resistance.

The rally is part of the Global Day of Action for Palestine, convened by the Global Alliance for Palestine. More than 200 organisations, trade unions, student federations and grassroots groups in over 60 countries will mobilise on the same day.

The events are supported

by the South African Muslim Network (SAMNET), the Islamic Medical Association, the Caring Sisters Network, the Active Citizens Movement, the National Association of Democratic Lawyers (NADEL), People Against Oppression (PAO) and RAUF.

A spokesperson for the South Africa Palestine Movement said: “On Saturday 10 October, we will assemble at 12pm and begin rallying at 1:30pm at the park across from the Durban Holocaust and Genocide Centre. We hope to hand over a memorandum asking the Centre to include the genocide in Gaza in its exhibitions and education programmes. “The organisers are also rallying against gender-based violence, remembering every victim in South Africa and across the globe – and the system that endorses and protects violence against women. They are also rallying against xenophobia, which they identify as one of the



The South African Palestine Movement held a protest action outside the Holocaust & Genocide Centre - near the Durban beachfront - on October 7.

greatest threats to a growing international solidarity movement. They are rallying for Palestine whose peoples’ struggle has laid these injustices bare for the

world to see. “The call for Palestinian freedom forms part of a wider commitment to liberation in South Africa and globally, including bodily autonomy, safety,

dignity, belonging and freedom from oppression. Gender based violence, xenophobia and the fight for a free Palestine grow from the same root. None of us

are free until all of us are free.”
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Saudi Arabia, Turkey and Pakistan activate Mecca Pact amid war with Houthis

The public deployment of Pakistani and Turkish troops to Saudi Arabia carries symbolic weight across the region, writes Middle East Eye

Turkey and Pakistan said they will undertake a “rapid deployment” of troops to Saudi Arabia as part of their new mutual defence alliance, the Mecca Pact, in a move that could deepen the Houthis’ isolation in the region.

The announcement on Monday came after representatives of the three countries held an emergency meeting in Riyadh where they condemned recent attacks on Saudi Arabia, in particular those targeting the holy cities of Mecca and Medina, without mentioning the Houthis by name.

The trio “reaffirmed their unequivocal rejection of any attack or threat against the Kingdom’s security and ter-

ritorial integrity”, they said in a joint statement.

They also agreed “to move immediately to the practical implementation of the collective defence commitments and to take the necessary measures to provide the agreed military forces and capabilities and ensure their rapid deployment in the Kingdom”.

The meeting came as Yemeni government forces backed by Saudi Arabia launched a large-scale offensive whose mission the government said is to retake all the territory the Houthis conquered in 12 years of war.

It’s unclear what immediate tactical impact Pakistan and Turkey’s deployment to Saudi Arabia will have on the war.

Pakistan already has tens of thousands of troops in the kingdom. Reuters reported last week that Pakistan sent four plane loads of weapons

to the port city of Aden to support the Saudi-backed government.

A western official in the Gulf told Middle East Eye that Pakistani personnel are already deployed in southern Yemen, although it’s not clear if they are there as part of the Saudi military on contract or the Pakistani military.

Symbolism

But the timing of the announcement, with the offensive against the Houthis underway, carries deep symbolic weight.

A separate western official in the Gulf told MEE that Riyadh wanted to ensure it had “international buy-in” to launch a counter-offensive against the Houthis.

Pakistan is the Muslim world’s only nuclear-armed state. It has also served as a mediator between Iran and the US, trying to pitch itself



as an honest broker. Turkey is a Nato member that has positioned itself as a rival to Israel, which is unpopular in the Arab and Muslim world because of its war on Gaza, which the United Nations and human rights experts have called a genocide.

By invoking the Mecca Pact, Saudi Arabia is able to underscore that it has the support of the wider region in its counter-offensive against the Houthis.

Last week, Saudi Arabia also hosted UAE Vice President Mansour bin Zayed, in a bid to show unity against the Houthis.

Also on Monday, Crown Prince Mohammed bin Salman hosted Democratic Senator Chris Murphy for a two-hour conversation, the US politician said.

Murphy was one of the sharpest critics of the war in Yemen before a 2022

UN-backed ceasefire was reached.

That agreement collapsed in July after the Houthis began attacking Saudi vessels in the Red Sea. Two months later, the Houthis launched an offensive down the Red Sea coast.

