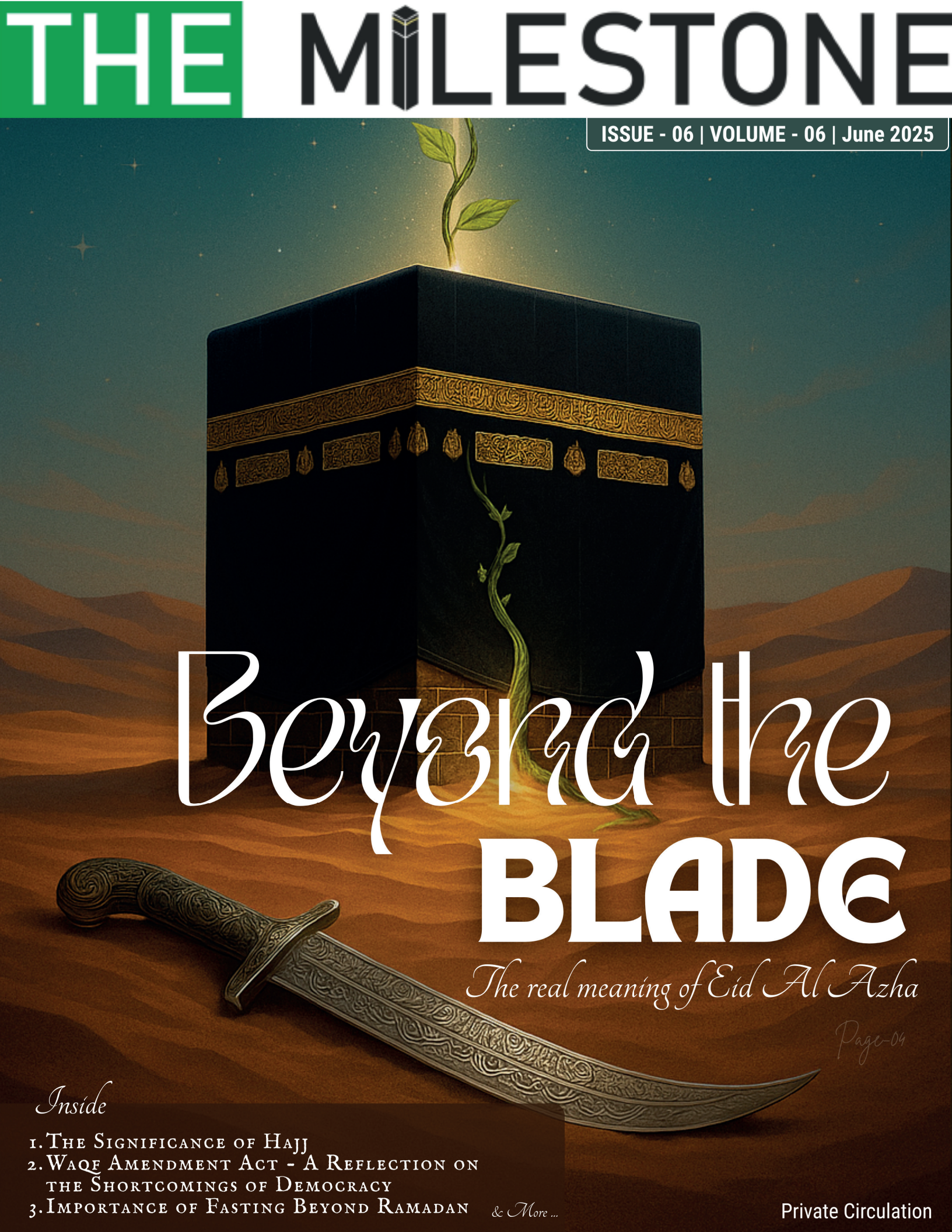




Beyond the BLADE

The real meaning of Eid Al Azha

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Private Circulation

EDITORIAL

ALAMGEER HOSSAIN

President, Islamic Youth Federation



Love for one's birthplace is a natural and instinctive feeling. Wherever a person is born, it is natural for them to feel an attachment to that land. Our beloved Prophet Muhammad (PBUH), while migrating from Makkah to Madinah, looked back toward Makkah and, with a heart full of emotion, said:

"By Allah! You are the most beloved land to Allah, and you are also the most beloved land to me. Had your people not driven me out, I would never have left you." (*Tirmidhi*)

One notable point here is that love for one's birthplace was also present in the heart of the Messenger (PBUH), and such love is natural. That is why a person usually has a special attachment to the village or city where they were born. But extending this love to a nation or a specific boundary is unreasonable.

