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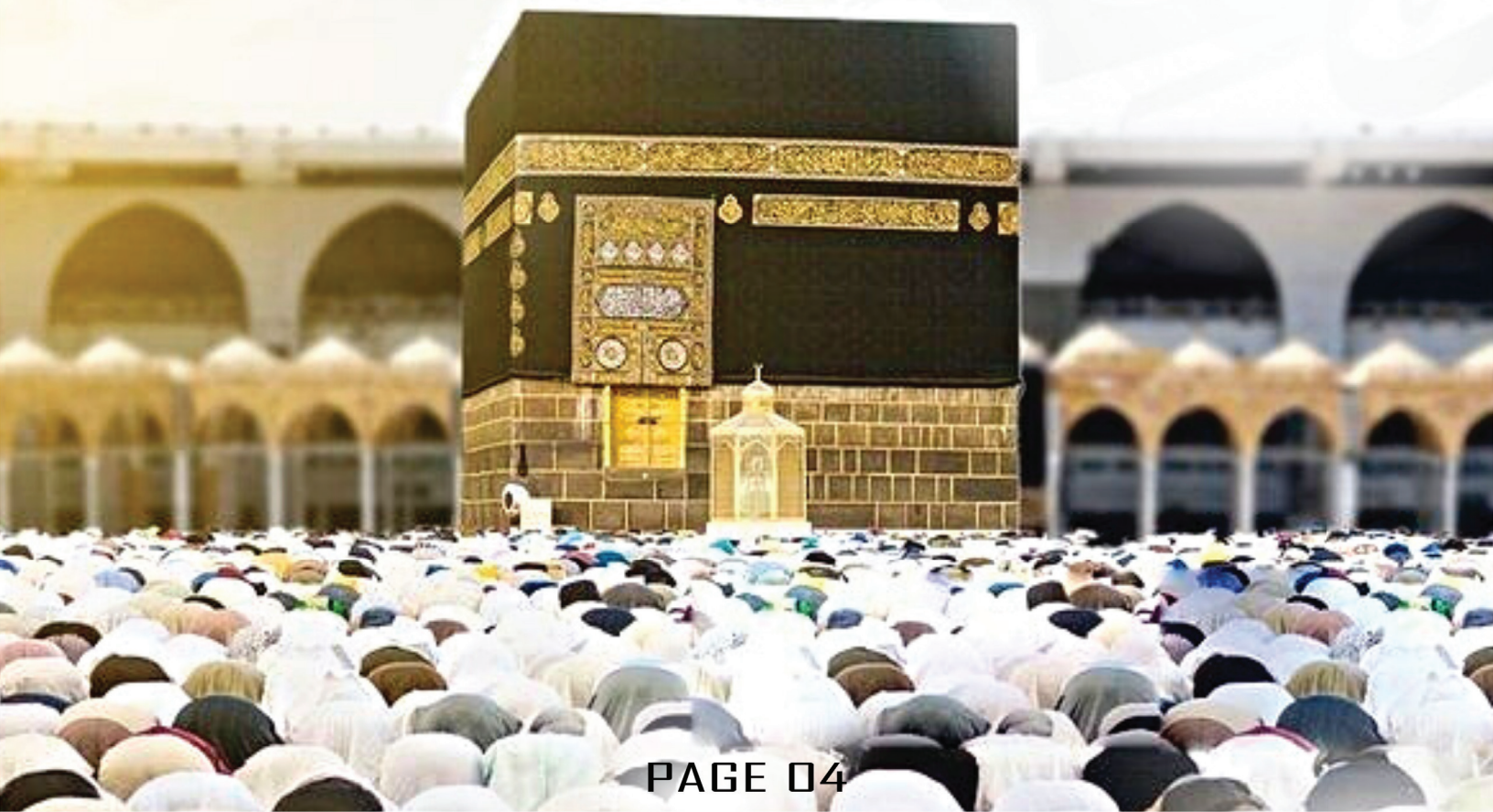
MILESTONE

