

THE MILESTONE

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Special Edition

THE PARADOX OF TIME

Why the Busiest Students Feel the Freest



Private Circulation

EDITORIAL

PARVEZ NADIR



The past month—sacred and historically significant due to Muharram—has passed, leaving behind a message from Islamic history: a call for liberation from the slavery of the Pharaohs of our time. In the modern era, Pharaoh-like oppression manifests in various forms, enslaving not just bodies, but also thoughts and ideologies. While physical enslavement may be resisted and overcome through struggle, when minds and ideologies are enslaved, then every effort for freedom becomes futile, and no strategy proves effective against such bondage.

This same modern-day "Pharaonism" has given rise to many "Samaris" (deceivers), who, under the guise of peace and human rights, legitimize their oppression and exploitation. With their spellbinding deceit, they convince the world that these very oppressors are the real well-wishers of humanity. Despite seeing everything, the world seems helpless in the face of this enchantment.

The very Ummah that once shattered the magic of these Samaris and drowned Pharaohs in the river now appears to have forgotten the great message of Ashura. Today, this Ummah bows before the Pharaohs of our time. In the Karbala of Palestine, as our Hussaini brothers are martyred, the Muslim world plays the role of the people of Kufa. In this criminal negligence, the entire Muslim world is complicit, but the Arabs, in particular, display the most shamelessness and apathy.

Yet, the Palestinians, upholding the legacy of Hussain, have sworn to never bow their heads, even if it means sacrificing their lives. The real question is: Where is the so-called just and human rights-advocating global community? The very people who pass laws for animal protection, and declare heads of state as criminals under the guise of women's rights violations—where are they now?

This is the double standard of the "honourable" world. Now take a look at the condition of the Muslim Ummah. Just last month, pilgrims from across the globe returned after the great pilgrimage to the Kaaba. During this spiritual gathering, they would have met Muslims from every country. But surely, no one from the sacred and blessed land of Gaza (Palestine) would have been seen among them? Did they remember Gaza, where innocent, crying children are dying from hunger?

Did the Imam of the Kaaba mention in his sermon the oppression faced by the people of Gaza and the inhumane behaviour of the tyrants? Did he at least

try to awaken the conscience of Arab rulers? Did the pilgrims even remember the Palestinians in their prayers? But the world knows the truth: None of that happened.

As Iqbal poignantly asked:

"Zaireen-e-Kaaba se Iqbal yeh poochhe koi,
Kya haram ka tohfa Zamzam ke siwa kuch bhi nahi?"

("Let someone ask the pilgrims of Kaaba—was Zamzam the only gift they brought from the Haram?")

On another front, it appears that the blessed lands of the Levant (Syria and surrounding areas) are playing out the prophetic signs regarding the end times and the test of people's faith. This sacred land is constantly subjected to rebellion and interference by the Pharaohs of this age. The Holy Prophet ﷺ said:

"When the people of Shaam become corrupt, there will be no good left among you. A group from my Ummah will always remain victorious upon the truth. Those who abandon them will not harm them, until the Hour is established."

(Sunan al-Tirmidhi: 2192, Sahih Ibn Majah: 10 - classified as authentic)

Now the question remains: Will the Ummah stand by the truth and achieve success in both this world and the Hereafter, or will it become part of the Dajjal's faction and face humiliation in both realms?

Since we're speaking of steadfastness on truth, it's also necessary to assess the state of faith among Indian Muslims. Here, truth and falsehood are so mixed that distinguishing between them requires spiritual insight. It's vital that we turn to Islam urgently and seek guidance from Allah and His Messenger ﷺ. Otherwise, the rising tide of anti-Muslim actions, apostasy, and ignorance of Islamic history will leave a sea of Muslims disgraced at the hands of idol worshippers.

In India's troubling landscape, the ruling class and dominant majority are bent on humiliating Muslims, erasing their cultural heritage, distorting their glorious history, and overturning remaining personal and inheritance laws. Our religious identity and places of worship have become targets of hatred. Each day brings a new oppressive act.

On one side, Hindu extremist groups are given a free hand to wreak havoc on the streets—looting, inciting violence—yet due to their majority status, the media

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and authorities remain silent. But if Muslims, due to lack of space, offer Eid prayers in an open field, it's portrayed as a national crisis and politicized shamefully.

These are the conditions of the common Muslims. Now look at the elite Muslims—they appear to be siding with the oppressors by remaining silent and courting the powerful. Take Assam as an example: From early 2025 till now, nearly 5,373 Muslim homes have been demolished under the pretext of "encroachment," displacing over 50,500 Muslim families. Numerous mosques and madrasas were also destroyed without fear or hesitation. And yet, there's no loud voice raised in protest; and when statements are made, they're so weak that they die within the four walls where they were uttered.

This is just one state. In others—like Uttar Pradesh, Uttarakhand, Gujarat, Madhya Pradesh—thousands of Muslim families have been rendered landless and helpless.

In such times, the responsible, conscious segment of the Ummah—those who see themselves as bearers of the prophetic mission—must rise. They must guide Indian Muslims wisely, raise a strong voice against state oppression, and be concerned not only for their own faith, but for the faith of the entire Muslim community.

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وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ

لَنُهْلِكَنَّ الظَّالِمِينَ ﴿٣٥﴾

The disbelievers then threatened their messengers, "We will certainly expel you from our land, unless you return to our faith." So their Lord revealed to them, "We will surely destroy the wrongdoers, (14:13)

In verse 35 of this Surah Ibraheem, the prayer of Prophet Ibrahim (PBUH) is mentioned. Because of this, the Surah is named Ibrahim. It is a Makki Surah, and from its contents, it appears that it was revealed in Makkah during a time when the believers were facing severe persecution, and the land of Makkah had become constrained for them.

Explanation

This verse is not specific to any one Prophet or incident; rather, it generally describes the conditions faced by all those messengers who were denied, rejected, and severely tortured by their nations. They were sawed in half, their companions had flesh torn from their bodies with iron combs, they were threatened with crucifixion and exile, and they were told, "Return to our religion or be expelled from our land."

"And those who disbelieved said to their messengers: 'Return to our religion...'"

Since the Qur'an is addressing the Prophet Muhammad ﷺ and his companions, this verse was revealed to comfort them:

O Prophet! The threats, torture, and oppression you are enduring are not new; all previous prophets went through the same trials. And the fate of the oppressors has always been destruction and disgrace.

