

ISLAMOPHOBIA

IMPACT, CAUSES & SOLUTIONS

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ISLAM
= TERROR?

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PRIVATE CIRCULATION

EDITORIAL



ALAMGEER HOSSAIN

President, Islamic Youth Federation

After nearly two hundred years of British rule, the state that emerged as India in 1947 was essentially an undeclared Hindu state. **Over the past 77 years, two distinct versions of this Hindu state have emerged before us: The secularists' Hindu state & The Hindutva proponents' Hindu state.** If we analyze the past and the present, we will see that there is no fundamental difference between these two Hindu states. The only difference lies in the ruling party and their strategies.

The secularists never explicitly presented India as a Hindu state; instead, on the eve of so-called independence, the then Congress leaders portrayed the country as a democratic and secular state. **Some Muslim leaders saw this as a great blessing and sided with Congress, rejecting the idea of a separate Muslim state.** However, it is true that the Muslim state did not become a true "Nizam-e-Mustafa". But the successors of those leaders continued to glorify democracy and secularism, going so far as to claim: "We rejected the idea of Nizam-e-Mustafa and the governance of the Quran and embraced this democratic and secular state." or "We are the ones who built India as a democratic and secular state."

These Muslim leaders should have realized that in a democratic state, the majority's opinion will always prevail. Since Muslims are a minority in India, it is practically impossible for them to pass any law in parliament according to their wishes or to resist any anti-Islamic law. It is only natural that laws will be passed according to the wishes of the Hindu majority.

Similarly, the concept of secularism—where the government remains neutral toward all religions—is also unrealistic. When Hindus are the majority and their government is formed, their ideological influence will inevitably shape education, culture, and other aspects of society. For instance, Hindu religious festivals like Saraswati Puja and Holi have gradually transformed into cultural events. As a result, Muslim students in schools and colleges are forcibly made to contribute to these celebrations. **Therefore, it is not unreasonable to call India an unofficial Hindu state disguised under the veil of democracy and secularism.**

If we look back at the past eight decades, it becomes clear that the so-called secular state was never a blessing for Muslims—rather, it was a curse. **Major anti-Muslim riots occurred during secular governments' rule, including: The Nellie Massacre (1983) in Assam, the Gujarat Riots (2002), Muzaffarnagar Riots (2013).** Thousands of Muslims were killed in these massacres. The demolition of Babri Masjid occurred under a secular government, with its direct support. Muslims were forced to chant slogans like 'Vande Mataram', which contradict Islamic beliefs. TADA and POTA laws were used to indiscriminately arrest and execute innocent Muslim youth. **Several Islamic organizations were banned, and their members were arrested and tortured.** Discrimination against Muslims was not just social but also economic. The Sachar Committee Report (2006), established by the Congress government in 2004, revealed that Indian Muslims were among the most socially and economically backward communities.

Despite suffering under secular rule for nearly 50 years, certain Muslim leaders, blinded by their devotion to democracy and secularism, neither realized the truth themselves nor allowed ordinary Muslims to realize it.

Events after 2014 further prove that India is an unannounced Hindu state. Under the current government: Mosques are being demolished and replaced with temples with government support. A chief minister declared that Friday prayers (Jumu'ah) should be suspended for Holi celebrations. Muslims are forced to chant Jai Shri Ram, a Hindu religious slogan, in buses, trains, and other public places. Ram Navami processions deliberately pass in front of mosques, and slogans are even raised inside mosques. Islamic organizations are banned, and under UAPA, Muslim youths are arrested. Mob lynching of Muslims under the pretext of cow smuggling has become a daily occurrence. Extremist Hindutva leaders openly spew anti-Islamic rhetoric, yet no action is taken against them. State-sponsored Islamophobia is spread through TV channels and films. Anti-Muslim laws such as the Anti-Conversion Law, Citizenship Amendment Act (CAA), Uniform Civil Code of Uttarakhand Act-2024, Triple Talaq Act are being passed. Even the

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judiciary is biased against Muslims. The Babri Masjid verdict was based on the faith of the majority rather than justice.

