

## Signs that We Love ALLAH

*Istighfar*

*Salah*

*Tawakkul*

*Quran*

*Sacrifice*

*Dua*

*Sabr & Shukr*

Love of the  
*Prophet ﷺ*



# EDITORIAL

BILAL HASAN, M.Lib&I.Sc

There was certainly quite a heavy turbulence in the Indian politics for the last few months. As India headed for the 2024 Lok Sabha election, two major coalitions locked horns against each other. On one side was the NDA led by BJP, which aimed at crossing more than 400 seats while on the other side was the INDIA bloc constituting all the major opposition parties which aimed at defeating the existing BJP government. As the election started, followers of each alliance predicted their victory, and the turbulent nature also supported the cause. Finally, when the verdict was delivered, it was neither a win nor a loss situation for both the alliances. BJP, which was sure of getting an absolute majority felt short of it's mark while the INDIA bloc scored quite a good seat tally especially in some BJP strongholds.

As stated, followers of both alliances were predicting their party's success, there was a community which was not politically or ideologically inclined to INDIA bloc but was also praying for its victory. Yes, it was the Muslim community. This community constitutes almost 15-20% of India's population. When the elections started, leaders of Muslim community repeatedly encouraged to go out and vote. They said that it could be the last election and end of democracy in India if BJP wins again. They swore by religion that if we don't go out and vote we would be responsible and must answer before Allah. Such statements were delivered from the minbar that if we analyze them with regards to Islamic teachings, we wouldn't find a good reference. But all in vain, the emphasis was laid in such a manner that the Muslim masses believed it wholeheartedly and went out to vote. After the results were declared, the leaders of Muslim community jumped to take credit for the temporal loss of BJP and some even went to compare the election atmosphere with the tussle between Pharoh and Musa A.S.

But what happened? In few weeks after the results, we witnessed the same mob lynching, bulldozer politics, anti-muslim hatred and other such Islamophobic activities. The opposition leaders on whose behest the Muslim leaders were assuring that serenity would return, kept mum as usual. Now the question arises, did we gain something in this election or are we still sitting ducks? The answer is clearly negative. The condition of

Muslims is same as it was before the election. Their social, economic, and political condition is still deteriorating. Hatred against them is similar and could get worse too. We need to ponder now, are we going on the right political track?

Since the independence of India, Muslims are told to believe that their future and security lies in the electoral politics. If they vote for the "good" party, their conditions will improve. Ironically this absurdity is also refuted by the same Muslims leaders too and they also speak of how the secular parties exploited the Muslims, but still, they think it of "lesser evil" somehow and vouch for them. Allama Iqbal's couplets perfectly fit in this space.

*Tha Jo 'Na-Khoob' Batadreej Wohi 'Khoob'  
Huwa*

*Ke Ghulami Mein Badal Jata Hai Qoumon  
Ka Zameer*

We are the same community which ruled this subcontinent for 800 years. After we lost our rule, we didn't sit idle but fought till the last breath against English imperialism. We dreamt of returning our lost glory and worked hard for its revival. From Islamic revivalist movements like Tehreek e Shaheedain to political movements like Muslim League or social movements like Aligarh Movement, we all dreamt of restoring our glory in all possible manner. This all was up until the partition of India.

After the partition, if we investigate the condition of Muslim leadership in India, we see that it became too lethargic to work out in a comparable manner, rather it got dependent on the electoral setup only. Also, one major setback was that it refused to unite under a single leadership and relied on the non- to secure their future.

Now since the "divided" leadership of Muslims has given its keys to the non-, it doesn't even dare to ask them basic questions like what your plans for our community are, what would you do if we vote you to power. They don't even dare to ask as to why you don't at least speak our name in public gatherings, etc. This is a natural consequence a community faces when it gives its affairs to the others. Although as a Muslim community we were obliged to manage our affairs in the way that was defined by Allah SWT, we are too far away from it, or rather we don't look it as a solution either.

THE MILESTONE



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Hazrat Umar correctly said

*"We were the most humiliated people on earth and Allah gave us honour through Islam. If we ever seek honour through anything else, Allah will humiliate us again"*

If we investigate the condition of Muslim community in India, we seek our honour in "others". We try to emulate their ways be it socially, politically or economically. We try to find our solution in the purview of their mindset, although they even aren't succeeding much on their path.