Examples from Past Prophets

From the beginning of creation, the struggle between truth and falsehood—between faith and disbelief—has continued. Whenever mankind was engulfed in darkness and misguidance, Allah sent His messengers to guide them towards the straight path, calling out:

"O my people! Worship Allah, you have no deity besides Him."

When this message was proclaimed, the followers of falsehood panicked. They realized that if this message became widespread, their power and dominance would crumble. Thus, they resisted the divine call with all their might.

- Prophet Ibrahim was thrown into a fire for declaring the oneness of God.

- Prophet Musa tried to rescue his people from Pharaoh's tyranny and correct their wrongs. In response, Pharaoh threatened to crucify him and exile him.

- Prophet Lut was told by his people: "Expel the family of Lut from your city. They are people who consider themselves pure." (Surah An-Naml: 56)

Same Attitude Towards the Prophet Muhammad ﷺ

The Quraysh of Makkah behaved the same way with the Prophet Muhammad ﷺ. When he declared:

"Say: There is no god but Allah, and you will succeed,"

the disbelievers trembled. Their idols' authority was threatened, and their leadership began to shake. They tried every means to suppress the message of Islam. They socially boycotted the Prophet, called him insane, a poet, a sorcerer, dragged his companions on the scorching sands of Makkah, laid them on burning embers, and issued threats of imprisonment and death.

Despite this persecution, the companions remained steadfast. The Quraysh even made offers:

- If you desire leadership, we'll make you, our chief.

- If you desire marriage, we'll arrange it.

- Just stop criticizing our gods and abandon your mission.

They kept trying in every way—offering wealth, power, women, healing—as bribes or distractions. When all else failed, they proposed a compromise:

"You worship our gods for a few days, and we will worship your God on others."

In response, Surah Al-Kafirun was revealed, clearly rejecting any such compromise. When they couldn't win the Prophet over, they tried to persuade him to relax in religious matters or accommodate their polytheistic customs.

Allah exposed this desire:

"They wish that you would compromise, so they would compromise." (Surah Al-Qalam: 9)

And He clarified their true intentions:

"The Jews and Christians will never be pleased with you until you follow their religion." (Surah Al-Baqarah: 120)

Present-Day Relevance

Even today, the enemies of Islam—disbelievers, Jews, and Christians—try to turn Muslims away from Islam and assimilate them into their own beliefs and cultures. In the Indian subcontinent, we see forced conversion campaigns, public pressure to leave Islam, and statements like:

- "This country isn't yours. Go to Pakistan."

- "This land belongs to Hindus."

- "Say Jai Shri Ram," and refusal results in lynching or death.

- Laws like CAA and NRC are used to target and question Muslims' citizenship.

- Bulldozers are used to demolish Muslim homes.

In short, Muslims today are being pressured through deceit, hatred, violence, and injustice to abandon Islam—just as the Quraysh did during the Prophet's time.

"So, their Lord revealed to them: 'We will surely destroy the wrongdoers.'"

This part of the verse especially comforts Prophet Muhammad ﷺ and all future callers to Islam:

Don't be discouraged by these hardships—the destruction of the oppressors is certain.

Allah fulfilled His promise: He destroyed tyrants like Nimrod, Shaddad, Pharaoh, and Haman. Likewise, those who opposed the Prophet ﷺ—Abu Jahl, Umayyah ibn Khalaf, Utbah, Shaybah, and Walid—were defeated at Badr, Uhud, the Battle of the Trench, and ultimately in the Conquest of Makkah.

They were the very ones who once plotted to exile or kill the Prophet ﷺ. But eventually, they were either killed or humiliated, and this cycle will continue until the Day of Judgment. Tyrants will rise and fall, but they will never succeed in extinguishing the light of Islam.

Final Message

This verse teaches us that in every era, falsehood tries to absorb and corrupt the Muslim Ummah's identity, faith, and culture. However, it is the duty of every believer to follow in the footsteps of the Prophet ﷺ and his companions—to strive for the dominance and establishment of Islam, no matter the cost.

The statement "The busier you are, the more time you have" may seem paradoxical (strange but true). At first glance, it does not appear to make much sense. However, if we look deeper, we may find in it a solution to one of the most fundamental problems of today's fast-paced life, especially for students.

With increasing academic pressure and endless tasks, many students feel as though time is slipping away. Yet, those who actively engage in meaningful activities often discover that they accomplish much more than those who remain idle. In this article, we will explore this idea further and understand how staying engaged in purposeful activities can actually help students use their time more efficiently and feel more in control of their daily lives.

In recent years, a growing number of students have come to believe that, alongside academics, they must avoid any activity that might add strain to their studies. This belief is even stronger among those preparing for competitive exams, where isolation is often seen as essential for focus. While studying, many students view reading books outside the prescribed syllabus as a waste of time — even though it is, in reality, a highly beneficial activity.

It is easily observable that today's academics are largely centred around securing high grades. As a result, the genuine pursuit of deep and meaningful knowledge is gradually diminishing among students. While some students do achieve excellent marks, many others struggle with societal, psychological, and emotional pressures when they fail to meet grade expectations. This leads us to an important question:

WHERE IS THE STUDENTS' TIME ACTUALLY GOING?

The answer lies in recognizing certain facts about our era.

Today is often called the modern age — the era of technology and advancement. In discussions and dialogues, it is commonly emphasized that modern resources and tools are meant to aid students in their studies. However, in practice, these

very resources often become instruments of distraction, waste students' valuable time, damage their health, erode their potential, and, more importantly, weaken their morality and ethics. This misuse of resources results in a loss of interest in studies, the accumulation of academic backlogs, and a decline in overall student performance.

The solution to these problems lies in discovering the true purpose of life.

