

THE MILESTONE

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YOU HAVE A GOOD EXAMPLE IN

ISRAAQA

- *Al-Muntahana: 04*



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- 1- WHAT IS BHAGWA LOVE TRAP.
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EDITORIAL

MAAZ AHMAD JAVED, M.A. (JMI)

Translated by - IBN E ASHHAD

Human history has witnessed numerous battles between truth and falsehood. From Namrud to the Ashab-ul-Ukhdood, or the sacrifices of the Companions of the Cave to the Companions of Muhammad (PBUH), are all different stages of the same battle, which keeps on emerging on the pages of history. Syria (Palestine and surrounding areas) and the people of Syria have a special place in this battle. Every believer has a strong emotional attachment to this region as this is the land of Great Prophets and of the Imam of all mankind Hazrat Ibrahim (A.S.). This region contains different stories of sacrifices. Warriors and martyrs have watered this land with their blood. In every era of history, legions of Mujahideen have been kissing its holy soil. The generation rising on this land is also the generation of Mujahideen. This is the reason why Prophet Muhammad (PBUH) said, "A group of my Ummah will continue to fight for the truth until the command of Allah Almighty (i.e. Judgment Day) comes. O people of Syria! I think it's you guys." The struggle of Palestine after the establishment of Israel and the current war is also a link in this tradition. Today, we are surprised to hear the events of the people of Gaza, but it is their living tradition. This is their past and present. And this will be their tomorrow too. As long as this world exists, the people of Syria will continue to create such stories, God willing. All the attributes of people of Syria can be described in one word, i.e. sacrifice. **What is sacrifice?**

The life of a believer is a struggle throughout. The seed of faith can be sown through a revolutionary slogan like the word La Ilaha Illa Allah, but its rooting, flourishing and the whole journey from a small seedling to becoming a tree is

full of struggle. If in his journey he turns away from a faithful attitude, then very soon all the elements of nature can destroy him. Therefore, a constant struggle is required for a Muslim to remain a Muslim, because the person who is authorized to be guided by Allah Almighty in every stage of life is the one who makes it his goal and leans towards Him. The Qur'an states that, "We will show our way to those who fight for us." (Al-Ankabut) This is the importance of struggle in Islam. **But the concept of a life full of struggle is extinct without sacrifice.** A forward journey towards a destination requires that a person be ready to sacrifice many small and big things, likes and dislikes, relationships, and love at every moment. Therefore, in the Qur'an and Hadith, the believer has been repeatedly instructed to set his priorities straight. Attaining the Hereafter is preferable to the comforts of this world, he has been recommended to love Allah and His Messenger (PBUH) against all relations and to struggle in His way and to leave the comfort of their home and wage struggle in the path of Allah. This is not possible unless a person's priorities change, and he must sacrifice for it. If we examine our daily life, we find that the performance of duties like prayer is not possible without sacrifice. It was said about the hypocrites that, "When they get up for prayer, they get up whispering just to show off to the people and they rarely remember Allah." Because the heart of the hypocrites is empty of faith, and they are not ready to sacrifice even their sleep and rest for the sake of Allah. Thus, sacrifice makes a difference between faith and hypocrisy. A person cannot attain goodness without sacrificing his favourite things. The Qur'an says, "You cannot achieve goodness unless you spend what you hold dear" (Aal e Imran) meaning that sacrifice increases spiritual and moral status. And it also creates a high quality like patience in us and it is obligatory on

a Muslim. Therefore, Allah Ta'ala said, "Say that my prayer and my sacrifice, my living and my dying are all for Allah, Lord of the worlds."(An'aam)

We get a complete picture of this sacrifice in the life of Hazrat Ibrahim. His esteemed life begins with the opposition of his father. As the scope of his calling increases, the trials become tougher until the fire of Namrud becomes his destiny. The stages of opposition become tougher. He has to leave his city. He is forbidden to pray for his father. In the second stage of the test, he is ordered to leave his wife and children in a place where there is no human population. But the hardest part of the test comes when, in old age, he is ordered to put a knife to the neck of a young son. He crosses all these stages with grace. Therefore, Allah Ta'ala declares in his favour that, "Remember that when Ibrahim was tested by his Lord in a few things and he succeeded in all of them, He said: "I will make you the leader of all mankind." The question is why these examples are presented in the Qur'an. Is there any significance to these events even today? Can the role of Ibrahim (PBUH) be played again?