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YOUTH AWAKENED

The Legacy of Prophet Ibrahim

Private Circulation



EDITORIAL

Maaz Ahmad Javed, M.Tech, AMU

According to recent news, the anti-Muslim activities in some areas of **Uttar Kashi district of Uttarakhand province have forced the Muslim residents who have been living there for years to migrate.** The details are that in the month of May, two persons, one of whom was a Muslim, were arrested for abducting a girl in Purola, Uttar Kashi. Although no crime is small, Hindutva organizations gave this seemingly ordinary crime a communal color of “Love Jihad” and **started a game of poisoning against Muslims.** According to the news, signs were placed on the shops and houses of the Muslims in the area and a message was given to them to leave the area by a certain date. **It was also claimed by the extremist Hindus that the Muslims living in Uttarkashi are systematically destroying the atmosphere of “Dev Bhoomi” through “Love Jihad”, so we should evict these Muslims from here.** The media also took full part in this anti-Muslim propaganda. As a result, Muslims had to face financial loss. So the situation has become so difficult for the Muslims that about forty Muslim families have left Porula and settled in other areas. And those who are living there are also suffering from fear and panic. This case is not unique. **India has a long history of communal violence against Muslims.** And in many of these cases, Muslims have to migrate from their areas and settle in other Muslim-majority areas. **Such people are called internally displaced persons. According to an estimate, the number of such people in India is in millions, in which the majority are Muslims.**

The position of Muslims in the social and economic fabric of North India is such that Muslims have to settle in other cities for livelihood. **This displacement puts them in a vulnerable position in society. And they become easy fodder for anti-social and communal elements.** Now the question is, what does the Hindutva brigade want to do by further weakening such weak sections who are not a threat to anyone? That every

section of Muslims should be harassed in different ways so that even a low Islamic identity cannot remain in this country. And forced by the circumstances, the Muslims should completely adapt to the Hindu color. Although this destination of Hindutva brigade still seems far away, but the country is moving towards it very fast. **In these situations, it is important to get guidance from the Muslim leadership, what should Muslims and especially the victims do in such situations?**

After taking a bird’s eye view of the situation, first of all we must decide our priorities. It is important for a Muslim to save his faith and his identity before material and worldly development. Because if we are deprived of these basic things, then our very existence will be questioned. **We are grateful to Allah Almighty that despite the harshness of the situation, such news rarely comes that Muslims abandon their religion under the pressure of the situation.** And this is what irritates opponents. We have to prepare from now to keep this situation as bad as possible. Therefore, it is necessary to have a correct understanding of the situation among the general Muslims. **It is important to tell them that this trial is coming to you because of your most precious religion, the religion of Islam. Your enemy knows that this religion can give you success in both worlds.** Therefore, you should also understand this and develop a conscious and practical commitment to this religion, not just conventionally. This religion requires you that no matter how tough the situation, you do not have to give up your identity and culture. In this context, an important thing is that migration for livelihood is a big problem and it should be avoided to a great extent. Alternative means of livelihood should be provided in every area. It is important to come forward and make some systematic effort. So that the people of their area, who are the capital of the nation, can work with strength for the welfare of the society and the nation. In this way, a mixed consciousness will also be awakened within us. And we will be able to become a strong force.

However, it is possible that many people are forced by circumstances to migrate

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for livelihood. Such people should try to settle in Muslim communities wherever they go so that they can be with them in difficult situations. **Also, those who are being tested because of their Islamic identity should keep the example of the Companions of the Cave in front of them.** Companions of the Cave were also tried because of the religion of Islam, but they took iron from a big kingdom on the basis of religious honor and then did not deviate from their position. **As a result, they had to take shelter in a cave. Where they slept for three hundred years after completely emigrating from the worldly life and its thoughts.** Whenever we are tested for the sake of religion, let us understand that if we have to fight to save the wealth of faith, we will fight and if we have to migrate for it, they will also do it. **That is why Mujahid and Muhajir have a great place in the sight of Allah.** Allah the Exalted says: *“Those who emigrated for the sake of Allah after suffering oppression, We will give them a good abode in this world, and the reward in the Hereafter is great.”* To go from one place to another place i.e. to migrate is a cause of great grace and good in the sight of Allah and this is also the Sunnah of the Prophets. **May Allah Ta’ala grant us all the opportunity to revive this holy Sunnah. Ameen**

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Creator's Call

لَنْ يَبَالِ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا وَلَكِنْ يَبَالُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرْنَا لَكُمْ لِنُكَبِّرُوا
اللَّهُ عَلَى مَا بَدَّكُمْ وَبَشَّرَ الْمُحْسِنِينَ

“Their flesh and blood do not reach God: it is your piety that reaches Him. Thus God has subjected them to you, so that you may glorify Him for the guidance He has given you. Give glad tidings to those who do good.” [08:41]

In the month of Dhul-Hijjah, one of the most important elements of Islam, the duty of Hajj is performed and a great Sunnah of Sacrifice is performed, both of which are obligatory on Muslims who are wealthy.

