

# THE MILESTONE

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## UPFRONT *for* CHALLENGES MUSLIM STUDENTS

RADICALISM

IMMODESTY

IDENTITY CRISIS

MATERIALISM



PRIVATE CIRCULATION

# EDITORIAL

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The controversial Citizenship Amendment Act or CAA, which was already passed by the Lok Sabha in 2019, has been implemented recently in India. In anticipation for the 2024 elections, the BJP government officially announced the adoption of this law on the eve of Ramadan. **The Act states that if a person belonging to Hindu, Sikh, Buddhist, Jain or Parsi or Christian community, who came to India from Afghanistan, Pakistan, or Bangladesh on or before December 31, 2014, and is now residing in India, they are no longer illegal. They will now be granted citizenship.** That is, citizenship will be given to people of other religions except Muslims coming from the above mentioned three countries.

**The exclusion of Muslims from the CAA and the designation of Muslims as intruders and refugees of other religions including Hindus are nothing more than manifestations of Muslim bigotry.** Even then, some people may say hey no! The three countries from which citizenship is being given to non-Muslims are Muslim countries, and there is no need to give citizenship to Muslims from there, because Muslims can easily get citizenship in these countries, but non-Muslims cannot. So, there is an arrangement to grant them citizenship in this country.

**Let's assume for a moment that the CAA has nothing to do with Islamophobia. But even then, from 2014 till now we see many incidents where the BJP government's blatant Islamophobia and Muslim hatred has come to the fore.** Beef ban and mob lynching in states ruled by extremist Hindutva BJP, Delhi riots, abrogation of Article 370 in Kashmir, bulldozing of Muslim houses, the prohibition of loudspeakers in mosques, the hijab ban in various schools and colleges, approval

of anti-Islam and anti-Muslim films, ban on public prayers, free run of various extremist Hindutva groups have resulted in killing of Muslims, anti-Muslim riots, vandalism of mosques forcing Muslims to chant religious slogans and so on. These are not merely coincidental events but the manifestation of planned Muslim hatred.


**In the run-up to the elections, the BJP government implemented the Citizenship Amendment Act mainly to achieve certain goals—such as garnering support from Hindutva groups, creating a vote bank by granting citizenship to Hindu refugees and immigrants, and covering up the BJP government's failure to address the problems even after remaining ten years in power.** In short, the BJP is desperate to win the upcoming Lok Sabha elections and is leaving no stone unturned to do so.

Even in such a situation, if the action of Indian Muslims is the same as in the past days i.e. supporting a secular party or spending time and effort in forming a Muslim political party then the result will be the same as before. **Because for the last 70 years, Muslims have voted some secular party to power, but in return they have been used as a vote bank. On the other hand, spending time, effort, and money on forming a Muslim political party in the Indian context is also not fruitful.**

The only option available to Muslims in such a circumstance is to turn back to Allah and His Deen and to hold fast to the Deen, call for the Deen and strive to establish the Deen. **The things that are happening to the Muslims today and the situation that has arisen, the Muslims should not be disappointed by it but rather strengthen their faith.**

Allah says:

**“ So do not weaken and do not grieve, and you will be superior if you are [true] believers.” (3:139)**

THE M  STONE

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*Allah the almighty describes the benefit of doing righteous deeds with strong faith in the Qur'an as follows - “Allah promises those among you who believe and do righteous deeds, that He will surely give them representation in the land, as He gave representation to those before them, and He will surely establish for them Make their religion that which He has chosen for them and grant them security after their fear. They shall worship Me, and associate nothing with Me.” (24:55)*

At the same time, we must exercise patience and piety. It is among the most important means to seek Allah's assistance in foiling the conspiracy of falsehood (ba'til) with these two attributes.

**“If you are patient and mindful of Allah, their schemes will not harm you in the least. Surely Allah is Fully Aware of what they do.” (3:120)**

Above all, we should trust in Allah and do the work of religion, Allah Subhanahu wa Ta'ala will surely help the believers.