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Creator's Call

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ (١٠) تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (١١) يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ (١٢)
(وَأَخْرَجَ تَحِيُّوتَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَيُنَشِّرُ الْمُؤْمِنِينَ) (١٣)

O believers! Shall I guide you to an exchange that will save you from a painful punishment? It is to have faith in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew. He will forgive your sins, and admit you into Gardens under which rivers flow, and house you in splendid homes in the Gardens of Eternity. That is the ultimate triumph. He will also give you another favour that you long for: help from Allah and an imminent victory. So give good news O Prophet to the believers.

[As Saff: 10-13]

Time of Revelation: - This Surah was revealed in Madinah after the Battle of Uhud.

(1) In this verse, Allah SWT is addressing the people of faith and by asking a question, He is making the addressee eager to know the answer, and that question is also a question on which the success of the people of faith depends. Here, Allah SWT is mentioning a trade to avoid the punishment of hell. Trade is a thing in which a person invests his wealth, time, effort, ability, everything to be successful. By using the word trade here, Allah SWT is pointing to the fact that to be successful in the trade that I am going to guide you to, you must sacrifice everything.

(2) Two things are known from this verse. Firstly, it is evident that addressing the people of faith and asking them to believe again is an indication that we should develop sincerity in our faith and the Lord in whom we believe. Offer all kinds of sacrifices for the support of his religion and his messenger, even sacrifice our wealth and our lives in his path. The second thing is that in this verse, people are being inspired to take up Jihad in the

way of Allah, because the addressees are already believers, as if they are being encouraged to look at the qualities that must be developed to avoid the painful punishment. Among them, the first-mentioned attribute is already present in you. If Jihad is for the sake of Allah, prepare yourselves for it now, so that you may be saved from the torment of Hell and be admitted to the eternal blessings of Paradise. At the end of this verse, Allah, who knows best about us, is telling that apparently you are suffering loss in this trade but in reality, this trade is better for you than other trades in the world in terms of eternal success.

(3) Now Allah is mentioning the real benefits in the Hereafter which will appear because of this trade, i.e. faith in Allah and His Messenger (PBUH) and sacrificing one's life and wealth in His way. Instead, Allah Almighty will forgive your sins and make your abode in the eternal Paradise. Author of Fi Zilal al Qur'an writes, "How profitable is this trade that a believer does Jihad in his short life and as soon as he departs from this worldly life, he is blessed with Paradise and this abode full of eternal blessings." Indeed, this is a great achievement.

(4) Allah is aware that whatever man strives for in this world, he wants to see the results of his success in this world also. And hence when he is battling with the disbelievers for the victory of his faith, he wishes to get the help and support of Allah Almighty to gain victory and dominance for the religion for which he is sacrificing his life. Accordingly, Allah is also pointing out that along with the success of the hereafter, you will get my support in this world as well, although the success of the hereafter is the real success. Finally, it is evident from all

OWAIS QAMAR, Jamiatul Falah
TR. ZAMEER YAMEEN

these verses that true faith in Allah and His Messenger and Jihad in the cause of Allah is the only key to the support and victory of Allah in this world and the real success of the Hereafter.



meaning of ISLAM

Islam is the religion of truth. It is the embodiment of the code of life which Allah, the Creator and Lord of the universe, has revealed for the guidance of mankind.