Both of these are works in which many things are sacrificed, spending a lot of money in Hajj, enduring the hardships of the journey and leaving home and traveling to the city of Makkah and then enduring the hardships there. It is done, if it is summer, the hardships are increased and then some things that are permissible on other days have to be left out. Thus, a pilgrim has to sacrifice wealth, sacrifice time, desires and luxuries. And in “Qurbani” a person sacrifices his favorite and domesticated animals (which he love alot) in the way of Allah with the feeling that I am now sacrificing this favorite animal of mine in the way of You, But if necessary, I will not hesitate to sacrifice everything i.e. my abilities, my energies, my time, my children, my property and even my life in your way.

In this way, we see that the main thing in these two “Hajj rituals and sacrifice rituals” is “Qurbani”.

Therefore, Allah Ta'ala has explained to the Muslims in the above verse that the essence of sacrifice is “piety”. That is, the same sacrifice is acceptable to Allah

Ta'ala, behind which the secret of piety is hidden, that is, that sacrifice is only for the pleasure of Allah. There should not even be any suspicion of someone else's pleasure or someone else's pleasure in the name, because no matter how great the sacrifice may be on the surface, if there is even the slightest flaw in it, then it has no status in the sight of Allah.

In this verse, another teaching is also given that the great blessing “Islam” which Allah has given you, in gratitude for it, always describe the greatness of Allah and those who with this pure passion, action and effort will live, for them there is great glad tidings, i.e. “good tidings of Paradise”.

We pray to Allah Almighty to make us sincere in our actions, Ameen.



adversity and champion the cause of justice.

The Prophet (ﷺ) said: The best fighting (jihad) in the path of Allah is to speak a word of justice to an oppressive ruler. Sunan Abi Dawud, 4344

This hadith serves as a reminder to today's youth that they have the power and the duty to challenge injustice, using their voices, their actions, and their influence to bring about positive change in their communities and beyond.

Conclusion

In a world consumed by materialism and plagued by injustice, the Quranic verse, "And strive for Allah with the striving due to Him, He has chosen you and has not placed upon you in the religion any difficulty." (Quran 22:78) calls upon today's youth to transcend the allure of material possessions and pursue a greater purpose. Inspired by Prophet Ibrahim (A.S.), they can embrace simplicity, mindfulness, and philanthropy, rising above materialistic norms. By raising awareness, advocating for the marginalized, and fostering inclusivity and compassion, they can be catalysts for positive change. Just as Ibrahim transformed society, today's youth hold the power to reshape the world, creating a future rooted in justice, empathy, and unity.

Abu Bakr's foot was stung by a poisonous insect. It hurt so much that his tears fell on the Prophet's face. The Prophet (ﷺ) immediately applied his saliva to Abu Bakr's foot, and the pain went away on the spot. They confined themselves to this cave for three nights, Friday, Saturday, and Sunday. 'Abdullah, the son of Abu Bakr would go to see them after dusk, stay the night there, and apprise them of the latest situation in Makkah, and then leave in the early morning to mix with the Makkans, as usual, and not to draw the least attention to his clandestine activities. 'Amir bin Fuhairah, while in the company of other shepherds of Makkah, was tending his Master Abu Bakr's flock, used to steal away unobserved every evening with a few goats to the cave and furnished its inmates with a plentiful supply of milk.

YOUTH AWAKENED
THE LEGACY OF

Prophet Ibraheem AS

Can the life of Prophet Ibrahim (A.S.) unlock a deeper understanding of their own journeys? Let us embark on a quest of exploration and reflection, delving into the untold depths of Hajj and its profound resonance for the youth of our time.