**“That is, it is my duty to help the believers.” (30:47)**

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# Creator's Call

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ  
وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَطْلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ-

“Those who remember Allah while standing, sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You have not created this in vain; exalted are You [above such a thing]; then protect us from the punishment of the Fire.” *Surah Al’Imran Verse - 191*

This verse is the second verse of last rukoo of this surah. The last part of this surah was revealed after the Battle of the Uhud. “In the previous verse of this section, Allah ﷻ highlights His divine signs, emphasizing their significance. These signs act as powerful reminders of His presence and authority, encouraging believers to reflect, recognize, and always remember Him in every aspect of their lives.”

Through contemplation and pondering over the divine signs, those who are content are indeed wise, they can attain faith in Allah. Now, the next step after this is faith in the Hereafter, and the means to attain it is mentioned in this verse.

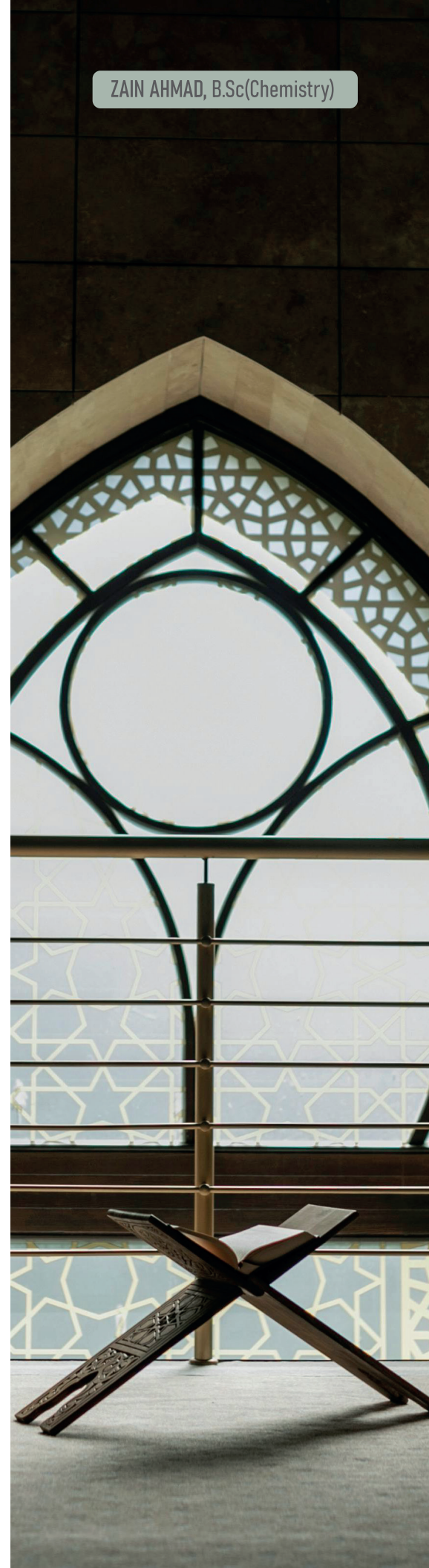
By deeply reflecting upon these signs, a person can indeed attain the truth, provided that they remain mindful of Allah and refrain from perceiving the signs of creation merely as animals do. Instead, they should contemplate and ponder over them with thoughtful consideration, keeping Allah ﷻ in mind at all times, and never losing sight of Him.

When they diligently and carefully observe the intricate system of the universe, the undeniable reality becomes clear to them that this is indeed a wise system, prompting them to exclaim in

acknowledgment, ‘O Creator! You have not created all this in vain and without purpose.’ Whatever is before our eyes or concealed from us within this meticulously structured system serves a purpose, forming an integral and essential part of a robust and harmonious system, and You are pure, ensuring that no actions are taken in vain.

