

## DR. AAFIA SIDDIQUI:

*Victim of All  
Victims*

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PRIVATE CIRCULATION

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# EDITORIAL

MAAZ AHMAD JAVED



On January 20, 2025, the streets of Gaza presented a remarkable scene. On one side, the entire area stood as a vivid image of Israeli brutality that had been ongoing for fifteen months. Rubble from destroyed buildings was scattered everywhere. On the other side, amidst this debris, crowds of people were gathered on the streets and highways. Their faces were filled with joy. People were celebrating, many of them chirping with happiness. One scene in particular showed a group of people surrounding an armed fighter, chanting slogans and singing patriotic songs in joy. Yet, every single person present had lost a loved one in this war. Who are these people? What is the essence of their strength? After enduring such immense trials, how are they still able to celebrate? These are the people of Gaza. Gaza is part of the land of Syria, which is mentioned in various prophecies in the Hadith. Today, we are witnessing the fulfilment of those prophecies with our own eyes.

Over the course of these fifteen months, the people of Gaza have faced all kinds of hardships. It is estimated that the amount of bombs and explosives used in Gaza during this time is equivalent to what the U.S. used in Afghanistan over a period of eighteen years. Israel's brutal terrorist government did not hesitate to target not only public and residential buildings but even hospitals. A severe blockade was imposed, making it difficult to obtain food, medical supplies, and essential services. As a result, many people died due to food shortages and many others due to a lack of medication. The videos that were broadcast during this time were so distressing that just watching them made us feel anguish. Now, reflect on what the people who were suffering through these hardships must have been experiencing. But the image of January 20 tells us that these are no ordinary people. They are the people whom the Quran speaks about: *"We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure."* (Al-Baqarah: 155). Consider this: all the trials mentioned in this verse, the people of Gaza have faced. They have endured fear, hunger, thirst, loss of wealth, and income. But through it all, they have demonstrated patience and perseverance. Today, after fifteen months, they are celebrating with joy.

This victory is not just for the people of Gaza but for all Muslims and every humanitarian across the world. They have every reason to be happy because the victory of Gaza is no ordinary one. Through their resilience, they have shown the world that they have defeated the world's greatest evil – Israel, supported by the U.S. and NATO allies. Even Israeli media, famous worldwide for its lies and propaganda, was forced to admit that Israel has lost. This, despite Israel's technical, military, economic, and political power. **Moreover, Israel had the support of all the world powers behind it, and its coffers were filled with wealth from around the globe. Yet, in the end, how did they face such a humiliating defeat, with their credibility shattered and the world increasingly seeing them as terrorists? The world now desires to rid itself of this dirty existence.**

During this period, a global consensus has emerged in support of Palestine. Every justice-loving individual has begun to see Palestinian fighters as heroes and has started to admire their blessed struggle. **Importantly, the people of Gaza's patience and steadfastness have inspired many to feel a deep affection for Islam and Muslims.** People began to wonder about the source of their spiritual strength, asking what ideology drives them. Many, in this search, found refuge in Islam. **They discovered that Dawah (inviting others to Islam) and Jihad are two sides of the same coin. A nation that triumphs in the battlefield of Jihad is the one whose ideology flourishes and whose struggle is embraced by the world.**

During this period, many incidents related to the people of Gaza have been revealed, which can strengthen our faith. The martyrdom of over a hundred thousand people is no ordinary event. Yet, instead of mourning and lamenting, the people of Gaza have celebrated their martyrs because they have full faith in the promises of the Quran. They remember Allah's declaration: *"Do not say of those who are killed in the way of Allah, 'They are dead.' Rather, they are alive, but you do not perceive it."* (Al-Baqarah: 154). **Gaza's leadership has shown that they are not traitors but are fully aware of the trust bestowed upon them. The leadership fought side by side with the people, shoulder to shoulder, in Jihad and embraced**

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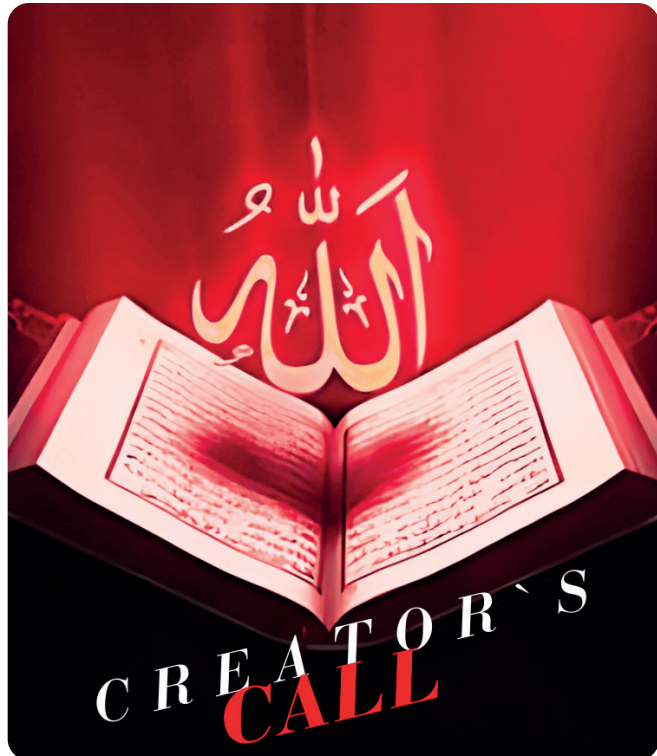
martyrdom. They have proven that they truly deserved this position, and any nation could take pride in them.

