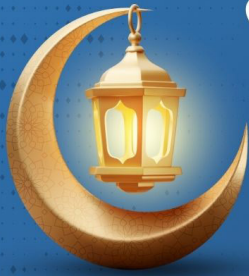


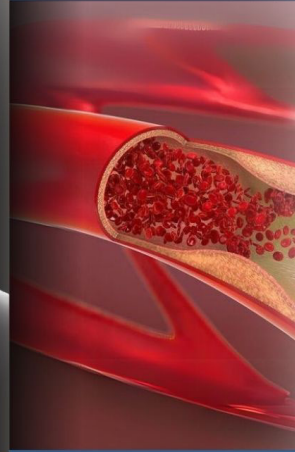
# THE MILESTONE

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## Scientific Aspects of

# FAITH



### Inside the Magazine -

1. Central Theme of Prophet's Struggle
2. Israel has Failed
3. Faisal ibn Abdal Aziz Al Saud

*& More...*

Private Circulation

# EDITORIAL

Maaz Ahmad Javed, M.Tech, AMU

On January 22, glimpses of the historic Pran Pratishtha program held at the Ayodhya Mandir revealed a captivating image depicted in the changing landscape of the country. **Some individuals proudly claimed in front of the media that the nation has become a Hindu Rashtra, just awaiting official declaration. On the other hand, some proposed amendments such as restrictions on cow slaughter, homecoming, and ending love jihad, suggesting that the country will transform into a Hindu Rashtra through these actions.**

Media coverage and public responses range from enthusiastic pledges to skepticism, with some saying that the “Ram Yug” has begun. However, some dissenting voices among the Hindu community express dissatisfaction, accusing the government of exploiting a religious event for political gain and some were angry that they were not invited. The opposition parties also abstained from their participation in the Pran Pratishtha program, acknowledging manipulation for political benefits.

Different state governments declared holidays on this occasion, each attempting to establish itself as a guardian of Hinduism. This evolving image of changing India now seems comprehensible only to those who reside in the paradise of fools. **The significance lies in intertwining religion and politics across the entire political and social landscape.** The evidence and reports indicate that the architects of this movement had the same objectives which have already been implemented. Although the history of this movement testifies that all the false claims such as birthplace of Ram or the act of placing idols in 1949, breaking a temple and building a mosque, threatening the Muslim leadership for compromise, opening the lock of the mosque through deceit, or causing bloodshed in the Rath Yatra in all stages using illegal means such as lies, theft, deception, intimidation, and corruption.

Shame reached its peak when, in broad daylight, those responsible for demolishing a five-century-old mosque expressed remorse and regret in front of the media. **After that, the judiciary’s attitude has shown that the country’s law has become a plaything.** And now, whoever has the stick, also has the buffalo. Subsequently, the judiciary has accepted that the mosque was not built by demolishing the temple, also Judiciary accepted that idols were placed in mosque through deception, and demolishing the mosque was all criminal acts.

Despite the legal verdict, the majority, emotionally attached, granted this land to the criminals. Thirty years after the Babri Masjid’s demolition, those mourning its destruction now proudly admit their involvement. **The thought-provoking point here is that these people are portraying the mosque as a symbol of slavery and presenting their movement as a freedom movement.** Democracy has given privilege to the majority that continues to dance naked in the country based on their faith (Asta). Therefore, where this matter will end is unknown to anyone. After Babri Masjid, the issue of Gyanvapi Mosque and Mathura’s Shahi Eidgah has also reached court. However, it is not just about these three places; rather, every famous mosque and shrine has been targeted by the ‘custodians of faith.’ Along with mosques and shrines, attacks are also ongoing on other Islamic identities. Examining statements from both the public and intellectuals, it is evident that most interpret these changes as a Hindu Rashtra and ‘Ram Rajya.’

The reality of this “Rashtra” and “Yug” can only be explained by its supporters. The question remains whether connecting ongoing injustices and oppressions in the country to this narrative is an honor or a disgrace? If this is the beginning of a “Hindu Rashtra,” it is challenging to foresee its end.

Throughout this narrative, voices have diminished that could weigh the matter on

THE M STONE

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the scale of justice and could have said that power doesn’t make a person righteous, and every rise has its fall. No matter how powerful Pharaoh is, his destiny is drowning. **Sometimes the severity of circumstances leads to despair, but, like the magicians in court of Pharaoh’s, resilient individuals emerge who recognize the truth and don’t hesitate to confess.**

For those resilient individuals, there is never a time for despair. **If we rise with full determination today, tomorrow could be ours. In these times, it is crucial to understand that the Muslim community has faced such challenges in every era.** This doesn’t mean that we should sit back comfortably, but rather, there is a need to formulate a new practical wisdom with a perspective of hope. Because the more challenging the circumstances and the darker the night, the greater the need for resilient individuals to emerge.

**“One will find the destination’s purpose only with the light in the eyes of a determined hawk in the dark night”**

In such circumstances, serious accountability is necessary. We need to evaluate what we have lost and gained over these years. Also, need to assess the

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# CREATOR'S CALL

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

سورة البقره آیت 183

TAFSEER E FI ZILAL



“Believers, fasting is decreed for you as it was decreed for those before you, so that you may be God-fearing”.

## *Fasting: Its Nature and Purpose*

For the Muslim community, or ummah, duty-bound to undertake a campaign of struggle, i.e. jihad, as a means of establishing God's universal order, to assume the leadership of mankind, and to stand witness against the rest of mankind, it is only natural that fasting should be made obligatory. **Fasting is a means of testing man's determination and will-power, and an important aspect of man's relationship with God. It is a discipline that teaches man how to rise above his physical needs and overcome the pressure of temptation to earn God's blessings and reward.**

These are essential ingredients for the discipline and training of the believers so that they may carry God's message forward despite the temptations, the obstacles, and hardships they are bound to encounter.