One thing is clear: whether it is the secularists' Hindu state or the Hindutva proponents' Hindu state, in both cases, Islam and its followers have become the target of the ruling class. The reason is simple—those who wish to keep people enslaved under human-made systems see Islam as their greatest threat. They know very well that the only force standing in the way of their oppressive rule is Islam. That is why they want to extinguish the light of Islam with their hands.

But Allah has promised: "They want to extinguish Allah's light with their mouths, but Allah will perfect His light, even though the disbelievers hate it." (Surah As-Saff: 8)

And Allah's promise is the truth: **"So be patient! Indeed, the promise of Allah is true. And let not those who lack certainty shake your resolve."** (Surah Ar-Rum: 60)

May Allah grant us the ability to derive maximum benefit from Ramadan. Ameen, Ya Rabbal 'Alamin.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ وَالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عَنْكَ الْقِسْمَ الَّذِي أَتَاكُم بِهِ ۚ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخَذُولًا ﴿٢٢﴾

أَوْ كَلَاهُمَا فَلَا تَقُلْ لِمَا آتَىٰ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

“Do not set up any other god with Allah, or you will end up condemned, abandoned. For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them even ‘ugh,’ nor yell at them. Rather, address them respectfully.” (Bani Israel: 22-23)

Surah Bani Israel (also known as Surah Al-Isra) was revealed during a critical phase of Islam when Prophet Muhammad (S.A.W) had been preaching in Makkah for 12 years. Despite facing strong opposition from the Quraysh, the message of Islam spread across Arabia, influencing people from different tribes. As Islam was about to enter a new phase in Madinah, Allah (S.W.T) clearly outlined the foundational principles that would shape the Islamic society. These principles were meant to establish justice, morality, and balance in every aspect of life—social, economic, and political. Among these, two key principles which is emphasized in Ayat 22-23 are:

Tawheed

Respect for Parents

Tawhid is the foundation of Islam and the first command given to humanity. Allah (S.W.T) warns against shirk throughout the Quran. Allah (S.W.T) says in Surah Nisa ‘Surely Allah does not forgive that a partner be ascribed to Him, although He forgives any other sins for whomever He wills. He who associates anyone with Allah in His divinity has indeed forged a mighty lie and committed an awesome sin.’ Dr. Israr Ahmed explained Tawhid in two key aspects:

Tawhid Fil Ita'at (Obedience to Allah Alone): Only Allah’s commands should guide our lives, not man-made traditions. Allah alone has the

authority to decide right and wrong. Obeying anyone against Allah’s teachings is a form of shirk.

Tawhid Fil Muhabba (Loving Allah the Most): Reserving ultimate love, fear, and hope for Allah alone.

Sadly, many Muslims today misunderstand Tawhid and practice it superficially. Some common misconceptions are that many believe that simply saying "La ilaha illa Allah" is enough, without practicing it in daily life; some people prioritize customs, social norms, or political ideologies over Islamic teachings; some people fear society’s opinions more than Allah’s commands; some love wealth, status, and celebrities so much that they blindly follow them, even when it contradicts Islam. Many believe Tawhid is only about prayers and fasting, and some rituals. This limited understanding of Tawhid has significantly contributed to the decline of Muslim society. As a result, problems like injustice, corruption, moral decay, and man-made systems have weakened the foundations of the Muslim community today.

The most important bond next to that of faith is the family. This verse goes beyond a mere moral guideline, it is a divine decree, binding the purity of faith (Tawhid) to compassionate care for parents. **Allah commands ‘and be kind to parents.** If one or both of them reach old age in your care, never say to them even ‘ugh,’ nor scold ‘Nahr (نهر)’ them. Rather, address them with respectful words. Prophet (S.A.W) emphasized this, by saying **“He is not one of us who does not show mercy to our young and honour our elders.”** (Sunan al-Tirmidhi 1849). So, the question may arise why so much emphasis and importance to parents. It can be understood as follows.

Parents as Instruments of Allah’s will: They are the means through which He bestowed life. Honouring them acknowledges His wisdom in choosing them as our guardians.