For the proper development of human life, man needs two elements:

(a) The resources to maintain life and to fulfil the material needs of the individual and society, and (b) knowledge of the principles of individual and social behaviour to enable man to fulfil them and to maintain justice and tranquillity in human life. The Lord of the universe has provided for both in full measure. To cater to the material needs of man, He has put all of nature's resources at his disposal. To provide for his spiritual, social, and cultural needs, He has raised His Prophets from among men and has revealed to them the code of life that can guide man's steps to the right path. This code of life is known as Islam, the religion preached by all the Prophets of Allah.

Allah said:

Say, "[O Muhammad] we believe in Allah and in the Revelation given to us, and to Abraham, Ismael, Isaac, Jacob and the Tribes. We believe in the Revelation that was sent to Moses, Jesus, and all other Prophets from their Lord. We make no distinction between them, and to Him we surrender." (3:83; 2:136)

"He has revealed to you (O Muhammad) the scripture with truth, confirming that which was revealed before it even as He revealed the Torah and the Gospel before as a guide to mankind and has revealed the Criterion (for judging between right and wrong)." (3:3-4)

All of them called humanity to the way of the Lord, the way of submission to Allah. All of them gave the same

message, and all of them stood for the same cause: **ISLAM**.

Islam is an Arabic word that denotes submission, surrender, and obedience. As a religion, Islam stands for complete submission and obedience to Allah of the word "Islam" is "peace." This signifies that one can achieve real peace of body and of mind only through submission and obedience to Allah.

For this, one should have an unshakable belief in the existence of God; without this, obedience to Him is clearly impossible. If a man does not know that there is One and only One God who is the Creator, the Ruler and the Sustainer of the Universe and there is none else to share with Him even a shred of Divine power and authority, he may fall prey to false gods, and offer his homage to them in search of favours.

Moreover, one must know in detail the way of living by following which one can seek the pleasure of God. Unless a man knows the likes and dislikes of God, how can he choose the one and reject the other? If a man has no knowledge of the Divine Law, how can he follow it? Thus, knowledge of the Divine Law and the Revealed Code of Life is essential. But here, again, mere knowledge is not enough. Man must have full confidence and conviction that it is the Divine Law and that his salvation lies in following this code alone. For knowledge without this conviction will fail to spur man to the Right Path and he may be lost in the blind alley of disobedience.

Finally, man must also know the consequences both of belief and obedience and of disbelief and disobedience. He must know what blessings will be showered upon him if he chooses God's way and leads a life of purity, virtue, and obedience. And he must also know what consequences

follow if he adopts the way of disobedience and revolt.

Thus, knowledge of life after death is absolutely essential for this purpose. Man must have an unwavering belief in the fact that death does not mean the end of life; that there will be resurrection and he will be brought to the highest court of justice, to be presided over by God Himself; that on the Day of Judgement complete justice will prevail; and that good deeds will be rewarded, and misdeeds punished. Everybody will get their due; there will be no escape. This is bound to happen. A sense of accountability is essential for fully-fledged obedience to the Law of God. These were the essential facts which one must know if one wants to live the life of obedience, that is, Islam.

EDITORIAL CONTINUED.....

Yes! This is still possible today. But this requires Ibrahimic faith. The faith that has completely surrendered to the Lord of the Universe. The Qur'an says that **"His situation was when his Lord said to him: "Become a Muslim", then he immediately said: "I have become a Muslim of the Lord of the Universe."** *The importance of faith in destiny is very high. If we do not have this faith that all the events and happenings in the world, the trials that come upon human beings, the rise and fall of nations, etc. are subject to the special will of Allah Almighty, then we will not be authorized to make even the smallest sacrifice.* Today, the people of Gaza are steadfast as they are the custodians of the Ibrahimic faith. Their relatives were also separated from them. How many old fathers were deprived of their beloved family members. Millions of people were displaced. But they are seen giving moral support to Mujahideen with the courage of faith. Therefore, the poet's words are true:

Aaj bhi ho jo Biraheem sa Imaan Paida

*Aag kar Sakti hai Andaz e Gulistan
Paida*

UMME ARHAM

What is BHAGWA LOVE TRAP



What is Bhagwa Love Trap (BLT)?