The most important point to note here is that despite having love for his birthplace, the Prophet (PBUH) left his homeland for the sake of the Deen (religion) and to attain the pleasure of Allah. So, it becomes clear from this that love or hatred, or acceptance or rejection of anything, should be solely for the sake of pleasing Allah. **But when the criteria for love or hatred, acceptance or rejection, friendship or enmity becomes tied to region, language, borders, nation, lineage, party, organization, or government, it turns into 'Asabiyyah—that is, tribalism or nationalism.** The Prophet's love for Makkah was never above the pleasure of Allah, nor did it become a standard for friendship or enmities.

Before promoting nationalism or tribalism using fabricated Hadiths like "Patriotism is a part of faith" it is crucial to study the following authentic Hadiths and the life of the Messenger of Allah (PBUH): Abu Huraira (R.A.) narrated that the Messenger of Allah (PBUH) said: **"Whoever fights under the banner of blind partisanship (Asabiyyah), becomes angry for tribalism or nationalism, calls towards it, or supports it and dies in that state, has died a death of ignorance (Jahiliyyah)." (Muslim)**

Once, there was a dispute between an Ansar and a Muhajir. One called out, "O Ansar!" and the other said, "O Muhajir!" When this reached the ears of the Messenger of Allah (PBUH), he said, "Abandon this call (Asabiyyah), for it is a filthy thing." (*Bukhari*)

Today, the Muslim Ummah is divided into fragments under the shade of colorful flags due to the foul stench of the fitnah of Asabiyyah (tribalism/nationalism). When Muslims of one country begin to see Muslims of another country as enemies, using flags and borders as their standard, that is not love for one's homeland —

rather, that is Asabiyyah.

Islam Rejects Tribalism and Nationalism for Several Reasons: **Firstly, nationalism clearly violates one of the core principles of Islam—Al-Wala wal-Bara.** The essence of Al-Wala wal-Bara is to love for the sake of Allah and to hate for the sake of Allah. A Muslim must love another Muslim solely for the sake of Allah. Similarly, there must be hatred in the heart towards disbelievers who show enmity to Islam, also solely for the sake of Allah—not for any worldly interest. However, nationalism erects a wall within this bond, making it difficult to regard Muslims from other nations as one's own. On the other hand, it leads to sympathy toward disbelievers of one's own country who oppose Allah and His Messenger. **Secondly, nationalism teaches people to consider their own nation as superior to others. Islam strongly condemns pride in one's own ethnicity or lineage.** Such behavior is denounced as an act of the Jahiliyyah (ignorance). In reality, the criterion of honor and superiority in Islam is Taqwa (God-consciousness). In this regard, skin color, lineage, ethnicity, language, and territory hold no value. **Thirdly, nationalism teaches people to reject the truth.** When one's own community is entrenched in falsehood and the truth comes from another community, a person inflamed by nationalist sentiment finds it difficult to accept the truth. **Fourthly, nationalism destroys the sense of justice.** The demand of nationalism is to support one's own kind even if they are unjust, and to withhold support from others even if they are innocent. In contrast, Islam teaches that the wrongdoer must be punished, and the oppressor must be resisted—even if he belongs to one's own nation or community.

In the recent incident in Pahalgam, Muslims displayed a serious weakness—accepting the media narrative without verification. Without confirming whether the accused group was truly responsible, many Muslims immediately believed what the media claimed. Yet the Qur'an clearly states:

"O you who believe! If a wicked person brings you any news, investigate thoroughly, lest you harm people in ignorance and later regret what you have done." (*Surah Hujurat: 6*)

In this incident, some Muslim leaders, seemingly in an effort to prove their patriotism, rushed to give statements as if this was the perfect time to show loyalty to the country. Alongside this incident, a form of "Muslim Asabiyyah" was also observed among some Muslims. For example, when the media reported that the victims in Pahalgam were killed after being asked about their religion and that all of them were non-Muslims, some Muslims attempted to counter this narrative by spreading false information, claiming that most of the