Gratitude to the Creator: Kindness to parents is gratitude to Allah, who ordained their role in our existence.

A Rejection of Arrogance: Caring for the elderly humbles us, countering the ego that forgets its origins.

Continuation from page - 04

But this issue is neither political nor ethnic. Our fundamental distinction is our Aqeedah (Belief). Quran has always used word “Millat”. Millat is way different than Qaum (Ethnic group). Race or Nation can be a group limited to some specific geographical boundaries, but Millat is defined on the basis of beliefs (Aqeedah). Millat is an ideological group. If we call Ummat a Qaum then by default, we get estranged from the communities living around us. Islamophobia is created by the feeling of estrangement and can be tackled by asserting the concept of Millat and Islam. Muslims are an ideological group and not an ethnic or racial group. Hence, there should be more propagation of Islamic teachings representing Islam as a solution for every single problem of the Indian society. This is the necessity of the current situation.

Islamophobia stands on the foundation of representing some community as a foreign community, more physical interaction with common people of Indian society can shorten the gap and the sense of estrangement towards Muslims too. Media is required when the information about certain religion is not available on ground, if we spread Islamic concepts then the hoax of media regarding Islamic teachings will automatically collapse and by Allah’s will the hatred against Islam and Muslims would start to fade away.

What is Islamophobia?

According to the encyclopedia Britannica, Islamophobia is “**fear, hatred, and discrimination against practitioners of Islam or the Islamic religion as a whole.**” The term appeared as “Islamophobia” in French literature in the early 20th century as a designation for anti-Muslim sentiments and policies and was popularized in English in the late 1990s. Islamophobia is a type of xenophobia or fear of foreigners or foreign things. Feeling estranged about a particular community results in xenophobia. Some scholars have argued that it should be considered synonymous with anti-Muslim racism since the effects of Islamophobia on the lives of individual Muslims and the attitudes of those holding Islamophobic views are closely comparable to those that result from racism.

Impact of Islamophobia

According to report published by ‘**The Council on American-Islamic Relations**’, **there is 172% Spike in hate crimes against Muslims in America post two months of war on Gaza.** Hate crimes more than doubled between 2014 and 2022, increasing by 7% from 2021 to 2022, the most recent year available in data collected by the FBI.

In India also hate crimes have spiked a lot in previous years. News agency ‘Reuters’ reported citing the website Hindutva Watch (a United States-based independent research project that documents hate crimes against religious minorities in India) **Anti-Muslim hate speech in India rose by 62% in the second half of 2023 compared to the first six months of the year, a Washington-based research group said on February 26, 2024, adding the Israel-Gaza war played a key role in the last three months and there is surge in anti-Muslim violence too.** Systematically Muslim places of worships are being targeted.

Causes of Islamophobia

As we discussed, Islamophobia is a type of xenophobia, has its root in fear of foreign community. Atmosphere of fear towards community

cannot be created unless a sense of estrangement is created about that specific community. In Indian context as less physical interaction results in more distance between the people, Media proves vital tool of interaction for people. In recent years media is effectively used to create distance and felling of estrangement for Muslims. This work is done on many levels.

Special Marginalization

Limitings Muslims to specific area or ghetto. Riots and violence help limiting Muslims to specific location creating their ghettos which strengthens sense of estrangement or unfamiliarity.