*Then their attention shifts towards themselves, questioning, ‘What is the purpose of my life? For whom have I been created? Is my life just about eating, drinking, reproducing, and then departing from this world?’* It becomes undeniably clear that NO, there is indeed a profound purpose. In the creation, which is endowed with moral traits, given the power of discretion, and bestowed with intellect and reason, it should not be questioned about its life’s actions, nor should it be rewarded solely for goodness or punished merely for evil. It cannot, in any conceivable manner, be otherwise.

The inevitable consequences of human actions, whether deemed good or bad, should be glaringly evident, and individuals should face the outcomes of their deeds. **However, it’s often noticed that in this world, the virtuous endure the burden of struggles, while the wicked seem to enjoy the unmerited comfort and success.** This observation leads to the belief that there must be another existence beyond this life, where justice prevails, and every action, whether good or bad, is appropriately rewarded. This contemplation of the universe’s order fosters faith in the concept of the Hereafter, prompting individuals to seek refuge from Allah’s punishment and strive for righteousness in their daily lives.



# UPFRONT CHALLENGES

for

## MUSLIM STUDENTS

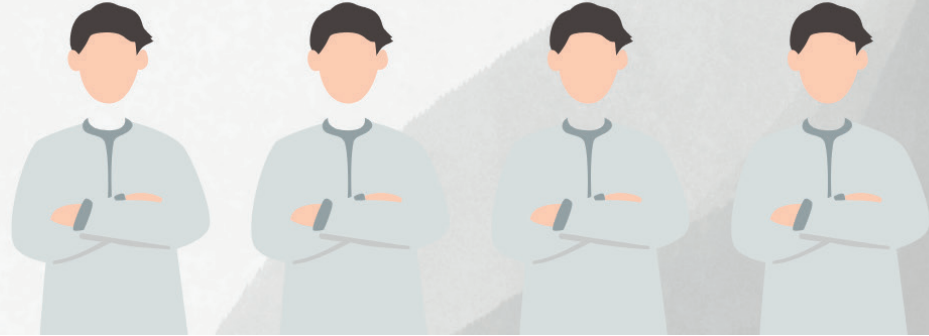
DR FARRUKH ADNAN

IDENTITY CRISIS

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**B**eing a Muslim, we understand that attainment of knowledge and education is an obligation for us. The same has been highlighted many a times in the Qur'an and our beloved Prophet Muhammad (PBUH) has taught us the same. The first revelation that came to Prophet Muhammad (PBUH) instructed about learning with the name of Almighty Allah. **It showed us two things, first, that education is necessary for all humans and second, that the pursuit and purpose of education will only be fulfilled if it is carried out in the name of Allah.** If we see the explanation of this ayah in different Tafaseer, then we understand the reason of the first revelation being about gaining knowledge and not about any other social evils of that time. Because knowledge is something that can change every evil which can harm society. The main purpose of knowledge is to instill humanity in humans and to get close to the creator of this world.

***But as a Muslim Student, do we seriously feel we're fulfilling the purpose of education, or do we see lacking in it? And what are the challenges that we encounter in our current education system.***

First, it's the college that we have in the current education system which is promoted by western culture. Currently, education means to study hard, to get higher ranks and then get a high paying job so that we should have no worries about our future. This is highly materialistic thinking. This thinking blooms slowly but has a long-term detrimental effect. But as humans, is it our purpose in life? Is it why we were sent into this world? Is this the

only thing that we should be getting from life? **The answer is, absolutely not. Allah sent us into this world for His obedience and for proclaiming His greatness. But the fact remains that the purpose of education in the young generation is only of materialism.** The purpose of education can be so much more than what the young generation is currently getting from it. Islam is a practicing religion, and the Islamic Definition of Education has a lofty standard.

