

CALLING TOWARDS ISLAM IN DIFFICULT SITUATIONS

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EDITORIAL



Dr Mubasshir Aliq

After the partition of the country on August 15 1947, a large majority of Muslims decided to stay in India. At that time there were two major parties in this country with which Muslims had to settle matters. On one side was the Hindu Mahasabha, which Muslims considered as a hardline Hindu organization, and on the other side was the Congress, which claimed to be secular and sympathetic to Muslims. The Hindu Mahasabha spoke only of the Hindu community so Muslims couldn't come along with them, but the Congress spoke of 'Indians' so a large majority of Muslims considered the Congress as their party and supporter. Even Muslim intellectuals and religious scholars considered the Congress to be Noah's Ark and that joining it was the only way to salvation. But at that time there were some sincere thinkers and visionaries who saw that this movement of the Congress was in no way different from the Hindu Mahasabha. And the Congress is, in fact, another side of the 'Shudhhi' movement. Leading the charge was Maulana Maududi, who sought to get Muslims to critically examine the Indian Congress and its policies and to make Muslims aware of its consequences, but Maulana Maududi was too young, contrarily on the other hand Muslim religious scholars were part of the Congress, but they had no significant role in the party. With time, all the predictions made by Maulana seventy to seventy-five years ago came true and the real face of the Congress came to the fore. **A clear example of this is the recent speeches made by Congress leader Rahul Gandhi in Jaipur and Amethi.**

In his speeches, he repeatedly called himself a Hindu. He called India, a country of Hindus, and spoke of bringing Hindu rule to this country. From these speeches of Rahul Gandhi, many things became clear, and the truth got revealed. The Congress, which has been calling itself secular for the last seventy-eight years and Muslims have been subjected to this deception, has now openly admitted that it is a party of Hindus and works for them. This is the same Congress that has been intoxicating the Muslims with secularism after the partition which has kept the Muslims intoxicated and whenever the Muslims talked of solving their religious problems this party opposed it saying that the secular structure of this country will be threatened. The sectarian parties will be strengthened from now onwards but the Congress party has shed the veil of secularism.

Ever since the BJP came to power with a clear majority, all the so-called secular parties have realized that secularism is a hoax and has nothing to do with the real world. It is not possible for an individual to remain religious in his individual affairs and to be alienated from religion in his collective affairs. So now all the parties have started adopting the policy of the BJP and have started calling themselves Hindus. So now the leaders of all the so-called secular parties are declaring that they are Hindus.

After the partition, the country was considered a secular state instead of Hindu Rashtra (although the word secular was added to the Constitution of India in 1941), but all that work

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was done to pave the way for Hindu Rashtra. The education policies like the Wardha Scheme and the Vidya Mandir were also designed to convert the Muslim generation into apostates and integrate them into the Hindu Rashtra. Gradually laws will be enacted which will harm the followers of other religions, but for the benefit of the followers of the Hindu religion. The SC and ST Act prohibits religion so that the Dalits here do not give up their religion in the lure of reservations and adopt Islam or Christianity, no matter how much they may be persecuted.

In a situation where the reality of secularism has become clear, the Muslims of India must protect themselves from this deception. We need to overcome the divisions of life that we have had so far, individually and collectively. We must fully practice religion and try to spread the religion to the people as a complete system of life. If we do that, we will be happy in this world and the hereafter. May Allah help us to act upon it.

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Research Scholar, AMU

CREATOR'S CALL

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا
وَاحْفَظْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا ۝ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ۝

And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up [when I was] small. “Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.

In these verses, Allah Almighty has stated the rights of parents and has commanded children to serve, obey, love, and respect their parents, and most importantly, it is not just moral education but Allah's command. Yes, so it is haraam to disobey parents and treat them badly.

Explanation: The first commandment in the first verse is that no one should be worshiped except Allah. The concept of worship includes both worship and obedience, so one should worship Allah and obey Allah in all matters of the world. Worship and obedience to anyone other than Allah is shirk. In the same way, associating someone else in the worship and obedience of Allah is shirk.