Ghettoization

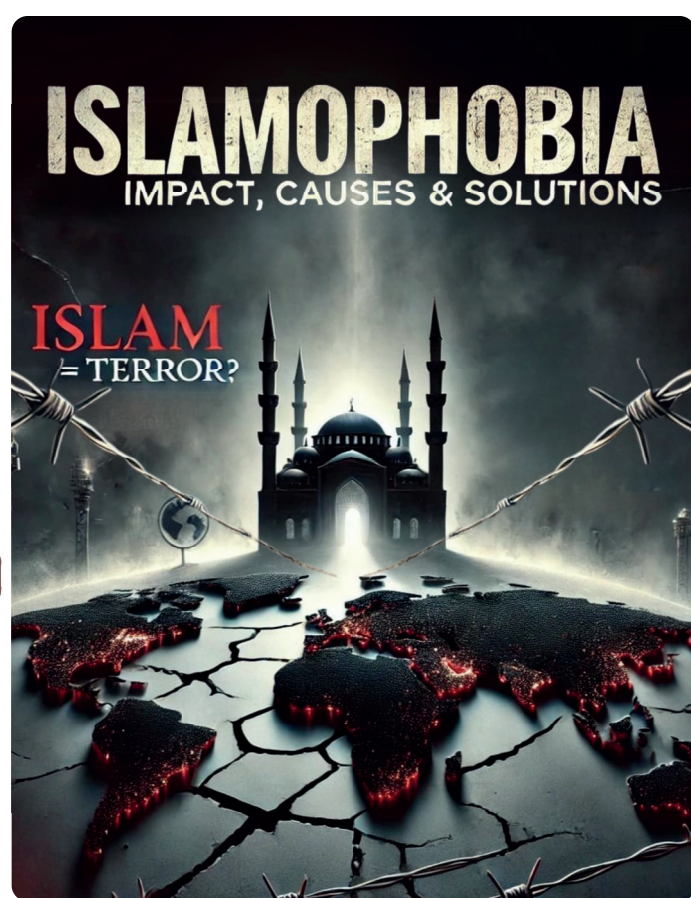
Sense of insecurity forces any community to create their separate political parties, markets, educational institutions etc.

It helps not only to make physical as well as mental distance from some community.

One of the effective methods to create mental distance is distortion of medieval history of India. Specific historical narrative that Muslims are foreign community or race. Muslim rulers of medieval era invaded India just for looting the wealth and the resources of the country. Films, press, Intellectuals’ efforts, Documentaries were used in recent years.

Raising questions about patriotism of Muslims is another method. Stating that Muslims are not patriots, they have nothing to do with growth and development of the country, increasing Muslim population is threat to the country, different concepts of self-defined “Jihads” which has no proof from Islamic scriptures help in widening the narrative.

Communalism has existed in Indian society, but it was based on social issues or political agendas, religious beliefs were never basis of conflict throughout the medieval history. But Islamophobia increases sense of displeasure as well as hate towards basic principles of



Islam. Each argument on social media ends up insulting Islam and its beliefs. Europe’s tradition of relating Islam with terrorism is now new normal in India too. These trends of communalism and Islamophobia has made its roots deep in Indian majority.

SOLUTION AGAINST ISLAMOPHOBIA

The true question is what our reaction should be and how as a Muslim community we should address this situation. Before answering this question, we should determine our status as a community. Determining “What we are” is obligatory to decide our response to current situation of Islamophobia. If we would have been any ethnic or linguistic group, whose ethnic or linguistic identity is under attack then we would have chosen tactics which is called as “Identity Politics” in modern terminology. We would have taken this issue as identity conflict and would have asserted on our racial or linguistic identity and would have chosen the ways that had been used by blacks and indigenous people of America and South Africa. If it is a political problem, then the solution lies in making powerful front in terms of gaining political power. The above-mentioned steps are frequently presented as a possible solution. It could be part of the solution but not the complete solution.....*continued to page-03*

The word Islam as a verbal form derived from the infinitive Arabic triliteral root of Sa La Ma, which means peace and security. Islam is the system of belief revealed by Allah to all the Prophets and lastly to Prophet Muhammad (PBUH). Islam stands for peace between man and his Creator, between man and his fellow beings and between different religions and communities. **Islam is not only the believer's submission to Allah but also to have peace, safety, and to give peace to others. It is therefore not only a benefit to individuals but also to society including that individual.**

The enormities and the most monstrous crimes that man has committed against man have been perpetrated in the fair name of religion. Innocent and honest men have been burned, stoned to death, buried alive and drowned in the sea, in the name of religion. Nations have fought against nations to impose their own religious beliefs on their opponents. Islam however has always respected the freedom of conscience.

The power of Islam to proliferate peace, at the time of Mohammad (PBUH), manifests itself in the following verse and shows how it can unify enemies and allow them to live in peace.