We pray for them: **"Peace be upon you, peace be upon you who were patient and stood firm on the frontlines. Peace be upon you for your steadfastness against oppression. Peace be upon the souls of the martyrs, the innocent children, and the oppressed. Peace be upon the souls who will one day roar in the free air of Jerusalem and Al-Aqsa. Peace be upon you, great people, for you have exposed the hypocrisy of this world and its false laws and double standards."**

This fifteen-month ordeal has removed all doubts from everyone's hearts. **Yet, there are still some people who remain skeptical. They are unable to distinguish between truth and falsehood. Even after such clear signs, those who are still in doubt should examine their faith.** Such individuals have hearts filled with hypocrisy. There is a difference between certainty and doubt, and if they do not take serious account of themselves, their fate may be at risk. We pray to Allah to grant us the strength to hold on to the truth in this trial. Ameen.

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“This is a Book whose verses are well perfected and then fully explained. It is from the One Who is All-Wise, All-Aware.” (11:01)

This is one of the most concise verses from Surah Hud in the Noble Quran, but it has profound meaning. This verse compels a person to reflect and deeply ponder upon the holy Quran. Before moving on, we should also investigate when and in which circumstances the Lord of the Worlds, Allah عز وجل, revealed this wonderful Surah to His beloved Prophet ﷺ.

This chapter was revealed in Makkah, that too, in the final years of the Nabwi period. **This chapter portrays the struggles and hardships endured by the Prophet ﷺ during his mission. It also illustrates the intense efforts made to convey the message of Allah to the disbelievers, particularly the tribe of Quraysh, who opposed him vehemently.** The circumstances during that period were fraught with divine admonitions being revealed repeatedly. The anxiety of witnessing Allah's decrees upon nations rejecting the truth and the thought of enduring similar trials made the Prophet's ﷺ heart heavy. It was as if every verse of Surah Hud evoked the fear of an impending flood—a catastrophic event capable of overwhelming and erasing an entire civilization. This can further be understood by a hadeeth that describes an incident where

Hazrat Abu Bakr (R.A.) once approached the Prophet ﷺ and said, “O Messenger of Allah ﷺ! You have become grey (aging quickly).” He ﷺ said: “I have gone grey (aging quickly) from (Surat) Hud, Al-Waqiah, Al-Mursalat, and Amma Yatasa'alun, and Idhah-sh-Shamsu Kuwwirat.” [1]

‘This is a Book whose verses are well perfected’: implies that this Kitab/command is neither rhetorical exaggeration nor the result of poetic imagination. Instead, it reflects an accurate depiction of reality without any addition or subtraction. Each word used here has been articulated with clarity and purpose. This message is explicit

and free from ambiguity, ensuring that every aspect is comprehended distinctly. Allah عز وجل has repeated similar verses at multiple places in the Quran: **“It is Allah Who has sent down the best message—a Book of perfect consistency and repeated lessons...”** [Quran, 39:23], **“Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies.”** [Quran, 4:82], just to mention a few.

Anyone with even a basic intellect should be able to understand the depth of repeating these kinds of verses again and again in the Quran to compel the readers to deeply ponder upon this holy Quran—how perfect and eloquent the words and verses are, put together by Allah Almighty for the guidance of all mankind. **Even the great scholars and people with command of Arabic or any other language were and, to this day, are astonished to see the perfect alignment, coherence, synchronization, and eloquence of the Noble Quran.**

‘...and then fully explained’: Allah عز وجل not only mentioned the Aayat but also explained them perfectly so that the people who contemplate with an unbiased heart could understand and accept the divine truth. But what does Allah explain? The first and foremost answer lies in the very next verse of this

Surah: ‘أَلَّا تَعْبُدُوا إِلَّا اللَّهَ...’ (“Worship none but Allah”), the Tawhid—the only reality of this whole universe. **There is nothing worthy of being worshipped except Allah.** All the verses in the holy Quran and all the teachings of the Prophet ﷺ have this Tawhid in their foundation. Tawhid means believing in Allah Alone as God and Lord and attributing to Him alone all the attributes of Lordship and divinity. **Tawhid is divided into three categories, namely:**