**The other biggest challenge that Muslim students have in the present-day education system is to protect our identity.** The current scenario of education centers is the same throughout the country and even throughout the world. Western culture which is being promoted in education centers has a great impact and it is the reason for religious and moral decline. **Co-education system gradually takes the student in its grip.** Keeping our Muslim identity alive becomes the foremost responsibility for a person who has a different purpose of life and who doesn't want to get involved in this society surrounded by the misdeeds and immodesty. **We should not hesitate to follow our religion when we are in such a culture.** We are in a society where we will find some students who do not have faith in Almighty Allah, some people would think there is no religion to follow, some might think humanity is the only religion etc. These are the ideas which are getting promoted to distract the Muslim youth, hence the only thing which can protect us from this is strong faith. We should have basic knowledge of the religion so that we can counter the questions and queries

that arise from people. We should also have basic knowledge of different false ideologies. Atheism which says there is no God and Communism which says there is no religion to follow are the two most followed isms by students in the education campuses. Keeping in mind the current situation of the country, there is a large section that propagates its ideas based on hatred and jealousy. They come across as a religious group, but they don't have much agency other than the enmity of Muslims and Islam. **We don't have to get worried and the only thing we should do is to proclaim the greatness of Allah to counter all evil ideas.**

Nowadays, live-in relationships, adultery, nightclub parties, etc. are very common in every co-education system and if we don't indulge in all this, we are considered a loser. The gathering and cultural programs are full of vulgarity. **As a student if we don't protect ourselves from all these events, we will slowly start getting involved in them and will start finding entertainment and interest in them, which will destroy our identity, sanctity, and personality.**

The solution to all challenges is that we should make ourselves perfect in every skill so that we are able to face difficulties. **We should not hesitate to follow our religion when we are on our education campus.** We should spread the message of Islam to our colleagues and invite them towards the true path. Make our Imaan perfect and keep our faith strong on Almighty Allah. Make a lot of duas and pray to Allah to keep us firm on his religion and grant us success in our aim.



# Forgiveness

**W**ho hasn't been hurt by the actions or words of another?

Perhaps a parent constantly criticized us growing up, a colleague sabotaged a project, or our partner hurt us. Or maybe we had a traumatic experience, such as being physically or emotionally abused by someone close to us. These wounds can leave lasting feelings of resentment, bitterness, and anger — sometimes even hatred. **But if we hold on to that pain, we might be the one who pays most dearly. By embracing forgiveness, we also embrace peace and hope.**

**Forgiveness means different things to different people. But in general, it involves an intentional decision to let go of resentment and anger. Allah is All-Forgiving, most merciful and He likes those who forgives.** If we want our sins to be forgiven, then we should also forgive other's mistakes. Whoever did something wrong to us or has taken our rights, forgive them with true heart. To forgive and apologize are the two sides of the same coin and both require bravery. **While apologizing we must crush our ego which is a very daring task. To forgive someone is also a difficult challenge, here we must go against our instincts.**

The Shaitan never wants us to be Allah's favourite and stops us from forgiveness. He tells us, **'Why should we bow ourselves down?'** But a true believer is a compassionate person, and he apologises to the servants of Allah. Just saying sorry is not the actual apology unless a person forgets his brother's mistakes, cleans his heart, and does not hold any hatred for him. After repenting to Allah, we should decide not to repeat the sin again. If we forgive humans today, then Allah will also forgive us tomorrow, Inshallah.

In Qur'an, the word **"Allah is Most**

**Merciful"** is repeated many times. In Islam, anyone who has committed sin can ask forgiveness directly from Allah, there is no one between Allah and the one who is asking forgiveness from Him. In Qur'an, Allah Almighty says:

**"Allah loves those who turn unto Him in repentance and He loves those who keep themselves pure."**

Our beloved Prophet (Peace be upon him) said:

**"Whoever suffers an injury and forgives (the person responsible), Allah will raise his status to a higher degree and remove one of his sins."**

Our beloved Prophet (PBUH) was extremely kind and forgiving with everyone, no matter whether he was a believer or a non-believer. We have so many examples from the life of Prophet (PBUH) about forgiving others and showing kindness to even those who were so rude to Him.