Now for us to return to the correct path, it's necessary for us to at least handle our affairs within our community and for that purpose we need to unite for this task. Look at the Sikh community. They have many sects, many factions, yet they unite when a calamity befalls their community. We must take Islam only as a beacon of success and live according to it. Then only our conditions would improve Insha'Allah. Until then we would be no lesser than the people of the book to whom Allah gave a straightforward dictum.

*And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do. (Qur'an 5:66)*

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# Creator's Call

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ  
قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“And whoever places his trust in Allah, Sufficient is He for him, for Allah will surely accomplish His Purpose: For verily, Allah has appointed for all things a due proportion.”

[Surah Talaq: 03]

Muslims in today's world face numerous challenges, including oppression that is occurring in several places, most prominently the ongoing Palestine problem. The scenario there offers as a striking illustration of the perilous position that Muslims face, going through the Genocide in Gaza, perpetrated by Zionists and directly supported by the USA while feeling abandoned by the international community. This sense of isolation deepens the despair within the Muslim Ummah, as they grapple with the absence of substantial assistance or meaningful intervention to alleviate their religious brothers' suffering throughout the world. Amidst these trials, we Muslims find solace in the belief that none but Allah is the only source of reliance. The trust on Allah or Tawakkul ala Allah guides us to face the overwhelming challenges Muslims are facing today.

The above verse is very much contextual and relevant in contemporary Muslims life. Allah the Almighty is promising the believers that whoever is relying for his affairs on Allah, He will be enough for him, will be guided to face difficult situations and will find strength to overcome against all odds because Allah will execute His decisions that He made for them, in whatever way He wills and chooses. “And whoever places his trust in Allah, Sufficient is He for him, for Allah will surely accomplish His Purpose.” Surah At-Talaq (Quran, 65:3)

Hence, we come to know that Tawakkul ala Allah or trust in Allah is a fundamental aspect of a Muslim's faith. We will discuss here what is Tawakkul ala Allah and how

Quranic verses and the traditions of our beloved Prophet Muhammad (PBUH) have depicted this concept.

Tawakkul is our belief and the attitude that we Muslims have about putting trust in Allah to take care of all affairs of our life. However, in challenging times, it becomes even more crucial. Trust in Allah is essential for Muslims in all situations, as it provides with strength, resilience, and guidance to navigate the challenges a Muslim face, including socio-political turbulence. It gives individuals a sense of calm, purpose, and steadfast trust in the face of adversity.

There are many verses where Allah SWT has mentioned about relying on Him in various contexts. Allah said:

“...And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]” -Surah Al-Imran (3:159)

“Say, 'Never will we be struck except by what Allah has decreed for us; He is our protector.' And upon Allah let the believers rely.” - Surah At-Tawbah (9:51)

“...And put your trust in Allah if you are believers indeed.” (Surat Al-Ma'idah (5: 23)

These verses emphasize the importance of relying on Allah in all aspects of life, trusting in His wisdom, mercy, and provision. They assure believers that Allah is their ultimate protector and provider, and that placing their trust in Him will lead to guidance, support, and eventual success.

The concept of Tawakkul is also emphasized in the teachings of Prophet Muhammad (PBUH) through various Hadiths. Here are a few Hadiths that

illustrate the importance of Tawakkul:

Narrated by Abu Huraira (RA): The Prophet Muhammad (PBUH) said: “If you trust Allah with the right kind of trust, He will provide you with sustenance as He provides birds; they go out in the morning hungry and return in the evening full.” (Tirmidhi)

Narrated by Abdullah ibn Abbas (RA): The Prophet Muhammad (PBUH) said: “Know that even if the whole community were to gather together to benefit you with something, they would not benefit you with anything except that which Allah has already recorded for you, and that if they gather together to harm you with something, they would not be able to harm you with anything except that which Allah has already recorded against you.” (Tirmidhi)

**This Hadiths highlight the idea that putting one's trust in Allah means having full confidence in His ability to provide sustenance and meet one's needs, just as He provides for the birds. It also emphasizes the belief in Qadar (divine predestination) and highlights the importance of trusting in Allah's decree, recognizing that everything is ultimately in His control.**

Tawakkul is a kind of light for our hearts and a means for us to seek nearness towards Allah (SWT) in a manner that absolutely nothing else can achieve. The element of this quality of the heart is built upon two very important pillars: dependence upon Allah and trust in Allah. Tawakkul involves belief, dependence and action means we must rely on Allah because without His permission nothing could occur be it good or bad.