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victims were actually Muslims. Even though Muslim leaders and individuals were quick to present themselves as patriots, this did not reduce the aggression of the Hindu extremists. On the contrary, attacks on ordinary Muslims increased multifold. Incidents such as: assaults on Kashmiri Muslim students in educational institutions, announcements by extremist Hindu doctors to not treat Muslim patients, mass detentions and interrogations of Bengali Muslims on suspicion of being "Bangladeshis", demolition of homes on the pretext of "anti-terror" operations, mob lynchings after inquiring about religious identity all of this proves that no matter how much Muslims try to prove their patriotism or appease these groups, those who harbor hatred against Islam and its followers will never truly accept or trust Muslims. Regarding them, Allah the Almighty says:

"And they will continue to fight you until they turn you back from your religion, if they are able to." (*Surah Baqarah: 217*)

In such times, we must revive the spirit of Prophet Ibrahim (A.S.). Beyond performing the ritual of sacrificing animals, we must awaken his ideals within us. He was uncompromising with falsehood. Today, we need that same uncompromising spirit. We must never compromise on the principles of Islam out of fear that falsehood may turn against us if we speak or remain silent about an incident. We must be like the

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فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى ۖ قَالَ يَآبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿٣٧﴾

Then when the boy reached the age to work with him, Abraham said, "O my dear son! I have seen in a dream that I 'must' sacrifice you. So tell me what you think." He replied, "O my dear father! Do as you are commanded. Allah willing, you will find me steadfast." (37:102)

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾

Then when they submitted 'to Allah's Will', and Abraham laid him on the side of his forehead 'for sacrifice', (37:103)

We see here Abraham in his old age, cut off in a foreign land, having deserted his homeland and his people, being given a child. The child turns out to be a model son, with his forbearance confirmed by God Himself. Hardly had Abraham enjoyed his son's company and seen his youth blooming so as to become his companion and assistant, when he sees in his dream that he should slaughter him. He understands that it is a sign from God requiring sacrifice. What is his attitude now? He does not hesitate for a moment. The thought of disobedience does not even occur to him. He thinks only of submission. It is true that the dream was only a signal, not a clear and direct order issued through revelation. It was a signal by his Lord though, and that was enough for Abraham to comply, not to delay, and not even to ask why.

Moreover, his compliance did not betray any feeling of distress, horror or panic; it was marked by calm acceptance and reassurance, reflected in his words as he put this most grave matter to his son: "My son! I have seen in a dream that I must sacrifice you. Tell me, then, what you think." (Verse 102) These are the words of a man in full control of himself and his feelings, knowing that he is only doing his duty and trusting that it behoves him to comply. We do not see any element of panic driving a person to do even what he feels to be repugnant, in order to get it done and finished with.

What does the son say as his father proposes to slaughter him in fulfilment of what he saw in a dream? The son also rises to the sublime standard his father had earlier attained: "He said: My father! Do as you are bidden, and, God willing, you will find me to be patient in adversity." (Verse 102) This

is not a response of mere obedience and resignation. It is a response marked with acceptance and certainty. His reply begins with, 'My father!' The prospect of his death does not cause him to panic or to forget his manners and love of his father. "Do as you are bidden." He also feels the same as his father, taking the dream as a signal, which means an order. This is sufficient to make him willing to carry it out without hesitation.

The scene moves further to show us the order being carried out: "When the two of them had surrendered themselves to the will of God, and Abraham laid him prostrate on his forehead." (Verse 103) Once more, obedience, faith and acceptance of God's will rise to a far nobler standard than anything known to humanity. **The father puts his son prostrate before him and the son submits and shows no resistance. All this takes place in reality. Such is self surrender, which is the essence of Islam: complete trust, obedience, certainty, acceptance, submission and action. Both father and son experience nothing other than pure faith.**

The point here is not one of bravery, courage, enthusiasm or heroic action which a warrior might feel in battle. A committed fighter may undertake a task knowing that his chance of survival is negligible. However, this is totally different from what Abraham and Ishmael were doing: for them, there is no boiling situation, no rush of enthusiasm prompting hasty action before weakness or hesitation can creep in. Theirs is a rational self surrender, with full knowledge of what they want, and complete reassurance about what will take place. More than that, they coolly appreciate the pleasure of obeying God's orders.