Although I am not in favour of justifying religious obligations and practices, especially in matters of worship, on the grounds of their immediate material benefits, which become apparent with experience or through scientific discovery, I would

not deny that fasting has several obvious health benefits. But in my view, the whole purpose underlying religious obligations is far greater and more comprehensive than any physical advantages gained from them. **The overall aim is to adequately equip man for the fulfilment of his role in this world and for the perfection he is intended to achieve in the life to come.**

It is obvious that all religious practices and obligations are ordained by God with full consideration of man's physical needs and capabilities, but we should not justify them solely based on what our knowledge, limited as it is, may discover. The scope of human knowledge remains limited and incapable of comprehending the divine wisdom behind the order and the system God has chosen for the discipline of man and the administration of the universe as a whole. **This important announcement begins by addressing believers directly to remind them of who they are and of their status with God. God is aware that for believers to fulfil any religious obligation, regardless of its immediate benefits, they need encouragement and motivation. Hence, they are addressed by their essential quality of having faith.**

The verse establishes that fasting had been made obligatory for earlier

believers, and that the aim behind it is to open their hearts to God and make them more conscious of Him. **This, then, is the principal objective of fasting: to be God-fearing, or taqwā.** Fasting, when observed in obedience to God and in pursuit of His pleasure, instils and revives this quality in the human heart and acts as a safeguard against evil and wrongdoing. **True believers know and appreciate the value of being God-fearing in God's sight. Hence, they constantly seek to enhance their sense of it. Fasting is a means to achieve just that.**

## EDITORIAL CONTINUED..

positive and negative impacts of this on social psychology of Muslims. **Our fundamental interest lies in recognizing our position collectively and playing our role accordingly. We should abandon worldly standards and embrace Islamic values. Additionally, it is essential to apprehend those individuals who are making us captive to false ideologies, spreading the seeds of corruption within us, especially if representatives of the community are even slightly tainted with corruption. It is crucial to apprehend them in a timely manner**

The statement of Allah, “Those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good” (Quran, Al-Ankabut), should remain before us.

# Scientific Importance of

# FASTING

Sahir Farid

Sawm (fasting), the third pillar of Islam, is another act of Ibadah. All adult Muslims must fast from Dawn to Dusk everyday of Ramadan, the ninth month of Islamic calendar. This means abstaining from eating, drinking, and conjugal relationships during the hours of fasting. Travellers, pregnant and breastfeeding ladies, and the sick can differ fasting during Ramadan and make up for it later.

**Sawm develops self-control and helps us to overcome selfishness, greed, laziness, and other faults.** It is an annual training program to refresh us for carrying out our duties towards Allah, the Creator, and the Sustainer. Sawm gives us the feeling of hunger and thirst. We experience for ourselves what it is like to have an empty stomach. **This develops our feelings for the poor and hungry people. Fasting teaches us to control the love of comfort. It helps us to remain truly obedient to Allah's commands.** That is why the Holy Quran says: "O you! Who believe; Fasting is prescribed for you as it was prescribed for those before you that you are expected to be truly obedient."(Al Quran-2:183). Fasting also keeps us away from several diseases. Ramadan fasting has a healing effect on peptic ulcers as it curbs smoking which is recognised as a precipitating factor for the peptic ulcers. The whole gastrointestinal system takes good rest for the first time in the whole year.

I really feel pity for the stomach, intestines and in fact the whole gastrointestinal system. Apart from the three main meals, every few minutes, we pour something in our stomach, be it snacks, drinks, fruits, or other eatables. None of us ever think

that the food which we had already sent in before is being digested by the stomach and right when it has reached halfway, we dump some more into it only to disrupt the digestive work previously completed. **In contrast, Ramadan is the only period in which our gastrointestinal system takes good rest as the Muslims observe fasting for the whole month.** It also has beneficial effects on inflammatory bowel disease, irritable bowel syndrome, dyspepsia, and gastritis. Imagine a person who has fasted for 14 - 15 hours and is now ready to break his fast. His taste buds have taken good rest, so as iftar, the food is going to taste more pleasant and enjoyable than ever before. This is yet another Bounty of Ramadan. Allah's messenger prophet Muhammed (PBUH) says: "**There are two pleasures for the fasting person, one at the time of breaking his fast and the other at the time when he will meet his Lord, then he will be pleased because of his fasting.**"

*Apart from gastric issues, there are many other diseases also which can be cured by fasting. Fasting has following health benefits:*

1. **Promotes blood sugar control by reducing insulin resistance:** It reduces risk factors associated with metabolic syndrome like type 2 diabetes, heart diseases and stroke.
2. **Promotes Better health by fighting inflammation:** Inflammation maybe involved in the development of chronic conditions such as heart disease, cancer, and rheumatoid arthritis.
3. **Enhances heart health by improving blood pressure, triglycerides, and cholesterol levels:** Heart disease is considered the

leading cause of death worldwide. Estimated 19 million deaths occurred due to coronary heart disease in 2020. Fasting significantly decreases blood pressure as well as levels of blood triglycerides, total cholesterol, and LDL (bad cholesterol).

4. **Boosts brain function and prevent neuro-degenerative disorders:** Fasting could protect brain health, increase generation of nerve cells, prevents neuro-degenerative disorders such as Alzheimer's disease and Parkinson's.

5. **Aids weight loss by limiting calories intake and boosting metabolism:** Fasting leads to greater reductions in body fat and belly fat.

6. **Increases growth hormone secretions:** Fasting naturally increases human growth hormone (HGH) which is vital for growth, metabolism, weight loss and muscle strength.

7. **May aid in Cancer:** A review published in the American Cancer Society Journal notes that fasting may benefit in treatment and prevention of cancer in some situations. It may decrease tumour growth and increase chemotherapy effectiveness.

Thus, fasting not only has spiritual benefits but also scientific importance. It helps us become more empathetic towards others and encourages us to be more charitable. It develops self-control, discipline, and patience. **Ramadan is a time to reflect on one's actions, repent and seek forgiveness from Allah.** Fasting also has a lot of health benefits, especially when coupled with nutritious diet and healthy life style.