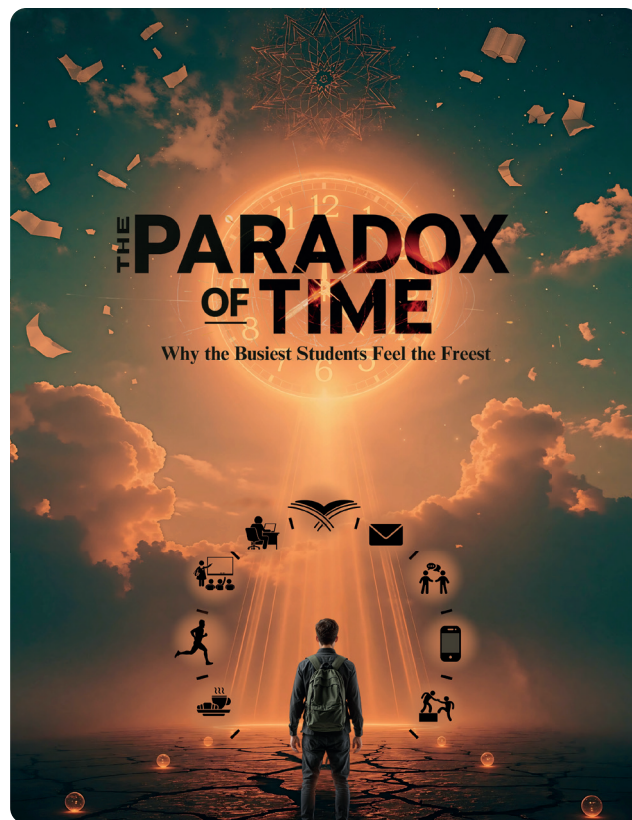
It is the clarity of purpose that acts as the driving force during the journey of life and provides strength during its hardships.

Let me explain this with an example: If a student makes it the purpose of their life to live according to Islam — aiming to please Allah (Rabb) and ultimately attain Jannah — then, naturally, the student will reorganize all their activities around this noble goal.

In today's challenging times, Islam calls upon students to seek deep and genuine knowledge — both of Islamic teachings and their chosen fields of study — and to build a character strong enough to help uplift the Ummah. Achieving this mission demands sincere effort, the courage to face failures, resilience to keep trying, and a heart committed to continuous self-improvement.

While striving for this purpose, students naturally develop the ability to multitask. You have often heard about the benefits of multitasking — how handling diverse activities builds efficiency and sharpens focus. A busy and purposeful schedule encourages students to balance multiple responsibilities at once, making them more capable and adaptable.

Additionally, in the process of living with purpose, students begin to face real challenges from the very first day. These challenges may come from personal thoughts and habits, peer pressure, or societal expectations. Often, the demands of the nafs (desires), family, and society are in direct opposition to the demands of Islam. This conflict becomes the



root cause of many of the struggles a committed student must navigate.

Sometimes, students must organize and manage various programs to spread the teachings of Islam and address the problems facing their fellow students and society at large. In doing so, they are compelled to develop valuable skills — skills in public speaking, writing, technical proficiency, event management, leadership, and more.

Over time, these skills not only enhance their ability to serve their community but also contribute significantly to their academic performance and overall personality development.

As it is beautifully said

"Maktab-e-ishq ka andaaz niraala dekha,
Usko chhutti na mili jisne sabaq yaad
kiya."

*(The style of the school of love is unique.
The one who truly learned the lesson never
received a break.)*

This couplet offers a profound and practical solution to our dilemma.

When a person truly understands and internalizes the purpose of life, they enter a state where no task feels like a burden — especially tasks that contribute to their ultimate aim. They naturally begin to be continued.....on page-05

Islam & Slavery



SIBGATULLAH AHSAN

If you observe your surroundings, you will find everywhere that there are some people who hate Islam, and they always try to bring new propaganda day by day. **One of these pieces of propaganda is "Islam promotes slavery," and it is not very new propaganda as it has been going on for centuries now.** I have heard many Hindus and Christians saying these words. Let us clarify with evidence that slavery finds support in Hindutva and Christian doctrines—not in Islam, as their own scriptures reveal.

HINDUISM AND SLAVERY SYSTEM

Slavery has long been embedded in Hinduism's traditional social order; even the Deities have kept hundreds and thousands of slaves. Some of the examples are from the Hindu religious text Mahabharata, book 4, chapter 72:2. "And Krishna gave unto each of the illustrious sons of Pandu numerous female slaves." Also, according to the Mahabharata, Yudhishtira (son of Kunti, the first wife of King Pandu, fathered by the god Yama due to Pandu's inability to have children) has given 30 female slaves to 88 thousand boy students each of Gurukul, which will become about 26,40,000 female slaves (Sabha Parva (Book 2), Section II, Chapter 48 (approximate) / K.M. Ganguly Translation). It's also mentioned that when Yudhishtira lost in the gamble, he had to give his wife (Draupadi) to Arjuna as a slave (Reference: Matsya Purana ch-71 verse 26-30). Similarly, the Devadasi system for Shiva (reference: Padma Purana, book 5, ch. 113, verse no. 40-46). There are hundreds more references to the slavery system in Hinduism, which can be found in Mahabharata, Udyog Parva, sections 115-118 (about the guru of Ram Vishwamitra), Sabha Parva 52/45, Virat Parva 18/21, Van Parva 343/43, etc.

SLAVERY SYSTEM IN CHRISTIANITY

In a similar manner, Christianity too contains clear endorsements of the slavery system within its scriptures; there are so many references in their (self-written/self-conceived) Bible. I will quote only a few

references; the reader should check for deeper understanding: ch-31 verse: 7-18, ch-31 verse: 31-32, Exodus ch-21 verse: 1-6, 20-21, Galatians ch-4 verse: 30, etc.

ISLAM AND CONCEPT OF SLAVERY SYSTEM

Islam had never supported the slavery system. When Prophet Muhammad (S.A.W.) was born, the slavery system was prominent in Arab, and when He (S.A.W.) got prophethood, abolishing it at once through the message of Allah would have created a great deal of instability. That's why the Quran has slowly and gradually addressed and abolished this system.



(1) Ch-2 Surah Al-Baqarah verse:177

"Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the Angels, the Books, and the Prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, needy, travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in the heat of battle. It is they who are true in faith, and it is they who are mindful of Allah."

(2) Ch-9 Surah At-Taubah verse 60

"Alms-tax is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted to the faith, for freeing slaves, for those in debt, for Allah's cause, and for needy travellers. This is an obligation from Allah. And Allah is All-Knowing, All-Wise."

(3) Ch-58 At-Mujadalah verse 3

"Those who divorce their wives in this

manner, then wish to retract what they said, must free a slave before they touch each other. This penalty is meant to deter you. And Allah is All-Aware of what you do."

