

THE MILESTONE

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Reality of Hate Speeches

in India

Inside the Magazine -

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& More...

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EDITORIAL


MAAZ AHMAD JAVED (M.Tech, AMU)

The history of Muslims in India spans nearly eight centuries of governance. This was the era when Muslims introduced new civilizations and cultures to the country. **Muslim rulers, guided by the teachings of Islam, brought success and prosperity to the nation in all respects.** However, gradually the fortunes of the Muslims began to decline, and a time came when every small and large nation turned hostile towards them. **The primary reason for this decline was that Muslim rulers abandoned governance and became engrossed in indulgence and pleasure.** Scholars and intellectuals, despite analysing the situation, failed to find a way forward. The situation worsened to the point where the decline was not limited to just one group; rather, a sense of decay and disintegration spread from scholars to the public. As a result, yesterday's leaders became outcasts today. The decline of Indian Muslims has been ongoing for more than 150 years, a period during which many revolutions and upheavals have occurred. Numerous nations have experienced rise and fall. It is not that Muslims did not try to rectify the situation during this period. Various attempts were made in different ways, but despite great efforts, we have ended up at the same place once again. A brief overview of the situation of the Muslim community requires a detailed analysis. All thoughtful individuals should contribute to this discussion so that concrete steps can be taken for the welfare of the community. Several aspects will be discussed here.

Every human desires power. They want to become the most powerful. **Power here refers not only to physical, material, and military power but, most importantly, the power to have people follow us, listen to us, and obey us. If a person possesses this power, they can acquire all other types of power. This is what is called political power today.** Based on this power, a person becomes a ruler and manages the

social affairs of a community. However, political power is not something that can be borrowed or acquired temporarily. It is inherited through family and ethnicity or earned through physical and military strength. Some people gain it due to their capabilities, while others through cunningness. **But for political power, certain qualities must exist in an individual, or else they will not be entrusted with such an important responsibility by Allah. For instance, if a person cannot manage social affairs even for a day, cannot solve the problems of people, but instead increases them, such a person may briefly hold political power, but it will not last long. Allah does not want corruption on His earth; He prefers order and. Therefore, it is not His way to grant power to a tyrannical ruler for a long period. Hence, anyone or any nation desiring political power must cultivate certain qualities within themselves. They must have the capability to prevent anarchy in society. The most suitable individual or group for this task is the one that Allah entrusts with this responsibility. However, the law of Allah regarding the Muslim community is somewhat strict. Allah considers the Muslim Ummah to be the best of communities, but this status also comes with certain responsibilities. When Allah announced this honour, He also said that Muslims have been sent for the benefit of others, to spread goodness and prevent evil. He also stated that Muslims are the middle nation, entrusted with the important task of bearing witness to mankind.** The Qur'an is filled with references to this. Muslims, compared to other nations, carry this additional responsibility.

This is a daunting task, requiring relentless effort. It is not a goal achieved through temporary disturbances, election rallies, or vote politics. Unfortunately, our failure to understand the depth of this task has led to our downfall. The history of divided India tells us that since the beginning, we have been shortsighted in this matter. A 75-year experience should be enough to show us the way. We need to examine what the temporary

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disturbances and election manipulations have brought us. **To this day, we remain dependent on someone else. We hold onto certain parties, thinking they are our saviours. We believe that if we elect a particular party, our problems will be solved, and our wounds will heal. The situation has become so dire that, in order to defeat a particular party, we tolerate all the evils of other parties. Since these parties view us as their obligation, they continue to oppress us. And we continue to be humiliated.** We are accused of sectarianism and rebellion. Muslims fight among themselves, accusing one another of betraying the nation. This is the gift we receive during elections. But our problems show no signs of ending. In fact, the humiliation has reached such an extent that those who rule with Muslim votes do not even speak in our favour. **So, why do we continue to do this?** Are we searching for a shortcut to power and political influence? If so, this is our great mistake. We need to rid ourselves of internal corruption and prepare ourselves for the role that Allah has destined for us. Only then can we be victorious, because power and governance reflect a person's inner character. **Kingship, sovereignty, knowledge, and control over the world are all merely interpretations of a profound point of faith.**

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will ultimately receive Allah's help. Allah will admit such people to His Paradise, grant them dominance, success, and khilafah in this world, and shower them with His blessings and support.