# PROPHET'S MISSION

This book is written by Sayyed Hamid Ali, one of the main scholars of Jamat e Islami Hind. In this book, he has elaborated on the central theme of the Prophet's (P.B.U.H) mission. He writes that it is important to learn and understand the Prophet's (P.B.U.H) mission and follow it. He asserts that there are different interpretations of the Prophetic mission. Four interpretations are prevalent in this matter:

1. To make people servants of Allah.
2. To call people to the religion of Allah and spread it.
3. To call people for the success of the hereafter.
4. For the religion of Islam to prevail on this earth.

He analyses these interpretations:

1. "And I did not create the Jinn and Mankind except to worship Me." (51:56). "O my people, worship Allah; you have no deity other than Him" (7:59,65,73,85). This was the only dawah given by the Prophets to become servants of Allah and worship Him alone. But worshiping Him does not mean just performing acts like Namaz, Zakat, Hajj etc. alone. In the span of life, Namaz is just for some time, we perform Hajj once in a lifetime and fasting is followed for one month every year. So, if we take worshiping just as rituals, how can we spend our entire life worshipping? Hence, in the above ayah worshipping doesn't mean just performing these acts, but **the entire individual and collective life should be molded in the mold of Allah's will. This was the main purpose of sending prophets and this was the struggle of the Holy Prophet (PBUH).**

2. The second interpretation is to call people to Allah's Deen and spread it.

But what is this religion and what is its scope? Is it only limited to acts of worship, society morals and personal law or does it cover the whole life? Does it not include replicating the movement in the Prophet's life where the call towards Allah's Deen was limited at the beginning and later it was widened? Qur'an instructs "Say, surely my prayer, my sacrifice, my life, and my death are all for Allah—Lord of all worlds. He has no partner. So, I am commanded, and so I am the first to submit." (6:162-163). It shows that religion is not limited to acts of worship. Ummah understands that the religion that was brought to us has a wider vision to expand and establish it, to the state where the Ummah can live freely and practice the religion according to the guidance of Shariah. In this context, the whole scheme of Prophet Ibrahim (PBUH) comes to light. The prayer of Him was: "O Lord! Raise up a Messenger from their own people who will recite your verses to them, teach them the Book and wisdom and make their lives beautiful." Hence, the first thing that Prophet (PBUH) did when he reached Madina was to establish an Islamic state and run it.

3. **The third interpretation is to call people towards the success of the hereafter.** But does this mean that people turn away from the problems of this world, and just focus on the hereafter? When the problems that Ummah is facing are brought before such people, they turn a blind eye towards them and instead choose to focus on the hereafter, as if the Hereafter is something separate from this world. **The Islamic concept of the Hereafter is such that the whole life before and after death is one. Death is a temporary gap in the middle of life and a gate to the next life.** This same life of ours will come before us in the hereafter. **According to the Qur'an, the actions of man in this world determine his place in heaven or hell.** The actions

here will be multiplied a thousand times there. And we should strive to achieve the highest place in paradise as suggested by the Prophet (PBUH), i.e. for Jannat al Firdaus. But how to get the highest position in heaven? By worshipping at home only? **If so, then why did the Companions fight? Why did the Holy Prophet (PBUH) shed blood? People will say that it was because the polytheists did not believe. But why did they clash with Caesar and Kisra? And then why did they continue to spread further?** So, it is known that the concept of success in the hereafter in Islam is not like Buddhism and Jainism, that man's nirvana and mukti is through man being cut off from the world. **According to Islam, it is by living in this world, fulfilling all the responsibilities of it, including the responsibilities of the government, that one gets the success of heaven and the hereafter.**

4. **Coming to the last interpretation, i.e. to establish the Deen on this earth, as mentioned in the Qur'an "Have faith in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew." (61:11)** Hence, one should strive for the establishment of Deen. Some people say that this objective was only till the Prophet (PBUH) was alive, but the instructions of the collective life that remain a part of Qur'an and Sunnah which are not being implemented, are they just for theoretical understanding? Do we not have the responsibility to try and inspire the world to follow them? Some people also believe that leadership will miraculously come from Allah, that we sleep at night and when we wake up, we will see a just and noble Islamic leader. That's not how things work. Even the Holy Prophet (PBUH) did not get this government as a reward, but only after a hard struggle and sacrifice. **Hence, we can conclude that spending life in Allah's worship, spreading the religion and success of hereafter are all linked with the establishment of Deen, which was the central theme of Prophet's (PBUH) mission.**

# ISRAEL *has*



A 6-day program of the “International Union for Muslim Scholars” was held in Doha, the capital of Qatar, from January 6 to 11, with a session on the Palestine issue, titled “Al-Aqsa Storm and the Responsibilities of the Muslim Ummah”. In this program, along with the speeches of various scholars from all over the world, the head of the political wing of Hamas, Ismail Haniyeh, also gave an exciting and faith-inspiring speech. Below is a summary of his speech.

First, he talked about Ezz al-Din al-Qassam (after whom the military wing of Hamas is named Kataib al-Shaheed Ezz al-Din al-Qassam) who was a native of Syria, a Scholar, and a Mujahid, who fought against the British and Zionists in Palestine. “We are proud that the first people who raised the knowledge of Jihad in Palestine were righteous scholars, some of whom were martyred while doing Jihad in Palestine.” He said.