The Bhagwa Love Trap (BLT) is alleged to be a premeditated scheme orchestrated by Hindutva organizations to deceive and betray Muslim girls. Groups such as the Rashtriya Swayamsevak Sangh (RSS), the Bhartiya Janata Party (BJP), and their youth wings are reportedly training Hindu boys to seduce Muslim girls. These boys are provided with jobs, housing, and money to facilitate these deceptive relationships. They are trained in Urdu language and Muslim culture to better appeal to Muslim girls. Those who succeed in seducing a Muslim girl are allegedly rewarded with substantial sums of money.

These boys form friendships and romantic relationships with Muslim girls, often leading to illegal sexual aeven marry these girls. However, the relationships eventually turn abusive, with the girls being beaten, harassed, and sometimes sold to prostitution rings or bar centres. The ultimate goal of this trap is said to be the destruction of Muslim girls' lives and the weakening of the Muslim community. According to an unconfirmed 2022 survey, eight lakh (800,000) Muslim girls married Hindu boys.

Warning to the Muslim Community

Muslim girls need to be aware of this trap and cautious of such Hindu boys in society. The Muslim community should acknowledge this issue and

find ways to protect their daughters from such deceitful schemes.

Religious Guidance

The Quran explicitly advises against marrying idolaters. Surah Al-Baqarah, verse 221, states:

"And do not give your women in marriage to idolaters until they believe: a believing slave is certainly better than an idolater, even though he may please you. Such people call [you] to the Fire, while God calls [you] to the Garden and forgiveness by His leave."

Surah At-Tawba, verse 28, reinforces:

"O ye who believe! Truly the Pagans are unclean."

These verses should be instilled in our children from an early age, teaching them about shirk (polytheism) and tawhid (the oneness of God). Children should be educated about basic Islamic values and etiquette. The Quran makes it clear that a believer and a non-believer cannot marry, as marriage is not just a physical relationship but one with deep social, moral, and emotional implications. Interfaith marriages should be avoided, and children should be brought up in an Islamic environment, understanding the boundaries of mahram (permissible relations) and non-mahram (non-permissible relations). They should

be discouraged from unnecessary interactions with the opposite gender and should be taught to honour Islamic values, love their culture, and respect their religion.

Education and Faith

Islam emphasizes learning and provides opportunities for both boys and girls to excel in various fields of education. Despite the challenges posed by Islamophobia, such as hijab bans, restrictions on religious practices, and discrimination based on religion and caste, Muslim students should remain steadfast in their faith. Their Iman (faith) should always be a priority, and modesty is an essential part of Iman.

Muslim girls are encouraged to study well, learn the Qur'an, Hadith, and various sciences. An African proverb aptly states, "If you educate a man, you educate an individual. But if you educate a woman, you educate a nation." *Educated girls are the builders of the nation, and a well-educated girl benefits both her family and her community.*

A Message to Muslim Girls

Dear daughters of Hawwa (Eve), pursue your education, learn, grow, and dream big. But never compromise your faith and Iman for worldly pleasures or status. Recognize and avoid the traps of evil and protect your dignity and faith for the sake of Allah.



Ibn Kathir:

A Guiding Light of Islamic Scholarship

MUDABBIR DALAL, B.E. (Pune University)

INTRODUCTION

In the annals of Islamic history, few names shine as brightly as that of Ibn Kathir. His legacy as a scholar, historian, and exegete continues to inspire seekers of knowledge and spiritual enlightenment across the globe. He was Muhaddis, Mufasssir and Muarrikh.

Muhaddis is one who have knowledge of hadith.

Mufasssir is one who writes tafseer.

Muarrikh is one who have knowledge of history.

