

# THE MILESTONE

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# The Syrian REVOLUTION



# EDITORIAL



ABU ZUJJAJ

Since the independence of India, numerous questions have been raised regarding the cultural identity and existence of Muslims. **From the Congress era itself, actions against Muslims have not been hidden from anyone, but over the past decade, the atmosphere of hatred being created against Muslims is unprecedented in India's history.** Not only at the governmental level but also through various TV shows, newspapers, magazines, and religious gatherings, spreading hatred against Muslims has become a common practice. **Disrespectful remarks against the Prophet (PBUH) are not only promoted but everything related to Islam is subjected to scorn and ridicule.** Recently, there has been a series of hate-filled speeches about mosques, continuing day and night. *Be it the mosque in Sambhal, the Atala Mosque in Jaunpur, the Gyanvapi mosque issue, or the baseless and false claims regarding the shrine of Ajmer Sharif—whether it is the Adhai Din ki Masjid in Ajmer or the Shahi Masjid in the capital Delhi—all these are part of the same pattern that began with the demolition of the Babri Masjid.* These incidents are part of a plan to replicate the history of Spain, about which wise individuals have been warning.

The first phase of this began with the claim of Ram Janmabhoomi at the Babri Masjid site and concluded with the demolition of the Babri Masjid. **During this phase, the Muslim leadership silently agreed to the opening of the locks of the Babri Masjid under the pretext of suppressing the Bilkis Bano case.** They assumed that showing leniency and compromise over the Babri Masjid issue would prolong the existence of Muslims in India. However, history bears witness that while this approach may have extended the physical presence of Muslims by a few years, it pushed the community into a chasm of intellectual and ideological suicide, leading to further decline.

**However, the story of the Babri Masjid did not end with its demolition. Instead, it entered a second phase, marked by prolonged legal battles and court-mediated compromises.** In this phase, Muslim leadership was either coerced into submission or forced to adopt intellectual and ideological retreat. They assured acceptance of every court decision as if these verdicts were divine revelations brought by the Angel Jibreel

A.S. **If the leadership had declared that they would accept every decision made with justice, it would have been somewhat understandable. But our leadership lacked the courage to represent the community truthfully.**

With the court's decision to allow the construction of the Ram Temple at the Babri Masjid site, the conflict entered its third phase. This phase fades into the uncertainties of the future, and it is too early to predict whether the Muslim community, as an entity, will act culpably or sincerely in the times to come.

While Muslims in India grapple with these challenges, the broader Muslim world faces its own trials and tribulations. Gaza has been turned into a jungle of living and dead corpses. Lebanon is in a state of war. The community, once a supporter of the hungry and destitute, is now itself helpless and forced into misery. The situation in Palestine brings tears of blood to every compassionate heart. Despite all the massacres, aerial and ground attacks by Israel persist. These conditions are disheartening for Muslims, but it is worth noting that despite such widespread killings, Israel has not achieved its desired objectives. Instead, the threats to Israel's existence have increased significantly, and Israel is now fearful for its survival. **This is why it is opening employment opportunities for people from other countries, while its own citizens are leaving the oppressive state for safer havens. These scenes convey insightful messages to those who trust in God.**

**In one Middle Eastern country, Syria, a hopeful change has emerged. The half-century-long dynastic rule of Bashar al-Assad has been overturned—a regime that brought shame even to history's greatest tyrants with its oppression and brutality.** Under Bashar's rule, detention centres were created where inhumane atrocities were committed, penning a history that revived memories of the horrors of Guantanamo Bay and Abu Ghraib. Now that Bashar's oppressive reign has ended, prisoners are being released from detention centres, sharing firsthand accounts of their experiences, confirming the unforgivable crimes of Bashar. **Against this backdrop, the Muslim community has attached high expectations to 'Al-Joulani' and his resistance group.** However,

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*Mouthpiece of Islamic Youth Federation*

it is crucial to proceed cautiously and allow time for further developments before forming any definitive opinions, keeping in mind both the positive and negative aspects.