“...for Allah will surely accomplish His Purpose: For verily, Allah has appointed for all things a due proportion.” Surah At-Talaq (Quran, 65:3)

signs that we love

# ALLAH

In an Islamic federation that claims adherence to the path prescribed by Allah and His Prophet Muhammad (SAW), it is crucial to evaluate our love for Allah not only at the organizational level but also at the individual level. True love for Allah cannot merely be claimed; it must be demonstrated through consistent and sincere actions.

**1. Salah (Prayer):** Salah is the cornerstone of a Muslim's faith, representing the minimum requirement and the highest potential of devotion. The Quran emphasizes the importance of timely prayers in Surah An-Nisa (4:103): "Indeed, prayer has been decreed upon the believers a decree of specified times." The Prophet Muhammad (SAW) highlighted the virtue of those whose hearts are attached to the mosque, indicating the immense value of congregational prayers. Maintaining five daily prayers, especially in congregation, tests our commitment and devotion to Allah. Moreover, voluntary prayers like Tahajjud, performed in the stillness of the night, further demonstrate our love and dedication to Allah, showing that we seek His pleasure even beyond obligatory acts.

**2. Quran:** The Quran is the word of Allah, a guide and a source of wisdom for all believers. Hazrat Ali (RA) beautifully articulated the dual interaction with Allah through Salah and Quran recitation, emphasizing the deep connection fostered by these acts. Engaging deeply with the Quran by reading, understanding, memorizing, and teaching it strengthens our connection to Allah. The Quran itself states in Surah Al-Anfal (8:2): "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely." This highlights that true believers experience a profound emotional and spiritual reaction to the Quran, reflecting their deep love for Allah.

**3. Tawakkul, Dua, and Sabr:** Trust in Allah (Tawakkul) is exemplified by Prophet Musa (AS) during his confrontation with Pharaoh and by the Prophet Muhammad

(SAW) during the Battle of Badr. In both instances, their unwavering reliance on Allah brought them victory and success. Dua (supplication) is a powerful tool for believers, a direct line of communication with Allah, and an expression of our dependence on Him. Patience (Sabr) is integral to a believer's life, as the Quran assures in Surah Al-Baqarah (2:153): "Indeed, Allah is with the patient." Evaluating whether we truly rely on Allah for all our needs, both big and small, and whether we exhibit patience in adversity is crucial in measuring our love for Him.

**4. Istighfar and Shukr:** Repentance (Istighfar) and gratitude (Shukr) are vital aspects of a believer's relationship with Allah. The Prophet Muhammad (SAW) emphasized that the best of sinners are those who repent frequently, highlighting the importance of seeking forgiveness. Allah loves those who constantly repent, as mentioned in Surah Al-Baqarah (2:222): "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." Being grateful in all circumstances reflects our recognition of Allah's blessings, and continuous gratitude reinforces our bond with Him.

**5. Mercy Towards Creation:** A merciful heart indicates love for Allah. The Prophet Muhammad (SAW) described the best of people as those who are most beneficial to others, underscoring the importance of mercy and compassion. Showing mercy and good character, including forgiving others and demonstrating kindness, are essential aspects of a believer's life. The Prophet (SAW) also stated, "Those who do not show mercy will not be shown mercy." Thus, our treatment of others is a reflection of our love for Allah.

**6. Sacrifice:** Sacrifice is fundamental to Islam. It involves both material sacrifices, such as giving charity, and non-material sacrifices, like overcoming our ego and desires for Allah's sake. Every pillar of Islam, from fasting during Ramadan to performing Hajj, involves an element of sacrifice, illustrating our commitment to Allah. These sacrifices are a testament to our willingness to put Allah's commands above our own desires and comforts.

**7. Seeking Knowledge with Action:** Knowledge in Islam is obligatory and must

lead to action. The Prophet Muhammad (SAW) stated, "The seeking of knowledge is obligatory for every Muslim." He also mentioned that a learned Muslim is harder on the devil than a thousand worshipers. Youth who seek knowledge and act upon it demonstrate their love for Allah, as knowledge guides actions and leads to a deeper understanding and practice of faith.