Then he described the characteristics of the scholars and the Muslim Ummah, saying that the scholars are the inheritors of the Prophets and this Ummah is the Ummah of the Martyrs, the Muslim Ummah has many characteristics and the greatest characteristic among them is martyrdom. The Prophet (PBUH), his Companions, and the entire Islamic history is an example of this. That is why we see that a large number of Companions are buried outside Makkah, Madinah and the Arabian Peninsula, because they were martyred while fighting jihad and conquering different regions. In the same way, scholars have offered their blood sacrifices in all ages and are still doing it today, and these people continue to inspire the Muslim Ummah for Jihad. Allah Almighty says in the Qur’an:

“So, (O Messenger!) fight in the way of Allah. You are responsible only for yourself. And rouse the believers to fight, for Allah may well curb the might of the unbelievers. Indeed, Allah is strongest in power and most Terrible in chastisement.” (Qur’an 4:84)

He continued: “On the occasion of this historical jihad and martyrdom and courage and bravery that the Mujahideen of Gaza are presenting, I want to put my point before you in a few points.”

## (1) WHY DID THE BATTLE OF STORM AQSA OCCUR?

A) The Palestinian issue was put on the sidelines at the international level, there was no discussion on it, neither were there any conferences nor programs on this topic, instead, it was considered an internal problem of Israel and the world remained silent. Even the two-state solution was not being negotiated.

B) There was a government in Israel that was extreme in national and religious terms and the Al-Aqsa Mosque was constantly being desecrated by this government, and new Jewish settlements were being built in the West Bank, arresting young people, planning to deport people from the West Bank to Jordan and people from Gaza to Egypt, and even planning to demolish the Al-Aqsa Mosque. That’s why this fight was necessary.

C) This dangerous, politically charged Israel was getting stronger in this area, its relations with various Arab countries were being developed, negotiations were going on with some countries, whereas military and peace agreements were being made with others, which was dangerous

for the Palestinian issue, so it became necessary for the Palestinian Mujahideen not only to defend, but to go ahead and attack Israel, says Allah. “His favour said: ‘Enter upon them through the gate - for if you do enter - you will be the victors. And put your trust in Allah if indeed you are people of faith.’” (Qur’an 5:23)

## (2) ISRAEL’S OBJECTIVES

*Israel entered this war with 3 objectives:*

- A) The complete elimination of Hamas and all other armed organizations from Gaza.
- B) Freeing Israeli prisoners held by Hamas and other armed organizations.
- C) Forcing the people of Gaza to migrate to Egypt.

These three goals are very clear and obvious, the United States and all Western countries are with Israel to achieve these goals. This war is not only an Israeli war, but an American-Israeli war, because the United States is fully involved in this war. The number of bombs dropped on Gaza is more than Hiroshima and Nagasaki, while Gaza is only 360 square kilometres. Israel has adopted 4 stages in this war:

- (1) Aerial bombardment of all of Gaza.
- (2) Israeli military entry and ground operations in Gaza.
- (3) Action against leaders and members of Hamas and other armed organizations.
- (4) Political action, aimed at eliminating Hamas and any other resistance groups in Gaza.

### (3) PALESTINIAN RESPONSE

But despite all kinds of atrocities and actions, Israel has not been able to achieve even one of its goals, neither it will. It is impossible to eliminate Hamas because every citizen of Gaza is Hamas, Hamas resides not only in Gaza, but in the hearts of the libertarians of the West Bank, all of Palestine, the entire Muslim Ummah, and the whole world. Allah Almighty says: "Then they schemed (against the Messiah) and Allah countered their schemes by schemes of His own. Allah is the best of schemers." (Qur'an 3:54) "We wanted to bestow favour on those who were oppressed in the land. We wanted to make them leaders and heirs." (Qur'an 28:5)

There is no house in the whole world, in which there is no talk about Hamas, all newspapers, news channels and social media are talking only about Hamas, Gaza and Palestine. Allah Almighty says.

"They seek to extinguish Allah's light (by blowing) with their mouths, but Allah shall spread His light in all its fullness howsoever the unbelievers may abhor this." (Qur'an 61:8)

Despite all western cooperation and constant surveillance drones flying over Gaza, they haven't found a single prisoner, and they can't, God willing. If they want the release of their prisoners, they will have to release all the Palestinians in Israeli prisons. Similarly, the plan to force the people of Gaza to migrate has also failed. The people of Gaza are clinging to their land despite all kinds of cruelty and oppression, the people of Gaza can never leave their land. Rather, the people of Gaza who are stuck outside want to return to Gaza, even if the people of Gaza consider leaving. There are more than 450 families in Gaza that have been completely martyred, 192 people from only one family have been martyred, yet when a young man

comes out of the rubble, he says that he will sacrifice his life for Palestine, Al-Aqsa Mosque, Mujahideen and honour.

This enemy has been completely defeated and its ugly face has been revealed. It is said that it is a democratic country, its army is moral, but the Battle of Al-Aqsa has revealed its ugly face to the whole world.

Like Gaza, the people of the West Bank are also making sacrifices, young people are being martyred there daily, arrests are being made, houses are being attacked. In one instance, four brothers were martyred together, but despite this, they are the embodiment of patience and gratitude.

#### **Gaza is fighting a war on two fronts**

A: On the military front: Qassam, Saraya and all other armed organizations are marching steadily towards success, Israeli soldiers are losing daily, every moment. The damage that Israel is admitting is not the truth, the videos we are seeing are very few, it is not possible to broadcast the video of all the actions, the occupying Israel knows this very well. Our Mujahideen are fighting steadfastly on every front, they have fulfilled their promise to Allah, and this is a matter of pride for the entire Muslim Ummah and all freedom supporters.

B: On the humanitarian and civilian front: The citizens of Gaza are also steadfast despite all the suffering and oppression and are standing with the Palestinian Mujahideen. So now is the time for the whole Muslim Ummah and the scholars to start armed jihad with fatwas and statements and help the Palestinian Mujahideen, because this is the battle of Al-Quds and Al-Aqsa Mosque, and it is not just the battle of the Palestinians and the people of Gaza. The people of Gaza are the first soldiers of this war who are defending Al-Aqsa Mosque and

Palestine, not only defending but also acting. The language of the world has changed because of the steadfastness of the Palestinian Mujahideen and the people. At the beginning of the war, the United States pressured all countries not to help the Palestinians, but this is not the case today. We respect all those who are supporting us on various fronts.