The second commandment is to treat your parents kindly, and not just to treat them kindly, but if they are old, you should not even say “*fi*” or chide them, but speak to them softly with the utmost respect.

In the second verse, it is commanded not only to treat them kindly but also to open the arms of love and compassion and kindness to the parents, just as the parents showed their love and compassion and kindness in your childhood and took care of you in their arms of compassion, and at the same time always pray for mercy for your parents.

In the third verse, Allah Almighty states that serving the elderly parents and loving them is to be done as it is commanded in the Qur'an. It is not an easy task, so there are some possibilities of some

lack of obedience and love for the parents. Therefore, one should always ask forgiveness from Allah Almighty, because Allah Almighty is always aware of the state condition of hearts and we should try our best to be completely obedient to our parents and have a heartfelt love for them, and play the role of good and virtuous children.

This status of parents is also mentioned in many ahadith.

According to a hadith, Hazrat Abdullah bin Masood (may Allah be pleased with him) said: I asked the Messenger of Allah (ﷺ) which deed is more beloved to Allah? The Prophet (ﷺ) said, “Offering Salah on time.” I said, ‘then which one?’ Prophet (ﷺ) said, Treating parents kindly, I said, then which one? He said, Jihad in the way of Allah.” (Bukhari and Muslim)

And among the parents, the position and status of the mother are greater than the father. It is narrated in a hadith that Hazrat Abu Hurayrah (may Allah be pleased with him) said: A man came to the Messenger of Allah and said: O Messenger of Allah, Who deserves my kindness the most? The Prophet ﷺ said, your mother, he asked, then who? The Prophet ﷺ said, your mother, again he asked, then who? The Prophet ﷺ said, your mother, then he asked, then who? He said, “Your father.” (Bukhari and Muslim)

May Allah Almighty help all people to treat their parents kindly, Ameen.

CALLING TOWARDS ISLAM IN DIFFICULT SITUATIONS

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Inviting people towards Islam is obligatory upon every Muslim. It is the very first and necessary job that has to be done in the struggle of establishing Islam on earth. Quran admires those who do this job:

And whose words are better than someone who call others to Allah, does good deeds, and says, "I am truly one of those who submit"
(Al-Quran: 41:33)

Being a Muslim is not enough in the eyes of Allah SWT. Action will prove whether a man proclaiming submission to the will of Allah is a true Muslim or not? Because this proclamation brings great responsibility. This responsibility will never come to an end in any condition. Preaching Islam has never been an easy way. This act provokes evil mongers and they become opponents of believers. They try to stop them by mocking, insulting and social boycotts, etc. But when they don't succeed from these kinds of tactics then they go to the extent to put an end to it by force. But the preacher never compromises from his stand ever. When Allah SWT ordered Prophet Muhammad (ﷺ) to proclaim Islam openly before their people, his society went against him and it became very tough for the believers to live in Makkah. Then Prophet Muhammad (ﷺ) suggested them to migrate from Makkah to Abyssinia. Almost a hundred men and women migrated and there, they were living peacefully. This act angered the polytheists in Makkah. They sent a delegation to the king of Abyssinia. They reached the court of the Abyssinian king and complained:

"Some foolish young men of our people have taken refuge in your country. They have abandoned their religion but neither accepted yours and have invented a new faith of which we know nothing nor you. Our nobles sent us to Your Majesty to get the exiles back from you, for they are nearer to them and know their faults".

The courtiers supported the Meccan delegation and said in one voice to the king, "They are correct, return the refugees to them." But the king rejected their advice and said. "No, by God, I will not surrender them until I listen to their stance."

It was a very tough situation for the Muslims. But they controlled themselves and decided to tell the truth caring less about what would be the result. It was not only their clarification but also an invitation to Islam. Jaafar ibn Abi Talib RA, the cousin of the Prophet (ﷺ) delivered a historical speech in front of the king.