**8. Self-Analysis:** Self-reflection and accountability are key. Umar (RA) advised believers to account for themselves before they are judged. Continuous self-improvement and humility in accepting criticism show our sincerity in loving Allah and striving to meet His expectations. Reflecting on our actions, intentions, and areas of improvement ensures that we remain on the path of righteousness and constantly seek Allah's pleasure.

**9. Love of the Prophet (SAW):** Loving the Prophet Muhammad (SAW) and following his example is essential to loving Allah. The Prophet (SAW) is described in the Quran as the best model for us (Surah Al-Ahzab 33:21): "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." We must align our actions with his Sunnah and character, striving to emulate his compassion, wisdom, and dedication to Allah. Following the Sunnah of the Prophet Muhammad (SAW) is a practical demonstration of our love for him and, by extension, our love for Allah. Emulating his behavior in daily life—his honesty, kindness, humility, and devotion—helps us align more closely with Islamic principles. The Prophet's life offers guidance in all aspects of human existence, from personal conduct to social responsibilities. By striving to mirror his actions and character, we show our commitment to living a life that pleases Allah. This effort to follow the Prophet's example is a testament to our love for him and our desire to earn Allah's approval.

**CONCLUSION** These actions are signs of our love for Allah, but they are also gifts from Allah. Recognizing that our ability to perform these actions is a blessing from Allah fosters humility. However, we should not become complacent or assume guaranteed acceptance. The companions.....

*Continued on.....page: 08*



# JABIR IBN HAYYAN

*The Sage of Chemistry*



MUDABBIR DALAL, (B.E. PUNE UNIV)

CONTINUATION OF PAGE - 07

**J**ABIR IBN HAYYAN, revered in Islamic history as the "Father of Chemistry," was a luminary whose brilliance illuminated the Islamic Golden Age. Born in the 8th century in Tus, Persia (modern-day Iran), Jabir's life was a testament to the profound intersection of faith and knowledge that characterized the era.

From a young age, Jabir displayed a fervent love for learning, nurtured within the rich intellectual tapestry of Islamic scholarship. Guided by the teachings of the Quran, which exalted the pursuit of knowledge as a sacred duty, Jabir embarked on a journey of discovery that would redefine the boundaries of human understanding. Central to Jabir's quest for knowledge was his deep faith in the unity of God's creation. In his pursuit of alchemy, Jabir sought not only to unravel the mysteries of the physical world but also to uncover the divine wisdom inherent in the natural order. He believed that by understanding the properties of matter, one could gain deeper insight into the signs of God's creation, as revealed in the Quranic verse, **"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth"** (Quran 41:53).

Jabir's approach to science was imbued with Islamic ethics and values, emphasizing integrity,

humility, and the pursuit of knowledge for the betterment of humanity. His pioneering work in chemistry was driven by a desire to alleviate human suffering and enhance the quality of life, reflecting the prophetic tradition of seeking knowledge for the benefit of all creation. Throughout his illustrious career, Jabir remained deeply rooted in his faith, finding solace and inspiration in the Quranic injunction to **"reflect upon the creation of the heavens and the earth"** (Quran 3:191). His writings echoed the Islamic emphasis on observation and experimentation as pathways to divine understanding, echoing the words of the Prophet Muhammad, who said, "Seeking knowledge is an obligation upon every Muslim."

**Jabir's legacy as a scholar, scientist, and philosopher continues to resonate across the centuries, serving as a beacon of enlightenment for generations to come.** His unwavering commitment to the pursuit of knowledge, tempered by the guiding principles of Islamic ethics, exemplifies the harmonious synthesis of faith and reason that defined the Islamic Golden Age. As we commemorate the life and achievements of Jabir ibn Hayyan, let us draw inspiration from his example, striving to emulate his unwavering dedication to the pursuit of knowledge and his profound reverence for the signs of God's creation.