“And brought together their hearts. If you had spent all that is on the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.” (08:63). So, the Islamic faith caused a big revolution in their soul, softened their heart and united them. The religion of Islam means living in peace. For this reason, Islam would not permit terrorism.

Some of the examples of conflict and how Islam solves those conflicts are provided below.

1) One of the conflicts is the discontent prevailing in the working class against capitalists. Islam suggests three remedies to remove the vast disparities of wealth and poverty. Firstly, it enjoins the distribution of inheritance, so that no man has the power to bequeath the whole of his property to one man, to promote

its accumulation in few hands. Secondly, Islam prohibits the giving and taking of interest. Thirdly, is the Zakat institution. It is not a tax on income but a tax on capital.

2) Another conflict that is prevalent is the unsatisfactory condition of international relations. In this regard as well, Islam gives clear and honest directions on how to maintain relations with other parties.

3) Familial and gender-based conflicts are the most common. Islam has established peace in the family on a firm basis. If men have rights over women, women according to the Quran, likewise, have rights over men.

Nothing seems more ironic than that the religion of which the very name signifies peace, which stands for freedom of conscience, which has enjoined upon its followers to respect the religious beliefs of other people and to protect their places of worship even at the risk of their own lives. A religion which has laid down teachings that if fully acted upon would bring about an era of perpetual peace, should be looked upon as a religion of conflict.

ISLAM THE RELIGION OF BROTHERHOOD

Brotherhood is the central concept in Islam. It is based on the belief that all Muslims are siblings and should treat each other with equality. Quran says that,

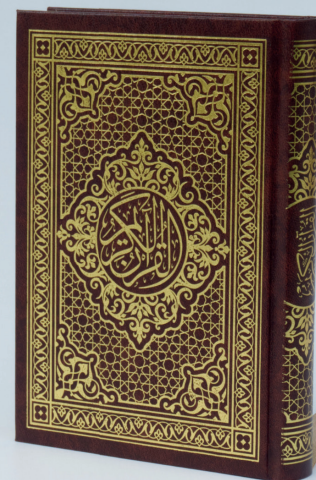
“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.” (49:10)

This verse teaches us equality between believers and the need to resolve differences between them. Islam teaches that believers should promote peace and reconciliation among each other. It also teaches that believers should not be filled when their fellow believers are hungry, and they should avoid actions that cause social

Islam

the Religion of

PEACE & BROTHERHOOD



DR. FARRUKH ADNAN

harmony.

Quran address mankind that, “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 Knowing and Acquainted.” (49:13)

Islam makes no distinction or privilege, whether pertaining to colour, race or caste or derived from family, rank or wealth. Instead, it makes all mankind one great brotherhood and exhort all of us to seek and win the pleasure of Allah through the righteousness and beneficence of our conduct towards each other.

Islam teaches that brotherhood is based on equality of taste and love, and that people should judge others by purity and righteousness of their lives, not by their wealth, position and colour. When prophet Muhammad (PBUH) migrated to the Yathrib (Madina), the foremost work he had done there was to make the Ukhwat system. He called the people and made a pair of one Ansar with one Muhajir. This system worked beautifully, and it helped a lot of believers in the initial days of the Madani era.

These are the things by which one can clearly interpret that Islam the religion of peace and brotherhood and not of conflict and disharmony.



Finding the Right Foundation for

Personality Development

THE STRUGGLE WITH PERSONALITY DEVELOPMENT

In today's academic world, the term personality development is frequently mentioned in educational institutions. **Students often hear about it through lectures, workshops, or seminars. Yet, many students struggle to develop their personalities effectively.** This raises an important question: Why is this so?

The root of the issue lies in the foundation upon which personality development is built. Many students are conditioned to believe that this world is the ultimate destination, where success is defined by material gains and achievements such as a high-paying job, status, and a luxurious life. These aspirations occupy and affect the student's mindset the most, pushing them to dedicate their full potential towards these goals. While striving for academic excellence and competitive success, many students adopt unethical means, such as cheating during exams or attempting to obtain question papers before the test. Such contradictions between ambitions and actions create inner conflicts.