Often, the opposition either submits or succumbs before the perseverance of the believers. And even if this doesn't happen, the trials shape the believers to such an extent that they learn to protect themselves from the world's beauty, live solely for Allah's pleasure, and elevate themselves far above the worldly distractions. Such

divine assistance is no less a blessing. However, all this requires immense patience, as Allah's help does not work instantaneously. It takes time because Allah observes how well those chosen for His mission fulfil their responsibilities.

Unfortunately, humans are inherently impatient. Today, we expect immediate rewards for whatever little effort we make. We want help to arrive instantly, and if a calamity strikes us, we expect relief within a day. When that doesn't happen, we begin to see safety in distancing ourselves from religion. This impatience has led to our downfall. But remember, Allah does not need such individuals. He is fully capable of raising a better nation in their place, one that fulfils its responsibilities with patience and steadfastness. It is upon such individuals that Allah's help descends.

This verse prepares the believers mentally, telling them that the path they have chosen will inevitably bring trials severe enough to shake their faith. Yet, if they remain firm and do not bow to Taghut or abandon the banner of Islam, Allah will reward such steadfast individuals with victory. Today, believers are surrounded by adversities. Yet, if we perform our duties with patience and steadfastness, striving for the supremacy of religion, then O servants of Allah, this promise of Allah is for us as well:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَ
لَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ
قَبْلِكُمْ مَسْتَهْمِبِينَ وَالصَّرَآءُ
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ
وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ
اللَّهُ الْآلَاءَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

“Do you think that you will enter Paradise without undergoing such trials as were experienced by the believers before you? They met with adversity and affliction and were so shaken by trials that the Prophet of the time and his followers cried out: "When will Allah's help come"? (Then they were comforted with the good tidings): "Yes, Allah's help is near." (Qur'an 02:214)

This verse was revealed in Makkah when the three-year period of secret preaching ended, and the phase of open proclamation of Islam began. During this time, the disbelievers' oppression against Muslims intensified. **The torture of companions like Khabbab bin Aratt (RA), Bilal (RA), and the martyrdom of Sumayyah (RA) occurred during this period.**

This was Allah's address to the first group of believers, saying:

"Do you think you will enter Paradise so easily?"

When the trials upon the believers reached their peak, and difficulties surrounded them from all sides, leaving them with no support except Allah, and their eyes turned solely towards Him for help, they were reminded that Paradise is not granted merely by verbal claims.

In a hadith, the Prophet (PBUH) said:

"Paradise is surrounded by hardships."

These hardships and trials are what he referred to. *In another hadith, the Prophet (PBUH) stated:*

"Behold, Allah's reward is expensive, and that reward is Paradise."

Looking back at Islamic history, one sees that it has always been Allah's way to test those He entrusts with His religion. Those chosen for His mission are made to pass through extremely challenging and patience-demanding circumstances. Even the Prophets of the time and their believing companions would cry out, "When will Allah's help come?" The intensity of their cries reflects the severe trials they faced. At that moment, they were comforted with the words:

"Behold, the help of Allah is near."