**sake of reward, I don't have anything less than paradise for that Momin."** (Bukhari) The best example of patience is Hazrat Umme Sulaim. Her child died when her husband Abu Talha was out for work. When Talha came in and asked his wife Umm Sulaim about his son, how's he doing? She said, "He's relaxed, he's at peace." She then beautified herself, and they spent the entire night together. After Talha was relaxed, she said to him, **"O Abu Talha, imagine if we had some neighbors, that they had some trust that they had placed with us, should I return the trust to them?"** Talha didn't suspect anything, so he said **"sure, if there's some trust you took, you should return it."** So, she said, **"We have trust, this trust has been with us for 10 years. Allah has now taken back His trust, so seek your reward from Allah by being patient about your son's death."** Abu Talha went to Prophet Muhammad (PBUH) and told the story. He smiled and said, "she is the lady whose footsteps I heard in paradise."

Only Patience and faith in Allah can give such bravery and courage. May Allah bless us with patience and the right path."O Allah! Pour the patience on us and make our steps firm." (Al-Baqara: 250)

May Allah make us all among the sabireen, the ones who are patient and attain Paradise through it, Ameen!



## MADE-IN-INDIA BOMB

# IN GAZA?

GHAZI UMAR

**O**ver the last 10 years, India has reportedly imported \$2.9 billion in military equipment from Israel. The sales include combat drones, missiles, radars and other surveillance systems. India and Israel normalised diplomatic ties in 1992 but Tel Aviv's military exports to New Delhi date back to the 1960s. Israeli arms helped arm India in wars against China and Pakistan. Elbit Systems, one of Israel's largest military companies, in 2018 agreed to work with Indian conglomerate Adani Group to make Hermes 900 drones at a facility in southern India, which are exported back to Israel for its own use. Some of these killer drones have reportedly been dispatched by India to Israel in its ongoing invasion of Gaza.

### *Adani Profiting from Palestinian Massacre*

A new video footage from Gaza shows Indian-made weapons are used in Israel's genocidal war against Palestinians. In a video that went viral online, a "made in India" label was seen on the remains of a missile dropped by Israeli warplanes at a UN shelter in Nuseirat refugee camp on Wednesday night. Maktoob Media said on social media platform 'X'. Since the International Court of Justice ruling calling for Israel to prevent genocide, major Japanese firm Itochu has ended its partnership with Elbit Systems. Swiss logistics giant Kuehne + Nagel has also cut all ties. Adani, however, has deepened its business ties with Elbit since the genocide in

Gaza began. Adani has produced and shipped Hermes 900 drones to Israel despite the extremely high probability they could be used to kill innocent Palestinians. Hermes 900 drones have been used extensively in Israel's assault on Gaza, both for surveillance and for dropping 'a variety of guided bombs. While several countries have withdrawn support to Israel in the face of its inhuman carnage of Palestinians, Adani continues to profit from it, lining its pocket with blood money.

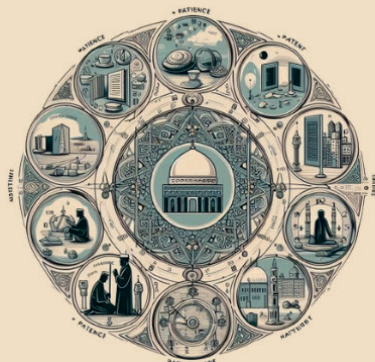
**On 2 February 2024, Shephard Media reported that Israel had taken delivery of 20 Indian-made Hermes 900 drones from Adani-Elbit Advanced Systems India Ltd.** Adani-Elbit's production facility in Hyderabad is the only place outside of Israel where the Hermes 900 is produced. Though neither country has publicly acknowledged the transfer of Indian-made drones to Israel, a source at Adani confirmed to The Wire that drones were, in fact, exported to Israel. A defence analyst said, "Regrettably, it's highly likely that drones manufactured through the Adani-Elbit venture may be deployed in Gaza." Adani's genocide profiteering may be stopping India from taking stronger action to end Israel's assault on Gaza. Although India voted in favour of an immediate ceasefire in the UN in December 2023, it later refused to back an April 2024 UN resolution calling for an immediate ceasefire and an arms embargo on Israel. India's sudden change of position could be explained

by the fact an arms embargo would hurt the business interests of Gautam Adani - who is close to Prime Minister and has frequently benefited from his government's policies. Human Rights Forum lament over India's deepening economic and military ties with Israel, drawing attention to Adani's sale of combat drone to Israel as genocide deepens in Gaza.