EARLY LIFE

Ibn Kathir, born Ismail ibn Umar ibn Kathir al-Dimashqi in the city of Busra, Syria, in the 14th century, exhibited a remarkable intellect and passion for learning from a young age. His insatiable curiosity and dedication to scholarship distinguished him as a promising student in the rich intellectual landscape of his time. Due to his immense contribution to Islam scholars have given him the name "Imad ad Deen" which means pillar of Islam. And his kunya was "ABU AL FADA"

TEACHERS AND FAMILY

Under the tutelage of esteemed scholars of his era, Ibn Kathir's intellectual horizons expanded, laying the foundation for his future contributions to Islamic thought. His family's support and encouragement further fueled his academic pursuits, fostering an environment conducive to learning and spiritual growth. He came from a family of scholars. His father was a great scholar of Islam, serving as a faqeeh, poet and khateeb in Bursa. At the age of 3, his father died. In his book he writes, that his father seemed to be a dream and he knows very little about him. His elder brother played a great role in raising him after his father's death and he was also a faqeeh, teacher, and khateeb and was his first teacher ever.

CONTRIBUTION TO ISLAMIC WORLD

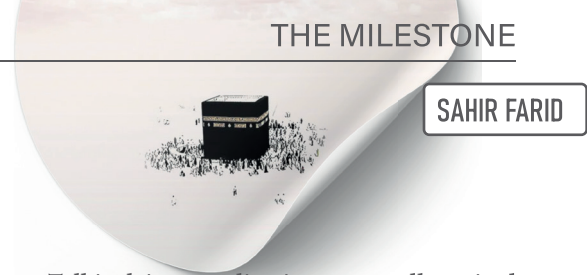
Ibn Kathir's most enduring legacy lies in his monumental works, which encompassed a wide array of disciplines including exegesis, history, and jurisprudence. His magnum opus, "Al-Bidayah wa'l-Nihayah" (The Beginning and the End), stands as a testament to his encyclopedic knowledge and meticulous scholarship. In this comprehensive history of humanity,

Ibn Kathir masterfully chronicled the events from the creation of Adam to the era in which he lived, elucidating the divine wisdom inherent in the unfolding of human affairs. He started hifze quran at the young age of 6 and by the time of 11, he was a proper hafiz. He was also a scholar of fiqh. He memorized Shafi school of Fiqh "At-Tanbih". He also memorized usul al fiqh and also many ahadees. He was also a scholar of Arabic grammar.

IMPACT

Ibn Kathir's impact on the Islamic world transcends the boundaries of time and space. His scholarly achievements continue to shape the intellectual landscape of Islamic thought, providing invaluable insights into the Quranic narrative and the Prophetic tradition. Moreover, his unwavering commitment to integrity, humility, and piety serves as a guiding light for aspiring scholars and seekers of spiritual enlightenment. In summary, Ibn Kathir's life and contributions exemplify the timeless values of knowledge, devotion, and service to humanity that lie at the heart of Islamic civilization. His legacy endures as a beacon of enlightenment, illuminating the path of righteousness for generations to come.

The Reality of Hajj



Hajj is the fifth pillar of Islam. It is a pilgrimage to Makkah performed in the month of Dhil Hijjah. **The Arabic word 'Haj' means 'travel to see'.** Hence this ritual is named 'Hajj', as people from different countries come to Makkah to look at the Holy Kaaba. A person performing this pilgrimage is called 'Haaji'. It is one of the mandatory and basic worships. Hajj is not something which may be performed according to personal whim. The following Qur'anic verse and hadith explain the importance of Hajj.

"Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of any of His creation." (Qur'an, 3:97)

Hazrat Ali narrated that the Messenger of Allah said, "Whoever has the provisions and the means to convey him to Allah's House and he does not perform Hajj, then it does not matter if he dies as a Jew or a Christian." (Tirmidhi)

Prophet Ibrahim along with his son Prophet Ismael constructed the Holy Kaaba in Makkah. Allah commanded them to purify the Kaaba for those who perform tawaf and prayers.