It is indeed true that Allah never left His servants alone during their trials. The greater the test, the greater Allah's help arrived. This divine pattern was not limited to the first movement of Madinah but applies to every individual who takes up Allah's call, strives for the implementation of Shariah, works for the supremacy of Islam, or rises for the glory of Allah's word and the dominance of Islam. Such individuals will undoubtedly be tested by Allah to refine and prepare them. **Those who remain steadfast, stand firm for their Lord's pleasure with patience, and keep their eyes fixed solely on Him**

About 77 years ago, India became independent. After independence, India declared itself as a democratic country. Respecting all the religions followed in this country, respecting the followers of every religion, and respecting religious places—these are principles that Indian democracy conveys to every citizen. *While this democracy grants every person the freedom to follow their religion, it also expects them not to speak ill of any other religion, religious place, or religious figure. Articles 25-28 of the Indian constitution state that all people have the right to freedom of conscience and can freely profess, practice, and propagate religion. If anyone deliberately and maliciously acts to offend the religious feelings of any group by insulting their religion or religious beliefs, Section 295A of the constitution states: "Whoever, with deliberate and malicious intention of outraging the religious feelings of any class of Indian citizens, by words either spoken or written, or by signs or by visible representation or otherwise, insults or attempts to insult the religion or religious beliefs of that class, shall be punished with imprisonment of either description for a term which may extend to three years, or with a fine, or with both."* These are the guidelines that India's laws, as a democratic nation, provide to every citizen.

However, for the past few years, we have seen these laws being violated, particularly against one religion—Islam. In recent times, Islam and its followers have increasingly been targeted across the country. Sometimes, **Muslim religious places are seized under the pretext of "Aastha and Pratha", while at other times, they are sealed under the guise of investigations.** This discrimination is not limited to religious places; **Muslims are also targeted based on communal hatred.** They are publicly beaten on baseless accusations, sometimes forced to chant Hindu slogans, and if they refuse, they are humiliated and assaulted. Muslim religious figures are not respected.



Instead of learning from their achievements, their lives are criticized, and baseless rumours are spread about them. All of this is not random but part of a deeper conspiracy.

It is the government's duty to use the law to resolve social conflicts, curb abuse, severely punish rioters, and act against those spreading hatred. However, over the past few years, we have observed that when Muslims are abused, or when false accusations are made against the Prophet Muhammad (PBUH), those linked to the ruling government often play a leading role in such acts. These activities are not carried out by individuals alone but are often backed by organizations and so-called leaders who harbour hatred for the Muslim community. Their aim is to exploit such incidents for cheap political gains, fostering oppression and corruption, and creating sectarian hatred that fuels their political ambitions. Statistics show that in 2023, there was an average of two anti-Muslim hate speeches per day in India, with 75% occurring in states governed by the BJP.

The Hindu news platform shared a report stating that 32% (126) of documented hate speech events were organized by

the Vishwa Hindu Parishad (VHP) and Bajrang Dal. The report further mentioned that **"the BJP itself was responsible for organizing about 50 hate speech events, often during election rallies."** In total, outfits associated with the Sangh Parivar were responsible for 307 events, comprising about 46% of all hate speech events in 2023. The report also highlighted that 15% of hate speech events prominently featured leaders affiliated with the BJP and flagged the involvement of Hindu religious leaders in spreading hate speech. **Just five speakers were responsible for 146 hate speech events, or 22% of all documented hate speech events.** Among the top speakers spreading hate were BJP legislators T Raja Singh and Nitesh Rane, Antarrashtriya Hindu Parishad (AHP) chief Pravin Togadia, far-right influencer Kajal Shingala, Sudarshan News owner Suresh Chavhanke, and Hindu religious leaders Yati Narsinghanand, Kalicharan Maharaj, and Sadhvi Saraswati Mishra. **In 2023, India Hate Lab, a Washington DC-based group, documented 668 hate speech events that targeted Muslims. The report noted that 36% of these events directly called for violence against Muslims, while 25% called for attacks on Muslim places of worship.**

The Hate Speech and Hate Crime (Prevention) Bill 2022 was passed by the Indian Parliament, proposing punishment for hate speech that leads to grievous injury or death, including imprisonment and fines. However, we must ask: how often have people been punished for hate speech? People protest, submit memoranda to the police and district collectors, but the government does not respond. In many cases, those delivering hate speeches are given protection, and it appears that the government is encouraging them. The government must avoid discrimination and strictly punish those who engage in hate speech, so that in the future, no one spreads false statements about any religion.