### *Spain Refuses Entry to Indian Ship Carrying Arms to Israel*

Spanish Foreign Minister said that the country has refused permission to a ship carrying arms from Chennai to Israel to dock at one of its ports. El Pais newspaper said the Danish-flagged ship is carrying 27 tonnes of explosive material from Madras [Chennai] in India to the port of Haifa in Israel. Spain has been one of Europe's most critical voices about Israel's Gaza offensive and is working to rally other European capitals behind the idea of recognising a Palestinian state. Spain halted arms sales to Israel after it launched a military onslaught against besieged Gaza. "We welcome the decision of the Spanish government to deny the transit authorisation of the vessel Marianne Danica, in accordance with Tratado (treaty) on Arms Trade and Spanish law," Amnesty International Spain said on social media platform 'X'.

In the end, we pray to Allah that the Palestinian brothers will be victorious, and these oppressors will be defeated. Ameen



# PATIENCE

The holy Quran says: "Seek help in patience and in Prayer; Allah is with those who are patient." (Al Baqarah:153). The literary meaning of patience is to stop. Thus, patience means stopping ourselves from getting disturbed or restless in difficult situations of life and bearing the hardships of life for the sake of Allah. Patience is the quality of being calm in a bad situation. It is the quality of Prophets. Patience is frequently equated with silence, the ability to keep silent, and managing one's anger or rage in difficult and stressful situations.

Patience is a priceless virtue that brings incredible rewards and blessings. It is a secret weapon that empowers us in every aspect of life. It helps us build a loving family, achieve professional success and nurture a deep connection with Allah. Patience has a significant importance in Islam. Various verses of the Qur'an and Hadith clarify it.

**"Only those who endure patiently will be given their reward without limit."**  
(Al-Zumar: 10)

**"Those will be rewarded with the highest place in Paradise because of their patience. Therein they shall be met with greetings and the word of peace and respect."** (Al-Furqan: 75)

**"And the angels will enter upon them from every gate, saying, Peace be upon you for what you patiently endured. And excellent is the final home."** (Al-Ra'ad: 23,24)

In a Hadith narrated by Ahmad, Prophet Muhammad (PBUH) said: **"Know that patience is at the first strike of a calamity."** It is a crucial moment to be patient and face it with a sincere heart.

**"Patience is half of the faith."**  
(Tibrani)

**"Patience is light."** (Muslim)

**"A believer does not maintain good relations with his brother unless he is patient with his brother's bad traits."**  
(Tirmidhi)

**"No calamity befalls a Muslim, but that Allah expiates some of his sins because of it, even though it was the prick he received from a thorn."**  
(Bukhari)

**"If Allah wants to do good to somebody, He afflicts him with trials."**  
(Bukhari)

**Patience is not just keeping quiet.** Actual patience is not blaming others, accepting our mistakes, facing trouble without tears, being happy with Allah's will, preventing ourselves from the wrong path, bearing the difficulties in life and following the right path. Patience brings us closer to Allah and strengthens faith and fortifies our relationship with the Creator.

**In the context of worship, such as prayer, fasting, or charity, patience is key.** Even though it may sometimes feel burdensome, continually performing worship with patience is a way to

draw closer to Allah. We all face trials in life, be it financial problems, health issues, or relationship struggles. With patience, we can nicely overcome these challenges. Being patient allows us to take wise steps in dealing with problems, without rushing or excessive emotion. **Patience helps us control ourselves.** When we feel angry or frustrated, patience teaches us to reflect on our actions and avoid impulsive or harmful behavior to ourselves and others.

**Being patient gives us time to reflect on and improve our weaknesses. It's an opportunity to develop ourselves and become better individuals.** When a person tries to be patient Allah grants him patience **"And be patient, and your patience is not but through Allah."** (Al-Nahal: 127). A person should pray for patience. In any hard circumstances, make lots of dua to achieve patience and rewards. Whenever a Muslim strikes to difficult situations, he should say what Allah has taught us in the Quran. **"Surely to Allah we belong and to Him we will all return."** (Al-Baqara: 156).