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Amidst the hustle and bustle of the modern world, where distractions abound and the search for meaning persists, there lies a timeless pilgrimage that has captivated the hearts of millions throughout history. But can the sacred journey of Hajj, embarked upon by countless Muslims, truly speak to the aspirations and struggles of today's youth? **Can the life of Prophet Ibrahim (A.S.) unlock a deeper understanding of their own journeys? Let us embark on a quest of exploration and reflection, delving into the untold depths of Hajj and its profound resonance for the youth of our time.**

Illuminating the Path of Unwavering Faith

In a world characterized by skepticism and an incessant quest for truth, the resolute belief of Prophet Ibrahim (A.S.) shines like a guiding star. His unwavering faith in the Oneness of Allah serves as a timeless reminder of the power of conviction and the strength it brings to one's character. **His unwavering commitment to Tawheed, even in the face of societal pressures, inspires today's youth to navigate their own spiritual journeys with steadfastness and unwavering dedication.** It encourages them to seek knowledge, explore different perspectives, and cultivate a deep-rooted faith that serves as a foundation for their lives.

"And your god is one God. There is no deity [worthy of worship] except Him, the utterly Merciful, the Especially Merciful." Quran [2:163]

This verse resonates with youth, reminding them to embrace their faith with confidence and stand firm in their beliefs, regardless of prevailing trends or challenges.

The Sacrifice That Transforms Souls

Prophet Ibrahim's (A.S.) willingness to **sacrifice his beloved son, Ismail (A.S.), exemplifies the profound lesson of selflessness and submission to Allah's command.** This act of sacrifice extends beyond the physical realm, inviting young individuals to reflect on the sacrifices demanded by their aspirations, desires, and attachments. His unwavering obedience underscores the importance of prioritizing divine will over personal desires and instant gratification. It teaches us the art of letting go, embracing the path of sacrifice and selflessness, and recognizing that true fulfillment lies not in material possessions or worldly desires but in aligning our actions with a higher purpose.

"And when they had both submitted, he put him down upon his forehead." Quran[37:103]

It serves as a reminder for young individuals to trust in the wisdom of Allah's plan, even when it requires sacrifice and letting go of their own desires.

Trusting in the Divine Decree

In an era marked by anxiety and uncertainty, the lesson of Tawakkul from His life becomes **more relevant for today's youth.** His unwavering trust in Allah's protection, even when faced with seemingly insurmountable challenges, teaches young individuals the power of surrendering to a higher power and placing their trust in the divine plan. It instills in them a deep sense of peace and contentment, knowing that their efforts are in the hands of the All-Knowing and All-Wise.

"If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely." Quran[3:160]

This verse resonates with young individuals, reminding them that their ultimate reliance should be on Allah alone and that through sincere trust and reliance, they can find strength and guidance in even the most challenging situations.

The Power of Unity and Collective Responsibility

Prophet Ibrahim's (A.S.) legacy extends far beyond his personal journey; **it encompasses the foundational principles of family and community.** His collaborative efforts with his son Ismail (A.S.) in building the Kaaba symbolize the significance of unity, cooperation, and collective responsibility. Today's youth are called upon to embrace these values, foster inclusive communities, nurture familial bonds, and work together towards the betterment of society. It encourages them to transcend barriers and cultivate empathy and compassion in their interactions with others. By weaving the spirit of unity into their personal and collective endeavors.

Courageously Challenging Injustice

In a world marred by inequality, oppression, and social injustices, **His unwavering stance against injustice serves as a powerful beacon of inspiration for today's youth.** He fearlessly spoke out against the prevailing norms of his time, refusing to bow down to societal injustices. **This reminds youth of their responsibility to stand firm in the face of.....**

continued on.....page no. 03

ART, CIVILIZATION & ISLAM

Art is the expression of ideas via different modes and media and has always been a part of human instinct. Human nature is inclined to outward beauty and appreciates artistic modifications to the physical world outside, such that if it appeals to his inner self and the chords of his emotions are pulled by the art he sees, man is compelled to speak his mind and exclaim with extreme ecstasy, "Wow". From time to time, since the existence of civilization itself, selected men of the whole lot have come forward to accomplish this desire, or rather, need, of human nature. **Huge monuments, buildings of explicit beauty, carved-out mountains, sculptors, drawings in walls, rocks, leaves, tablets, and the advent of pen and paper, giving elegant poetry and tasteful stories right up until the invention of cinema, are all self-evident proofs of the need for art.** An appreciator of art flips through the pages of the history of mankind, guiding himself, and observes the progression, the ebb and flow of nations, and the social evolution of mankind through the art that is scattered around the globe. **Usually, these artistic expressions are a reflection and shadow of the civilization and society of the time. The attributes and principles on which society stands and flourishes are often depicted by these arts.** For example, a society in which nudism and sensualism were rampant could be easily made out by the nude art in the form of paintings as seen in France after the Renaissance; in India, the caves of Ellora and Ajanta around the 8th century c.e. are a few mentions of the past. Pre-Islamic Arabian Peninsula had a special status as far as literature and language are concerned, and hence, we find in their poetry envisioning tribal wars as a token of pride and courage and drinking wine as an act of class. The present-day form of art has taken the form of cinema, and the civilization shown therein is actually the state of affairs. **Globalization has turned the world into a global village, further making it easy for the stronger nations to thrust upon the other nations their civilization via art. In short, art and civilization are two-way streets, both affecting and influencing each other. The most outreached and accepted form of art nowadays is cinema, and in our country, themes of patriotism, promotion**