Yemeni forces backed by Saudi Arabia said on Monday that they had retaken most of the coastal territory the Houthis conquered.

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FEATURE

Teaching with Ihsān: Towards a Prophetic Pedagogy for Muslim Schools



By Aslam Fataar

Muslim schools operate under increasingly demanding conditions. Teachers must complete the curriculum, prepare learners for examinations, respond to uneven levels of learner preparation, manage social and economic pressures, and now contend with digital distraction and the rapid incorporation of generative AI into young people's lives. Under these conditions, teaching can easily narrow to coverage, performance and examination preparation.

The challenge is not to lessen the importance of academic achievement. Learners need serious access to disciplinary knowledge, intellectual standards and the forms of reasoning associated with their school subjects.

The larger educational question is how such knowledge can be taught in ways that also contribute to the formation of the learner as an ethical human being.

This question framed the workshop, Teaching with Ihsān: A Prophetic Pedagogy of Islamic Ethics for Muslim Schools, held at Community House in Salt River, Cape Town, on 26 September 2026. Stellenbosch University's Dialogue, Democracy and Development project presented the workshop in association with The Muslim Thinker Trust, coordinated it. It combined conceptual input, an interactive presentation, generative group work and report-backs, with a strong emphasis on trans-

lating Prophetic ethics into pedagogical practice.

The classroom as a formative space

The workshop proceeded from the view that the classroom is simultaneously a knowledge space and a formative space. Teachers have an epistemic responsibility to teach subjects with intellectual seriousness. Learners require access to concepts, evidence, procedures, disciplinary reasoning and clear standards for what counts as knowledge.

At the same time, schooling always forms learners. Knowledge is taught through relationships, routines, expectations, examples and patterns of interaction. The important question is therefore not whether formation occurs, but what kinds of dispositions, habits and ethical orientations are being cultivated through the everyday experience of teaching and learning.

This is where Prophetic ethics becomes educationally significant. It should not be reduced to occasional moral reminders or treated as a separate layer added to the formal curriculum. The deeper task is to bring knowledge, pedagogy and ethical formation into meaningful relation.

Adab, akhlāq and formation

The distinction between adab and akhlāq provided an important language for this work. Adab refers to visible conduct in relationships and situations. It concerns how learners speak, listen, disagree, use technology and participate in learning. Akhlāq refers to the deeper moral character and dispositions from which such conduct increasingly flows. The pedagogical implication is that character formation cannot be achieved through exhortation alone. Learners need repeated opportunities to practise attentiveness, hon-

ty, fairness, respect, responsibility and care. Through repetition, guidance and reflection, these visible forms of conduct can gradually become more deeply rooted dispositions. The learner should therefore not only know more at the end of a lesson. The classroom experience should also contribute, over time, to how that learner listens, speaks, judges and acts.

A pedagogical grammar for Prophetic ethics

The workshop used the Islamic categories of talīm, tadīb and tarbiya to give this educational purpose a pedagogical grammar. Talīm concerns what learners should know and understand. Tadīb concerns the forms of conduct and disposition that should accompany that knowledge. Tarbiya concerns the longer process through which repetition, modelling, correction, and increasing responsibility nurture such formation. Ihsān gives this process its orientation towards excellence, beauty and right action. This grammar locates Prophetic ethics within the ordinary work of teaching. Teachers already make choices about what knowledge matters, how it should be made teachable and what counts as evidence of learning. The workshop asked how ethical formation could enter these existing pedagogical decisions.

Basil Bernstein's idea of pedagogical recontextualisation helped clarify this. Knowledge is selected, reorganised and translated for particular learners and educational settings. Muslim teachers must consider how Prophetic ethical resources can be recontextualised into school subjects while retaining both disciplinary integrity and the integrity of the ethical tradition.

A phased and temporal pedagogy

A core feature of the work-

shop was its emphasis on developmental pacing. Ethical formation looks different at different stages of schooling. Young children learn powerfully through attachment, imitation, story, rhythm and routine. As learners mature, they become increasingly able to understand consequences, interpret situations, discuss competing claims and accept responsibility for their judgments and actions.

The ethical purpose can therefore remain coherent across the school while the pedagogy changes. Younger learners may first experience goodness through modelling and repetition. Intermediate learners can increasingly explain why conduct matters. Senior and FET learners can engage questions of identity, responsibility, public life and moral judgment.