Face the challenges of life bravely and patiently. Seek help from Allah by praying namaz and dua for overcoming the problems. Death of a beloved is the most tremendous incident in a person's life. It seems unable to bear the pain and loss. But a true believer stands firm and tackles the situation with great patience. In a Hadith Allah says, **"when I take a beloved from any Momin and he endures patience for the..... continued to.....page - 05**

# SEALED NECTAR

## THE BATTLE OF BADR *Part - 3*

The Prophet [pbuh] was impressed with the fidelity and the spirit of sacrifice which his companions showed at this critical juncture. Then he said to them: **"Forward and be of cheer, for Allāh has promised me one of the two (the lucrative course through capturing the booty or strife in the cause of Allāh against the polytheists), and by Allāh it is as if I now saw the enemy lying prostrate."**

In the immediate vicinity of Badr, the Prophet [pbuh] and his cavemate Abu Bakr conducted a scouting operation during which they managed to locate the camp of Quraish. They came across an old bedouin nearby whom they manipulated and managed to extract from him the exact location of the army of the polytheists. In the evening of the same day, he despatched three Emigrant leaders, 'Ali bin Abi Talib, Az- Zubair bin Al- 'Awwam and Sa'd bin Abi Waqqas to scout about for news about the enemy. They saw two men drawing water for the Makkan army. On interrogation, they admitted that they were water carriers working for Quraish. But that answer did not please some Muslims and they beat the two boys severely in order to exact from them an answer, even if it isn't true, alluding to the caravan laden with wealth. The two boys thus lied, and so they were released. The Prophet [pbuh] was angry with those men and censured them saying: **"On telling the truth, you beat them, and on telling a lie, you released them!"** He then addressed the two boys and after a little conversation with them he learned a lot about the enemy: number of soldiers, their exact location and names of some of their notables.

He then turned to the Muslims and said: **"Hearken, Quraish has sent you their**

**most precious lives."** The same night it rained on both sides. For the polytheists it obstructed further progress, whereas it was a blessing for the Muslims. It cleaned them and removed from them the stain of Satan. Allāh sent rain to strengthen their hearts and to plant their feet firmly therewith. They marched a little forward and encamped at the farther bank of the valley. Muhammad [pbuh] stopped at the nearest spring of Badr. Al- Hubab bin Mundhir asked him, **"Has Allāh inspired you to choose this very spot or is it stratagem of war and the product of consultation?"** The Prophet [pbuh] replied "It is stratagem of war and consultation." Al- Hubab said: "This place is no good; let us go and encamp on the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water." The Prophet [pbuh] approved of his plan and agreed to carry it out, which they actually did at midnight.

Sa'd bin Mu'adh suggested that a trellis be built for the Prophet [pbuh] to function as headquarters for the Muslim army and a place providing reasonable protection for the leader. Sa'd began to justify his proposal and said that if they had been victorious, then everything would be satisfactory. In case of defeat, the Prophet [pbuh] would not be harmed and he could go back to Madinah where there were more people who loved him and who would have come for help if they had known that he was in that difficult situation, so that he would resume his job, hold counsel with them and they would strive in the cause of Allāh with him again and again.

A squad of guards was also chosen from amongst the Helpers under the leadership of the same man, Sa'd bin

SAFIUR RAHMAN MUBARAKPURI

Mu'adh, in order to defend the Prophet [pbuh] in his headquarters.

The Prophet [pbuh] spent the whole night preceding the day of the battle in prayer and supplication. The Muslim army, wearied with their long march, enjoyed sound and refreshing sleep, a mark of the Divine favour and of the state of their undisturbed minds.

**"(Remember) when He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil suggestions, etc.) of Satan, and to strengthen your hearts, and make your feet firm thereby."**

[Al- Qur'an 8:11]

That was Friday night, Ramadan 17th., the year 2 A.H. In the morning, the Prophet [pbuh] called his men to offer the prayers and then urged them to fight in the way of Allāh. As the sun rose over the desert, the Prophet [pbuh] drew up his little army, and pointing with an arrow which he held in his hand, arranged the ranks.

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of the Prophet (SAW), despite their high status, continued to fear Allah and strive for His pleasure until their last breath. Similarly, we must persist in our efforts, always seeking Allah's mercy and avoiding the arrogance of thinking ourselves infallible. Performing these actions consistently and with sincere intentions not only enhances our spiritual connection with Allah but also enriches our lives. Each act of devotion and obedience brings us closer to understanding the true essence of love for Allah. These practices serve as reminders of our purpose in life and our ultimate goal of attaining Allah's pleasure and paradise. It is through these actions that we express our deepest gratitude, reliance, and love for our Creator.



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