of the Hindu culture, propagation of the achievements of the establishment, and in turn developing a liking towards them are some of the agendas taken up by cinema in India today.

Islam is by far unique in its style for the simple reason that the majestic artistry on which the whole foundation of this Deen is placed, the beautiful structure of Islam, and its civilization perplex many. **All this was the result of an absolute, perfect, and complete Kalaam in the Quran. Even today, after 1444 years, it still inspires many souls, appeals to many beings, touches so many emotions, and moves the very foundations of mankind's existence, such that the wavering intellect searching for purity in its purpose, when it comes across this collection of the highest order of art, is speechless but is bound with words for expression and is compelled to say 'wow'.** The Quran could have been revealed to the unlearned Prophet ﷺ in a simpler language without any rhythm or artistic mastery, with the same message to a society that was uncivilized in every aspect. But the effects could not be similar in any manner, for the beauty of the Kalaam lies in its power to enchant the audience, which was only possible when such a phenomenon was adopted, which, with its meaning and style, touched the inner soul of man and convinced him of the message to such an extent that man, irrespective of time and place, would eventually sacrifice everything for the cause of this Kalaam. **This is what happened to pre-Islamic Arabia, and such was its profound effect that even the greatest enemies of Islam could not resist hearing the verses, though they advised everyone against it. A companion, Abu Aqil Labid ibn Rabiya, gave up poetry after listening to the Quran.** The civilization built in Medina and the whole of Arab history on such an elaborate and moving Kalaam is still a utopia for many and a desire for many burning hearts. **Al Mussawwir showered His mercy, and all aspects of a monochromatic, dead society were suddenly colorful and full of**



life, covering everything from individual existence to a socio-economic political order. Art up until the advent of Islam was employed to spread indecency and immorality as an instrument for cheap entertainment and the achievement of some petty gains, which has continued to this day, and the effect of cinema on young minds is quite evident. **It was Islam's favor to the world that it put the aesthetic abilities of men on the right path, with the Quran at the apex of it all.** Wherever the soldiers of this majestic artistry traveled, they laid the foundation of a monotheistic civilization and incorporated it through art by building magnificent mosques, from Cordova, Spain, to Jama Masjid in Delhi, and still beyond. **Poetry is now a means to inculcate the true spirit of humanity and transcend time and space for the identification of oneself. Poets like Maulana Rum and Allama Iqbal are worth mentioning.** Turkish architecture, lingual elegance, and modest attire are all Islam's gifts to the world. **The Muslims of the world need to roam around the globe to be inspired by their glorious past, dive into the Divine musical rhythm of the Quran, and paint the world with it's Divinity.**

THE DAJJAL



Referred from the book: "The End of The World: Major and Minor Signs of The Hour" by Shaikh Muhammad Al Areefi

The Dajjal is the greatest trial that the Prophet (PBUH) feared for his Ummah, and he has warned us concerning him, because of the confusion and turmoil that he will bring, as well as his claim to be the Lord of the Worlds! He is called the Dajjal which comes from the Arabic word Dajal, meaning trickery and fraud. Trickery or fraud is worse than lying. So, he is an impostor, a liar, and a trickster. Prophet (PBUH) said, "Between the creation of Adam and the onset of the Hour there is no creation that has more impact than the Dajjal." (Muslim). A famous hadith states that a companion of the Prophet named Tameem Al Daari (R.A.) accidentally met the Dajjal who was chained in a monastery in a remote island. So even today, he exists in this world but haven't yet been given the permission to emerge by Allah the Almighty.