(4) Ch-24 Surah An-Nur verse:32

"Marry off the free singles among you, as well as the righteous of your bondmen and bondwomen. If they are poor, Allah will enrich them out of His bounty. For Allah is All-Bountiful, All-Knowing."

Above are the verses in the Qur'an where Allah has ordered to free slaves and motivated the true believers to do so. Also, there are many hadiths for freeing slaves and having good behaviour with them, one such e.g. as mentioned in Sahih Bukhari: "Narrated by Abu Musa: Allah's Apostle said, 'He who has a slave-girl and educates and treats her nicely and then manumits and marries her will get a double reward.'" (Hadith no. 2544), Sahih Bukhari Hadith 97, Sahih Bukhari Hadith 3113.

So, in conclusion, attaching the slavery system to Islam/the Qur'an/Hadiths is no more than anti-Islamic/Islamophobic propaganda. Historical records and religious texts from other traditions, as mentioned above—including those of their scriptures, religious leaders, Popes, Acharyas, Rishis, and even revered deities—contain clear endorsements of slavery, making their accusations against Islam not only unfounded but also deeply hypocritical. It's like casting a stone at a boulder while standing in a glass house.

Continuation of page - 04

to organize their time and efforts with discipline and passion, without the need for external pressure.

Thus, the busier they become with meaningful and purpose-driven work, the more free, focused, and peaceful they feel internally.

1984

GEORGE ORWELL

Books & Coffee

Revisiting

ORWELL in present times

great enthusiasm to make the Party members feel more enraged toward their enemies. The telescreen broadcasts the speech delivered by the national enemy "Goldstein," and the people are grossly enraged. **Orwell portrays nationalism as the backbone of dictatorship, where hate is the fundamental requirement or duty to fulfill nationalistic pursuits.**

Winston Smith, the protagonist, works in the Ministry of Truth, and ironically, his job is to change previously published news, articles, and other related content as per the will of the dictator. For example, if the dictator announced in his speech that a certain amount of production would be achieved in a particular year, but the target is not met, Winston will alter the speech record to match the actual production, and the previous record would be deleted forever. This manipulation of facts is a classic example of doublethink—the ability to hold two contradictory beliefs at the same time and accept both of them. Orwell uses this concept to highlight how totalitarian regimes can control reality by conditioning people to accept lies as truth, ultimately blurring the lines between fact and fiction.

Another colleague in the same department of Winston works to change the dictionary of the country's language to limit the range of thoughts. For example, the word "bad" is replaced by "ungood." The word "very good" is replaced by "plusgood" or "doubleplusgood," etc. The word "freedom" is removed completely, making the concept of freedom unthinkable. These measures are taken so that thoughts could be limited, thus linguistically reducing the chances of rebellion.

The Party members are made to believe that the government has indeed enhanced their quality of life, although Winston feels deeply that this life is very pathetic. The quality of food—most of which is processed and less natural—the limited quantity of ration, and the degraded infrastructure all appeal to Winston's conscience that this is not what life is meant to be. But he is unable to reconnect to the past to check whether life at that time was good or not since all of it has been erased.

There is also a separate community of people that live segregated from the main city areas and are known as "Proles." This portion can be compared to modern-day ghettos existing in the world. These Proles have limited access to the government's resources and amenities. But despite these restrictions, Winston finds that these areas are better than theirs since they are not under the watch of the government and

enjoy more freedom as compared to him.

As the story moves on, Winston suspects that an Inner Party member named O'Brien shares the same notion of rebellion as he does, and he eventually speaks to him and confesses his rebellion. O'Brien also confesses the same and asks Winston to pledge against the state. Winston wilfully accepts the pledge and starts working for him. O'Brien gives him the book of Goldstein, which is banned in the country, so as to gain an understanding of what the anti-party perspective stands for. Goldstein's book explains how the Party maintains power through endless wars, manipulation of truth, and control of people's minds. Orwell here emphasizes the truth through Goldstein's words and exposes dictatorship to its core since its only objective is absolute control, not peace or prosperity.

Finally, Winston—who was thinking that O'Brien is working against the state—discovers that O'Brien is loyal to the state, and he gets Winston arrested. Winston is tortured to the core so that eventually he gives up the truth and aligns with the Party's ideology.

This book is a must-read for those who seek to understand how democracies shape into dictatorships and how, in the garb of securing freedom, they exploit mankind.

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Here the Prophet [pbuh] got impatient and he himself revealed to 'Umar his secret mission. 'Umar was taken by surprise, and incredible astonishment seized him, and immediately bore witness to the Messengership of Muhammad [pbuh]. He then began to entertain Allāh's praise for having been guided to the 'Straight Path'. The Prophet [pbuh] was pleased and asked his Companions to teach 'Umar the principles of Islam, recite to him the Noble Qur'ān and release his son from captivity.

Safwan, meanwhile, was still entertaining false illusions as to the approaching redemption of honour and burying the memory of Badr into oblivion. He was impatiently awaiting 'Umar's news but to his great surprise, he was told that the man had embraced Islam and changed into a devoted believer. 'Umar later came back to Makkah where he started to call people unto Islam, and he did actually manage to convert a lot of Makkans into Islam. [Ibn Hisham 1/661-663]

When Orwell decided to write 1984 in the 1950s, little did people know that this piece of literature would become relevant to its title, i.e., 1984, since he predicted how the world would seem to be in that respective year. Although it was a fictional narrative, many felt its relevance at that time when compared with the democracies of that era. **However, if one reads 1984 in the present times and takes a superficial glance at how today's western democracies or eastern dictatorships are working, one is amazed to find its relevance even today.**

Today, in the 21st century, when superpowers lock horns against each other, when nationalistic pursuits fuel wars, and an imminent world war hangs over our heads, much of Orwell's 1984 seems relevant. As we review the book, many aspects of it might appear coincidental with what is happening in our far and near surroundings.