*This world has entered its final stage of existence, and according to the sayings of the Prophet Muhammad (PBUH), "This is the era of tribulations, where darkness envelops everything like the night. A person will wake up as a believer and sleep as a disbeliever, or sleep as a believer and wake up as a disbeliever. People will sell their religion for a small worldly gain." (Sahih Muslim)* In such absolute darkness, maintaining the direction of one's journey becomes critical, as a moment's negligence can misguide the entire path. Therefore, we must tread with utmost caution, taking each step deliberately, relying on God's help, and considering Him as the sole guide of our lives as we move towards our ultimate destination.

Look! The words of the Prophet Muhammad (PBUH) are heralding the dominance of Islam:

**"And whoever allies with Allah, His Messenger, and those who believe, should know that the party of Allah will certainly prevail."**



# CREATOR's CALL

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

“The first house that was appointed for people to worship Allah was in Makkah. It is a place full of blessings and guidance for all mankind.” (03:96)

In this portion of Surah Al-Imran, a particular theme is addressed. Regarding this, Maulana Maududi writes:

When Jewish scholars were unable to raise any fundamental objections to the teachings of the Qur'an and Prophet Muhammad (ﷺ) (as the foundations of the religion remained consistent with the teachings of previous Prophets), they began raising juristic objections. **Their first objection was that the Prophet (ﷺ) had made certain foods permissible that had been forbidden since the time of previous Prophets.** This verse responds to that objection.

**Their second objection was regarding the change in Qibla from Bayt al-Maqdis (Jerusalem) to the Kaaba. They insisted that Bayt al-Maqdis had been the Qibla of previous Prophets.** While this objection was addressed earlier in Surah Al-Baqarah, it is reiterated here to reaffirm the stance.

The Bible itself testifies that Bayt al-Maqdis was built by Prophet Solomon (Solomon), approximately 450 years after Prophet Moses (1 Kings 6:1), and it was during Solomon's time that it became a Qibla for monotheists (1 Kings 8:29-30). In contrast, Arabian traditions consistently hold that the Kaaba was built by Prophet Abraham, who lived 800-900 years before Moses. Thus, the precedence of the Kaaba as a house of worship is an undeniable historical fact.

TAFSIR MAZHARI BY QAZI  
SANAULLAH PANIPATI

"The first House of Worship appointed for mankind" means the first place established by Allah for worship; some interpret it as the first place designated for Hajj (pilgrimage). Scholars like Hasan and Kalbi opine that it refers to the first mosque established for the worship of Allah.

## BAKKAH AND MAKKAH

Bakkah is another name for Makkah, used interchangeably. Some scholars suggest "Makkah" refers to the city as a whole, while "Bakkah" specifically refers to the area where the Kaaba is situated. **The word "Bakkah" originates from the term meaning "crowdedness," as it is a place where people congregate for worship, especially during Hajj.**

## HISTORICAL CONTEXT

*Original Establishment:* According to Abdullah ibn Umar, Mujahid, and Qatadah, the place of the Kaaba emerged from the water during the creation of the Earth.

*Role of Prophet Adam:* Some narrations suggest Prophet Adam first built the Kaaba, while others mention it was constructed by angels even before Adam's time.

*Reconstruction by Prophet Abraham:* After being either destroyed or washed away during the great flood of Noah, the Kaaba was reconstructed by Prophet Abraham.

## SIGNIFICANCE AND BLESSINGS

The Kaaba holds unmatched blessings, with specific worship acts (e.g., Hajj

and circumambulation) unique to it.

Worship performed here carries exponential rewards, with prayers in the Kaaba being equivalent to 100,000 prayers elsewhere, as narrated in hadith.

## Spiritual and Physical Importance

It is the universal Qibla for Muslims, representing unity.

**The Kaaba is a beacon of guidance for believers worldwide, with numerous signs pointing toward its divine significance.**

This verse underscores the Kaaba's unparalleled historical and spiritual precedence, highlighting its divine designation as a source of blessings and guidance for humanity.

## THE SYRIAN Revolution CONTINUED.....

One can now think if Iran was such a supporter of Islam's cause, the defender of Al Aqsa, then how can it claim to be a defender of Islam on one side and butcher millions of Syrians on another side?