EVENTS PRECEDING HIS EMERGENCE

a. The Dajjal will emerge when people's religious commitment is low, and they have turned away from knowledge, when people forget him and his characteristics and forget to warn about him, and a great amount of turmoil exists. (Muslim)

b. It will be a time when a great battle will be fought between the Muslims & non-Muslims resulting in conquest of Constantinople (Al Malhamatul Kubra). (Ahmad, Abu Dawood, Tirmidhi)

c. Before the appearance of the Dajjal there will be three difficult years in which the people will suffer severe famine. During this time, Allah will command the sky and earth to withhold

one-third, two-thirds and all its rain and produce in the first, second and third year respectively. All cloven-hoofed animals will die in the third year, except those that Allah wills.

(Ibn Maajah, Ahmad, Abu Dawood)

THE FITNAH OF DAJJAL

Dajjal will emerge from east Khorasan. He will be one-eyed and well-built. He will travel rapidly around the world like a cloud driven by the wind (Muslim). His followers will mostly be Jews. He will have forty days during which he will travel about: one day like a year, one day like a month, one day like a week and the rest of his days like our days. He will have a donkey and the distance between its ears will be forty cubits. He will come to the people and say: "I am your Lord." But the Lord is not one-eyed. **Written between his eyes will be the letters ka fa ra (Denier) and every believer will read it whether he is literate or illiterate.** He will pass by every water source **except Madinah and Makkah**, which Allah will forbid to him, and angels will stand at their gates (Ahmad). **He will have with him a garden and a fire, but his fire will be a garden and his garden will be fire** (Muslim). He will come to people and call them, and they will believe in him. Then he will command the sky and it will rain, and he will command the earth and it will bring forth produce. Their herds will come back to them in the evening with their lumps as high as they ever were and their udders full and their flanks stretched. Then he will come to another people and call them, and they will reject what he says, so he will leave them, and they will be afflicted with drought (which will destroy their land and crops). He will pass by ruins

and say, 'Bring forth your treasure', and its treasure will follow him like a swarm of bees. (Muslim) He will say to a man **"If I resurrect your father and mother for you, will you bear witness that I am your Lord?"** *he will say, "Yes."* Then two devils will appear to him in the form of his father and mother and will say, **"O my son, follow him, for he is your Lord."** (Ibn Majah). **He will ultimately be killed by Esa ibn Maryam (A.S.) in Syria.**

PROTECTION FROM DAJJAL

a. Keep away from him and avoid meeting him. A hadith states, "Whoever hears of the Dajjal, let him go far away from him; by Allah a man will come to him thinking that he is a believer, and he will follow him because of the confusion that he causes in him." (Ahmad). Another states, "People will flee from the Dajjal to the mountains." (Muslim)

b. Islamic knowledge combined with faith in Allah, is a weapon against all turmoil, including the turmoil of the Dajjal. Additionally, one should seek help from Allah. A hadith states, "When you will meet the misguided liar, whoever says, 'you are lying, you are not our Lord; rather Allah is our Lord and in Him we put our trust, to Him we repent, and we seek refuge with Allah from you' he will have no control over them.

c. Reciting the first ten verses of Surah Kahf as a hadith states: **"Whoever memorises ten Verses of Surah Al Kahf will be protected from the turmoil of the Dajjal."** (Muslim) Because in these verses of the Surah, Allah gives protection to the People of the Cave from the tyrant who wanted to harm them.

MUSLIM YOUTH

MOINUDDIN QUAZI, HS Student, Amravati

On one side of the coin, non-Muslims are leaving their religion and entering Islam, as it is currently the fastest-growing religion in the world. But on the other side, there is a large group of Muslims who are leaving their religion and marrying non-Muslims. One of the impacts of western culture is that, today, there is no bifurcation between the work that a girl and a boy do. *Hasan Basri (Rahimahullah)* said that the youth are advised to prepare for the hereafter before it arrives and do everything in preparation for it. We witness that many people who have this thinking also attain worldly pleasures along with it. But it's unlikely for those people to succeed in the Hereafter who have the ultimate goal of achieving only worldly pleasures.