“

O king, we were an unenlightened people plunged in ignorance. We worshipped idols, we ate dead animals, and we committed abominations; we broke natural ties, we ill-treated our neighbors and our strong devoured the weak. We lived like this until Allah SWT raised among us an Apostle (ﷺ), of whose noble birth and lineage, truthfulness, honesty, and purity we were aware of. He invited us to acknowledge the Unity of God and to worship Him alone, and to renounce the stones and idols we and our forefathers used to venerate. He enjoined us to speak the truth, to redeem our pledges, to be kind and considerate to our kins and neighbors; he forbade us to refrain from every vice, bloodshed, shamelessness, lies, and deceit; He commanded us to pay divine honors to Allah alone and never associate aught with him..... We acknowledged his truth and believed in him.... Thereon our people became estranged; they persecuted and pressed us to return to the abominations we used to commit earlier. That is why, Oh king we came here to get your justice and become secure from their persecutions.

”

The king was satisfied with the reply of Jaafar RA and rejected the claim of the Meccan delegation.

Today the friends of Satan want to close the doors of light Islam by their propaganda and laws made to restrict people from accepting the truth. Preaching Islam is now a crime in our country. But our history of forefathers and their action taught us to do our job of preaching and proclaiming Islam in every condition. Allah will protect us.

IS ALLAH NOT SUFFICIENT FOR HIS SERVANT?

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People nowadays are living a life full of depressing thoughts, a fallen level of morale & belief, and a lack of faith. Still, no one is willing to find out the actual reason behind all this demotivation. Today's fast and flowing life doesn't permit them to settle and inspect the blunders going on, hence no effort is made in providing a barrier to those mistakes. But Allah ﷻ responds to all the ill feelings and ideas which prevail in any human being by just saying that

**“Is Allah not sufficient for his servant”
(Quran 39:36).**

So it is mandatory to follow some points to get the backing of an eternal, loving, and most powerful Lord. The first requisite here is to become the loyal servant of the Lord. As we all know, a servant is that individual who quits all his liberty for the sake of his Lord, and the Lord has all ownership upon his servant. In today's scenario, the basic problem is that people are willing to live their life on their manufactured standards but not on the standards of Allah ﷻ. That's why they fail to fulfill the very basic criteria by which they avail the support of Almighty for themselves. Besides this, the best servant is the one who is under one Lord only, otherwise, he gets multiple intersecting orders from different lords. Hence he can't follow each and individual Lord.

Once a person posts himself on the job as a worshipper, then surely he must have fear of his Lord, and also there is a hope of mercy from his Lord. Allah ﷻ says,

“Whoever fears Allah - He will make for him a way out. And provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He alone is sufficient for them.” (Surah Talaq: 2-3)

This is the gift that Allah ﷻ give to those of his servant who have fear of Allah.

The primary outcome of fear of the Lord is that the person never wishes to disobey and never wishes to face the anger of his Lord. In return, Allah ﷻ eases the path of his worshipper in this life and hereafter too. Almighty just makes way from nowhere so that person can calmly surpass all the hurdles and difficulties which he faces in this world.

In another verse Allah ﷻ says,

“When My servants ask you O Prophet about Me; I am truly near. I respond to one's prayer when they call upon Me. So let them respond with obedience to Me and believe in Me, perhaps they will be guided to the Right Way.” (Surah Al-Baqarah: 186).

In this Allah ﷻ Almighty gives a ray of hope again that he is truly near to those who make calls to him but Allah Almighty says that those who want that their calls to be answered must show obedience and believe in the Lord.

Most of the verses which give hope to the depressed mankind have certain rules too which are needed to be fulfilled to gain maximum benefits from Allah ﷻ.

The firm belief in Allah and the final Messenger ﷺ, created the ability in the Bedouins of the Arabs to govern, rule, and emerge as the world's best leaders. But nowadays, due to lack of belief in the above-mentioned points and increasing materialistic approach, people don't rule over themselves properly. This is the reason that the principles which we adopt today for our betterment are erased by ourselves the next day just to gain little profit in this limited life.

So it is necessary to look beyond the hasty nature, pictures of the living world, and temporary unsatisfactory goals. InshaAllah when we try to bow down completely in front of our Almighty, then he makes a path through darkness into the light. Hence we must strengthen our beliefs in Allah ﷻ to live a calm, cool, and perfect life here and also be able to shift a bundle of good deeds for the next never-ending eternal life.