Having said this, it's now high time for the people to realize the reality of Iran and mend their ways. One can argue about the future of Syria for sure, although we have much to say about that, but the biggest thing is that Syria has got independence from the Assad regime, and the public mandate says it all. May Allah make Syria stronger again and reunite the Muslim Ummah in the true sense, free from any kind of misconception.



# The Syrian REVOLUTION



*"I want to cry out loud.*

*I want to scream at the top of my lungs.*

*I want to go to the graves of the martyrs and speak with them.*

*I want to visit my mother's grave and tell her: The Syrian people's revolution has triumphed. It triumphed despite being abandoned by everyone in the face of this criminal regime."*

These were the words expressed by Syrian activist Omar Abu Layla upon hearing the conquest of Damascus (Syrian Capital) by the Allied Forces of the mujahideen, who ended the 61-year Baathist regime. It was truly a moment of joy for the Ummah, that Ummah which is connected with each other through the bond of Islam. People from Ummah from every corner of the world expressed joy over the victory of the Syrian people. Those who have the true feeling of Islamic Brotherhood can never cease to rejoice at such an important moment of history, where their fellow brethren were released from the chains of oppression. It reminds us of the saying of our Beloved Prophet ﷺ, where he emphasized,

**"The example of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever."**

*Sahih Bukhari (6011), Sahih Muslim (2586)"*

Verily we cried when our brothers in

Syria felt the pain. We grieved when our brothers in Syria lost everything. Now that they have been liberated, it's a natural sentiment that we feel the joy that our brothers out there are feeling.

Having said that, we will look closely into the Syrian revolution, a sneak peek into history, the struggle of the Syrian people, and some misconceptions regarding the Syrian Revolution too that led many people into confusion.

## HISTORICAL OVERVIEW

The people of Syria endured continuous oppression by the Baathist regime led by Hafez al-Assad and his son Bashar al-Assad. If we look at the data from 2011 only, when the Arab Spring started, it is estimated that around 500,000 people have been killed and tens of thousands of Syrians have been detained and imprisoned. A huge tally of war crimes, including torture, arbitrary detention, and targeted attacks on civilians, was also witnessed. **Among the worst of this was the use of chemical weapons that also got a worldwide condemnation, but since the Assad regime was supported by the Russian bloc, it was never stopped, so as in the case of Israel's crimes.** But how come the Syrian population was led to this kind of oppression by their own ruler? Let's dive deeper into it.

Syria is a Sunni-majority country with a range of minorities like Christians, Druze, Alawites, Shia, etc. After Syria got independence from French rule, the French mandates from 1920 to 1946 made the Alawi minority get significant political powers. This was simply part of the divide-and-rule colonial policies existing at that time. After independence, Syria witnessed a lot of military coups that made the then-existing governance very unstable. **Finally, in 1970, Hafez al-Assad, an Alawite military officer, staged a coup and established his rule, becoming president. After coming to power, he started oppressing the majority Sunni population. It's noteworthy that Alawites are a sect of Shiites, but they are considered heretics by mainstream Shiites.** However, it is pertinent to note that despite

being declared as heretics, Alawites got their majority of support from Iran and were hand in hand in oppressing the Syrians. The role of Iran will be discussed later.

After Hafez al Assad came to power, the response against his regime's oppression was led mainly by Ikhwanul Muslimoon (Muslim Brotherhood), which was founded by Hasan al Banna in 1928 in Egypt. They opposed the Baathist rule, which was fundamentally based on Arab nationalism and socialism. A place called Hama was the stronghold of the Muslim Brotherhood. Following this, to curb the opposition, Hafez al-Assad besieged the city of Hama for 28 days and killed around 20-40 thousand Syrians there. After this incident, the backbone of the opposition was severely crushed, and they were unable to recover until the 2011 Arab Spring.

## THE ARAB SPRING AND STRUGGLE OF THE SYRIANS

In 2010 the popular Arab Spring started as a wave of anti-government protests across the Arab world. In Syria the protests were calm in the beginning but got momentum after the Assad regime arrested and tortured some youngsters in the city of Daraa. The background of the story is that some youngsters sprayed the wall with the graffiti "الشعب يريد إسقاط النظام" ("The people want the fall of the regime"). The arrested youngsters were tortured, which led to the death of the boy Hamza Al Khateeb. These led to nationwide protests to which the Assad regime resorted with a heavy hand. The army was given a free hand to curb the protests, and they resorted to every measure from shooting directly at prisoners, detaining, and torturing, etc.