At this stage, Abraham and Ishmael have done all that is required of them. They have submitted themselves and carried out the order. All that remained was the actual shedding of Ishmael's blood and his death, which, in God's scales, counted for little, compared with the energy, feelings and determination both father and son put into what was bidden of them. By this time, the test had reached its climax, its results were known and its objectives fulfilled. What remained was physical pain and a dead body, but God does not want His servants to endure suffering. He does not require them to torment or kill themselves. Once they have submitted themselves and shown their true willingness to do what He bids, then they have fulfilled what is required and passed the test successfully.

EDITORIAL CONT....

'Father of the Nation' Ibrahim (A.S.), who, even after being thrown into the fire, did not compromise with falsehood in matters of faith. Similarly, in the most difficult of times, we too must remain steadfast in our faith.

We must become like Ibrahim (A.S.) in obedience to Allah (SWT). When he was commanded to leave his newborn son and beloved wife in the barren desert of Makkah, he did not hesitate for a moment. When ordered to sacrifice his beloved son Ismail (A.S.), he was immediately ready to obey.

Like Prophet Ibrahim (AS.), we must submit fully to Allah, just as mentioned in the Qur'an:

"Say, indeed my prayer, my sacrifice, my life, and my death are all for Allah, the Lord of the worlds. He has no partner. And this I have been commanded, and I am the first of the Muslims." (Surah Al-An'am: 162 & 163)

This means that all our worship, life, and death should be solely for Allah—not for any fenced land or to satisfy any government. Ultimately, we must develop the spirit of sacrificing our time, talent, wealth, and even our lives for the victory of Allah's Deen.

WHO WERE PROPHET IBRAHIM AND ISMAIL?

Prophet Ibrahim (PBUH) is one of the most revered figures in human history, forming a spiritual bridge between the three Abrahamic faiths: Judaism, Christianity, and Islam. His life dates back to roughly the 21st century BCE, and even in the 21st century CE, his name commands respect and devotion from billions.

The Qur'an affirms his honoured status

وَإِذْ يَتْلَىٰ إِلَهُهُمْ رَبُّهُ بَكَلَمَتٍ فَاذْكُرُونَهُ قَالَ إِنِّي خَشِيتُ لِلنَّاسِ إِيمَانًا

“And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. He (Allah) said, ‘Indeed, I will make you a leader for the people.’”

Surah Al-Baqarah (2:124)

But this honour wasn't granted freely. Ibrahim earned it through a lifetime of tests, obedience, and unwavering faith. His son, Prophet Ismail (PBUH), born to Hajrah, inherited the same spirit of submission. Ismail would go on to become the ancestor of the final Prophet, Muhammad (PBUH), and his story forms the core of the Hajj pilgrimage and the essence of Eid-ul-Adha.

THE GREAT TEST: A DREAM OF SACRIFICE

In one of the most soul-wrenching trials ever recorded, Prophet Ibrahim (PBUH) saw in a dream that he was sacrificing his beloved son, Ismail. As a Prophet, he understood that dreams of this nature were divine commands.

Despite the enormity of the command, Ibrahim prepared to obey. Even more astonishing was the response of his son:

يَا أَبَتِ افْعَلْ مَا تُؤْمُرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“O my father, do as you are commanded. You will find me, if Allah wills, among the patient.” *Surah As-Saffat (37:102)*

Even before being tested, Ismail shows a level of surrender rarely witnessed — a youth submitting willingly to divine will. To avoid emotional hesitation, Ismail even requested his father to cover his eyes. Ibrahim laid him down. The blade touched his son's throat.

Then, a cry pierced the silence.

Ibrahim lifted the covering. What he saw would become an eternal symbol of divine mercy and human faith.

Allah intervened

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَبْنَاكَ نَجْرَى الْمُحْسِنِينَ

“You have fulfilled the vision.

Indeed, We thus reward the doers of good.” *Surah As-Saffat (37:105)*

The knife never cut. A ram replaced the son. A legacy of submission and mercy was born — one we honour to this day.