**"The Prophet (PBUH) was the most forgiving person. He was ever ready to forgive his enemies. When he went to Taa'if to preach the message of Allah, its people mistreated him, abused him, and hit him with stones. He left the city humiliated and wounded. When he took shelter under a tree, the angel of Allah visited him and told him that Allah sent him to destroy the people of Taa'if because of their sin of maltreating their prophet. Prophet Muhammad (PBUH) prayed to Allah to save the people of Taa'if because what they did was out of their ignorance."**

In the noble Qur'an, "forgiveness" and "mercy" are mentioned around 100 and 200 times respectively. An entire chapter of the Qur'an is devoted to the quality of

mercy named Surah Rahman. We all know that Allah is the Most Merciful and He forgives those who ask forgiveness with repentance.

Abu Hurairah (RA) said, I heard the Messenger of Allah (PBUH) saying:

**"I swear by Allah that I seek Allah's Pardon and turn to Him in repentance more than seventy times a day." [Bukhari]**

Whoever does not show mercy will not receive mercy. Whoever does not forgive others will not be forgiven. Whoever does not pardon others will not be pardoned. Whoever does not protect others will not be protected. So, try to forgive others to receive mercy and forgiveness from Allah Almighty and others. Be broad-minded and open hearted, forgive others and ask forgiveness too.

And see how hate comes to an end and love spreads everywhere.

## CONTINUATION OF PG. - 6

(PBUH) was the Quran." Therefore, for someone who desires to live their life according to the will of Allah, understand the Quran, act upon it, and propagate its divine guidance on the earth, there is no alternative but to study the Seerah of the Prophet (PBUH) and follow his example completely.

*Because in the Seerah of the Prophet (PBUH), there is an exemplar for all aspects of life, including asceticism and piety, warfare and peace, politics and governance, wealth and economy, social relations, noble ethics, and international relations.*

# The Importance & Necessity of Seerah



OWAIS QAMAR, Jamitul Falah

Before discussing the importance and necessity of studying the Seerah, I would like to appropriately define both its literal and terminological meanings. “Seerah” literally means **manner and path**. Later, it began to be used for the general situations of ordinary people. Then, it started to refer to the collection of the life, thoughts, and teachings of Prophet Muhammad (PBUH). Explaining the term “Seerah” Shah Abdul Aziz Dehlavi said that it encompasses everything related to our Prophet (PBUH), his companions (may Allah be pleased with them), the Ahl al-Bayt (family members of the Prophet (PBUH)) and the righteous predecessors. And from the birth of Prophet Muhammad (PBUH) until his departure from this world, the detailed account of all these events is called “Seerah” (Biography).

To fully implement Islam, it is extremely important and essential to know the will of Allah and His Messenger (PBUH), and this understanding is impossible without familiarity with the book of Allah and the Seerah of the Messenger (PBUH). Allah says, in the Quran, while giving the best example of the noble personality of Prophet Muhammad (PBUH):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Surely there was a good example for you in the Messenger of Allah.” (Al Ahzab: 21)

And believers are commanded to follow this excellent example of Muhammad (PBUH). Therefore, it is not possible to follow the example of the Prophet Muhammad (PBUH) without knowing the Seerah of the Messenger of Allah (PBUH). Allah Almighty has made obedience to His Messenger (PBUH) obligatory along with obedience to Himself. He has guided:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

“O believers! Obey Allah and His Messenger.” (Al Nisa: 59)

In another place, Allah Almighty has established following the Messenger (PBUH) as a proof of love for Allah:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“O Prophet (PBUH), say: ‘If you love Allah, then follow me; Allah will love you.’ (Aal e Imran: 31)

Obedience and following of the Prophet (PBUH) are impossible without being familiar with the Seerah of the Prophet. In the context of the importance of studying Seerah, Imam Ibn al-Qayyim writes in “Zaad al-Ma’ad” that acquiring knowledge of the prophetic biography is obligatory for every Muslim because it is based on the guidance of the blessed Prophet Muhammad (PBUH).