**However, the protest led to another direction when many Syrian groups lifted arms against the regime.** These groups were basically of two types, viz. 1. The Islamist groups 2. The Secular group. **Both had their common enemy, i.e., the Assad regime, but their aims were totally different.**

As we have discussed earlier, the role of Ikhwan-ul-Muslimeen before, people from the generation of Ikhwan, who lived under secrecy until 2011, also joined the revolution. When the armed struggle started, they also joined it.

Although Syria witnessed many ups and downs with regards to its armed struggle against the Assad regime, I will only discuss



the major Islamist group that was fighting against the regime, and which further resulted in the collapse of the Assad regime recently on 8th December.

**The main group that was active in fighting the Assad regime was Ahrar Ash Shaam.** It was led by Shaheed Hasan Aboud and was mainly composed of sons of Ikhwan who initially were divided into many factions. **Ahrar ash Sham was able to repel Assadist forces in major towns like Idlib, Aleppo, etc., and was also able to unite other Islamist factions into it.** Until 2013 it was the major opposition force against Assad. But soon after the entry of the Khawarij group ISIS, the scenario got completely changed. The emergence of Khawarij led to confusions in many factions that were fighting against the Assad regime, for they claimed to fight in the name of Islam and for the Caliphate. These confusions were ranging from the ranks of mujahideen to the top leadership of Ahrar Ash Shaam too. The Khawarij group took advantage of these doubts and subdued Ahrar Ash Shaam at various places. Due to these tribulations, many fighters left Ahrar Ash Sham and thus weakened it further.

Taking note of all these tribulations, the leadership body of Ahrar Ash Sham held a high-level meeting in Ram Hamdan on 10th September 2014. **A gas attack in the meeting led to the martyrdom of the leader Hasan Aboud along with 50 other high-level members.** This attack was widely claimed to be done by the Khawarij at that time since they had also killed another senior leader in February that year too.

This setback led Ahrar Ash Shaam to many years to consolidate. This was the time when America, Russia, and Iran came onto the scene with full force and devastated Syria further along with ISIS. The involvement of Iran, especially Hezbollah's role, will be described later.

**In 2017, the Syrian mujahideen, after facing numerous setbacks through the fourfold attack, regrouped again, and with the efforts of Abu Jaber Shaykh, the second Emir of Ahrar Ash Sham, several Sunni Islamist organizations reunited under the umbrella organization Hayat Tahrir Ash Shaam (HTS). Abu Mohammad al-Julani was elected as their leader.** Abu Mohammad Al Jolani furthered the reunification of Syrian groups, reaching out to various tribes and local leaders near Idlib.

**This cemented the relationship between HTS and the Syrian people, and finally, in November 2024, they launched a full-scale offensive against the Assad regime. In 3 days, they were able to capture Aleppo, one of the most strategic Syrian towns.** They continued their march towards Damascus, and finally, on 8th December, they collapsed the Assad regime. The Syrian people came to the streets to celebrate the event, who had never sensed this in their entire lives, that one day this regime would be so badly crushed. **It was evident from the ground reports that the local population supported the Mujahideen in tackling the Assadist regime.** The mujahideen also broke down all the prisons that were once a slaughterhouse of innocent Syrians. **The notorious Sednaya Prison was freed in Damascus, and it took around 3 days to completely reach its underground cells.**

**This was a day of victory, a day of peace, and a new dawn in Syria.** We pray to Allah SWT to make this nation strong again and make it a major contributor in establishing the rule of Allah over the world.

### **SOME MISCONCEPTIONS REGARDING THE SYRIAN REVOLUTION**

Although it was described earlier that this historic movement of the Syrian Revolution was a cheerful movement for the Ummah, certain sections of people were in grave misconception about this conquest. Some of them were too naïve, some got deceived in the first stage but changed later, and some, certainly in the garb of confusion, started criticizing the conquest.