Orwell begins with the protagonist Winston Smith, an Outer Party member of the country Oceania, who lives a pathetic life (but not according to his government) under the reign of the famous party Ingsoc (abbreviation for English Socialism). A dictator runs the party—"Big Brother"—who has such a grip over his country that he monitors every movement of his people through a telescreen. The telescreen not only watches the movement of Party members but also broadcasts the country's achievements as well as necessary announcements. It could be compared to a modern CCTV. Winston Smith is an internal rebel but has no means to go against the system since he cannot reconnect to the past anymore and find out if the present world is better or worse than the past. **Oceania is always at war with the two other super countries, namely Eurasia and Eastasia.**

Since Oceania is continually at war, the feeling of nationalism must be ingrained so deeply in Party members that certain events like Two Minutes Hate or Hate Week are celebrated with

THE WISDOM OF PATIENCE in Islam

BILAL AHMAD JAVED

Patience (Sabr) is one of the most emphasized virtues in Islam. It is not merely about enduring hardships but also about maintaining faith, self-control, and wisdom in difficult situations. Allah mentions patience over 90 times in the Quran, highlighting its significance in the life of a believer. True patience is more than enduring suffering — it involves recognizing the wisdom behind every test and trial.

The Meaning of Patience in Islam: In Arabic, Sabr means to restrain oneself, to persevere, and to remain steadfast. The Quran repeatedly encourages believers to exercise patience, especially in times of hardship.

"Indeed, Allah is with the patient."
(Quran 2:153)

Patience is not passive endurance but an active choice to remain steadfast in faith and trust in Allah's plan. It requires wisdom to recognize that every difficulty carries a lesson and a divine purpose. Wisdom (Hikmah) is the ability to judge correctly and make decisions based on knowledge and understanding.

PATIENCE AND WISDOM ARE DEEPLY CONNECTED IN SEVERAL WAYS

1. Patience Leads to Reflection – When facing difficulties, a wise person contemplates the reasons behind their trials instead of reacting impulsively. The Quran teaches that hardship often brings hidden benefits: "Perhaps you dislike something, and it is good for you, and perhaps you love something, and it is bad for you... And Allah knows, while you know not." (Quran 2:216)

2. Patience Prevents Rash Decisions – Wisdom teaches restraint. Acting out of frustration can lead to regret, while patience allows time for better judgment and improved outcomes. The Prophet Muhammad (S.A.W) said: "**The strong person is not the one who can overpower others in physical strength, but the one who controls himself when angry.**" (Bukhari & Muslim)

3. Patience in Understanding Divine Wisdom – Many events in life may seem unfair or painful, but they are parts of Allah's greater wisdom. Prophet Musa (A.S) encountered Khidr, a man given divine wisdom, and was unable to understand his actions at first. This story (Surah Al-Kahf) teaches that sometimes wisdom is beyond immediate human comprehension.

TYPES OF PATIENCE IN ISLAM

1. Patience in Obedience to Allah (Sabr 'ala Ta'ah) – Acts of worship, such as performing daily prayers, fasting during Ramadan, or fulfilling other duties, require patience and devotion to Allah. The Prophet Muhammad (S.A.W) said: "Paradise is surrounded by hardships, and Hellfire is surrounded by desires." (Muslim) A wise believer understands that the struggle to obey Allah leads to eternal success.

2. Patience in Avoiding Sin (Sabr 'an al-Ma'siyah) – Resisting temptation requires wisdom and patience. Shaytan constantly tries to mislead believers, but those with patience can refrain from harmful actions. The Prophet Yusuf (A.S) demonstrated this when he resisted the temptations of Zulaikha, preferring imprisonment over disobedience to Allah (Quran 12:33).

3. Patience in Facing Hardships (Sabr 'ala al-Bala) – Trials test a believer's faith and character. The Prophet Ayyub (A.S) is a great example, as he endured immense suffering without complaining. His patience was awarded with restoration and blessings (Quran 21:83–84).

THE REWARDS OF PATIENCE

The Quran and Hadith repeatedly emphasize that patience brings great rewards.

1. Allah's Love and Mercy: "And Allah loves the patient." (Quran 3:146)
2. Forgiveness and Guidance: "Give glad tidings to the patient, who when afflicted with a calamity, say, 'Indeed, we belong to Allah and indeed to Him we will return.'" (Quran 2:155–156)

3. Higher Status in the Hereafter: "Indeed, the patient will be given their reward without measure." (Quran 39:10)

The Prophet Muhammad (S.A.W) also said: "Whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than their patience." (Bukhari)

HOW TO DEVELOP PATIENCE WITH WISDOM

1. Strengthen Faith in Allah – Trust that every trial has a divine purpose. Remind yourself that Allah's wisdom is beyond human understanding.

2. Increase Knowledge – Study the lives of the Prophets and righteous individuals to learn how they handled hardships.

3. Practice Self-Control – Avoid reacting impulsively to anger or frustration. Pause, reflect, and respond with wisdom.

4. Make Dua for Patience – The Prophet (S.A.W) often supplicated for patience and strength: "O Allah, grant me patience and firmness in faith."

5. Surround Yourself with the Righteous – Good companions encourage patience and wisdom in difficult times.

CONCLUSION

Patience in Islam is not just about enduring hardship but about understanding the wisdom behind them. A believer who practices patience develops self-control, faith, and wisdom, ultimately drawing closer to Allah. The trials of this world are temporary, but the rewards for patience are eternal. As the Quran reminds us:

"So be patient; indeed, the promise of Allah is truth." (Quran 30:60)

By embodying patience with wisdom, a believer attains peace, guidance, and success in this life and the hereafter.

REVOLUTION THROUGH UNIVERSITIES

For a revolution of any kind to take place, the first and foremost prerequisite is an idea of change. An idea which provides a rational criticism of the system in place and a better alternative to the same, what follows is its execution. For its execution what is required is proper propagation of the idea among masses which becomes easy if the idea proposed can communicate and convince the people of its purpose and the heavenly end that follows. The more solid the foundation, the stronger the revolution which is measured by the extent of penetration in society, the effect, and the time for which it lasts independent of the fact whether it is successful or not. For this, the idea must be accepted by the academics of the day first, since these are the people who will either be a huge hurdle critical of the newly devised plan or will be instrumental in helping the cause.