"Behold, the first House (of Prayer) established for mankind is the one at Bakkah: it is full of blessings and a centre of guidance for the whole world." (Qur'an, 3:96)

"Call all people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path." (Qur'an, 22:27)

Makkah was the headquarter of Prophet Ibrahim's mission. Kaaba was the focal point from where the preachings of Islam spread across the world and the worship rites of Hajj were introduced so that whoever chooses to live in surrender to God alone should belong to one centre where they can assemble every year. After Prophet Ismael, his people turned to idol worshipping and forgot his actual teachings. Hajj was also compromised,

and many evil customs were drawn into it. After two thousand years Prophet Muhammad (PBUH) arrived for the revival of Ibrahim's way, along with the renewal of Hajj in its proper form came an end to the customs of the time of ignorance and end of idolatry. All the idols in the Kaaba were smashed. The worship of every object other than Almighty Allah was eliminated. All the other ignorant rituals were stopped, and it was laid down that the worship would be carried out only in the manner ordained by Allah.

"And remember Him as He has guided you, for formerly you had gone astray." (Qur'an 2:198)

The motto of Hajj is to create Taqwa in a Muslim and bring them closer to Allah. From the beginning to end, Hajj is full of sacrifice and worship. **A person must sacrifice their time, money, animals, physical powers, and every emotion in Hajj.** They spend time in prayers through day and night. Their heart is in remembrance of Allah. **By Hajj one becomes 'Hanif' and a pure monotheist.** The journey of Hajj is not meant for any personal need. It is undertaken solely for Allah. Nobody can be prepared for this journey unless they have love and fear of Allah in their heart. A person should be ready to bear the separations from family and incur great expenses for the tour. They should be willing to respond to Allah's summons and ready to sacrifice their material comforts for Allah's will.

A Haji must wear a special clothing called 'Ihram'. It is mendicant-like clothing consisting of two unsewn sheets of cloth. This Ihram symbolises that despite positions, wealth, country, etc. every Haji is equal and a beggar or destitute of Allah. Ihram develops an ascetic attitude in Haji. Removing pride and vanity, it grows humility and peace of mind. Every Haji is coloured in the colour of Allah. All the people performing Hajj wear the same uniform showing the unity of Muslims worldwide. **Hajj unites the Ummah such that it creates a bond that makes one person feel another's pain.**

Talbiyah is a supplication repeatedly recited upon wearing Ihram. It is an answer to the general proclamation made by Prophet Ibrahim thousands of years ago.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْإِنْسَانَ كَفُورٌ
وَالْتَّعَمَّةُ لَكَ وَالْمَلَكُ لَا شَرِيكَ لَكَ

"Here I am [at your service] O God, here I am. Here I am [at your service]. You have no partners (other gods), here I am. To You alone is all praise and all excellence, and to You is all sovereignty. There is no partner to You."

Hajj is a collective worship. A Muslim does not perform Hajj individually, hundreds of thousands perform it communally at a fixed time. Hajj is an annual gathering of Islam. Just as the month of Ramadan is a season of God consciousness and piety throughout the Islamic world, Hajj is the season of reawakening and rebirth of hearts and societies. Whatever adverse turn the world takes, nothing can ever succeed in erasing the universal Islamic movement so long as the Kaaba is there as it is the heart of the Islamic world. This heart draws blood from its far-off veins and circulates it in each artery. As long as Hajj lasts, it will be impossible to end the Muslim Ummah.