The backbone of this confusion is predominantly based on two major countries, viz. Russia and Iran, both of which had recently gotten praise in some sections of the Muslim world over their response to Israel's aggression over Gaza. Although the evidence and reports could fill up volumes, due to the limitation of words, I will try to wrap up things as easily as possible.

**Let's take the first country, i.e., Russia.** We know that it locks its horns with America. Just like America has its own media corporations and a propaganda factory, in a similar manner, Russia does the same. Now that we see a country that is wholly supported by Russia is falling off its hand, the Russian propaganda started pouring in. Dozens of propagandas, ranging from America's support of the mujahideen to the timing of aggression at the time of the Gaza

war, were made to seem in a way that many people became confused. Take, for example, multiple Russian handles that were sharing CNN and NYT articles that are somewhat American mouthpieces that claimed that the rebels have become moderate. They said that how could the rebels become moderate when they were once fighting with America too? Now one who has a little understanding of geopolitical history, we see that when Afghan mujahideen (Taliban included) were fighting the Soviet Union, they were termed freedom fighters by America. The same people, when they came to fight against America, they became terrorists!!!

**Now let's talk about Iran and its proxies. Iran became a hero in the Muslim world when it started a proxy war against Israel.** Since the slumber Sunni regimes gave a huge vacuum, Iran took advantage of this vacuum. But those who had kept an eye on Iran as well as its proxy, Hezbollah's role, knew certainly that distant drums sound good.

It's very hard for some people to believe the role of Iran and its proxies in war crimes in Syria, but the evidence shows the truth. In 2015, when a court in Germany started a trial against a Hezbollah member engaged in war crimes in Syria, the world came to know much about their role through the documentations provided in the report. **It is estimated that Hezbollah sent around 7000 fighters to train as well as engage in combat against the Syrian after 2013. There are several documented videos that show Hezbollah fighters torturing the Syrian Sunni populations and passing vile sectarian comments.** This proves that their involvement was much more for sectarian reasons rather than for political reasons that some naïve people suggest.

**Iran, on the other hand, also had a huge role in supporting the Assad regime and had provided the military as well as logistic support to further its cause.** Iran was sending IRGC troops since the beginning of the 2011 conflict. According to multiple reports corroborated by the Syrian Network for Human Rights (SNHR), the Syrian Observatory for Human Rights (SOHR), Torkel Opsahl Academic EPublisher, etc., it is estimated that around 87% of civilian deaths in this conflict were due to Iran. This amounts to over 139,000 civilian deaths out of a total of approximately 162,000 documented civilian casualties.

*Continued on.....Page-03*

# LYNCHING OF MUSLIMS

## INDIAN JUDICIARY AND GOVERNMENT

DR. FARRUKH ADNAN  
(MUHS, NASHIK)

Ever since the BJP government came to power in the country, we have become quite familiar with the word lynching. **Lynching is an extrajudicial killing by a group. It is most often used to characterize informal public executions by a mob to punish an alleged transgressor, punish a convicted transgressor, or intimidate people.** It can also be an extreme form of informal group social control, and it is often conducted with the display of a public spectacle for maximum intimidation.

There have been numerous lynchings in relation to cow vigilante violence in India since 2014, mainly involving Hindu mobs lynching Indian Muslims and Dalits. Some notable examples of such attacks include the Dadri mob lynching, where a mob of **villagers attacked the home of a Muslim man Mohammed Akhlaq with sticks and bricks on 28th September**, who they suspected of stealing and slaughtering a stolen cow calf, in Bisahda village near Dadri Uttar Pradesh. **According to sources, the 52-year-old died in that attack and his son Danish was seriously injured.** The 2016 Jharkhand mob lynching, where two Muslim cattle traders were attacked allegedly by cattle-protection vigilantes in Balumath forest in Latehar district in Jharkhand on 18th March. **The attackers killed Mazlum Ansari and Imtiyaz Khan aged 32 and 15 respectively, who were found hanging from a tree.** The 2017 Alwar mob lynching, where Pehlu Khan, a **dairy farmer from Nuh district of Haryana**, was murdered by a group of 200 cow vigilantes affiliated with right-wing Hindutva groups in Alwar, Rajasthan on 5th April. Six others who were with Pehlu Khan were also beaten by the cow vigilantes. **Mob lynching was reported for the third time in Alwar in July 2018, when a group of cow vigilantes killed a 31-year-old Muslim man named Rakbar Khan.** The 2019 Jharkhand mob lynching, where three tribal men were beaten by Bajrang dal people on the suspicion of selling beef in