This temporal logic matters because ethical education should grow with the learner. It should move from guided practice towards increasingly independent interpretation and ethical agency.

Memory, embodiment and discernment

The Cape Mawlid offered a locally grounded example of formation through more than verbal explanation. Its pedagogical force lies in voice, repetition, listening, rhythm, bodily participation and communal memory. Children learn through hearing, repeating and gradually inhabiting particular forms of attentiveness and belonging.

The broader lesson is that learners are shaped by what they repeatedly hear, see and do. Classroom routines, the handling of mistakes, the modelling of disagreement and the repeated practice of honesty, care and responsibility all contribute to who learners are becoming.

The workshop also addressed conditions that can morally and socially disorient learners. The concept of

fitan (times of turmoil and moral confusion) was used to name pressures such as online cruelty, racism, inequality, sexualised content, AI misuse, peer pressure and public violence. Within this context, dhikr was approached as remembrance and also as re-membering: restoring moral orientation when attention and judgment have become fragmented.

The educational aim is to help learners pause, notice what is happening, recall what matters, weigh the ethical dimensions of a situation and determine how to respond responsibly. Prophetic education should therefore move beyond rule repetition towards ethical discernment and agency.

Making inherited knowledge educationally alive

The example of Shaykh Yūsuf illustrated how knowledge travels, circulates and becomes recontextualised in changing historical conditions. This offers a useful metaphor for Muslim schooling. Inherited knowledge must retain its integrity while becoming meaningful in the circumstances learners actually inhabit.

Prophetic narratives can similarly become ethical resources through which learners examine care, dignity, hospitality, race, injustice, harmful conduct and repair. The educational task is to create opportunities for learners to interpret inherited knowledge and connect it thoughtfully to contemporary situations.

The discussion of generative AI made this need especially visible. The educational question is broader than whether AI should be allowed. It concerns digital adab: honesty, verification, responsibility, privacy, dignity and intellectual ownership. Learners need to gradually develop the capacity to explain how AI was used,

check claims and take responsibility for the knowledge they present.

Educating for Prophetic ethical agency

The workshop's design reflected its argument. Conceptual input was combined with interactive presentation, collaborative design work and report-backs. Teachers moved between conceptual understanding and classroom application, made their pedagogical thinking explicit, and refined it collectively.

Teacher development for Prophetic ethics cannot remain at the level of inspirational discourse. Teachers need conceptual resources and structured opportunities to translate them into teachable practices appropriate to particular subjects, phases and situations.

The wider aspiration is to understand Prophetic ethics as a serious pedagogical pursuit.

Muslim schools should aim for strong academic achievement while also cultivating attentiveness, character, discernment and ethical agency. Prophetic pedagogy concerns the quality of the entire educational encounter: what learners come to know, how they learn to inhabit that knowledge, what kinds of judgment they develop, and how their education equips them to act responsibly.

The educational ambition is therefore larger than examination success. It is to cultivate young people whose knowledge becomes part of their character, whose character informs their judgment, and whose judgment enables them to respond to the world with responsibility, dignity and ihsān.

Aslam Fataar is Research Professor in Higher Education Transformation in the Department of Education Policy Studies at Stellenbosch University.

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Riyadh's Military Paralysis in Palestine Must Not be Swept Under the Carpet



By Iqbal Jassat

For decades, the Saudi regime has man-
icured its image as the undisputed leader of the Arab and Islamic worlds by shrewdly leveraging its custodianship of Mecca and Media.

Alongside its staggering wealth, Riyadh has long projected itself as a fortress of Muslim solidarity.

Yet, Israel's ongoing horrific and ruthless genocide in the Gaza Strip and the unchecked, atrocious ethnic cleansing across the Occupied West Bank have permanently shattered this illusion.

As history records one of the most televised atroci-

ties of the modern era, the House of Saud's response will forever stand as a testament to calculated inaction—a policy of absolute complicity disguised as diplomatic neutrality.

The depth of this betrayal has been meticulously laid bare by investigative critiques, most notably in Untold Mag's seminal expose, "Blood, Oil, and Silence: Saudi Arabia's Role in War Crimes From Yemen to Gaza."

The core indictment against Riyadh is not merely its failure to intervene militarily to halt the slaughter of Palestinians, but its active maintenance of the economic and strategic pipelines that sustain the status quo.