Studying the Seerah is extremely important for scholars of religion,

Islamic preachers, and those tasked with establishing the religion because studying it provides an awareness of the gradual stages of Islamic propagation and the highs and lows it encountered. It also reveals the difficulties and challenges faced by the Prophet (PBUH) and his noble companions (may Allah be pleased with them), which they endured for the sake of the greatness of the religion, and also the methods that Prophet Muhammad (PBUH) adopt to overcome these difficulties?

In the field of Da’wah and propagation, which is the major responsibility of Prophethood and Messenger-ship, success cannot be achieved until Da’wah is in accordance with the methodology of the Prophet (PBUH). Therefore, studying the Seerah is indispensable for successful preaching. The Seerah of the Prophet Muhammad (PBUH) and his companions is filled with events that are full of faith and certainty, which occurred in the course of establishing Islam. Reading and listening to these events increases the morale of the believers, instilling steadfastness in the path of Islam and bringing peace and tranquillity to their hearts during turbulent times.

Studying the Seerah is also essential for understanding the Quran deeply because the Seerah has a profound connection with the Qur’anic verses.

Hazrat Aisha (R.A.) said, “The character of the Prophet Muhammad.... Continued to .....page - 05

# The Significance of **SALAH** AND Exemplary Practices of **SAHABAH**

Hazrat Mujahid (R.A.), while describing the Salah of Hazrat Abu Bakr (R.A.), and that of Hazrat Abdullah bin Zubair (R.A.) says: **“They stood in Salah motionless like pieces of wood stuck in the ground.”**

There are five pillars of Islam namely, Shahada (faith), Salah (prayer), Zakat (charity), Sawm (fasting) and Hajj (pilgrimage). Among these five pillars, Salah holds significant relevance. Salah is specifically highlighted as the second pillar because of its centrality in a Muslim's daily life and spiritual practice. It serves as a direct means of communication between the individual and Allah, strengthening the bond of faith and devotion. In this era, where people think everything is a race and hurry to do every task, often they ignore the significance of Salah. Some don't pray at all, and some people hurry to pray Salah as if it's a race against time. They don't have time for the one who created time. Salah should be prayed wholeheartedly by understanding every word by heart while you say it. We must seek guidance from the lives of Sahaba who prayed the Salah so devotionally that they didn't let worldly desires come between them and Allah.

**Hazrat Abdullah bin Zubair (R.A.)** was known for his unwavering devotion during prayer. There are accounts of him remaining in Sajdah or Ruku' for extended periods of time, so much so that birds would come and perch on his back. Even during dangerous situations, such as when a missile hit the wall of the Mosque where he was praying, he did not break his Salah. Similarly, when a snake fell from the ceiling and coiled around his sleeping son, he remained focused on his prayer, only inquiring about the noise after finishing. This level of dedication and concentration in prayer is truly remarkable. He serves as an inspiration for Muslims around the world. His commitment to his faith and his ability to remain focused on his prayers in the face of adversity is a testament to his strong belief in Allah and his dedication to his worship. His actions serve as a reminder of the importance of maintaining a strong connection with

Allah through prayer, regardless of the circumstances.