### (4) OUR RESPONSE

Now the last question is what we must do?

A) The Doha Declaration presented by Qatar. May Allah protect Qatar and all Islamic countries, try to implement it.

B) A delegation of scholars should be formed to go and meet the government officials, the officials of various organizations and parties and the people in their respective countries.

C) A special delegation should be formed to visit various Arab, Islamic and Western countries and meet with the government officials there.

D) People should be encouraged to give financial aid, because this is also a form of Jihad.

E) We should send a one-page message to the people of Gaza, in which they should be soothed, consoled, encouraged to fight the enemy and persevere, and be patient.

Finally, he concluded, "On behalf of you and the Muslim Ummah, I send a message of congratulations to the families of the wounded, the oppressed, the prisoners of Gaza, who are imprisoned in Israeli prisons, whose number is more than 10 thousand, to the Mujahideen, I send a message of congratulations to all those people who are helping Gaza on various fronts and to the entire Muslim Ummah and the freedom supporters of the whole world who are standing firm and defending our people by standing together.



# WHO ARE THE

# MUHSIN

**Muhsin or Ihsan (goodness in excellence) is one of the most important terms of Qur'an and Sunnah.** The importance of this is very clear from Hadith-e-Jibreel that the desired quality of a Muslim should be Ihsan. **If Iman is words and decisions, Islam is practical character, then Ihsan is colouring oneself in the colour of Allah. He who becomes completely for Allah is a Muhsin.**

The question is, how do we recognize Muhsin? What are their attributes? In this article, an attempt will be made to describe their attributes from the Holy Qur'an.

## 1. ONENESS OF ALLAH

**"Whoever submits himself completely to the obedience of Allah and does good will find his reward with his Lord. No fear shall come upon them, nor shall they grieve." (2:112)**

Muhsin who becomes subservient to Allah, He grabs a support system that can never be broken.

**"Whoever surrenders himself to Allah and lives righteously they have certainly grasped the firmest handhold. And with Allah rests the outcome of all affairs." (31:22)**

The status of Muhsin does not depend on any background, but it is necessary to fulfil the criteria. Ibrahim (A.S.) and his sons were Muhsin, but in later generations those who did not fulfil the criteria were called tyrants.

**"We blessed him and Isaac as well. Some of their descendants did good, while others clearly wronged themselves." (37:113)**

## 2. MUHSIN ARE ACTIVE.

If we want to be a Muhsin in the eyes of

Allah, then this status can never be obtained by just words. Instead, we will have to give evidence of it through our actions. **Only actions performed with sincere intentions will be accepted in front of Allah.**

**"There is no blame on those who believe and do good for what they had consumed before the prohibition, if they fear Allah, have faith, and do what is good; then they believe and act virtuously, then become fully mindful of Allah and do righteous deeds. For Allah loves the good doers." (5:93)**

## 3. STRIVING IN THE WAY OF ALLAH.

**The most important Qur'anic attribute of Muhsin is to strive tirelessly in the path of Allah.** The difficulties that come in the way of Allah do not slow them down, but Allah eases the way for them and increases their speed.

**"As for those who strive in Our cause We shall surely guide them to Our Ways. Indeed, Allah is with those who do good." (29:69)**

**A group of Muhsin can never separate itself from the mission of the Holy Prophet.** Nothing can be bigger than this mission for them, no matter how much hardships they bear for it.

**"It did not behove the people of Madinah and the bedouin Arabs around them that they should refrain from accompanying the Messenger of Allah and stay behind and prefer their own security to his. For whenever they suffer from thirst or weariness or hunger in the Way of Allah and whenever they tread a place which enrages the unbelievers (whenever anything of this comes to pass) a good deed is recorded in their favour. Allah does not cause the work of the doers of good to go to waste." (9:120)**

Because they believe that Allah Almighty can never leave His benevolent servants alone. This is the promise of Allah.

**"Allah is with those who are pious and charitable." (16:128)**

## GENERAL CHARACTERISTICS OF MUHSIN

### 1. Admissible

**"And when they hear what has been revealed to the Messenger you see that their eyes overflow with tears because of the Truth that they recognize, and they say: 'Our Lord! We do believe; write us down therefore with those who bear witness (to the Truth)'" (5:83)**

### 2. Forgiving

**"Then for their breach of the covenant We cast them away from Our mercy and caused their hearts to harden. (And now they are in such a state that) they pervert words from their context and distort their meaning and have forgotten a good portion of the teaching they were imparted and regarding all except a few of them you continue to learn that they committed acts of treachery. Pardon them then and overlook their deeds. Surely Allah loves those who act benevolently." (5:13)**

### 3. Patient & Persistent

**"And be patient, Allah never wastes the reward of those who do good." (11:115)**

### 4. Away from Temptation & Corruption

**"And do not make mischief in the earth after it has been set in order and call upon Him with fear and longing. Surely Allah's mercy is close to those who do good." (7:56)**





## Faisal ibn Abdul Aziz Al Saud 1905-1975

“I beg of you, brothers, to look upon me as both brother and servant. ‘Majesty’ is reserved to God alone and ‘the throne’ is the throne of the Heavens and Earth.”

Faisal’s mom encouraged him to embrace courage, generosity, and religious piety, but her early death changed his childhood. His grandfather became his mentor, and Faisal focused on Quranic studies away from royal life. Growing up in the desert, he learned hunting, riding, and military strategies. Faisal’s diverse experiences made him stand out among his brothers, earning praise from his father, King ‘Abdul ‘Aziz.

In 1919, King ‘Abdul ‘Aziz sent his 14-year-old son Faisal to represent him in the UK. Faisal, the first Saudi royal there, faced challenges but stayed connected to his desert upbringing. He had interesting experiences, like waking up a hotel with morning prayers. Despite this, he met important British officials, visited France, and was hosted by King George. Faisal liked riding escalators in Piccadilly Circus. At just 14, he became the kingdom’s de facto Foreign Minister and continued representing Saudi Arabia internationally throughout his life, gaining valuable knowledge about the world beyond the desert.