Universities and colleges are the places where you find young minds developing, critical thinking encouraged, new trends accepted or rejected, and if not given proper nourishing can become a disaster for any nation, hence the greatest fear of any dictator is these places. Saying this, universities and colleges can be categorized into three. **The first being those colleges and campuses which are government sponsored.** These institutes have a clear agenda to further strengthen the position of the status quo academically and battle any sorts of criticism which come their way. **The second ones are those inert campuses which are either least bothered to cater the students to their academic needs or worse make them ideologically handicapped so that all that matters are their basal self.**

Now both these categories of campuses are welcomed and encouraged by the system as the system isn't threatened by the end products these institutions

provide. These are either protectors of their regimes or slaves to basal desires which do not go beyond delicious food, clothes, and sexual fantasies, all culminating in an extravagant lifestyle. **The third variety of the campuses are a great threat to the existing system, just imagine the potential of a place where minds are trained to challenge, question policies and recommendations pertaining to masses, where students find themselves responsible for people who cannot comprehend the slavery and wrong that have been done to them.** These educational institutions are generally under high scrutiny of the government and under rather strict administration to control the activities of the students, seeing to it that no idea erupts which can take form of a revolution.

India, which is a house to many universities and campuses, failed to produce institutions of the third category and as a matter of fact this is true to all underdeveloped or developing countries. While there can be many reasons for this and is a point of academic discussion, colonial rule and no independent identity as a nation could be some of them. With the advent of 'e-education' the scenario seems even more complicated with a question on virtual education itself.

Now there are several examples of revolutions with their birthplace in universities, led by students awakening the masses to the effect of toppling the status quo. **The most recent being the revolution that took place in Bangladesh and the most prominent being the Iranian revolution of 1979.** India has also witnessed its share of contribution from Universities, JNU which has been in news for its anti-fascist and pro-communist position, JMI for its vocal opposition on the policies of government regarding the

Muslims, the more distant AMU as being a propagator of the idea of two nation theory and of course the mutiny of 1857 against the British was again an idea proposed in Islamic institutions or madrasa.

Islamic revolution from the first day itself focuses on collective education and intellectual training such that even in Makkan period we have Darul Arqam where the Prophet (PBUH) would teach the companions the idea of Tawheed which formed the basis of this revolution, challenging each aspect of the society. A revolution led by the best teacher who himself proclaimed 'ana muallim' and by best of the students. In Madinah too the platform of Suffah was developed for collective education. The Ummah and followers of the Prophet held this aspect of Seerah in such a great esteem that the credit of the first modern degree granting University is widely considered to be university of al Qaraiyin in Morocco formed by a Muslim woman.

In conclusion universities and campuses were supposed to be places of developing minds which challenge the trends, encourage innovation, and promote a healthy atmosphere for all discussions to happen. Students are perfect candidates to accept truth if properly propagated and if finding themselves in a conducive environment can cause havoc. For an Islamic revolution too, institutions where freedom to express ideas are allowed, Islam as a way of life must be advocated for the only system which has the solution to humanity in its real sense as opposed to all other existing or emerging systems which must be criticized rationally. **Students and teachers alike who are well versed with this subject matter must dedicate themselves to giving Dawah and have this intention to try to organize students for a revolution through universities.**

PROPHET'S

الْحَمْدُ لِلَّهِ عَلَى سَيِّدِنَا مُحَمَّدٍ

WISDOM

The Messenger of Allah (peace be upon him) advised a man with these wise words:

"Value five things before you overtake five others"

- 1-Your youth before old age.
- 2-Your health before sickness.
- 3-Your wealth before poverty.
- 4-Your free time before becoming busy.
- 5-Your life before death.

(Mishkat al-Masabih from Amr bin Maymoon, referenced in Tirmidhi)

This hadith is full of deep wisdom. While Allah has given us countless blessings, so many that we can't even count them—the Prophet (peace be upon him) mentioned five special blessings that every person experiences in life. Their value becomes clear when we lose them.

The Prophet (peace be upon him) is teaching us to take full benefit of these blessings before we lose them—before they loss away and we are left with regret. If we use them in ways that please Allah, we can earn his happiness and the eternal reward of Paradise. But if we waste them, we may lose the great opportunity and be far away from our final home.

This life and its blessings are actually a test from Allah. If we live with this awareness and use our energy and talents according to the will of our Creator, we can succeed in this test.

Sufficient here means: don't waste them, know their importance, and use them wisely.

Don't wait for old age to turn to Allah—rather, become His obedient servant in your youth.

Health is a great blessing, use it to prepare

for the Hereafter before illness weakens you. The Prophet (peace be upon him) also mentioned the power of youth in another hadith:

A young man who refuses a sinful offer from a beautiful woman and says, "I fear Allah," will be granted shade under the Throne of Allah on the Day of Judgment.

WE SHOULD PAUSE AND ASK OURSELVES

- * Is the life I'm living really on the right path?
- * If I meet Allah today, will my deeds be enough for salvation?
- * Are we truly ready to face Allah and answer for our actions?
- * Do we truly believe that the life of the Hereafter is the real life?

The Prophet (peace be upon him) said:

The best kind of migration (Hijrah) is to leave behind whatever Allah dislikes.

Let's begin this Hijrah today—from sin to obedience, from heedlessness to awareness.

WE ASK ALLAH TO

- * Guide us to good deeds and sincere repentance.
- * Bless us with a good ending.
- * Grant us the highest place in Jannat al-Firdaus.
- * And protect us from the fire of Hell.

BECAUSE TRUE SUCCESS IS

To be saved from Hellfire and entered into Paradise on the Day of Judgment.

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born, nor is there to Him any equivalent." (Qur'an 112:1-4)

This verse affirms the uniqueness and oneness of Allah (SWT), the Supreme Creator of all existence.

Conclusion

The alignment between the Big Bang Theory and the Qur'anic description of creation is not a coincidence. Both point to the same conclusion: the universe had a beginning, and that beginning had a cause. For Muslims, this cause is Allah (SWT), the Creator of the heavens and the earth.

The Qur'an encourages exploration and reflection, stating: "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth." (Qur'an 41:53)

Scientific discoveries, such as the Big Bang Theory, serve as reminders of Allah's (SWT) infinite wisdom. As we learn more about the universe's vastness, complexity, and origins, we deepen our understanding of Allah's (SWT) power and purpose in creation.

Ultimately, faith and science work together to help us comprehend our existence. The Big Bang Theory serves as a bridge between scientific reasoning and Qur'anic revelation, reinforcing that the universe was created by a Higher Power. Through seeking knowledge, we strengthen our faith and grow closer to the ultimate truth—the existence and magnificence of Allah (SWT).