**Hazrat Uthman ibn Affan, the third caliph of Islam**, was widely recognized for his piety and adherence to the principles of Islam. One of the most notable aspects of his piety was his unwavering commitment to prayer and the recitation of the Qur'an, particularly during the nighttime hours. It is documented that Hazrat Uthman would frequently dedicate a significant portion of the night to prayer, seeking proximity to Allah and contemplating the verses of the Qur'an. His affection for the Qur'an ran deep, and he would often recite extensive portions of it during his nightly prayers. On specific occasions, Hazrat Uthman's devotion would reach such an elevated level that he would recite the entire Qur'an in a single rak'ah. This remarkable accomplishment of reciting the Qur'an in a single rak'ah during his nighttime prayers showcased Hazrat Uthman's profound connection with the divine words of Allah and his unwavering dedication to internalizing its teachings. It exemplified his profound love for the Qur'an and his desire to fully immerse himself in its guidance. His exemplary conduct serves as a reminder to believers of the significance of sincerity, devotion, and continual engagement with the Qur'an in their spiritual journeys.

**Hazrat Ali ibn Abi Talib**, the cousin and son-in-law of the Prophet Muhammad (PBUH), was known for his piety, wisdom, and unwavering commitment to Islam. It is reported that Hazrat Ali would often turn pale and tremble visibly at the time of Salah. When someone inquired about the reason for his reaction, he responded with profound insight and humility. Hazrat Ali explained that he felt this way because he understood the magnitude of the trust that Allah had offered to the humans, which He had earlier offered to the heavens, the earth, and the mountains, but they declined.

**Khalaf bin Ayub**, known for his piety and

wisdom, was once asked whether the presence of flies bothered him during his prayers. In response, Khalaf bin Ayub drew a poignant analogy. He likened the annoyance caused by flies to the lashes inflicted upon sinful individuals by governmental authorities. He remarked that even those who endure such punishment patiently often boast of their endurance afterward. His profound response highlights his deep understanding of the nature of devotion and worship. He refused to be distracted or perturbed by the presence of flies during his prayers, recognizing that standing in the presence of his Lord demanded his utmost attention and focus. He implied that if people could endure physical punishment for worldly reasons, then surely, he could bear the inconvenience caused by flies during his worship of the Divine.

**Hazrat Umar ibn al-Khattab**, the second caliph of Islam, is renowned for his exceptional leadership, devoutness, and adherence to Islamic principles. On the 27th of Dhul-Hijjah, in the year 23 AH (644 CE), Hazrat Umar was leading the Fajr prayer at the Prophet's Mosque in Medina when he was viciously attacked by a Persian slave named Abu Lulu Feroze. Motivated by his animosity towards Muslims, Abu Lulu targeted Hazrat Umar's back, inflicting multiple stab wounds. Despite the severity of his injuries, Hazrat Umar's resilience was evident as he bravely endured the assault. Following the attack, Hazrat Umar was swiftly taken to his residence for medical treatment. Despite the gravity of his wounds, he remained composed and conscious, displaying unwavering faith and dedication to Islam. Even in his final moments, Hazrat Umar's commitment to prayer was unwavering, as he insisted on knowing the prayer times and fulfilling his Salah punctually until his last breath. It serves as a powerful reminder for all Muslims to strive for the same level of concentration and mindfulness in their prayers, emphasizing the importance of maintaining composure and focus regardless of external circumstances.

# SEALED NECTAR

## PROPHET ON THE BATTLEFIELD

The Quraishites, mortified at the escape of the Prophet (PBUH) along with his devoted companions, and jealous of his growing power in Madinah, kept a stringent watch over the Muslims left behind and persecuted them in every possible way. They also initiated clandestine contacts with 'Abdullah bin Uabi bin Salul, chief of Madinese polytheists, and president designate of the tribes 'Aws and Khazraj before the Prophet's emigration. They sent him a strongly-worded ultimatum ordering him to fight or expel the Prophet, otherwise they would launch a widespread military campaign that would exterminate his people and proscribe his women. [Narrated by Abu Da'ud]