THE EXCLUSIVE REHMAT

of *Rehmat ul Lil Aalameen*

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Just a months ago, the blessed month of Rabi ul Awwal has passed. We all witnessed celebrations and events dedicated to Prophet Muhammad ﷺ in our society. At some places, large processions were taken out, some places were lightened & decorated whereas others focused on special discussion and talks on the life of Prophet Muhammad ﷺ. In a country where we are surrounded by a huge population who do not know about Prophet Muhammad ﷺ, this month serves as a great opportunity to introduce them to the only real leadership of this world, i.e., Prophet Muhammad ﷺ. With the Muslim society becoming conscious about it, this has been a matter of immense pleasure for the whole Ummah, that in one way or the other, the whole humanity is getting introduced to the final Prophet ﷺ. The verse of *Surah al-Ambiya* in which Allah says “**And We have not sent you, [O Muhammad], except as a mercy to the worlds.**” is widely shared and cast by exclusive events of compassion and mercy in the month of Rabi ul Awwal. Messages of brotherhood are shared and projected in this month to propagate about the mercy which has been enacted on the world by sending Prophet Muhammad ﷺ. Helping the poor, feeding hungry, visiting hospitals, taking care of patients, serving water to passers-by and travelers, etc. are conducted.

Does the mercy and compassion of Prophet Muhammad ﷺ is limited to these acts?

Truly, these acts are also covered under the shade of the Prophet’s mercy & compassion ﷺ, but he ﷺ being sent as a symbol of mercy & compassion is far more compassionate and merciful than what he has been limited to.

Here a question arises, what is the benefit in limiting his mercy and compassion to these acts only?

In this way, we free ourselves from changing ourselves, our homes and family systems, and our society.

Addressing this gap, we try to showcase the personality and character of Prophet Muhammad ﷺ being truthful, trustworthy, just, helpful, etc. Merely talking about these qualities will not bring change to our society. We have to take this task and make our new generation practice these qualities so that our society can show distinguished quality in this modern era of lies and deception. We have to build moral characters in our youth.

But again, this is not an exclusive reflection of his mercy and compassion. These qualities are a part of human nature in general. Like many people say that no one in this world or any religion or any educational system will say that lying is a good habit or deceit is an extraordinary quality. These values are common moral values that are spread and practiced in every age. Prophet Muhammad ﷺ was truthful and trustworthy even before the declaration of his Prophethood. Despite not being a Prophet for the first 40 years, he was just as truthful, helpful, honest, trustworthy and caring, etc.

Then what is the exclusive Rehmat of Rehmat ul Lil Alameen?

The answer to this is given by Prophet ﷺ himself many times. At one place he said that:

“My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, Moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed

into the fire. The Prophet ﷺ added: Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it.”

[Sahih al-Bukhari 6483]

Allah explains the purpose of sending Prophet Muhammad ﷺ, as “**Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner...**” Even the verse regarding him being *Rehmat ul Lil Alameen* is read in the context in which it is mentioned, we come to know that spreading the word of Lord is the context in which he has been mentioned as mercy & compassion.

Several other places in the Quran tell us about the aim and purpose of sending Prophet Muhammad ﷺ. Unless we compare all these verses, we cannot get the broader meaning in which He ﷺ is described as a mercy and compassion for all humanity.

Furthermore, we must remember that Islam does not teach us to limit our eyesight to this world. Instead, it teaches us to prepare for the Hereafter. Therefore, restricting His mercy and compassion to this world is a great deception with His life and the purpose of Islam.

When we reflect on this, we find that the most comprehensive and complete meaning of the word mercy and compassion is to act on His commandments to achieve success in this world and the Hereafter. His teachings, the book he brought, must be adopted in our lives so that his true mercy and compassion may reach the whole world. And we must act upon what he did in his life from the day he announced his Prophethood to the day he gave his last sermon at Hajjatul Wida.

This work will be a real extension of His complete mercy and compassion for all mankind.