MEN AND WOMEN

COMPANIONS

NOT! COMPETITORS

ENAM-UR-RAHMAN (M.Sc, A.M.U.)

The idea that men and women are companions, not competitors, is a simple yet powerful statement. It challenges the fundamental roots of feminism, which often portrays men as oppressors and women as victims. Feminist writers frequently use terms like "misogyny" and "patriarchy" to argue that women are systematically exploited by men in society. While feminism has played an essential role in advocating for women's rights, it has also led to some unintended consequences.

Societies that have embraced feminism, such as those in the West, now face challenges like the breakdown of family structures, increasing rates of single parenthood, and strained gender relations. In the United States, for example, the growing percentage of single mothers has introduced both social and economic challenges. By casting men and women as rivals, feminism overlooks the natural complementarity between the sexes. This article will explore the physical, physiological, and psychological differences between men and women and examine how recognizing these differences can lead to greater fulfilment and a more harmonious society.

Recent advancements in research and development in science and technology have profoundly enhanced our understanding of the universe, allowing us to explore its fundamental laws and the intricate structural organization of diverse life forms, along with their unique purposes and functions. Most importantly, these advancements have deepened our insights into human physiology and psychology.

On average, men tend to have greater muscle mass and strength, while women typically have a higher percentage of body fat, which is essential for reproductive

health. Women's wider hips facilitate childbirth, while men generally have broader shoulders. Men and women differ hormonally as well. Men produce higher levels of testosterone, which contributes to muscle development and aggression. Women have higher oestrogen levels, which play a critical role in reproductive functions. These hormonal differences not only impact physical capabilities but also influence health outcomes, with men more prone to heart disease at younger ages and women more susceptible to autoimmune diseases. Studies suggest that men and women exhibit different cognitive strengths and behavioural patterns. Women tend to excel in verbal communication and emotional intelligence, while men often perform better in spatial tasks and problem-solving. These differences can influence social dynamics, relationships, and workplace interactions. It's heartbreaking to see how modern feminism picks and chooses its battles, using science when it suits them—especially in criticising the tradition and culture—while ignoring the natural, beautiful differences between men and women when they don't align with their views.

Islam, as a complete way of life, offers a balanced and harmonious approach to these issues. It honours the unique qualities of both men and women and recognizes that each has distinct roles and responsibilities. When these are respected, they create a peaceful and balanced society. The Qur'an and the teachings of Prophet Muhammad ﷺ emphasize the complementarity of the sexes. Allah SWT says in the Qur'an: "And of His signs is that He created for you from yourselves mates that you may find tranquillity in them, and He placed between you affection and mercy" (Qur'an 30:21). This verse underscores the partnership

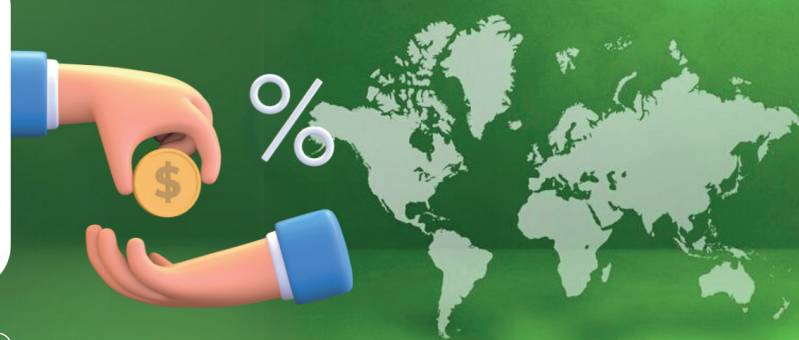
between men and women, rooted in love and balance.