Since not all students achieve high academic records or crack competitive exams, many experiences psychological challenges such as isolation, anxiety, depression, and even suicidal thoughts. The pressure to succeed often leads to feelings of inadequacy, as students compare themselves to their peers and struggle with societal expectations. Many begin to question their self-worth, feeling trapped in a cycle of stress and disappointment. This overwhelming burden can drive them to desperation, seeking validation through external achievements rather than internal growth. Instead of focusing on true self-improvement, they become consumed by the fear of failure, further deteriorating their mental well-being.

The moral status of today's educated individuals is concerning, particularly in campus environments. Ironically, the very institutions that teach moral values sometimes contribute to their erosion. Cases of corruption among educated individuals—such as university officials manipulating admissions for personal gain or engaging in favouritism during faculty recruitment—highlight how materialism can overpower moral principles. Consequently, this degradation in moral values leads to societal issues such as toxic competition, greed, and disregard for rules and regulations. Despite material success, the peace and contentment of life are often lost in the process.

BUILDING A STRONG FOUNDATION

To address these challenges, students need an alternative foundation for personality development—one that goes beyond materialistic and selfish ideals. A powerful and enduring base lies in the understanding that this life is not the final destination. The belief in a life hereafter provides a deeper, broader purpose and meaning to life. This belief acts as an umbrella under which various other sub-goals align and interconnect.

For instance, a student's primary goal should be to attain Jannah. **Their academic pursuit should be driven by a desire for knowledge, their role in the family should be defined by kindness, and their engagement in society should focus on solving problems and uplifting the community.** When students internalize the idea that their actions have consequences beyond this world, their focus shifts towards doing good deeds, abiding by ethics, and avoiding actions that harm themselves or others. They recognize that the Hereafter is eternal and superior to this temporary life. While no one is perfect, the concept of repentance encourages individuals to reflect, reform, and return to the right path, providing students with constant motivation to improve.

A LEGACY OF CONTRIBUTION

History has shown that students who embrace this perspective have made significant contributions to their societies. **Scholars of the Golden Age of Islam pioneered advancements in various fields, and their contributions are still acknowledged by the modern world today.**

Students who embrace this perspective not only develop strong moral character but also become a source of benefit for society. Guided by Islamic principles, they uphold honesty, justice, and responsibility in all aspects of life. Their pursuit of knowledge is not merely for personal success but to serve humanity, solve societal problems, and uplift their communities. **By prioritizing ethics over self-interest, they inspire others to act with integrity and contribute to a just and righteous society, ultimately seeking the pleasure of Allah (SWT) in both this world and the Hereafter.**

A MEANINGFUL APPROACH TO PERSONALITY DEVELOPMENT

The first step for students is to reflect on their position in this world and ask themselves: Is this world my ultimate destination, or is there a greater purpose? Once this foundation is firmly established, the process of personality development becomes both meaningful and productive. By embracing values that go beyond selfish ambitions, students can unlock their true potential and create a positive impact on society.

Let us strive to build personalities that achieve success in both this world and the Hereafter. True success lies in aligning our ambitions with a higher purpose—seeking the pleasure of Allah (SWT) and making a meaningful contribution to society. By upholding honesty, justice, and sincerity, we can face life's challenges with strong values and build a character that leaves a lasting impact.

Deciphering The Places of Worship Act, 1991

Unraveling its Legal and Political dimensions



India often regarded as the mother of democracy, is a socialist republic country. It follows the doctrine of separation of powers, which ensures that power is divided between different branches of the government in order to prevent the abuse of power. Also to make sure that no branch of the government is vested with absolute authority and prevents arbitrariness. And hence Indian governmental system is divided into three branches, viz. Executive, legislature and Judiciary

History has been a witness to the fact that there has always been a tussle between these branches of the government. Though the law is regarded as supreme, there are number of ways by which its operation is ceased, such as by means of amendments, judicial review, etc. A step further, India also declares itself as a secular state, which in turn means that the state has no religion and it is the duty of the state to protect and safeguard the interests of every religion in the same and equitable manner. These claims can be examined in the light of this article.