The Tyrants' Decision to kill the Prophet ﷺ

Now that all the schemes and conspiracies of Quraish had failed, they resorted to their old practices of persecution and inflicting tortures on the Muslims more seriously and brutally than ever before. They also began to nurse the idea of killing the Prophet ﷺ. In fact, contrary to their expectations, this new method and this very idea served indirectly to consolidate the Call to Islam and support it with the conversion of two staunch and mighty heroes of Makkah, i.e. Hamzah bin 'Abdul-Muttalib' and 'Umar bin Al-Khattab'.

'Utaibah bin Abi Lahab once approached the Prophet ﷺ and most defiantly and brazenly shouted at him, "I disbelieve in: "By the star when it goes down." [53:1] and in "Then he (Gabriel) approached and came closer." [53:8] In other words: "I do not believe in any of the Qur'an." He then started to deal highhandedly with Muhammad ﷺ and laid a violent hand on him, tore his shirt and spat into his face but his saliva missed the Holy Face of the Prophet ﷺ. Thereupon, the Prophet ﷺ invoked Allah's wrath on 'Utaibah and supplicated: "O Allah! Set one of Your dogs on him." Allah responded positively to Muhammad's supplication, and it happened in the following manner: Once 'Utaibah with some of his compatriots from Quraish set out for Syria and took accommodation in Az-Zarqa'. There a lion approached the group to the great fear of 'Utbah, who at once recalled Muhammad's words in supplication, and said: "Woe to my brother! This lion will surely devour me just as Muhammad ﷺ supplicated.

He has killed me in Syria while he is in Makkah." The lion did rush like lightning, snatched 'Utbah from amongst his people, and crushed his head.

It is also reported that a wretched idolater from Quraish, named 'Uqbah bin 'Abi Mu'ait once trod on the Prophet's neck while he was prostrating himself in prayer until his eyes protruded. More details reported by Ibn Ishaq testify to the tyrants' deeply-established intentions of killing the Prophet ﷺ.

Abu Jahl, the archenemy of Islam, once addressed some of his accomplices: "O people of Quraish! It seems that Muhammad ﷺ is determined to go on finding fault with our religion, degrading our forefathers, discrediting our way of life, and abusing our gods. I bear witness to our god that I will carry a too-heavy rock and drop it on Muhammad's head while he is in prostration to rid you of him, once and for all. I am not afraid of whatever his sept, Banu 'Abd Munaf, might do." The terrible unfortunate audience endorsed his plan and encouraged him to translate it into a decisive deed. In the morning of the following day, Abu Jahl lay waiting for the arrival of the Messenger of Allah ﷺ to offer prayer. The people of Quraish were in their assembly rooms waiting for news. When the Prophet ﷺ prostrated himself, Abu Jahl proceeded to carry the big rock to fulfill his wicked intention. No sooner had he approached closer to the Prophet ﷺ than he withdraw pale-faced, shuddering with his hands strained the rock falling off. Thereupon, the people watching hurried forward asking him what the matter was. He replied: "When I approached, a male-camel unusual in figure with fearful canines intercepted and almost devoured

me." Ibn Ishaq reported that the Prophet ﷺ, in the context of his comment on the incident, said "It was Gabriel[AWS], if Abu Jahl had approached closer, he would have killed him."

Even so the tyrants of Quraish would not be admonished, contrariwise, the idea of killing the Prophet ﷺ was still being nourished in their iniquitous hearts. On the authority of 'Abdullah bin 'Amr bin Al-'As, some people of Quraish were in a place called Al-Hijr complaining that they had been too patient with the Prophet ﷺ, who suddenly appeared and began his usual circumambulation. They started to wink at him and utter sarcastic remarks but he remained silent two times, then on the third, he stopped and addressed the infidels saying: "O people of Quraish! Harken, I swear by Allah in Whose Hand is my soul, that you will one day be slaughtered to pieces." As soon as the Prophet ﷺ uttered his word of slaughter, they all stood aghast and switched off to a new style of language smacking of fear and even horror trying to soothe his anger and comfort him saying: "You can leave Abul Qasim, for you have never been foolish."