In 1953, after King Saud succeeded their father, Faisal became Crown Prince. In 1958, due to issues with Saud’s decisions, there were calls for Faisal to be Prime Minister. Faisal, when appointed, focused on financial reforms, cutting unnecessary spending, and saving the treasury. A power struggle with King

Saud led to Faisal’s resignation in 1960. Saud appointed another brother, but in 1962, Faisal returned as Prime Minister, focusing on modernization.

In 1964, Prince Faisal became King, even though he initially didn’t want to. He focused on fixing the country’s money issues, making financial changes, and keeping the budget in check. King Faisal worked on modernizing things, like setting up courts, universities, ministries, and welfare programs. Even though the royal vault had just 317 Riyals (a bit over \$50 US dollars), he made big financial reforms, limiting how much money the royal family could get. These changes helped Saudi Arabia become financially stable. King Faisal also spent on education, building schools and mosques, and supporting local communities. In 1964, he started TV stations, but in 1966, protesters, led by his nephew Khalid, tried to destroy one. King Faisal stood by his policies, based on Islamic principles, despite facing opposition from conservative groups.

King Faisal embraced Saudi Arabia’s religious and cultural diversity, including Shia regions. His policies were inclusive, applying equally to various religious groups. Addressing a dark stain, he abolished slavery within two weeks of becoming king in 1962. King Faisal had long been passionate about this cause and even shocked the American establishment in 1943 by insisting that his black assistants be treated equally during a visit to President Roosevelt, challenging racial segregation.

King Faisal strongly opposed communism and associated it with Zionism, actively promoting Islamic unity as an alternative. He ardently advocated for the Palestinian cause, facing insults and protests during a speech at the UN. In response to the 1973 Yom Kippur War and Western support for Israel, King Faisal led the Arab oil embargo, causing the 1973 energy crisis. This action earned him Time magazine’s Man of the Year in 1974. Despite financial gains, King Faisal’s grief over the Arab defeat led him to encourage Muslims to liberate the holy land. Internationally,

he respected figures like Malcolm X and formed close alliances with Pakistan, leading to the renaming of Lyallpur to Faisalabad in 1979.

King Faisal had a unique personal life, marrying two women before meeting Queen Effat, his lifelong supporter. Queen Effat, an educated woman, became the first recognized queen in Saudi Arabia, and together they advocated for girls’ education. King Faisal maintained a consistent daily routine, emphasizing morning prayers, humility, and a preference for being addressed as “Brother Faisal.” Despite understanding English, he chose to communicate in Arabic. Known for his wisdom, he emphasized listening more than speaking, stating, “God gave man two ears and one tongue so we could listen twice as much as we talk.”

In 1974, Time magazine named him “Man of the Year.” However, shortly after, King Faisal had dreams about meeting deceased family members, expressing concerns about the end of his life.

On March 25, 1975, King Faisal was assassinated by his nephew, Prince Faisal Al Musaid, in his office. The young prince shot the king six times at close range. King Faisal was rushed to the hospital but succumbed to his injuries. The assassin, a 24-year-old graduate returning from the USA, was captured, and later executed. King Faisal’s death led to three days of mourning in Riyadh. Some believe the oil boycott initiated by King Faisal was the real cause of his assassination, suggesting foreign involvement in the plot.

King Faisal was buried on March 26, 1975, in an unmarked grave at Al-Oud cemetery in Riyadh. His legacy lives on in the hearts of Saudi citizens, marked by his call for justice and a unified Muslim world. King Faisal, a reformer, and advocate for female education, passionately supported the Palestinian cause. He lived and died with firm principles and deep conviction, striving for a better society. May Allah grant him a spacious dwelling in Paradise and reward him for his efforts toward Islamic Unity.

# SACRIFICE



In July 1979, at Muslim Students Association's West Coast Conference in Los Angeles, America, Khuram Murad RA addressed the Friday sermon which was later published by the name 'SACRIFICE'. It was translated in Urdu by Ahmed Hatib Siddiqui.

## WHAT IS SACRIFICE?

Sacrifice means to give up your valuable and beloved things, these can be your time, wealth and life, which can be felt and measured or it can be your feelings, attitude, sect or opinion, or desires, which can't be felt or measured. Sacrifice of these things are only given in order to achieve something which is of more worth and importance.

Sacrifice is that value by which a general or simple human life also becomes successful. Without it, life will be deprived of peace, harmony and mutual aid and will be full of conflicts and differences and will become prey of selfishness and greed. In this way, no family or society can maintain their existence, unless their members give some sacrifice from their end. Hence the principle which stands good for the social life will only be more perfect for the Islamic life, because Islam means to surrender your complete life to Allah.

Iman flourishes by way of sacrifice and it is that key from the bunch, without which the doors can't be open.

## ISLAM: THE WAY OF STRUGGLE

Islam is the way of struggle, and the two are closely related to each other. No person can be a good muslim until he is the part

of the struggle, whose compulsory aspect is to sacrifice. Because Islam doesn't mean to read the kalma once in the whole life, but demands to reorganize the whole life and the world, and for this a continuous struggle has to be done, whose result will be an unending war with the fallacious gods.

To get yourself and the whole mankind towards Islam is not an easy task but a movement which demands to get help of all the available resources to start such a struggle (jihad) which can dethrone the fallacious gods, snatch the power from the transgressors and can maintain justice among the mankind.

## ENDEAVOR IS AN INDISPENSABLE KEY

Hence this is the sunnah of Allah, not only in the matter of Islam, but also in the matter of all the precious blessings of our life with which we have been blessed, we see that earth, water and seed are all there but the soil will not convert the seed into grain unless we dig it, plow it, sow the seed, irrigate the plant, protect it, and cultivate it. There are countless blessings of Allah in this world, but we have to strive hard to get them and the more the blessing is precious, the more the efforts are to be put.