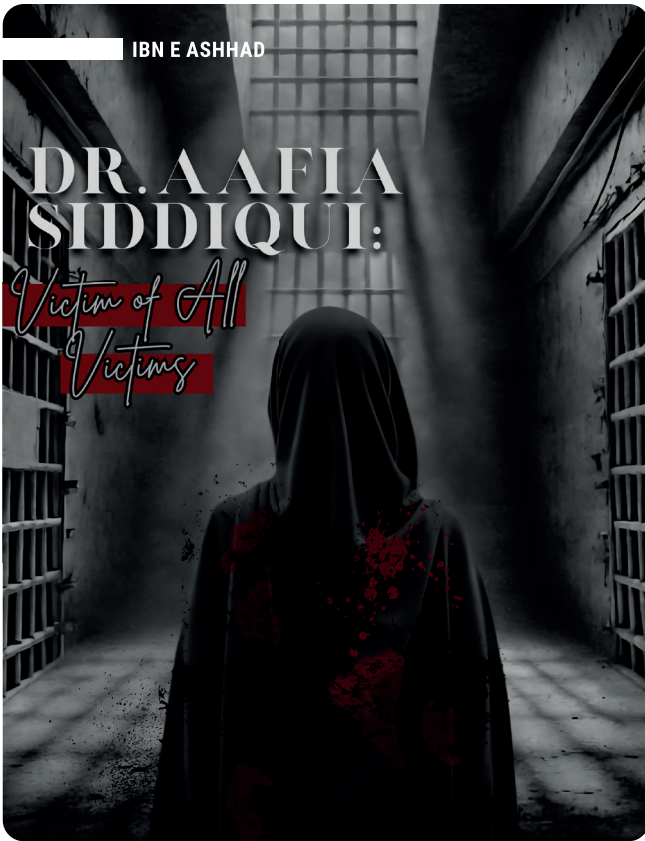
- 1) Tawhid al-Rububiyah (Oneness of Divine Lordship),
- 2) Tawhid al-Uluhiyyah (Oneness of Divinity), and
- 3) Tawhid al-Asma wa'l-Sifat (Oneness of the Divine Names and Attributes).

It reminds humanity to worship Allah alone, recognizing Him as the sole Creator and Sustainer of the universe, which liberates believers from fearing worldly powers or compromising their faith before oppressors. The Qur'an further outlines practical instructions for justice, peace, and social stability, ensuring harmonious relationships in governance, family, and economics. By integrating Tawhid into these worldly principles, it fosters a comprehensive framework for building a balanced and prosperous society, empowering individuals to align their lives with divine guidance while contributing meaningfully to their communities.

**‘It is from the One Who is All-Wise, All-Aware’:** The Qur'an originates from Allah, the All-Wise (Hakim) and All-Aware (Khabir), whose perfect wisdom ensures that every verse addresses human needs with precision and clarity, both spiritually and practically. By emphasising Tawhid, the foundation of all divine guidance, it calls humanity to worship Allah alone, freeing them from worldly fears and guiding them toward justice, peace, and fulfilment. Allah's complete awareness guarantees the relevance and applicability of the Qur'an's teachings across all times and circumstances, making it a timeless source of truth and direction.

# DR. AAFIA SIDDQUI:

*Victim of All Victims*



at the University of Houston. She later earned a scholarship to MIT, which is world's top university, and completed her PHD in 2001. During her time in America, she memorized the Quran with extraordinary precision, impressing others with her detailed recall of specific verses and events, such as those related to Badr and Uhud.

## DA'WAH WORKS

During her studies, Dr. Aafia Siddiqui was an active member of the Muslim Student Association, dedicated to spreading the message of Islam. She set up da'wah tables at her university with signs like "Free Encyclopaedia to Your Life," distributing Qurans and their translations to students and faculty. At MIT, she extended her efforts to prisons, offering

da'wah and distributing Islamic literature. She also conducted Islamic studies classes for Muslim children and new converts every Sunday, aiming to strengthen their understanding of Islam.

Dr Aafia's approach to da'wah was humble and focused. She created stickers with Quranic verses and du'as and inspired many through her dedication. In one of her writings, she expressed her vision for a large-scale da'wah movement in America, which would result in America turning into a Muslim land, emphasizing sincerity and effort in spreading Islam. Her 1991 speech at the University of Houston on "The Position of Women in Islam" showcased her profound Islamic knowledge and remains relevant to this day.

In 1999, Aafia used her apartment to establish the Islamic Research and Teaching Institute and co-founded the Dawah Research Centre, providing religious services to inmates. She was also engaged in humanitarian relief efforts, reflecting her commitment to both spiritual and social upliftment.