In Islam, men and women are not in competition but instead complement one another. Women's physical and emotional strengths are honoured in their roles as mothers, nurturers, and caregivers—vital roles for raising emotionally healthy children. The Prophet Muhammad ﷺ emphasized the mother's importance, saying, "Paradise lies at the feet of your mother." Men, on the other hand, are encouraged to be protectors and maintainers of their families, using their physical and mental strengths to ensure the well-being of their households and society at large.

Islam teaches that balance is achieved when both genders are valued for their unique qualities, rather than forced into unnatural roles. When women's nurturing nature is respected, society benefits from the well-adjusted, emotionally healthy individuals they raise. Similarly, when men fulfil their roles as providers and protectors, they create a stable and secure environment for their families. Prophet Muhammad ﷺ said, "The best of you are those who are best to their wives," illustrating the importance of mutual respect and care between spouses.

The societal chaos caused by sidelining the natural differences between men and women can be resolved by returning to the balanced teachings of Islam. Islam recognizes that men and women are equal in value but different in function, and embracing these differences leads to harmony at both the societal and personal levels. By realigning with these principles, we can create a society where future generations are raised in love and security, and where families thrive in peace and stability, reflecting the true essence of Islamic guidance.

JIZIYA IN ISLAM



GHAZI UMAR (B. C. A., LUCKNOW UNIVERSITY)

There are numerous perilous statements made by Hindutva leaders about Jizyah in Islam, possibly due to a lack of knowledge or understanding, or perhaps intentionally fuelled by Islamophobic intentions. As Muslims, it is essential to clarify misconceptions regarding our Deen propagated by uneducated and Islamophobic individuals.

DEFINITION

Ibn Qudama, a prominent Hanbali scholar, defined Jizyah in his work "Al-Mughni" as follows:

"Jizyah is a tax imposed on non-Muslims living in an Islamic state in exchange for protection and exemption from military service. It is a form of tribute that allows them to practice their religion freely and enjoy the benefits of state protection."

Al-Shafi, the founder of the Shafi school of thought, mentions Jizyah as:

"Jizyah is a specific tax required from non-Muslims according to Islamic law. It ensures their safety and acknowledges their status within the state while freeing them from certain obligations imposed on Muslim citizens, such as military service."

From these definitions, we learn that the primary purposes of Jizyah from non-Muslims in an Islamic state are:

1. Compensation for protection
2. Exemption from military service
3. Acknowledging governance of the Islamic state

MISINTERPRETATION OF JIZIYA

Maulana Maududi argues that the concept of Jizyah has often been

misinterpreted. He classifies Jizyah as a tax levied in accordance with Islamic governance principles, rather than a punitive measure.

In his book "Jihad in Islam," Maulana Maududi states:

"The amount of Jizyah fixed is so small that its payment never becomes a burden. It has been sternly instructed to use easy, gentle, and friendly ways to collect this tax. It is not permitted to affect the Zimmis (non-Muslims) with punishment and imprisonment or to overburden them."

Once, a huge amount of jizya was brought. Hence, there are several Traditions and Ordinances in this regard.

"Once, a huge amount of Jizyah was brought to Hazrat Umar (RA). Sensing it to be unusually large, he said, 'I suspect that you must have ruined the people.' The collector replied, 'By Allah, we have collected it very gently.' Hazrat Umar (RA) asked again, 'Without any shackling and beating?' They replied, 'Yes, without any shackling and beating.'

Hazrat Ali (RA), while appointing a governor of Ukbara, instructed him:

'Do not be harsh in collecting Jizyah that they are forced to sell off their donkey or their cows or their clothes or other essential things; rather, treat them with kindness.'