## ISLAM AND SACRIFICE

Islam is not just one of the blessings of Allah, but it is one of the most chosen blessing of Allah, it has made us aware of the real meaning and purpose of life, and this real purpose is to live for Him, try to achieve His pleasure, even the death comes in His way. All human beings, their inner personality, the environment, the society, subsequently, the whole world is called to Allah and this is mere desire without hard work. It is not possible with just expectations, speech, claims, and statements. If a person cannot even earn his daily bread without hard work, then how will Allah grant us this greatest success of this world and in this world? Until we prove that the faith we proclaim has its roots, rooted in the depths of our hearts, we are true in our claims and we will offer whatever sacrifice is asked of us.

Now, we have to see what is the sacrifice? What should we sacrifice? Which sacrifice is more difficult to make? Which sacrifices can be called great sacrifices?

## Sacrifice is of two types

1. Sacrifice of materialistic things – time, wealth, individual skills, life, etc.
2. Sacrifice of non-materialistic things – love of relations, family bondings, personal likings and disliking, opinions, ideas, expectations and desires, rest and peace, rank or position or just our ego, etc.

In order to understand the complete meaning of the sacrifice, we have to understand three things:

1. To give up something will constitute sacrifice only when the said thing is beloved to us has some potential value in our eyes.
2. It is more difficult and necessary to give sacrifice of non-materialistic things than of materialistic things.
3. We can give up our beloved and valued things only for something which is more beloved and has more value in our eyes.

## MATERIAL SACRIFICES

### *Time*

Time is our most valuable asset, no need and no desire of our life can be fulfilled until we take time to achieve it and give regular time. Time is the first thing that Allah asks us, in fact, when we are sacrificing our time in the way of Allah, it is not just the time, but we are sacrificing those things for which this time is spent in searching. Time is something which is constantly passing, so we should keep considering what we are getting from the passing of time, something eternal or something impermanent, will it be causing happiness or sorrow? Everyone should keep looking at what he has prepared for tomorrow.

### *Wealth and worldly pleasures*

Much of our time is spent in earning wealth or obtaining worldly pleasures through wealth, their demand and love is ingrained in our nature and this is not a bad thing, because the path of Allah and the path of the Hereafter passes through this world. And the world is the only means through which we can get the pleasure of Allah and the joys of the next world. What makes this world evil is that we get lost in this world and make it our destination. Sacrificing worldly possessions in the way

of Allah is not an easy task, so remember a few things:

(1) The owner of everything is Allah. When we are sacrificing something in the way of Allah, it is as if we are returning this thing to its original owner.

(2) No matter how valuable the worldly wealth is, but with the last breath, its importance will be zero.

(3) By spending in the way of Allah, we can get many times more of it.

#### *Life*

There will come a time when it will be necessary to sacrifice one's life in the way of Allah, offering one's life as a sacrifice is the highest act of martyrdom, because life is the most precious possession. To sacrifice it, it means that we have sacrificed all the things that we can get by living in this world.

#### *Immaterial sacrifices*

Sacrificing material things is no doubt a difficult task, but it is easier than immaterial things, because material things are not sacrificed all the time, but in times of crisis or trial, while immaterial things are sacrificed all the time in the path of this effort, but these sacrifices are not considered as sacrifices, while without these sacrifices neither a strong collective life can exist nor a successful effort for struggle can be done. Take your likes and dislikes for example, it cannot be calculated like wealth. But we will have to sacrifice our likes and dislikes related to people, things and positions. To sacrifice such intangible things, there will be a need for great passion. In these sacrifices, love and hate, relationships, likes and Dislikes, preferences and prejudices, expectations and hopes, comforts and rest, customs and traditions, values and traditions, ranks and positions or simply ego and selfishness are included.

#### *Family Love*

The love of family is the strongest and most powerful relationship in the world, love of parents, love of children, love of wife, love of husband, love of brothers and sisters, but also the love of other relatives become the axis of our life. These affections dominate our relationships. Therefore, if these affections come in the way of our efforts to achieve our goal, then

we will have to sacrifice them, which is a very difficult matter.

#### *Friendship*

Friendships are formed on the basis of like-mindedness, common interests. In this way, many friends will have to be sacrificed, whose friendship will be an obstacle in this path and many enemies will have to be made friends in this path, who will be beneficial for us.

#### *Opinions and Attitudes*

Every human being has his own point of view and his own position in every matter and the human being has an emotional attachment to it, but in this struggle, many of his views and positions have to be given up for the greater good, and this is a great sacrifice.

#### *Emotions and Feelings*

Every human being has his own emotions and feelings but these also have to be sacrificed, on many occasions we will want to speak, but will have to remain silent, sometimes will want to remain silent but will have to speak, sometimes there will be anger but the anger will have to be controlled, sometimes there will be a desire to live in solitude but will have to participate in social activities, and sometimes there will be a desire to meet people, but will have to be alone.

#### *Taste and Temperament*

Every human being has his own taste and temper, but this too will have to be sacrificed. We will have to be forced to live, eat, drink, sleep and dress in a way that we do not like or suit our mood.

#### *Ego and self-love*

Our self-love becomes so important to us that it results in bad habits like stubbornness, adamant, arrogance, and contempt for others. To sacrifice our own ego and self-love is the most difficult task of life but it also has to be sacrificed.

#### *Continuous and Perpetual Sacrifices*

Material sacrifices have to be made sometimes but non-material sacrifices have to be made all the time and continuously. At home, in the office, in the market place, in social relations, in organizational activities, even in solitude. Hence we should always be careful that the opportunity for these sacrifices arises and we are not negligent, that this opportunity

slips away from us.

In the Absence of Chances of Success:

It is easy to make sacrifices when there are chances of success, but when there are desperate situations and there are no chances of success far off, it becomes very difficult to sacrifice. But it has to be made.