'Urwa bin Az-Zubair narrated: I asked Abdullah bin 'Amr bin Al-'As to tell me of the worst thing that the pagans did to the Prophet ﷺ. He said: "While the Prophet ﷺ was praying in Al-Hijr of Al-Ka'bah, 'Uqbah bin Al-Mu'ait came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said: "Do you want to kill a man just because he says, My Lord, is Allah?"

STRENGTH OF THE YOUTH

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Islam wants the youth as a symbol of strength and power. It wants them to show their strength in every field. The age of adolescence and the world of youthful vigor in which a person has immense strength and power and excessive vitality, the spark of lust and desires that flow in the human body in the state of youth; is of great value if used in a rightful way rather than falling prey in the trap of shaytan. The Prophet ﷺ repeatedly pointed out that youth should be molded into a pure and clean form. Therefore, the young man is specially mentioned among the seven people under the shadow of the Throne of Allah on the Day of Judgment. Similarly, in another place, the Prophet ﷺ said: Take five things as blessings before five things. One thing in this regard is: “take the state of youth as a blessing before old age.” The stage of youth should be considered as the golden opportunity of life because a person is fully healthy and full of all kinds of activities and vitality in the days of youth. One should concentrate and perform good deeds as well as acquire knowledge and participate in various fields of life and spend it for the sake of keeping the word of Allah supreme. Whether it is the story of clashing with the great powers of the time or saying the word of truth in front of the tyrant ruler, the story of running horses on the seas or the story of burning boats, the conquests of Sindh and India, or the promises of recovery of Al-Aqsa; this is due to the youth who have proved the people of falsehood to be false and the people of truth to be true in every age.

Maulana Maududi writes in the commentary of verse 83 of Surah Yunus; “**But no one believed in Musa عليه السلام except a few youths of his people while fearing that Pharaoh and their chiefs might persecute them. And certainly, Pharaoh was a tyrant in the land, and he was truly a transgressor**”.

Surah Yunus Footnote: 78;
The text uses the word ذُرِّيَّةٌ, which means offspring. We have translated it as “young”. But what the Qur’an wants to convey with

the use of this special word is that in this perilous time, only a few boys and girls dared to support the truth and accept the pioneer of truth as their guide, except mothers and fathers. The elderly people of the nation did not get the benefit of it. They were so obsessed with expediency and worldly pursuits that they were not willing to give up the right which seemed to them to be in danger.

This is especially evident from the seerah that among the population of Makkah, those who came forward to support Muhammad ﷺ were not the old men of their tribe, but a few brave ones who were young. The early Muslims were all young people like- Ali ﷺ, Ibn Abi Talib, Ja’far Tayyar ﷺ, Zubair ﷺ, Talha ﷺ, Saad bin Abi Waqas, Musab bin Umayr ﷺ, Abdullah bin Masood ﷺ were less than 20 years old at the time of conversion to Islam. Abdur-Rahman bin Awf ﷺ, Bilal ﷺ, Suhaib ﷺ were between the ages of 20 and 25 years. Abu Ubaidah ibn al-Jarrah ﷺ, Zayd ibn Haritha ﷺ, Uthman ibn Affan and Umar Farooq ﷺ were between the ages of 30 and 35 years. Abu Bakr Siddiq ﷺ was older than them all but he was not more than 38 years. We find the name of only one Companion who was older than the Prophet ﷺ i.e. Hazrat Ubaidah bin Haritha ﷺ. There was probably only one Sahabi of the same age in the whole group, namely Ammar bin Yasir ﷺ.

Abdul Aziz Salafi writes in his book “*Aks-e-Rah*” (the story of the first great student movement of Muslim students) that “**The role of youths has been very important in the revolutions of the world. There is no denying in the leadership insight of the elders but it is the youth who have always dared to face the enemy and to be brave in the face of difficulties. It is the feet of young people who are determined to walk with confidence, regardless of the hot sand and the blazing flames.**”

The pages of history bear witness as to how young people have performed feats with the strength of their arms. Let us resolve that we too will be the advocates of the great struggle waged by the Messenger of Allah ﷺ. InshaAllah

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