DEATH

Life's Only Certainty

BILAL HASAN

Death is an eternal truth that every human consciously or unconsciously believes is going to happen. Perspective might differ as to how a person takes the concept of death, yet everyone admits it is going to happen. It's the outlook on life that a person holds which determines how one should react to death. As Mark Twain says,

“The fear of death follows from the fear of life. A man who lives fully is prepared to die at any time.”

Recently, the plane crash in Ahmedabad, which took the lives of more than 270 people, came as one of the horrific incidents of our times. The scenario in which this accident occurred, and the visuals, made people terrified, and they began thinking about death. Although in today's world, death is a very common incident, the social media era makes such events very easily accessible. **Horrorific videos of accidents, murders, wars, etc., are filled in every smartphone's internet tap. But some instances make people feel death to be very near to them.**

The Boeing Dreamliner was scheduled for London. People onboard would have been chatting about their trip; some would be going for the first time, some might be remembering their near ones — but all of a sudden, within seconds, death came. The plane crashed into the mess of BJ Medical College. Students were out there on lunch. Someone would be sticking to the wall clock to finish their meals quickly so as to rush to the next class, some might be discussing the next assignment, another might be wondering about the quality of food — but within seconds, the entire scenario changed.

This is the bitter truth of death; one must accept it willingly or unwillingly. **Death can come at any moment while we are busy in our lives.**

“No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allah is All-Knowing, All-Aware.”
Surah Luqman (31:34)

The point to ponder here is what we learn from death and how we apply it to our lives. **In philosophy, one of the basic arguments is about the origin of life, and it moves further into questions such as: why are we here? What's the purpose of life? What is life after death? etc. Islam answers these basic questions in a simple and straightforward manner:**

“He who created death and life to test you [as to] which of you is best indeed”
Surah Al-Mulk (67:2)

For those who aren't in the fold of Islam, it takes ages to ponder over these basic questions, but for Muslims, it is something that is served on a platter. This is the utmost blessing someone can get in his life — that one knows why he was born and for what purpose he's living here. But Muslims are bereft of this thought and are stumbling upon the hurdles of this degrading world, searching for wealth and honour in this temporary world. Yet all they gain in return is abasement.

The strata of society which constitutes the intelligentsia begins with the students. **If they are aware of the purpose of life and the reality of death, then the society will be able to collectively evolve into an ideal Islamic society.**

But if we look at our Muslim students, the concept of death, the purpose of life is completely absent from their lives. Looking at the major Muslim institutes in our country, like AMU, Jamia, etc., we can see how pathetic the lives of Muslim students are. The way they live, the way they gossip, the way they react to their surroundings clearly portrays that they are Muslims by name only. **They care less about their purpose of life and accountability.** What they care about is nothing but grades or career. There is also a section of students who adheres to religiosity, yet they aren't practicing the Islamic concept of life and death as Islam obliges them to. **Their religiosity appears to be revolving around their life and career**

goals; and lacks the real goal of Akhirah.

The concept of life and death is crucial for any community that wants to dominate the world. Today we can see the Muslim intelligentsia pointing out various flaws in the society, yet this simple question remains unanswered: how well are we prepared for our death? **From an individual to collective level, we see that we fear death a lot and aren't willing to give our lives for truth since we value it a lot.**

There are plenty of examples from our pious predecessors that portray what death meant to them and how simply they dealt with it. But today also we can see the valour and courage in some sections of the Muslim Ummah too. **The people of Gaza showed the true concept of death — that despite a person whose complete family has been martyred, the only word that came from his mouth was “Hasbunallahu Wa Ni'mal Wakeel”.** There have been almost 1.5 years since the genocidal assault on Gaza started, yet they are unwilling to surrender. The people of Yemen, despite being far away from Gaza, challenged the Israel-US hegemony and attacked the terrorists' den. They faced a lot of repercussions, but they didn't fear for their lives. Iran's sovereignty was challenged by the democratic satans, yet Iran stood firm in the face of terror and refused to surrender to the tyrants. These examples portray that when you clearly know what life and death mean, you can show the utmost courage anyone could ever imagine. The people of Gaza, Yemen, or Iran don't have the materialistic superiority of the West, nor could they compete with them in any sense. But they are the people who have clearly manifested through their actions that they don't fear death. This made them challenge the biggest superpowers of their times, as Iqbal clearly states:

**Maut ko samjhe hain ghaafil ikhtitaam-e-zindagi
 Yeh hai shaam-e-zindagi, subh-e-dawaam-e-zindagi**

EXISTENCE OF CREATOR

A Convergence of Qur'an & Science

ZAIN AHMAD

In modern scientific discourse, the Big Bang Theory is widely accepted as the explanation for the origin of the universe. It proposes that the universe began from an extremely dense and hot singularity around 13.8 billion years ago, which then rapidly expanded into the vast cosmos we observe today. This event marked the beginning of both time and space and set the foundation for the formation of galaxies, stars, and planets.

From an Islamic perspective, the idea that the universe had a clear beginning aligns perfectly with the teachings of the Qur'an. The Qur'an, revealed to Prophet Muhammad (PBUH), provides profound insights into the creation of the heavens and the earth. As Muslims, we believe that the universe was created by Allah (SWT), and every aspect of existence unfolds according to His divine will.

This article explores the correlation between the Big Bang Theory and Islamic teachings, showing how this scientific discovery aligns with the belief in Allah (SWT) as the Creator. Though science itself does not engage with faith, it's worth noting that the Qur'an spoke of the universe's origin over 1400 years ago — centuries before modern physics began to unravel the same mystery. This makes one wonder how such knowledge appeared so early.

The Qur'anic Perspective on Creation

The Qur'an offers numerous references to the creation of the universe, describing its vastness and intricacy as signs of Allah's (SWT) power. One of the most remarkable verses is:

"Do not those who disbelieve see that the heavens and the earth were a closed-up mass, then We opened them out? And We made from water every living thing. Will they not then believe?" (Qur'an 21:30)

This verse suggests that the heavens and the earth were once a singular entity before being separated—a concept remarkably similar to the Big Bang Theory, which describes the universe originating from a single, compact state before expanding.

Additionally, the Qur'an frequently emphasizes the continuous expansion of the universe. Allah (SWT) says:

"And the heaven We constructed with strength, and indeed, We are [its] expander." (Qur'an 51:47)

Modern scientific discoveries, such as Edwin Hubble's observation of the universe expanding, align perfectly with this Qur'anic description. This connection between science and revelation highlights that Islamic teachings encourage reflection on the natural world as a means to recognize the existence and greatness of Allah (SWT).