How to sacrifice? How do we awaken the potential within us that prepares us for sacrifice and inspires us?

#### **LOVE OF ALLAH**

It is easier to sacrifice for the one, whom we love the most. Hence, we will have to consider whether we are in love for Allah, the Messenger of Allah, or fathers, sons, wives, etc. if there is love for Allah, then the spirit of sacrifice for Allah will arise from within us.

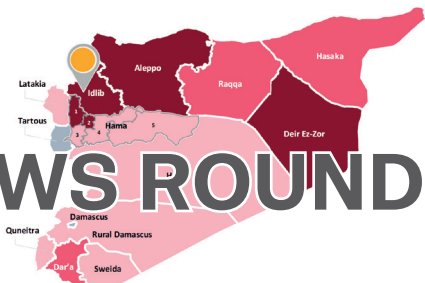
Now the question is, how to love Allah so that it exceeds the love of everything, there are a few things for that:

1. Remembrance of Allah: Remembering Allah and His blessings at all times.
2. Accountability: The feeling that Allah is watching whatever sacrifice we are giving and Allah will reward it many times over, this is something that will inspire the spirit of sacrifice in us.
3. Desire of meeting: To remind ourselves that we have to meet Allah one day and we will get the reward of the sacrifice we are giving in the way of Allah.

#### **GRATITUDE AND HUMILITY:**

Sacrifice, whether small or big, should be offered with gratitude and humility, realizing that whatever time is available, is a blessing from Allah and by His grace, and it should be kept in mind that whatever we are doing, it is not for any individual or any organization, but we are presenting it to Allah. There should never be a thought that we have given a lot of time, we have given a lot of money, now it is enough, because whatever we are sacrificing is not enough to discharge the responsibility, so whatever sacrifice we offer, we should offer it with full humility and gratitude. One more thing should be kept in mind that the spirit of sacrifice should arise from within us and not by seeing others, organizational restriction, party decision, or any other external pressure should push us to sacrifice, and so the decision to sacrifice should be by our own will and motivation and its only purpose should be that Allah is pleased with us.

# NEWS ROUNDUP



**IDLIB** In the north-west of Syria, on the border with Turkey, is the Idlib region. It is controlled by the Syrian rebels, and they call it 'Free Syria' and is an area outside the control of the oppressive Syrian regime. The current situation of the area is such that some analysts call it the second Gaza. This area consists of millions of refugees from other Syrian cities in addition to its original population, millions of people are still forced to live in tents. They are surrounded by the Syrian government from three sides. By the grace of the Almighty, Turkey is on one side, through which the people of this region have an independent relationship with other parts of the world.

The tyrannical regime of Syria labels all citizens living in this area as terrorists, and it continues to attack the population, markets, schools and hospitals with aerial bombs and various types of rockets and missiles. In 2023 alone, it was attacked 1232 times, the bodies of 162 innocent civilians were martyred and 684 people were injured, while this is the area where a ceasefire agreement was signed between Turkey, Russia and Iran in Astana, the capital of Kazakhstan in 2017, despite this the Syrian government continues to attack.

The sad thing is that the whole world remains silent on this cruelty, neither the media shows the news, nor any Muslim government condemns these attacks, and no human rights organization talks about this issue. For this reason, the people there also call this area "forgotten Idlib", that is, an area that has been forgotten by all the people of the world, and especially by the Muslim Ummah. Not a day goes by when the people there

are not attacked by the Syrian army. Last December, the Syrian army attacked a school with a missile, injuring three students and a teacher. In the same month, 2 civilians were martyred and 16 people were injured in an attack on a market, similarly, a hospital was bombed and labourers working in the fields were attacked in November, 9 of them were martyred. These are some examples.

## *White Helmet*

It is a non-governmental and unarmed organization, whose job is to defend and protect the citizens. These people risk their lives to save the lives of other people. It was founded in 2011. It is active in the areas controlled by the libertarians in Syria. Its motto is "Wa min ahiyaha fik'anma ahiyyah naas al-Jasaal" (Whoever saved one man's life as if he had saved the lives of all human beings). It is a non-governmental organization which is a great blessing for the people of Idlib. The people there refer to them as angels in human form. Whenever there is an attack or an accident, these people immediately reach there and help the people. In the beginning of 2023, when the earthquake hit Turkey and northern Syria, the same organization helped the people and carried out the work of evacuating them from under the rubble. This organization provided the people of Idlib with medical, educational, social, environmental, and recreational assistance. The names include about 3000 people who are experts in various fields. This organization has a great role in helping and supporting the people of Idlib. Because of this, the Syrian government continues to attack it and many of its members have been martyred. These are brief glimpses of

the situation in Idlib. It is necessary to inform the Muslim Ummah about the situation there and our collective responsibility to come forward for the political, moral and financial assistance of the Muslims there, so that the people there get courage and continue to fight the enemies with strength.

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### Allah's Reward for Muhsineen

The greatest blessing of Allah is knowledge and wisdom. This blessing has not been given to any other creature. This distinction is only available to humans. Even among the sons of Adam, this share comes only to the Muhsineen.

"When Moses reached the age of full youth and grew to maturity, We bestowed upon him wisdom and knowledge. Thus, We reward those who do good." (28:14)

Along with knowledge, guidance and mercy of Allah are great blessings which are bestowed upon them.

"A guidance and mercy for the doers of good" (31:3)

"They shall have from their Lord all that they wish for. That is the reward of those that do good" (39:34)

Muhsin has great responsibilities in the world. As a result of fulfilling these responsibilities, they will get a very high position in this world and the hereafter. Each one of us should have the goal of being a Muhsin. The aspiration and desire of the same should be reflected in our words and actions. One should ask Allah to help him reach this point, especially in the period of temptation, the righteous will be the leaders in difficult times. We must test ourselves against the Qur'an and see where we stand.



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