## MARRIED LIFE

In 1995, Dr. Aafia Siddiqui married Dr. Amjad Muhammad Khan, an anaesthesiologist. They had three children together, but their marriage faced turmoil.

An incident left Dr Aafia with stitches on her face, after interrogation by Aafia's sister, her eldest son Ahmed later revealed was caused by his father. Fauzia, both Dr Aafia and Amjad admitted it was true. Another incident, documented in Dr. Shahid Badr's book "وامعتصبات", described Amjad throwing hot milk. After all this she came back to Pakistan. Despite these conflicts, the family reconciled and moved back to Boston.

After 9/11, Dr Aafia and Amjad were interrogated by authorities, though Aafia clarified they were not abducted. Amjad's purchase of night vision equipment, body armour, and military manuals, including instructions for making C4 explosives, raised FBI suspicions. During questioning, he claimed these items were for hunting. Feeling pressured, the family returned to Pakistan, but the marriage ended when Amjad labelling Dr. Aafia an "extremist," alleging "she was angry with him for not joining jihad in Afghanistan". They divorced, and Amjad moved to Saudi Arabia with a clean slate. In 2003, Karachi police admitted handing Dr. Aafia over to an agency based on Amjad's complaint.

Ahmed met his father Amjad after seven years, only to freeze and scream. A human rights organization member quoted Ahmed saying, "This is the same man who used to torture me in Afghanistan." Despite these allegations and Amjad's prior accusations against Dr Aafia, he granted her full custody of their children which is very questionable. The lack of any formal investigation into Ahmed's claims against Amjad remains a critical unanswered question.

## ABDUCTION

**On March 30, 2003, Dr. Aafia Siddiqui was sold to the CIA for \$55,000 and taken into U.S. custody under suspicion of terrorism.** She was captured enroute to meet Pakistan's education minister, debunking media claims of extraordinary biochemistry findings. Her six-month-old son, Suleman, was reportedly dropped on his head and killed, while her other two children, both U.S. citizens, were separated from her. **Maryam, just three, was forcibly adopted and renamed Fatima in Afghanistan, and Ahmed, six, was imprisoned. Both endured captivity for years, suffering immense trauma.**

On May 28, 2004, Pakistan's interior minister admitted handing her over to the U.S. despite no proven ties to Al-Qaeda.

*"Do not think Allah is heedless of the evil deeds in which the evildoers are engaged. He is merely granting them respite until a Day when their eyes shall continue to stare in horror. (14:42)"*

## DR. AAFIYA SIDDQUI AN INTRODUCTION

Allah's chosen sight fell upon Dr. Aafia Siddiqui. Dr. Aafia, a memorizer of the Quran, a caller to Islam, a preacher, a reformer, a struggler, compassionate towards the poor, passionate about education, a helper and supporter of the oppressed and the affected, constantly concerned for prisoners and captives. Despite being a mother of two children, she continued her education while performing welfare services. She is enviable.

Dr. Aafia Siddiqui, born on 2nd March 1972 in Karachi, had a remarkable academic journey. Her father, Dr. Muhammad Sualeh, was a neurosurgeon in Zambia, where she received her early education before the family returned to Karachi. A prodigy from childhood, Dr. Aafia excelled in academics and competitions, consistently securing the top position and was barely second in any competitions. She was recognized as the "Pride of Pakistan" after ranking first in her intermediate class.

In 1990, Dr. Aafia went to the U.S. on a student visa for her undergraduate studies



Detained at Bagram Air Base, the only woman among male prisoners, she was subjected to severe physical, sexual, and mental torture. She was cruelly forced to view photos of her infant lying in a pool of blood. Prisoners called her the "Gray Lady" for her haunting screams which they heard for years in the prison, which was a result of unconditional beatings, torture, rape, mental illness.

### FBI SETUP

After a wave of protests led by JIH (Pakistan) and activist Yvonne Ridley, the unjust imprisonment of Dr. Aafia Siddiqui by American authorities was exposed. **Under growing scrutiny, U.S. officials allegedly panicked and orchestrated a cruel plot. They transported her to Ghazni, Afghanistan, handed her a bag filled with suspicious items—including manuals on weapon-making, sodium cyanide, and handwritten notes with photographs of iconic U.S. landmarks like the Statue of Liberty—and falsely claimed she would find her missing daughter at the governor's residence.**

As Dr. Aafia, driven by a faint hope, heard the adhan and turned towards a mosque, the Americans tipped off Afghan authorities, a suicide bomber heading for the governor's house. Afghan forces intercepted her and found no evidence of a threat only an injured, helpless woman and her young son. She was taken into custody, the FBI arrived to interrogate her.