LEGACY CURVED IN RITUAL EID UL ADHA AND HAJJ

To eternalize the obedience and submission shown by both father and son, Allah ordained that Muslims commemorate this act during Eid-ul-Adha. One of the rituals of Hajj — the running between Safa and Marwa — is a direct re-enactment of Hajrah's search for water for baby Ismail.

But this sacrifice isn't merely about slaughtering animals. As the Qur'an reminds us:

لَنْ يَنَالَهُ اللَّهُ لُحُومَهَا وَلَا دِمَآؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

“It is neither their meat nor their blood that reaches Allah, but it is your piety that reaches Him.” *Surah Al-Hajj (22:37)*

RIITUAL OR REALITY? HAVE WE LOST THE SOUL?

Poet and philosopher Allama Iqbal r.a once said

رَه گئی رسم اذان، روح بلالی نہ رہی

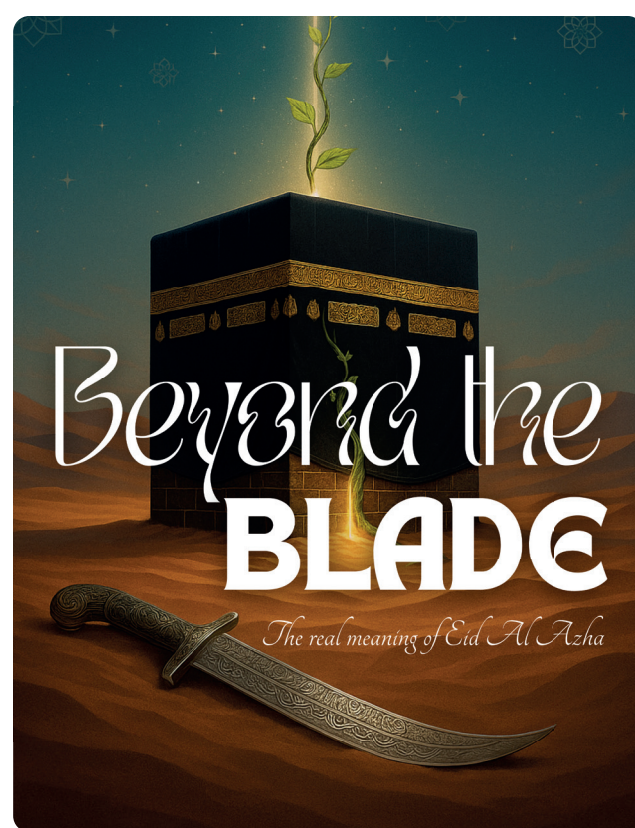
“The call to prayer remains, but the spirit of Bilal is no more.”

This tragic observation reflects the current state of many Muslims today. The spirit of sacrifice, the essence of submission, and the readiness to surrender to Allah's will — all risk being reduced to rituals void of meaning.

A DEEPER MEANING BEHIND THE SACRIFICE

So why do we sacrifice animals every year? Is it only for meat or distribution?

Certainly not. The primary purpose is to reaffirm our obedience to Allah.



To keep this spirit alive, the Prophet Muhammad (PBUH) taught us this du'a, which we recite at the time of qurbani:

إِنِّي ضَلَّاتِي وَنَسِي وَمَخِيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Indeed, my prayer, my sacrifice, my living and my dying are for Allah, Lord of the worlds.” *Surah Al-An'am (6:162)*

Most of us recite this without feeling or understanding. It's time we bring it back to life.

SECONDARY BENEFITS, ETERNAL WISDOM

Aside from spiritual lessons, this act of sacrifice also brings:

— Charity and compassion: Distributing meat to the poor strengthens community bonds.

— Detachment from materialism: Paying for animals reminds us not to worship wealth.