Khunti. **Among three one was dead.** These are some of the examples of mob violence resulted in lynchings. Any Muslim who has been tortured in the name of cow slaughter and meat trade in India has been solely on the basis of suspicion. Apart from this, mob lynching has continued with the Imams of the mosque and other Muslims based on sectarian hatred. **Wherever mob lynching is carried out against an individual, it is being done by making a whole systematic conspiracy.** First, an individual is falsely accused and then based on that accusation he must face violence by the mob. If you read the reports of mob lynching in any region of the country, you will find that a Muslim person has been targeted there with complete planning.

### *Views on Lynching*

One user wrote on Quora, the renowned news sharing platform: It smells of Government sponsored Terrorism in India but most of us just ignore it. If not, then why these cases are on repeat mode, and the Government is unable to stop them. These culprits are murdering the Human Rights of common man. **If it is not Government sponsored Terrorism then why Government don't treat these animals as terrorist and don't register criminal charges against them under Prevention of Terrorism Act, 2002 (POTA).** If they will be charged under POTA and sentenced behind bars, such type of violence/killings/atrocity will stop. On one side the Government condemns such cases and on the other side these culprits are unstoppable. These terrorists are carrying Law & Order in their hands and think of themselves as Police and Court of this Country. Wherever they doubt or see anyone with a cow just begin to beat/kill them. If they believe someone is doing wrong, then why don't lodge an FIR against him in place of directly lynching & killing?

The Supreme Court, in its 2018 verdict, had said lynching and mob violence were **creeping** threats to society instigated by intolerance and circulation of fake news

and false stories, and framed guidelines on taking preventive, remedial and punitive measures to deal with the menace. **Even the constitution has detailed clauses that can be clearly interpreted as lynching been unconstitutional.** However, **it's been 6 years and still the issue persists and has even become worse.** Which goes on to show that the people responsible for upholding the law and order judicially and constitutionally are still unable to do so.

Another incident happened recently in Maharashtra where an elderly man traveling on a train was tortured just because he was carrying meat with him. In the videos released in this case, it is clearly seen how some youths are badly beating up a Muslim elder. Are the morals of these youth so degraded that they do not see that the person they were attacking is a weak old man who cannot even defend himself properly? Just carrying or eating meat a crime in the eyes of the perpetrators? Then what do they think or do about a multitude of crimes that the country is facing? Has humanity fallen so much that the meat of an animal has become more expensive than the life of a human being?

Mob lynching in India is a grave issue that threatens the human values of Indian society, disrupts the rule of law, social solidarity, etc. **Such incidents create an atmosphere of fear, especially among minorities.** There are legal mechanisms to combat such menaces, but these laws are present just on paper. **Brutal acts like mob lynching have no place in any civilized society.** It is the responsibility of the government to protect the life and property of all sections of the country. If a government does not try to stop the atrocities being committed against a class, then its foothills cannot be declared clean of the blood of the oppressed. Therefore, wherever such violent incidents take place in India, **the government should act as soon as possible through the law and punish the culprits severely.**



# MUSLIM Students Victims of HINDUTVA OPPRESSION

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

Labelling Muslim students as **"terrorists"** has become increasingly common in India, starting with the media and now extending to Hindutva individuals' speeches, classrooms, and everyday interactions.

In 2022, a professor at Manipal University in Karnataka referred to a Muslim student as a "terrorist" during a classroom session, leading to public outrage and the professor's suspension. Similarly, in Uttar Pradesh, Tripta Tyagi, a schoolteacher, instructed Hindu students to slap a Muslim classmate in front of the class, thereby reinforcing communal discrimination. Both cases reflect how Islamophobia is perpetuated in educational spaces, with authority figures promoting harmful stereotypes and hostility towards Muslim students.