During this interrogation, Dr. Aafia, restrained with her hands and feet tied, The FBI claimed she managed to seize an M4 rifle and fire two close-range shots at them, prompting retaliation that left her with two gunshot wounds. **However, this story was riddled with inconsistencies: no fingerprints on the rifle, no bullet shells, no bullet holes, and no injuries to any officers from close-range fire.**

A photograph before interrogation captured her injuries, frailty, and helplessness, contradicting the FBI's narrative. The evidence points to a harrowing truth: **Dr. Aafia was likely shot in cold blood, with the intent to kill, yet miraculously survived this ordeal. Her story remains a haunting testament to unimaginable injustice.**

### IN FMC CARSWELL (AMERICA)

The verdict in the unfair trial in the federal court—without receiving the lawyer of her choice—resulted in her being removed

from the court multiple times for speaking about her sufferings. **She has been held in solitary confinement for 14 years serving 86 years in prison for a crime of alleged attempted murder she never committed, making her longest-serving prisoners in such conditions.** The prison is very well known for its mistreatment of female inmates, and Dr. Aafia's lawyer has reported she has been raped twice by guards and subjected to severe sexual misconduct. **Her treatment is described as far worse than Guantanamo Bay's infamous torture methods.**

**According to the Pakistani Human Rights Commission, Dr. Aafia's physical condition is extremely deteriorated, and she urgently requires medical assistance outside of Carswell Prison.** She is not receiving adequate treatment there. Blood was oozing from her wounds, and her clothes were soaked in her own blood. She underwent surgery during which one of her kidneys was removed, yet her abdominal pain persists. A long surgery resulted in large stitches across the middle part of her body (between her arms and legs), which were done in a crude and careless manner.

Her teeth have been extracted, her nose was broken and improperly set, hearing loss in her right ear from beatings, and untreated PTSD resulting from years of abuse. The gunshot wound on her body was poorly bandaged. **Overall, her condition is critical, and her life is in danger. She continues to face severe and inhumane treatment.**

Despite her critical condition, Aafia is denied religious and medical support, even after Imam Omar Suleiman's offer. However, authorities continue to ignore these efforts.

**The magnitude of Dr. Aafia's suffering over two decades cannot be summarized in an article; it requires volumes to convey the start of her ordeal.**

### OUR DUTY

Dr. Fauziya shared a dream in which *Dr. Aafia tearfully asked the Prophet (SAW) when her suffering would end. The Prophet (SAW) smiled and replied, "Daughter, this is not your test; this is the test of the Ummah."* This emphasizes our responsibility to act. Here's how we can help:

**\*\*Support Omar Suleiman:** Back his efforts to advocate for an imam inside the prison.

**\*\*Support Clive Stafford Smith (Lawyer):** Engage with human rights lawyer and with

related social media movements.

**\*\*Sign Petitions and Volunteer:** Use platforms like change.org to sign petitions, donate, and volunteer through video editing, meeting journalists, politicians, etc., to amplify her story.

In my opinion, reopening Dr. Aafia's case through legal channels may be challenging, as it would expose the horrific human rights violations by the U.S. authorities and the role of certain Pakistani officials, including elements of the ISI. However, change can be achieved through consistent political pressure from governments, advocacy by influential leaders, and public outcry. **A potential resolution could also come through a prisoner swap deal, which would require strong political will and international negotiations.** It is crucial that we, as part of the Ummah, persistently advocate for her freedom and demand accountability for the injustices she has endured.

*Continuation of Page - 07*

that prioritizes grassroots mobilization and international solidarity.

These are the six indicators that Pappé discussed but we know that Allah said in Quran:

(When Saul (Talut) marched forth with his army, he cautioned: "Allah will test you with a river. So, whoever drinks his fill from it is not with me, and whoever does not taste it—except a sip from the hollow of his hands—is definitely with me." They all drank their fill except for a few! When he and the remaining faithful with him crossed the river, they said, "Now we are no match for Goliath (Jalut) and his warriors." But those believers who were certain they would meet Allah reasoned, "How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is always with the steadfast." When they advanced to face Goliath and his warriors, they prayed, "Our Lord! Shower us with perseverance, make our steps firm, and give us victory over the disbelieving people." So, they defeated them by Allah's Will, and David killed Goliath. And Allah blessed David with kingship and wisdom and taught him what He willed. Had Allah not repelled a group of people by the might of another, corruption would have dominated the earth, but Allah is Gracious to all). (Surah Al-Baqarah- 2:249-251)



# MARTYR OF QUDS YAHYA SINWAR

LIJAN-UN-RAHMAN (M.Sc. & M.U.)

**AKMAL HAIDER FALAHI**  
Tr. ZAMEER YAMEEN

**Y**ahya Ibrahim Hasan Sinwar was born on October 19, 1962, in a refugee camp in the southern Gaza Strip city of Khan Younis, his family immigrated with thousands of Palestinians after the Israeli occupation of Ashkelon in 1948 and began living in a refugee camp in Khan Younis. He received his primary and secondary education in Khan Younis, then entered the Islamic University of Gaza and graduated from there with a BA in Arabic literature. In 2011, he married Syeda, a graduate of the Islamic University of Gaza, with whom he had a son, whom he named Ibrahim.