We are seeing today that both Muslim and non-Muslim students are studying together on campuses. **Not just this, but the current education system being taught even on Muslim campuses, promoting coeducation, liberalism, secularism, and other such evils, is also borrowed from the West and is a matter of great concern.** We have to reflect on this system, which is the root cause of a lot of the ailments in our community and society and is one of the key reasons for our people marrying non-Muslims and becoming apostates. **Today's youth on campuses compromise on the most basic pillar of Islam, the Salah, due to prioritising other less important things like attending lectures, studying, etc.** As a result, they don't have the willpower to adopt good deeds and move away from bad deeds, ultimately becoming slaves to their psyche. **They have also distanced themselves from the Quran, which is the guidebook for all of Humanity.** At the most, they just recite it without understanding it. They don't know the life of Prophet Muhammad ﷺ or his teachings. As a result, their bond with Allah (SWT) is weakened, and His fear vanishes from their hearts, so much so that it ultimately results in them choosing short-term pleasures and leaving the religion that will ensure their true success.

Having faith in Allah (SWT) is extremely rewarding. As a result of faith, unexpected paths open up when there seems to be no

way forward, and opportunities arise when all hope is lost because He is Al Wahhab (The Giver of Gifts) and Al Fattah (The Giver of Victories). The whale didn't eat Yunus (A.S.), the fire didn't burn Ibrahim (A.S.), the knife didn't kill Ismael (A.S.), and the sea didn't drown Musa (A.S.). **So Allah (SWT) will always protect us too if we have concrete faith in Him.** Eating food, drinking water, and satisfying our material needs are not the only intakes that are required for our sustenance. We should also understand that what we read, watch, spend our time on, etc. also shapes our thoughts, ideas, imagination, and perspectives, and we should also pay attention to these aspects if we want to shape our personalities better and, in turn, have an impact on our deeds. This will determine if we are on the right path or not. It's like a disease that first dominates the soul and then attacks the body. And if we are going through a lot of negative thoughts and there is a lot of difficulty in our lives, then we should not give up hope in Allah and trust Him, because with every pain and difficulty there is ease. Allah tests only those whom He loves. So that we become an example for the people to come after us.

We should remember that when the chieftains of Quraysh came to Prophet Muhammed's ﷺ uncle Abu Talib to complain about the Prophet's ﷺ actions in spreading Islam, and Abu Talib approached the Prophet ﷺ with their complaint, He ﷺ replied that I will not back down from this work even if you put the sun in my one hand and the moon in the other. We should also remember Bilal's (R.A.) response of Ahad Ahad (Allah is one, Allah is one) when he was dragged through the fuming deserts of Mecca with large stones placed on his chest. These stories are just a reminder for us that we have to protect our faith at any cost, let alone for petty short-term gains. The following things need to be practised when seen in the context of the current events of Muslims leaving their religion:

We have to work to deepen our faith in Allah.

We have to make our personalities ideal in the light of the Qur'an and Sunnah of

our Prophet ﷺ, so that people will stop doing evil by looking at us.

We have to quit the things that weaken our faith, which ultimately become a means of leaving Islam.

We have to avoid the following things as much as possible:

Co-education in schools and colleges.

Unisex gym centres.

Addictive games, movies, and TV.

Western clothing.

Music and dance festivals in schools and colleges.

Spending large amounts of time on social media.

We have to try to adopt the following things:

Reading the Quran with translation.

Considering free time, youth, and life as blessings before business, old age, and life, respectively.

Seek hidayah from Allah (SWT).

Make sure we don't let go of Salah at any time.



MIGRATION

SEALED NECTAR



When the iniquitous decision had been made, Gabriel was sent down to Muhammad ﷺ to reveal to him Quraish's plot and give him his Lord's permission to leave Makkah. He fixed for him the time of migration and asked him not to sleep that night in his usual bed. At noon, the Prophet ﷺ went to see his companion, Abu Bakr and arranged with him everything for the intended migration. Abu Bakr was surprised to see the Prophet ﷺ masked coming to visit him at that unusual time, but he soon learned that Allah's command had arrived, and he proposed that they should migrate together, to which the Prophet ﷺ gave his consent.

To make the necessary preparations for the implementation of their devilish plan, the chiefs of Makkah had chosen eleven men: Abu Jahl, Hakam bin Abil Al-'As, and 'Uqbah bin Abi Mu'ait, An-Nadr bin Harith, Omaiyah bin Khalaf, Zama'a bin Al-Aswad, Tu'aima bin 'Adi, Abu Lahab, Ubai bin Khalaf, Nabih bin Al-Hajjaj, and his brother Munbih bin Al-Hajjaj All were on alert. As night advanced, they posted assassins around the Prophet's house. Thus they kept vigil all night long, waiting to kill him the moment he left his house early in the morning, peeping now and then through a hole in the door to make sure that he was still lying in his bed. Abu Jahl, the great enemy of Islam, used to walk about haughtily and arrogantly jeering at Muhammad's words, saying to the people around him:

“Muhammad claims that if you follow him, he will appoint you rulers over the Arabs and non-Arabs, and in the hereafter, your reward will be gardens similar to those in Jordan; otherwise, he will slaughter you, and after death, you will be burned in fire.” [Ibn Hisham 1/483]

He was too confident in the success of his devilish plan. Allāh, the All-Mighty, however, in whose hands lies the sovereignty of the heavens and earth, does what He desires; He renders succour and can never be overpowered. He did exactly what He later said to His Prophet:

“And remember when the disbelievers plotted against you, O Muhammad ﷺ to imprison you, to kill you, or to get you out (from your home, i.e., Makkah); they were plotting, and Allāh too was planning, and Allāh is the Best of the planners.”

[Al-Qur'an 8:30]

At that critical time, the plans of Quraish utterly failed despite the tight siege they laid to the Prophet's house, the Prophet ﷺ and 'Ali were inside the house. The Prophet ﷺ told 'Ali to sleep in his bed and cover himself with his green mantle and assured him of full security under Allāh's protection and told him that no harm would come to him. The Prophet ﷺ then came out of the room and cast a handful of dust at the assassins and managed to work his way through them, reciting verses of the Noble Qur'an:

“And we have put a barrier before them and a barrier behind them, and we have covered them up, so that they cannot see.” [Al-Qur'an 36:9]

He proceeded directly to the house of Abu Bakr, who immediately accompanied him and both set out southward, clambered up the lofty peak of Mountain Thawr, and decided to take refuge in a cave.

The assassins who laid siege to the house were waiting for the zero hour when someone came and informed them that the Prophet ﷺ had already left. They rushed in and, to their utter surprise, found that the person lying in the Prophet's bed was 'Ali, not Muhammad ﷺ. This caused a stir in the whole town. The Prophet ﷺ had thus left his house on Safar 27th, the fourteenth year of prophet hood, i.e., 12/13 September 622 A.D.

Knowing already that Quraish would mobilise all its potential to find him, he ﷺ played a clever trick on them, and instead of taking the road to Madinah on the north side of Makkah, as the polythiest would expect, he ﷺ walked along a road least expected to lie south of Makkah and leading to Yemen. He walked for 5 miles until he reached a rough, rocky mountain called Thawr. His shoes were worn out, and some said he used to walk on tiptoe in order not to leave a trail behind him. Abu Bakr [R] carried him up the mountain to a cave called after the name of the mountain, Cave Thawr. Abu Bakr first entered to explore the cave and be sure that it was safe, and he closed all holes with pieces torn off from his clothes, cleaned it, and then asked the Prophet ﷺ to step in. The Prophet ﷺ went in and immediately laid his head in Abu Bakr's lap and fell asleep. Suddenly,.....continued to page no. 03

RECORD BREAKING HAJJ Pilgrimage Performed in Makkah

As the first week of Dhul Hijjah was approaching the end, millions of people from around the world donning white robes and circling the Kaaba, gathered in the holy city of Makkah to perform the centuries old ritual of Hajj. The holy pilgrimage is going on from the times of Prophet Ibrahim (A.S.) and is the epitome of testifying the Oneness of the Almighty. It's a season in which the whole of Ummah gets mobilised and is with the pilgrims in their heart and soul if not in person. Just like every year, the whole event was the ultimate example of magnanimity, surrender, discipline, humility, unity, peace and sacrifice.

This year, the number of pilgrims touched 2.5 million from 160 countries, by far the largest in history as coronavirus pandemic restrictions in place since 2020 were fully relaxed. That year, just 10,000 people were permitted to participate; 59,000 in 2021; and last year there was a cap of one million people. On 26th June, the pilgrims began making their way to Mina, about 8 km from Makkah's Masjid al Haram, before they gathered at Mount Arafat the next day, where Prophet Muhammad (PBUH) delivered his final sermon. From there they continued to march towards Muzdalifah in the evening and then back to Mina. The following day, they proceeded to perform Rami at Jamraat and spent the remaining two days at Mina to complete the pilgrimage. The whole event took place in the scorching heat of the desert, touching 45°C at times as it was a testament to the sacrifice of the pilgrims who, like their chants in unison, were there to testify that there is no Lord but one in spite of all tribulations.



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