Hazrat Hisham bin Hakeem bin Hizam (RA), upon seeing non-Muslims imprisoned for non-payment of Jizyah, said:

'I have heard the Prophet of Allah (PBUH) saying that those who torture people in this world, Allah will torture them on the Day of Judgment.' (Musnad-e-Ahmed)

From these arguments, it is evident that the Jizyah levied on non-Muslims is not a punishment. Its sole objective is to ensure their submission to rules, regulations, and the constitution, willing obedience to justice laws, and contribution to government expenditure according to their means. This enables them to lead peaceful lives, protected from oppression and tyranny, with rights and duties distributed justly, preventing the powerful from oppressing the weak, saving the weak from enslavement, and binding unruly elements to ethical boundaries.

To conclude this understanding on Jizyah, we must consider Caliph Umar bin Al-Khattab's rule, which focused on justice and respect. He imposed the Jizyah tax, assessing it based on individual financial ability, ensuring honourable collection, and linking it to protections and rights for non-Muslims. His administration provided exemptions for the needy and established clear regulations to prevent abuse. This approach demonstrated his commitment to justice, equal treatment, and balance between state needs and diverse population well-being.

continuation of Creator's Call

"Behold, the help of Allah is near."

In summary, Allah SWT protects those who have true faith in Him and willingly accept all His commands from the plots of the enemies of Islam.

أَنْ أَقْبِمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ

¶To establish the deen (religion) and not be divided therein. Difficult for those who associate others with Allah" (42:13)

The verse from surah Ash Shura here highlights the profound responsibility entrusted to the Prophets including Nuh (AS), Ibrahim (AS), Musa (AS), Isa (AS) and lastly Muhammad (ﷺ). Each of these messengers was tasked with establishing the divine guidance of the deen and ensuring that their communities remained united.

The next part of this verse is interesting: "The disbelievers will not like this". The question here arises: why they won't like it?

In the era of Muhammad (ﷺ), the polytheistic Arabs resisted Islam because they were unable to accept the rise of Banu Hashim. They were not able to leave their gods which they used to worshipped other than ALLAH. Furthermore, they were unwilling to relinquish their desires and the wealth they had amassed through haram means. Most significantly, the advent of Islam threatened their established leadership and status within the Arabian Peninsula.

But in today's world, the reasons are slightly different, the causes being either the Nafs or Money.

FOR EG. IF WE LOOK AT TODAY'S INDUSTRIES

1. Alcohol/drug 80 (lakh crore)
2. Porn industry 40 (lakh crore)
3. Music industry 80 (lakh crore)
4. Entertainment industry 240 (lakh crore)
5. Banking system based on interest 160 (lakh crore)

Through the establishment of Khilafah, the family system will be revived which will make them lose their rats (corporate employees) which are their biggest assets. This is just the tip of the Iceberg. The elites

and governments all around the world would lose everything, their status, their superiority, their money, their governments, their trading and so on if the Khilafah is established.

The disbelievers always oppose the establishment of the deen (religion) as materialized by the Prophet Muhammad (ﷺ). In their efforts to protect themselves from the rising tide of the Khilafah, they seek to sow discord among Muslims, often raising divisive questions that could challenge the unity among Muslim Ummah. One of the most pressing inquiries they ask is, "Who will govern the Khilafah? Will it be the Barelvi, Deobandi, Ahle Hadees, Shia, or others?" This tactic aims to fracture the Muslim community, diverting attention from the core principles of the deen.

To counter this argument and to demonstrate unity, 31 Ulema from different school of thoughts, Sunnis, Ahli-Hadith, and Shias, under the leadership of Syed Sulaiman Nadvi, gathered at a convention from January 21 to 24, 1951. After extensive discussions, they crafted a set of 22 principles, which they deemed essential for the foundation of an Islamic state. The formula given by them is commonly known as the Ulema's 22 Points which emphasized the shared belief in the Sovereignty of Allah among all sects of Islam. Their collective efforts aimed to foster unity and solidarity, highlighting the common values that bind Muslims together despite their differences.