He was very active since his student days and at the same time became an active member of the 'Islamic Bloc', the student wing of the Muslim Brotherhood in Palestine. He rose through the ranks of the Islamic University of Gaza's student union, becoming general secretary of the sports club, then vice-president and then president of the union. Being active and holding various positions during his student days, he had developed leadership qualities and expertise. That is why after the establishment of Hamas, he always held one or the other position in Hamas and successfully fulfilled his responsibility.

In 1986, under the supervision of the founder of Hamas, Sheikh Ahmed Yasin (RA), he co-founded a security service with Khalid Hindi and Rouhi Mostahi called the 'Organization for Jihad and Dawat', abbreviated as "Majd." The purpose of this organization was to expose and arrest spies and agents of the occupying State of Israel and to obtain information through them regarding the responsible persons of the Israeli security services and intelligence agencies. The organization's biggest advantage was that Hamas was strengthened internally and purged of spies and agents.

He was very sensitive to the issue of Palestine from the beginning and made the liberation of Palestine the goal of his life. He was first arrested in 1982, when he was a student and only 20 years old. Arrested again in 1985 and again on January 20, 1988, this time he was charged with the kidnapping and murder of Israeli soldiers and agents and sentenced to life imprisonment four times, which amounts to 426 years.

He was also very active in prison and raised his voice for the rights of prisoners, he went on

hunger strikes for the rights of prisoners in 1992, 1996, 2000 and 2004, he was twice elected leader of the Hamas Prisoners' Supreme Committee in prison. He was kept in various prisons in Israel, and endured solitary confinement for four years, during which time he suffered from abdominal pain and continued to bleed from the mouth. He tried to escape from prison twice, but failed, the first time while in the prison of Majdal in Ashkelon and the second time while in the prison of Ramallah.

In Majdal jail he began to dig in the prison with a wire and a small iron rod and reached the outer part of the wall that suddenly collapsed, and he was caught and that is why he was kept in solitary confinement for 4 years. Then the second time when he was in Ramallah prison, began to cut the iron window and prepared a long rope, but at the last moment the secrets were revealed and caught. They were not allowed to meet their families during their imprisonment. His father was allowed to visit only twice in 13 years, and his brother was allowed to visit after 18 years.

*He made the most of his 23 years in prison, learning Hebrew in prison and trying to understand Israeli psychology, writing and translating several books.*

1) "Al-Shabak Ben Al-Ashalai," translated from Hebrew to Arabic. This book is in connection with "Shabak/ Shin Bet," Israel's internal intelligence agency.

2) "Al-Ahzaab al-Isra'iliyyah" This book was also translated from Hebrew to Arabic, this book is about various political parties in Israel.

3) Wrote a novel called "Al-Shuq wa al-Qarnafil," (Thistle and The Cloves), which describes the Palestinian struggle from 1967 to the First Intifada.

4) Wrote a book called "Hamas: Al-Tajraba wal Khata," this book sheds light on the various exploits and mistakes of Hamas.

5) Wrote a book called "Majd," which sheds light on how the Israeli intelligence agencies collect information, train their agents and all the brutal physical and psychological methods of investigation, used by Israeli intelligence agencies in prisons.

His release in 2011 was part of a deal that freed

more than 1,000 Palestinians in exchange for Israeli soldier Gilad Shalit. After his release from prison, he was elected a member of Hamas's political department in 2012, as well as being put in charge of Hamas's military wing, 'Qassam', during which time his greatest achievement is that he improved and organized the management between Hamas's political department and the military department internally, making Hamas much stronger and stable internally.

In 2015, he was put in charge of the Israeli prisoners held by Hamas and was also given the responsibility of negotiating with Israel regarding the release of the prisoners, in 2015, the United States put him on the list of global terrorists and Israel put him at number one on its wanted list to kill. In 2017, he was elected president of Hamas in the Gaza Strip. During this time, he tried to create a political alliance between Hamas and Fatah for the sake of the country's independence, but his attempt failed. He tried to improve relations with Egypt, visiting Cairo with a delegation and signing an agreement with Egypt on the economy, security and borders.

In 2021, he was elected president of Hamas for the second time, during which time a war broke out between Hamas and Israel, dubbed "Saif al-Quds," in which Hamas won a resounding victory. The Israeli Air Force bombed his house three times, first in 2012, then in 2014 and again in 2021, but each time he was safe and unharmed. He was elected president of the political wing of Hamas following the martyrdom of Ismail Haniyeh on 31 July 2024 and was martyred fighting Israeli troops on the frontline on 17 October 2024.