At one stroke Islam achieves many goals. Hajj teaches worship, love and fear of Allah, equality, unity, sacrifice, brotherhood, punctuality, peace, submission, and obedience to Allah. Every year 2 to 3 million Muslims across the globe perform Hajj. But very few of them get the full benefit of it. Today it has become a trend and fashion. Many people are doing it to compete with others rather than to achieve Taqwa and the love of Allah. Let's understand the reality of hajj and revive its pure soul and perform Hajj in a way that can be truly beneficial as the Prophet Muhammad (PBUH) said,

"Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born a new." (Bukhari)

SEALED NECTAR

SAFIUR RAHMAN MUBARAKPURI

THE BATTLE OF BADR *Part - 2*

On receiving Abu Sufyan's message, the Makkkan army showed a desire to return home. The tyrant Abu Jahl, however, haughtily and arrogantly insisted that they proceed to Badr, stay three nights there for making festivities. Now they wanted to punish the Muslims and prevent them from intercepting their caravans and impress on the Arabs that Quraish still had the upper hand and enjoyed supremacy in that area.

Abu Jahl's threats and insistence notwithstanding, Banu Zahrah, acting on the advice of Al-Akhnas bin Shuraiq, broke away and returned to Makkah. Thenceforth Al-Akhnas remained 'the well-rubbed palm tree' for Bani Zahrah and was blindly obeyed in all relevant matters.

Banu Hashim were also inclined to break away, but Abu Jahl's threats made them desist from that idea. The rest of the army, now 1000 soldiers, approached Badr and encamped themselves beyond a sand dune at Al-'Udwat Al-Quswa.

'The intelligence corps' of the Madinese army reported to the Prophet [pbuh] that a bloody encounter with the Makkans was inescapable, and that a daring step in this context had to be taken, or else the forces of evil would violate the inviolable and would consequently manage to undermine the noble cause of the Islam and tread upon its faithful adherents. The Muslims were afraid that the pagan Makkans would march on and start the war activities within the headquarters of Islam, Madinah. A move of such

nature would certainly damage and produce an infamous impact on the dignity and stance of the Muslims.

On account of the new grave developments, the Prophet [pbuh] held an advisory military emergency meeting to review the ongoing situation and exchange viewpoints with the army leaders. Admittedly, some Muslims feared the horrible encounter and their courage began to waver; in this regard, Allâh says:

"As your Lord caused you (O Muhammad [pbuh]) to go out from your home with the Truth, and verily, a party among the believers disliked it, disputing with you concerning the Truth after it was made manifest, as if they were being driven to death while they were looking (at it)."

[Al- Qur'an 8:5, 6]

The Prophet [pbuh] apprised his men of the gravity of the situation and asked for their advice. Abu Bakr was the first who spoke on the occasion and assured the Prophet [pbuh] of the unreserved obedience to his command. 'Umar was the next to stand up and supported the views expressed by his noble friend. Then Al-Miqdad bin 'Amr got up and said: "O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses [AWS]: **"Go you and your Lord and fight and we will stay here; Rather we shall say: "Go you and your Lord and fight and we will fight along with you. "By Allâh! If you were to take us to Bark Al-Ghimad, we will still fight resolutely**

with you against its defenders until you gained it."

The Prophet [pbuh] thanked him and blessed him. The three leaders who spoke were from the Emigrants, who only constituted a minor section of the army. The Prophet [pbuh] wanted, and for the more reason, to hear the Helpers' view because they were the majority of the soldiers and were expected to shoulder the brunt of the war activities. Moreover, the clauses of Al-'Aqabah Pledge did not commit them to fighting beyond their territories.

The Prophet [pbuh] then said: "Advise me my men!" by which he meant the Helpers, in particular. Upon this Sa'd bin Mu'adh stood up and said: "By Allâh, I feel you want us (the Helpers) to speak." The Prophet [pbuh] directly said: "Oh, yes!" Sa'd said: "O Prophet of Allâh! We believe in you and we bear witness to what you have vouchsafed to us and we declare in unequivocal terms that what you have brought is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allâh, Who has sent you with the Truth, if you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not grudge the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allâh will show you through our hands those deeds of valour which will please your eyes. Kindly lead us to the battlefield in the Name of Allâh."

(to be continued...)



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