From Shahi Jama Masjid, Sambhal to Ajmer Sharif Dargah in Rajasthan, 11 mosques and Muslim shrines across the country have been subjected to court petitions since 2022, seeking surveys and claiming that they have been built after demolishing the Hindu temples. The recent petitions filed and the controversies they have sparked, have brought the Places of Worship (Special

Provisions) Act, 1991, and its interpretations into the limelight.

During the heightened movement of the Ram Janmbhoomi under the leadership of L.K.Advani, BJP, and Sangh Parivar, in 1990, the Narasimha Rao government took a decision that whatever is happening in Ayodhya and in turn affecting the entire nation by means of violence and riots and claiming hundreds of innocent lives must not repeat again and again. **And hence on 23rd August, 1991, this bill was introduced in the parliament. And the BJP MP Ram Nayak called it the "Blackest Bill in Indian Parliament."** However it was passed in the Parliament.

When we analyze the Act, we understand that it not only bars the conversion of the place of worship of one religion into the place of worship of another religion, but also the conversion of the structure belonging to one section of the religion to another section of the same religion. And for the purpose of declaring the status of the structure, the cut-off date was decided to be 15th August, 1947. Which means the character of the said structure on 15th August, 1947 shall remain and be protected, irrespective of any dispute pending or mutually settled upon by the parties.

Moreover, the apex court, while discussing this Act in the Babri Masjid judgment has observed that by enacting this law the State has enforced its constitutional commitment and has operationalized its obligation of equality of all religions, which is a basic feature of the constitution. Moreover, the principle of non-retrogression ensures that the state must move ahead positively realising the rights of the citizens, which is a foundational feature of the constitution and hence the historical wrongs cannot be remedied today by the state.

Nothing can be a more clear and subtle evidence of the intentions of the Act than these observations by the

Bench. Therefore, this Act has been a barrier in closure of the sham disputes approaching the judiciary. **However in May, 2022 while hearing an appeal against the Varanasi court order that allowed the survey of the Gyanvapi Mosque, our learned ex-CJI Mr. Chandrachud has effectively carved out a path stating that, although one could not "alter or convert the nature of the (religious) place" under the 1991 law, the "ascertainment of a religious character of a place... may not necessarily fall foul of the provisions of Sections 3 and 4 (of the Act)".**

Hereby allowing this appeal, he has opened a Pandora's Box of disputes which were blocked due to the operation of this Act. **And the irony is that he himself was also the part of the Supreme Court Bench which delivered the Babri Masjid judgment and has observed the essence and intricate value of this Law.** However, upon receiving several petitions challenging the validity of the said act, the Supreme Court bench headed by CJI Sanjiv Khanna, on 12th Dec 24, directed trial courts across the country to not pass any effective orders and surveys against existing religious structures in suits filed, disputing the religious character of such structures.

Here comes a high time to test our innocence and belief in the constitutional framework, considering the acceptance of petitions, challenging the validity of the Act. **It also highlight the legal and ideological tensions surrounding India's secular framework. And the contrast in the view of the judiciary with respect to this Act only aggravates the situation.** And hence it should be our foremost responsibility to look upon, what we can contribute in the way of protecting the Mosques, which in turn belongs to Allah. It should always be in front of us that whatever happens in this finite world is only through Allah's will. And Allah SWT rightly mentions that, **"They planned, but Allah also planned. And Allah is the best of planners"** [8:30]. And hence it's just our trial, so that Allah SWT ascertain the true believers.

Sealed



Nectar

Madinah receives the News of Victory

Two heralds, 'Abdullah bin Rawahah and Zaid bin Harithah were despatched to Madinah, to convey the glad tidings of victory to the Muslims there.