While viral videos of discrimination against Muslim students, like the incidents in Karnataka and Uttar Pradesh, have garnered public attention, many more instances remain unrecorded and unnoticed. These unseen acts of bias occur silently in classrooms across the country, perpetuating discrimination without accountability. The lack of evidence or media coverage makes it difficult for victims to speak out, allowing such prejudices to persist like an unchecked virus, deeply ingrained in the educational environment.

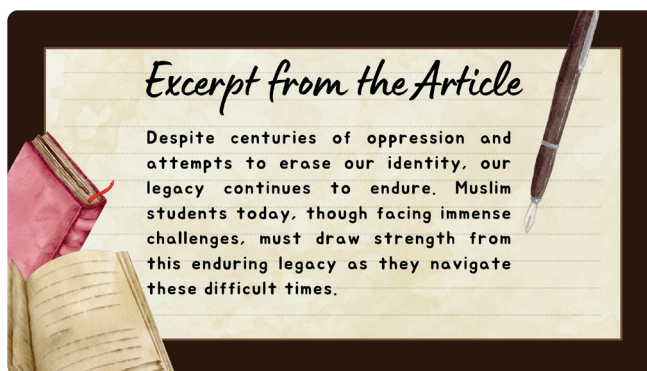
## MUSLIM STUDENTS FACING PREJUDICE FROM CLASSMATES

When teachers engage in such rhetoric, it encourages other students to discriminate against their Muslim classmates. This can lead to bullying,

harassment, and further isolation of Muslim students.

During the anti-CAA protests, Muslim students, particularly those from Jamia, faced derogatory comments from non-Muslim students, who labelled them as "anti-national" or "terrorists" due to their participation in the protests.

A Muslim student experienced bullying and harassment from classmates, who called him "Pakistani" and accused him



of supporting terrorists. The student reported that his classmates frequently questioned his patriotism and excluded him from group activities, isolating him in the class.

## HIJAB AND HARASSMENT

Muslim female students in India often face unique challenges on campuses, as they are selectively targeted **not only for their religion but also for their visible identity, such as wearing a hijab or burqa.**

As a student, I witness discriminatory remarks against Muslim women on a daily basis. One incident that shocked me occurred as I was leaving the department gate. A Muslim student in hijab walked by, and a fellow student beside me made a deeply offensive comment, saying,

"Kashmiri Pandit ki maal aa rahi." The blatant disrespect and objectification of the student, based solely on her religious attire, were appalling. This moment reflects the disturbing normalization of casual Islamophobia on our campuses, where Muslim female students are frequently reduced to targets of such crude remarks.

## MADRASA BOARD

NCPCR Calls for Dissolution of the Uttarakhand Madrasa Board, Citing 'Conflict' with Children's Education Rights — *The Observer Post*

The core purpose of madrasas is to teach Islamic religious content, which is a fundamental aspect of Muslim identity.

While some madrasas also incorporate modern education, which is a positive step, the NCPCR's push to shut them down entirely raises concerns. Muslim students attending madrasas do so with the clear intent of learning their faith. The attempt to dismantle these institutions reflects a Hindutva ideology, aiming to suppress Islamic education and limit Muslim cultural expression, rather than offering support or development for their educational needs.

## CONCLUSION

In conclusion, I am reminded of the words of Allama Iqbal:

*"Yūnān-o-Misr-o-Rūmā, sab mit gaye  
jahān se,*

*Ab tak magar hai bāqī, nām-o-nishān  
hamārā."*

This serves as a reminder that, despite centuries of oppression and attempts to erase our identity, our legacy continues to endure. Muslim students today, though facing immense challenges, must draw strength from this enduring legacy as they navigate these difficult times.

# MINIMALISM



In today's world, many individuals are increasingly absorbed by the pursuit of personal desires, often at the expense of social responsibility. Research consistently highlights a growing income disparity between the poor and the rich. In India, as of 2022-23, the wealthiest 1% held 22.6% of the national income—the highest proportion recorded since 1922. Meanwhile, the top 10% claimed over 57% of the nation's total pre-tax income, while the bottom 50% barely accounted for 15%.