His pride wounded and kingship no longer his, 'Abdullah bin Uabi bin Salul, a priori responded positively to his Quraishite copolytheists. He mobilized his supporters to counteract the Muslims. The Prophet (PBUH) on hearing about this unholy alliance, summoned 'Abdullah and admonished him to be more sensible and thoughtful and cautioned his men against being snared in malicious tricks. [Narrated by Abu Da'ud] The men, on grounds of cowardice, or reason, gave up the idea. Their chief, however, seemingly complied, but at heart, he remained a wicked unpredictable accomplice with Quraish and the envious Jews. Skirmishes and provocations started to pave the way for a major confrontation between the Muslims and polytheists. Sa'd bin Mu'adh, an outstanding Helper, announced his intention to observe 'Umrah (lesser pilgrimage) and headed for Makkah. There Omaiya bin Khalaf provided tutelage for him to observe the ritual circumambulation. Abu Jahl, an archenemy of Islam saw him in the Sacred Sanctuary and threatened he would have killed him if he had not been in the company of Omaiya. Sa'd, fearlessly and defiantly, challenged him to committing any folly at the risk of cutting their caravans

off. [Bukhari 2/563]

Provocative actions continued and Quraish sent the Muslims a note threatening to put them to death in their own homeland. Those were not mere words, for the Prophet (PBUH) received information from reliable sources attesting to real intrigues and plots being hatched by the enemies of Islam. Precautionary measures were taken, and a state of alertness was called for, including the positioning of security guards around the house of the Prophet (PBUH) and strategic junctures. 'Aishah [R] reported that Allâh's Messenger (PBUH) lay down on bed during one night on his arrival in Madinah and said: Were there a pious person from amongst my Companions who should keep a watch for me during the night? She ('Aishah [R]) said: We were in this state when we heard the clanging noise of arms. He (the Prophet (PBUH)) said: Who is it? He said: This is Sa'd bin Abi Waqqas. Allâh's Messenger (PBUH) said to him: What brings you here? Thereupon he said: I harboured fear (lest any harm should come to) Allâh's Messenger (PBUH), so I came to serve as your sentinel. Allâh's Messenger (PBUH) invoked blessings upon him and then he slept. [Muslim 2/280; Bukhari 1/404]

This state of close vigilance continued ceaselessly until the Words of Allâh were revealed saying: "Allâh will protect you from mankind." [Al- Qur'an 5:67] Here, the Prophet [pbuh] peeped from the dome of his house asking his people to go away and making it clear that Allâh would take the charge of protecting him. [At-Tirmidhi 2/130] The Prophet's life was not the only target of the wicked schemes, but rather the lives and the whole entity of the Muslims. When the Madinese provided the Prophet (PBUH) and his Companions with safe refuge, the desert bedouins began to look at them all in the same perspective and outlawed all the Muslims.

At this precarious juncture with Quraish, intent on pursuing their aggressive and devilish plans, Allâh, the All- High, gave the Muslims the permission to take arms against the disbelievers: "Permission to fight is given to those (i.e. believers against those disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely Allâh is Able to give them (believers) victory." [Al- Qur'an 22:39]

This verse was revealed in a larger context of Divine instructions to eradicate all aspects of falsehood, and hold in honour the symbols and rites of Allâh: "Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as- Salât: [i.e. to perform Salât (prayer) — the five compulsory, congregational prayers (the males in Mosques)], to pay the Zakat (obligatory charity), and they enjoin Al- Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al- Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the Law of their country in all the spheres of life]." [Al- Qur'an 22:41].

Doubtlessly, the permission to fight was revealed in Madinah after emigration, not in Makkah, still the exact date where of is in doubt. The permission to fight was already there, but in the light of the status quo, it was wise for the Muslims to bring the commercial routes leading to Makkah under their control. To realize this strategic objective, the Prophet (PBUH) had to choose either of two options:

a. Entering into non- aggression pacts with the tribes inhabiting either the areas adjacent to the routes or between these routes and Madinah. With respect to this course of action, the Prophet (PBUH) had already signed, together with the Jews and other neighbouring tribes, the aforementioned pact of cooperation and good neighbourliness.

b. Despatching successive armed missions for harassment along the strategic commercial routes.

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