The verse mentioned above clearly states that the responsibility of all the Prophets including Rahmatullil Alameen (ﷺ) was to establishment of the deen and it should be in the way of our beloved Prophet (ﷺ). Allah says-

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
"Indeed, in the Messenger of Allah you



have a good example to follow."

Another widely embraced perspective among Muslims is the belief that the preaching (dawah) of Islam is of paramount importance. Many consider this noble endeavor to be a fundamental goal in their lives.

Dawah holds a great significance in Islam. For example, if the total steps for establishment of deen have ten steps, then dawah might be the fifth step. We cannot leave the fifth step, nor can we stop at the fifth step. In both cases, we will not be able to establish the deen on the way of Prophet (ﷺ) and we need to acknowledge that establishing deen is also a great dawah for the world.

We must understand that the establishment of Khilafah is a very hard task. We need to remember the Hadees of the Prophet (ﷺ) in which he states, "Then there will be a Khilafah according to the method of Prophethood." We must remember that even if we do not see any signs of Khilafah in the near future, we will never lose hope, nor will we be saddened by this.

There was a time when Prophet (ﷺ) was standing with 313 companions. There was no sign of victory, but it happened, and it will happen in the future also Insha'Allah. We must assess what we have done for this great cause of the Khilafah? How much have we sacrificed so far for the sake of Allah? Are our matters decided on the orders of Allah and his Prophet (ﷺ)? Have we done anything to remove humans from the slavery of other humans and make them Allah's slaves?

The Poetic

Pulse



ECHOES OF SILENCE!

*The streets of Gaza bustling with life,
With bliss and amusement completely rife.
The beautiful blend of kaleidoscope of sound;
With love and peace here life is bound!*

*But flickering flames surrounded it all;
The smiles were burnt, humanity fall!
Where are the culprits? Was it a play?
Who opened fire on a Gaza day?*

*Flames engulfed the Gaza sky;
Smiles reduced to ash so dry!
Innocence lost, as hope fades away;
A cry for justice, in a world that's gray?*

*In this quiet; a thousand stories sleep,
Of dreams shattered; of futures that creep;
The sound of silence, a heavy shroud;
Falls over Gaza, a mournful cloud!*

*Humanity stands still, frozen in pain;
Numbness veils the soul, tears fall like rain,
A collective silence, search for words to say;
Brutality and genocide, taken speech away!*

*The silence of world is scream of injustice;
Where is the roar that echoes resistance?
Where is the cry that fuels the fight for existence?
Where is the shout that awakens a new resilience?*

*If we continue to mute; in this hour of pain
Will humanity be able to utter a word again?
Let's raise our voices; loud and clear,
And let our message, banish every fear!*

SUNDUS SIDDIQUI

LETTER TO A TEEN

*You are a teenager,
With a heart full of hope,
Keep away from negativity,
When darkness surrounds you,
Remember Allah's guidance, just smile,
Be a light with your talents,
Stars shine brighter in the night,
You are a young believer,
Fear not the trials,
Life is unpredictable,
But Allah's wisdom is perfect,
It's full of tests and lessons,
Stand firm in your faith,
Not everything can break you,
Every challenge is a chance to grow,
And you will choose which paths to follow,
Listen to your heart,
Your dreams are a gift,
Nurture your ambitions,
Follow your dreams,
And cherish every moment,
Laugh at the little things,
Be kind and compassionate,
Love for everyone,
But place your trust in Allah,
Life is delicate,
Handle it with care,
Live on the edge of faith,
Yet stay safe in His mercy,
Embrace every moment,
Learn something new each day,
Value the blessings you hold,
And grasp every opportunity,
There are sunsets waiting for you,
Seek your purpose in this life,
And embrace simplicity,
For true elegance lies in humility!*

Allah's timing is perfect in every matter.

ENJOY EVERY MOMENT

أذكار الله
Whenever you're down remember Allah

SUMAIYA AMIR KHAN



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