While Palestinian children pull their families from the rubble, Saudi Arabia has deliberately kept its oil flowing through vital infrastructure like the SUMED pipeline, ensuring that resources continue to reach Western markets and fuel military operations indirectly linked to the ongoing genocide.

The historical contrast is damning. In 1973, King Faisal famously wielded the

oil embargo as a devastating political weapon to force Western powers to halt aggression against Arab lands.

Today, under the de facto rule of Crown Prince Mohammed bin Salman (MbS), that leverage has been completely abdicated.

When pressed on whether an oil embargo could be deployed to halt the Gaza slaughter, Saudi Investment Minister Khalid al-Falih infamously dismissed the idea with a laugh, declaring that it was "not on the table today."

This systemic abandonment extends into the financial realm: the Saudi Public Investment Fund (PIF) continues to retain massive stakes in US defense contractors and channels capital into Israeli-linked tech and defense ecosystems.

By maintaining these financial and strategic networks, the Saudi regime has effectively chosen to profit from the very empire that bankrolls the annihilation of Palestine.

What makes Riyadh's military paralysis in Palestine so grotesque is that it does not

stem from a lack of capability or a newfound pacifism. The Saudi regime has proven itself entirely willing to mobilize immense military and diplomatic resources when its own dynastic interests or regional hegemony are threatened. One need only look across the border to Yemen, where the Saudi-led coalition enacted a brutal, years-long military intervention defined by starvation blockades and mass civilian casualties.

More recently, this selective aggression has been codified on the global stage. Riyadh has masterminded the Mecca Joint Defense Agreement, a NATO-inspired security pact designed to rally international forces to its side. MbS has aggressively mobilized powerful non-Arab allies, specifically Pakistan and Turkey, to form a united military front.

The explicit target of this newly minted coalition? Ansarullah (the Houthis) in Yemen.

Ansarullah has actively engaged in the Red Sea as part of the regional "Axis of Resistance," utilizing maritime blockades to disrupt

shipping to Israel in a direct, material attempt to force a ceasefire in Gaza. Rather than supporting or even quietly permitting these efforts to choke the Israeli economy, the Saudi regime has mobilized foreign armies to crush them.

Reports even suggest a quiet, behind-the-scenes intelligence cooperation between Saudi Arabia and Israel to counter the Houthis.

Riyadh is willing to build military coalitions with Turkey and Pakistan to protect trade routes and suppress anti-Zionist resistance, yet it cannot spare a single round of ammunition, a single diplomatic sanction, or a single barrel's worth of oil pressure to defend Masjid Al-Aqsa or the Occupied population of the West Bank. Domestically, the regime's actions are just as repressive. To prevent the inevitable swell of public fury from threatening the throne, the Saudi state has instituted a zero-tolerance policy against any form of pro-Palestinian dissent.

Citizens and residents face draconian prison sentences simply for expressing solidarity with Palestine online

or criticizing normalization efforts.

MbS has deployed billions of dollars into global sports, entertainment, and PR campaigns to launder the Kingdom's image, attempting to distract the world from both its internal human rights abuses and its external betrayal of the Palestinian cause.

True leadership is defined in moments of existential crisis. By prioritizing financial alignment with Washington, safeguarding secret intelligence ties with Tel Aviv, and mobilizing military pacts against the regional resistance, the Saudi regime has made its allegiance clear. It has traded the blood of Palestinians for a seat at the table of global empire.

Mohammed bin Salman's legacy will not be one of modernization or reform; it will be permanently defined by the deafening silence and active complicity of a kingdom that watched a genocide unfold and chose to protect the perpetrators.

Iqbal Jassat
Executive Member
Media Review Network

Galloway & Ridley: 'Don't vote for political party that supports Zionism'

The Durban leg of the Galloway & Ridley People Power Tour, hosted by Wage Peace International and Palestine House SA, delivered four events. It opened with a press conference on "The Politics of Division: Fascism, Racism, Zionism and Islamophobia," launching Ubuntu and Ihsaan, a documentary series on Muslim contributions to South Africa, and Zionism in Africa, a groundbreaking research initiative.

A fundraising dinner followed, where Galloway and Ridley received the inaugural People Power Awards, where they urged audiences not to vote for any party supporting Zionism. Galloway and Ridley were deeply moved by a visit to the Nelson Mandela Capture Site and Museum, and the Durban leg closed with a successful media masterclass at the University of KwaZulu-Natal.





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