The Big Bang Theory A Confirmation of Divine Creation

The Big Bang Theory holds that the universe originated from an infinitely small, hot, and dense singularity that expanded rapidly, eventually forming galaxies, stars, and planets. Key pieces of scientific evidence supporting this theory include:

1. *Cosmic Background Radiation* – A faint glow of heat spread across the universe, believed to be a remnant of the Big Bang, discovered by Arno Penzias and Robert Wilson in 1964.
2. *The Expansion of the Universe* – Observed by Edwin Hubble, proving that galaxies are moving away from each other, indicating an initial explosion-like event.
3. *Elemental Composition* – The presence of hydrogen and helium in precise ratios predicted by the Big Bang Theory supports the model of the universe's formation.

From an Islamic viewpoint, this theory does not contradict the belief in Allah's (SWT) creation; rather, it reinforces it. The Qur'an states:

"Indeed, your Lord is Allah, who created the heavens and the earth in six periods and then established Himself above the Throne. He covers the night with the day, chasing it rapidly. And He created the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds." (Qur'an 7:54)

The Existence of Allah (SWT): A Logical Conclusion from the Big Bang and the Qur'an

At this point, the discussion naturally leads to the existence of Allah (SWT). The Big Bang Theory explains how the universe began but does not answer why it began or who initiated it. This is where faith and logic intersect.

The Qur'an invites us to ponder

"Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? In fact, they are not certain." (Qur'an 52:35-36)

The idea that the universe came from nothing or created itself contradicts both logic and scientific principles. The Qur'an challenges such notions, calling upon humans to reflect on the evidence of a purposeful Creator.

Furthermore, the fine-tuning of the universe—the precise laws of physics, the stability of planetary orbits, and the delicate balance of elements necessary for life—all point toward intelligent design rather than chance. As Allah (SWT) says:

"Say, 'He is Allah, [Who is] One, Allah, the Eternal Refuge. He neither begets nor is
continued on.....page-09

Sealed



Nectar

The Military Activities Between Badr & Uhud - 01

The battle of Badr was the first armed encounter between the Muslims and Quraish. It was in fact a decisive battle that gained the Muslims a historic victory acknowledged by all the Arabs and dealt a heavy blow to the religious and economic interests of the polytheists. There were also the Jews who also used to regard each Islamic victory as a heavy blow to their religioeconomic entity. Both parties were burning with rage and fury since the Muslims had achieved that great victory:

"Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and Al- Mushrikûn (polytheists, pagans, idolators and disbelievers, etc.)."

[Al- Qur'an 5:82]

Both resentful parties had their much more indignant suite in the form of hypocrites who faked Islam just to save their faces; at the head of whom came 'Abdullah bin Ubai and his retinue. The desert bedouins living in tents pitched in the vicinity of Madinah, who depended on plundering and looting as a means of living, were totally indifferent to this axial question of belief and disbelief. Their worry derived from fear of losing their perverted avenues of subsistence in case a powerful nascent Muslim state should rise up and put an end to such ill- practices, hence the grudge they nursed against Islam and the Muslims, in general, and the person of Muhammad [pbuh], in particular.

The whole cause of Faith was thus at stake with four furious parties laying ambushes against the new religion, each in its style: Pretension to Islam embedded with conspiracy plots and provocative deeds within Madinah, explicitly uncovered

animosity pregnant with indignation and fire of rage on the part of the Jews, and there in Makkah open and persistent calls for vengeance coupled with open intentions to mobilize all potential resources available to silence the voice of Islam once and for all. This was later translated into military action, Uhud Invasion, which left a very bad impression on the good name and esteem that the Muslims were painstakingly working to merit and preserve.

The Muslims were always obliged to be on the lookout for any hostile movements, and it was imperative on them to launch pre-emptive strikes in all directions in order to enjoy a reasonable degree of security in this great instability- provoking ocean of unrest. The following is a list of military activities conducted in the post- Badr era:

Al-Kudr Invasion

The scouting body of Madinah reported that Banu Saleem of Ghatafan were engaged in mustering troops to invade the Muslims. The Prophet [pbuh] took the initiative himself and mounted a surprise attack on them in their own homeland at a watering place called Al- Kudr. Banu Saleem, on receiving the news, had fled before he arrived. He stayed there for three days, took their 500 camels as booty and distributed them to the fighters after he had set aside the usual one- fifth; each one gained two camels.

This invasion took place in Shawwal in the year 2 A.H., seven days after the event of Badr. [Za'd Al-Ma'ad 2/90; Ibn Hisham 2/43,44; Mukhtasar Seerat Ar-Rasool p.236]

An Attempt on the Life of the Prophet [pbuh]

The impact of defeat at Badr was so great that the Makkans began to burn with indignation and resentment over their horrible losses. To resolve this situation two polytheists volunteered to quench their thirst and muffle the source of that humiliation i.e. the Prophet [pbuh].

'Umar bin Wahab Al- Jumahi, a terrible polytheist, and an archenemy Safwan bin Omaiyah sat together privately lamenting their loss and remembering their dead and captives. 'Umar expressed a fervent desire to kill the Prophet [pbuh] and release his captured son in Madinah, if it was not for the yoke of debts he was under and the large family he had to support. Safwan, also had his good reasons to see the Prophet [pbuh] killed, so he offered to discharge 'Umar's debts and support his family if he went on with his plan. 'Umar agreed and asked Safwan to be reticent on the whole scheme. He left for Madinah, having with him a sword to which he applied some kind of lethal poison. 'Umar bin Al- Khattab saw him at the door of the Mosque and understood that he had come with evil intentions. He immediately went into the Mosque and informed the Prophet [pbuh]. He was let in looped by the sling of his sword and in greeting he said "good morning", to which the Prophet [pbuh] replied that Allâh had been Gracious and taught them the greeting of the dwellers of the Paradise: "peace be upon you!" To a question raised by the Prophet [pbuh], about his object, 'Umar said that he had come to see that his captured son was well treated. As for the sword, which the Prophet [pbuh] asked him about, he cursed it and said that it gained them nothing. On exhorting him to tell his real goal, he remained obdurate and did not divulge the secret meeting with Safwan. *to be continued.....on page-06*



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