The multi-ethnic and ideological structure of Madinah featured different respective reactions. Rumour-mongers amongst the Jews and hypocrites spread news to the effect that the Prophet [pbuh] had been killed and tried to impress their false assumption on the fact that Zaid bin Harithah was riding Al- Qaswâ, the Prophet [pbuh]'s she- camel. Having reached, the two messengers imparted to the Muslims the happy news of victory and furnished accurate information about the course of events in order to establish the sense of reassurance deep in the hearts of the anxious, but now, joyous Muslims. They immediately started acclaiming Allâh's Name and entertaining His praise at the top of their voices. Their chiefs went out of the city to wait and receive the Prophet [pbuh] on the road leading to Badr.

Usamah bin Zaid related that they received the news of the manifest victory shortly after Ruqaiyah, the Prophet [pbuh]'s daughter, and the wife of 'Uthman bin 'Affan had been committed to earth. She had been terminally ill and the Prophet [pbuh] had asked 'Uthman to stay in Madinah and look after her.

Before leaving the scene of the battle, dispute concerning the spoils of war arose among the Muslim warriors, as the rule relating to their distribution had not yet

been legislated. When the difference grew wider, the Messenger of Allâh [pbuh] suspended any solution whereof until the Revelation was sent down.

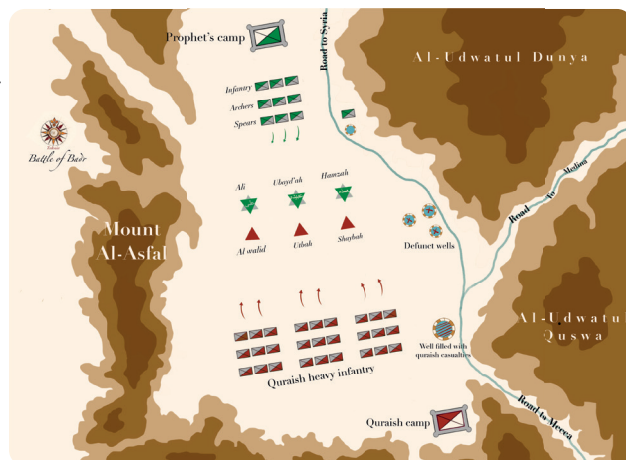
'Ubadah bin As- Samit said: "We went out with the Messenger of Allâh [pbuh] and I witnessed Badr with him. The battle started and Allâh, the Exalted, defeated the enemy. Some of the Muslims sought and pursued the enemy, some were intent on collecting the spoils from the enemy camp, and others were guarding the Messenger of Allâh [pbuh] and were on the alert for any emergency or surprise attack. When night came and the Muslims gathered together, those who had collected the booty said: "We collected it, so no one else has any right to it." Those who had pursued the enemy said: "You do not have more right to it than we do; we held the enemy at bay and then defeated them." As for the men who had been guarding the Prophet [pbuh], they also made similar claims to the spoils.

At that very time, a Qur'ânic verse was revealed saying:

"They ask you (O Muhammad [pbuh]) about the spoils of war. Say: 'The spoils are for Allâh and the Messenger.' So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad [pbuh]), if you are believers." [Al- Qur'an 8:1]

On their way back to Madinah, at a large sand

hill, the Prophet [pbuh] divided the spoils equally among the fighters after he had taken Al- Khums (one- fifth). When they reached As- Safra', he ordered that two of the prisoners should be killed. They were An- Nadr bin Al- Harith and 'Uqbah bin Abi Muait, because they had persecuted the Muslims in Makkah, and harboured deep hatred towards Allâh and His Messenger [pbuh]. In a nutshell, they were criminals of war in modern terminology, and their execution was an awesome lesson to oppressors. 'Uqbah forgot his pride and cried out, "Who will look after my children O Messenger of Allâh?" The Prophet [pbuh] answered, "The fire (of Hell). [Sunan Abu Da'ud with 'Aun- ul- Ma'bood 3/12] " Did 'Uqbah not remember the day when he had thrown the entrails of a sheep onto the head of the Prophet [pbuh] while he was prostrating himself in prayer, and Fatimah had come and washed it off him? He had also strangled the Prophet [pbuh] with his cloak if it had not been for Abu Bakr to intervene and release the Prophet [pbuh]. The heads of both criminals were struck off by 'Ali bin Abi Talib.



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