On October 7, 2023, Hamas suddenly fired rockets into Israel and Qassam troops entered Israel, killing hundreds of Israelis and arresting about 250 Israelis, the largest attack ever by Hamas on Israel, and the attack was named "Storm Al-Aqsa" by Hamas in defence of Al-Aqsa Mosque. Israel declared Yahya Sinwar to be the mastermind of this attack.

Yahya Sinwar devoted his entire life to the defence and liberation of Palestine, Al-Aqsa Mosque and al-Quds, and his heart's desire was that Allah would grant him martyrdom in this way, so Allah fulfilled his wish and gave him up to fight until his last breath.



# The COLLAPSE of ZIONISM



**I**lan Pappé, a renowned Israeli historian and political scientist, has been quite vocal about the Israel-Palestine conflict. Recently, when asked if Zionism can survive the current war in Gaza, Pappé firmly believed that it cannot. **In fact, he goes as far as to say that the liberation of Palestine is inevitable.**

Pappé has written extensively on the topic, authoring 24 books, including his latest two publications: 'Lobbying for Zionism on Both Sides of the Atlantic' and 'A Very Short History of the Israel-Palestine Conflict'. He has also shared his views through various articles and podcast appearances, discussing the ongoing war and its implications.

In an article published on the New Left Review's Sidecar, Pappé presents six indicators that support his claim that Zionism is on the brink of collapse. These indicators include

## 1. FRACTURING OF ISRAELI JEWISH SOCIETY

A rift has emerged between two rival camps within Israeli Jewish society: the "State of Israel" and the "State of Judea." The former, comprising secular, liberal, and mostly middle-class European Jews, advocates for a democratic and pluralistic society that excludes Arabs. The latter, which developed among West Bank settlers, seeks to establish a theocratic state stretching over historical Palestine.

This division has led to violent clashes between the two camps, and it is unlikely that they will reconcile. **Instead, the State of Judea is gaining momentum, with over half a million Israelis representing the State of Israel having left the country since October 7.**

The State of Judea's ideology is rooted in Jewish supremacy, which is increasingly influential in Israeli politics. This shift has

led to a decline in democratic values and an erosion of civil rights. The consequences of this trend are far-reaching, threatening the very foundations of Israeli society.

## 2. ECONOMIC CRISIS

Israel's economy is struggling, the political class does not seem to have any plan for balancing the public finances amid perpetual armed conflicts, beyond becoming increasingly reliant on American financial aid. **In the final quarter of last year, the economy slumped by nearly 20%; since then, the recovery has been fragile. Washington's pledge of \$14 billion is unlikely to reverse this, and the economic burden will worsen if Israel engages in further conflicts.**

The crisis is further aggravated by the incompetence of Finance Minister Bezalel Smotrich, who constantly channels money to Jewish settlements in the West Bank but seems otherwise unable to run his department. The conflict between the State of Israel and the State of Judea, along with the events of October 7, is meanwhile causing some of the economic and financial elite to move their capital outside the state. Those who are considering relocating their investments make up a significant part of the 20% of Israelis who pay 80% of the taxes.

## 3. GROWING INTERNATIONAL ISOLATION

Israel is becoming increasingly isolated, with the International Court of Justice and International Criminal Court adopting unprecedented positions critical of Israel's actions. **This shift in international opinion is reflected in growing support for the Palestinian solidarity movement.**

The Boycott, Divestment, and Sanctions (BDS) movement has gained significant momentum in recent years, with many countries and organizations imposing sanctions on Israel. This growing international pressure is likely to exacerbate Israel's economic crisis and further isolate

the country.

## 4. SHIFT IN YOUNG JEWISH OPINION

Many young Jews worldwide are reevaluating their connection to Israel and Zionism. **This erosion of support has significant implications for Israel's global standing.**

A recent survey found that over 40% of American Jewish students believe that Israel's treatment of Palestinians is similar to or worse than the treatment of Jews during the Holocaust. **This shift in opinion among young Jews is likely to continue, as they become increasingly disillusioned with Israel's actions.**

## 5. WEAKNESS OF THE ISRAELI ARMY

The IDF's limitations were exposed on October 7, and Israel's reliance on US support is growing. This perceived weakness has led to increased pressure to remove the military exemption for ultra-Orthodox Jews.

The IDF's weakness has also led to a decline in morale among Israeli soldiers. **Many soldiers are questioning the purpose of their military service, as they are increasingly deployed to suppress Palestinian protests rather than defend Israel's borders.**

## 6. RENEWAL OF ENERGY AMONG YOUNG PALESTINIANS

A new generation of Palestinians is emerging, united and clear about their prospects. They are preoccupied with establishing a genuinely democratic organization that will pursue a vision of emancipation antithetical to the Palestinian Authority's campaign for state recognition.