According to the Oxfam report, despite being among the world's fastest-growing economies, India ranks as one of the most unequal societies. While the wealthy continue to amass wealth at unprecedented rates, the poor struggle to access basic necessities such as education, healthcare, and a minimum wage. The persistent underinvestment in these essential sectors only amplifies their hardships. In 2017, the wealthiest 1% acquired 73% of all new wealth generated, whereas 670 million Indians—representing the poorest half of the population—saw only a 1% increase in their assets.

Despite claims of a booming trillion-dollar economy, these figures are of little relevance if the well-being of the majority remains unaddressed. Studies reveal the challenges that the masses face, driven largely by human greed. As Gandhi observed- "The world has enough for everyone's need, but not enough for everyone's greed." Minimalism presents

a viable solution to these issues. Adopting a minimalist lifestyle involves using only essential resources and setting personal limits. This approach advocates for the mindful use of resources, focusing on essentials rather than excess. The article will address how minimalism can contribute to reducing income inequality and the factors for a satisfied life.

## ISLAMIC ECONOMIC MODEL

Unlike capitalism, where wealth is hoarded by a few individuals, fostering a vertical accumulation that limits the flow of prosperity to the many, this concentrated wealth, if left unspent, ceases to serve the economy. It becomes extracted from the system, sitting idle and unproductive like a pile of coins in a king's counting-house, disconnected from the broader flow of economic vitality. Islam promotes the model of the circulation of wealth, wherein it promotes spending money. If someone wants to get it accumulated, they will have to pay the Zakat and do other charitable works (thereby promoting the circulation of money in the market).

## ASSESSMENT OF NEED AND AFFORDABILITY

Minimalism, as I interpret it, relies on two primary criteria for acquiring goods and services: assessing need and affordability.

### 1. Assessment of Need

When considering a purchase, it is essential to evaluate whether it is genuinely necessary. With the rise of social media and peer pressure, individuals often prioritize others' opinions over personal needs, leading to unnecessary expenditures. Reports highlight that this trend has even extended to young children, as seen in the "Sephora Kid" trend among preteens. There is an unwarranted obsession with displaying a false sense of status, as recently seen in the rush to buy new phone models, high-end gadgets, and exorbitantly priced concert tickets.

### 2. Assessment of Affordability

After determining a genuine need, one must consider affordability. Excessive spending driven by societal pressures often leads individuals to exceed their financial limits. Awareness of one's affordability can prevent overspending and encourage mindful consumption. I came across an advertisement that depicted a scenario where, immediately after a salary was credited,

EMIs were debited. The ad then promoted taking on an additional loan, suggesting it as a solution. However, obtaining another loan would only add to the expenses and result in another EMI deduction, further increasing the financial burden.

## UNDERSTANDING SATISFACTION

Mirza Ghalib poetically described the insatiable nature of human desires:

ہزاروں خواہشیں ایسی کہ ہر خواہش یہ دم نکلے  
بہت نکلے میرے ارماں لیکن پھر بھی کم نکلے

This verse highlights how, despite fulfilling numerous desires, people often remain unsatisfied, perpetually feeling that something is missing. True satisfaction lies in fulfilling one's essential needs rather than chasing endless desires. Peer pressure and the Fear of Missing Out (FOMO) further exacerbate this issue as individuals increasingly focus on imposed needs over genuine personal needs.

Islam advocates following the Middle Path in all aspects of life- a path between Hedonism and Asceticism, suggesting that instead of pursuing unnecessary desires, we should focus on fulfilling only essential and meaningful ones. The Quran says-

"Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)." (Surah al Furqan: 25:67)

## THE STATE OF SATISFACTION

Satisfaction can be attained by achieving financial stability sufficient to meet one's essential needs, such as food, clothing, and shelter—colloquially known as Roti, Kapda aur Makaan. Dissatisfaction, however, arises when people pursue unnecessary luxuries without assessing their true needs. The decision to have something should only be based on its utility and overall positive impact on one's life. So, the state of satisfaction can be achieved if we can fulfil our genuine needs. There is an end to need but not greed.

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



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