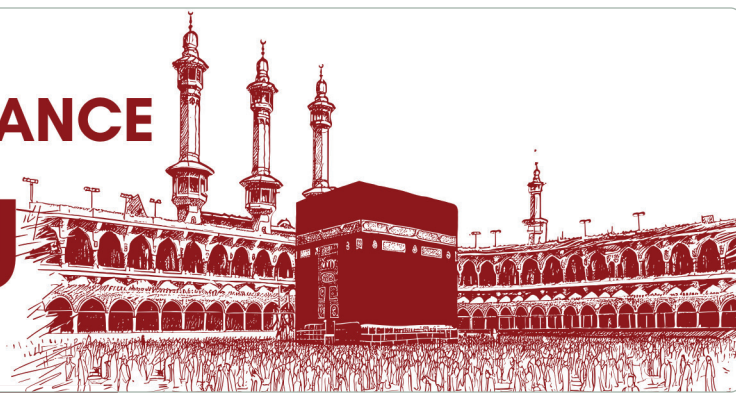
— Respect for life: One cannot take a life — even that of an animal — without Allah's permission. The dua (Bismillahi Allahu Akbar – In the name of Allah, Allah the Greatest) is necessary; without it, the act becomes invalid.

SLAUGHTER THE EGO, NOT JUST THE ANIMAL

This Eid-ul-Adha, let's revive the forgotten essence. Let us:

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THE SIGNIFICANCE OF HAJJ



YAHYA ALAMGIR (JAMIA TUL FALAH)

As we approach one of the most blessed months in the Islamic calendar—Dhul Hijjah—we are reminded of the great act of worship known as Hajj. During this sacred time, Muslims from all around the world gather in one place to perform this significant ritual. **The word Hajj in Arabic means "to intend to make a pilgrimage."** Each year, millions of Muslims intend to visit the Kaaba in Makkah, hence the term Hajj.

This act of worship connects us to the legacy of Prophet Ibrahim (A.S.), from whom the tradition began. After him, many communities and prophets came, but none were sent to the Arabs until Prophet Muhammad (S.A.W.)—who was given the complete and final Shariah for not only the Arabs but all of humanity until the end of time. He eliminated false ideologies and gods and revived the teachings of Islam. After his tireless and selfless efforts, Allah designated the Kaaba as the centre of worship for all of mankind. This is mentioned in Surah Aal Imran, verse 97:

وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

"And [due] to Allah from the people is a pilgrimage to the House—for whoever is able to find a way thereto."

Hajj is the fifth pillar of Islam, without which the structure of Islam remains incomplete. It is obligatory for those who are physically and financially capable. Those who are not able are not held accountable. However, if someone has the means yet neglects it under the excuse of being "too busy," they should heed the warning in the next part of the verse:

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

"And whoever disbelieves [i.e., refuses]—then indeed, Allah is free from need of the worlds."

When the love of Allah awakens in someone's heart, they begin to seek Him, going through various stages and sacrificing comforts for His sake. As they draw closer to Haram, their behaviour transforms—they repent, seek forgiveness, and mend broken relationships. The nearer they get to Allah, the stronger the urge to do good becomes.

Before entering the sacred boundary of Haram, pilgrims wear the same attire called Ihram and adopt a state of purity and humility. In this state, they refrain from adornments, marital relations, hunting, and more. While in Ihram, pilgrims continuously recite the Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالْبَقَّةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

This is the response to the call of Prophet Ibrahim (A.S.). Centuries have passed, yet the number of pilgrims continues to grow. **The united voice of Talbiyah echoes across the land, deepening the love for Allah in every heart.**

Upon reaching Makkah, pilgrims head straight to Baitullah (the House of Allah) and perform Tawaf, followed by two units of prayer. Their hearts find peace in this act, but it doesn't end there. They then prepare to perform the greatest task for which they came.

Next, they perform Sa'i between Safa and Marwah, an act first performed by Hazrat Hajarah (A.S.) in her search for water

for Ismail (A.S.). Allah loved this action so much that He made it a ritual for all pilgrims until the end of time.

Pilgrims from across the globe humble themselves before Allah, especially on the Day of Arafah. When the sun is overhead, people of all colours, languages, and social backgrounds sit together on the ground, united in seeking forgiveness. This gathering is a powerful symbol of unity and equality—before Allah, all are equal. The entire day is spent in supplication and recommitment to Allah.

Then comes the Day of Eid-ul-Adha, commemorating the devotion of Prophet Ibrahim (A.S.) and Ismail (A.S.). Allah loved their sacrifice so much that He made it a permanent Sunnah. Before offering the Qurbani (sacrifice), pilgrims perform the stoning of the Jamarat, repeated over three days.