This new generation of Palestinians is increasingly frustrated with the Palestinian Authority's failure to deliver on its promises. They are seeking a more radical approach to achieving Palestinian liberation, one continued to.....page-05

## Sealed



## Nectar

## The Battle of Badr Part-06

## SOME SIGNIFICANT INSTANCES OF DEVOTION

1) The Prophet [pbuh] advised his companions to preserve the lives of Banu Hashim who had gone out to Badr with the polytheists unwillingly because they had feared the censure of their people. Among them, he named Al-'Abbas bin 'Abdul Muttalib and Abu Bukhtari bin Hisham. He ordered the Muslims to capture, but not to kill them. Abu Hudhaifah bin 'Utbah showed great surprise and commented saying: "We kill our fathers, children, brothers and members of our clan, and then come to spare Al- 'Abbas? By Allāh! If I see him I will surely strike him with my sword." On hearing these words, the Messenger of Allāh [pbuh], addressing 'Umar bin Al-Khattab, said "Is it fair that the face of the Messenger's uncle be struck with sword?" 'Umar got indignant and threatened to kill Abu Hudhaifah; the latter later said that extreme fear had taken firm grip of him and felt that nothing except martyrdom could expiate for his mistake. He was actually killed later on during Al-Yamamah events.

2) Abu Al- Bukhtari bin Hisham had already done his best to restrain his people, the Makkans, from committing any act of folly against the Prophet [pbuh] while the latter was still in Makkah. He also neither hurt nor was reported to have uttered anything repugnant with regard to the Prophet [pbuh]. He had as well been among the people who tried to invalidate the boycott alliance taken against Banu Hashim and Banu 'Abdul Muttalib. Here, however, in the battle of Badr he insisted on fighting unless his compatriot was spared. Al- Mujdhir

bin Ziyad Al- Balwi, with whom he was engaged in combat, replied that the other was not included in the Prophet [pbuh]'s recommendation. The combat went on to end in Al- Bukhtari's death.

3) 'Abdur- Rahman bin 'Awf and Omaiya bin Khalaf had been close friends during the pre- Islamic era. When the battle of Badr ended, 'Abdur- Rahman saw Omaiya and his son among the captives. He threw away the armour he had as spoils, and walked with them both. Bilal, the Prophet [pbuh]'s caller for prayer, saw Omaiya and soon all the torture he had been put to at the hand of this man dawned upon him, and swore he would have revenge on Omaiya. 'Abdur- Rahman tried to ease the tension and address embarrassing situation amicably but with no success. The Muslims gathered around and struck Omaiya's son with swords. At this point, 'Abdur- Rahman called upon his old friend to run for his life but he was put to swords from different people and lay down dead. 'Abdur- Rahman, completely helpless and resigned said: May Allāh have mercy on Bilal, for he deprived me of the spoils, and I have been stricken by the death of my two captives.

4) On the moral level, the battle of Badr was an inescapable conflict between the forces of good and those of evil. In this context, 'Umar bin Al- Khattab did not spare the life of any polytheist even his uncle on the maternal side Al- 'As bin Hisham bin Al- Mugheerah.

5) Abu Bakr shouted at his son 'Abdur- Rahman, still a polytheist and fighting with them, "Where is my wealth, you wicked boy?" The son answered that it was gone with the wind.

6) When the battle ended, the Muslims began to hold some polytheists in captivity. The Prophet [pbuh] looked into the face of Sa'd bin Mu'adh, the Head of the Prophet [pbuh]'s guards, and understood that he was hateful to taking the enemy elements as prisoners. Sa'd agreed to what the Prophet [pbuh] said and added that it was the first victory for the Muslims over the forces of polytheism, and he had more liking for slaying them than sparing their lives.

7) On the day of Badr, the sword of 'Ukashah bin Mihsan Al- Asdi broke down so the Prophet [pbuh] gave him a log of wood which he shook and it immediately turned into a long strong white sword. 'Ukashah went on using that same sword in most of the Islamic conquests until he died in the process of the apostasy wars.

8) When the war activities had been concluded, Mus'ab bin 'Umair Al- 'Abdari saw his brother, still a polytheist, being handcuffed by a Ansari. Mus'ab recommended that the Helper tighten the knot for the prisoner's mother was wealthy enough to ransom her son. 'Abu 'Aziz, Mus'ab's brother, tried to appeal to his brother through the family ties, but the latter firmly replied that the Helper was more eligible for brotherhood than him.

9) When the Prophet [pbuh] ordered that the corpses of the polytheists be dropped into an empty well, Abu Hudhaifah bin 'Utbah looked sadly at his dead father, who fought on the side of the polytheists. The Prophet [pbuh] noticed that and asked him about it. Hudhaifah said that he had never held the least doubt that his father met his fate deservedly but added that he wished he had been guided to the path of Islam, and that is why he felt sad.



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