Before leaving the state of Ihram, pilgrims perform Tawaf al-Ziyarah, without which the Hajj remains incomplete.

Hajj carries immense collective blessings. Despite differences in nationality, language, skin colour, and even minor differences in prayer styles, everyone wears the same Ihram, recites the same Talbiyah, performs the same rituals, and prays behind one Imam. *As Allah says in Surah Al-Hajj, verse 25:*

الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعُكُفِ فِيهِ وَالْأَبَادِ

"(Al-Masjid Al-Haram), which We made for the people—equal are the resident therein and one from outside."

Thus, language, race, nationality, and lineage are dissolved, forming a universal brotherhood in the worship of one Allah.

In this Ibadah, the greatness and mercy of Allah are abundantly manifest. As the Prophet Muhammad (ﷺ) said:

مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَزِفْ، وَلَمْ يَسْجُدْ، وَجَعَلَ كَمَا وَلَدَتْهُ أُمُّهُ

"Whoever performs Hajj and avoids indecent speech and sinful behaviour,

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cent) of the 543 newly elected Lok Sabha members have criminal cases registered against them, including rape, murder, attempt to murder, kidnapping, crimes against women. And 27 of them have been convicted. The one who was banned from entering America due to severe violation of religious freedom, the one who has been arrested for murders, are running the country. In another part of the world, the elected President of the US has serious felony charges against him. The PM and ex-Defense Minister of Occupied Palestine have arrest warrants against them in international courts for war crimes, but they are not arrested. These are just some examples that in democracy, anyone can lead without any criteria of leadership, knowledge, qualification, or wisdom. The leaders who are running the country are not accountable to anyone for their responsibility, practically.

THE SOLUTION

This does not mean that we do not have to protest or file petitions or ask opposition. The problem is our dependency. We believe in this system and these people, but we don't see our "DEEN" as a solution. How do we return to seeing our Deen as the solution? First of all, by rejecting anything that is against Islam, including nationalism where a geographical land is considered of prime importance. By all means, we Muslims are showing extreme nationalism and love for secularism. One can love a piece of land, no doubt about that. But as a Muslim, one of our basic virtues is:

وَالَّذِينَ آمَنُوا أَشَدَّ حُبًّا لِلَّهِ

("But those who believe are stronger in love for Allah.")

The problem is within us. We all believe that only Allah can save us, but will Allah save us if we openly go against the core belief of Islam? As Allama Iqbal said:

ان تازہ خداؤں میں بڑا سب سے وطن ہے
جو پیر بن اس کا مذہب کا کفن ہے

("Among these new false gods, the biggest is the nation;

Its robe of honor is actually the shroud of religion.")

The second thing, and the most important one: we really have to understand the meaning of "Deen." In simple words, we have to take every step in our life according to the Ahkam given by our Lord and Messenger (PBUH), which includes our individual and all our social affairs and thrive to remove people from authority of people and leave them in the authority of ALLAH, with the goal of attaining the pleasure of ALLAH in the Hereafter.

WAQF

Amendment Act

A REFLECTION on the SHORTCOMINGS of

DEMOCRACY

On April 3, 2025, the Lok Sabha passed the Waqf Bill, 2025 after a 12-hour debate, and the very next day, the Rajya Sabha passed the Bill early in the morning with a majority of 128 members. The Presidential assent was received in a very short time, after which it became an Act. Amendments: The Bill contained several amendments to the Waqf Act, 1995, the first of which was to change its name, i.e., the Unified Waqf Management, Empowerment, Efficiency and Development Act, 1995 AKA (Umeed). Some further amendments were as follows:

- Only legitimate owners can create waqfs, except oral and ancestral waqfs, which do not have registered deeds.
- Waqf-alal-aulad (family waqf) cannot extinguish the rights of heirs.
- Any claim on government property as waqf is invalid.
- Survey Commissioner removed and District Collectors given powers as decision-makers and much more....

These amendments raise a few questions to us.

OUR RELIANCE

After this, the Umeed Bill was passed, which gave no hope to Muslims. More than 70 petitions were filed against it, which resulted in the Supreme Court questioning the Central Government about the term "Waqf by User" and asking, "Will Muslims be allowed to be a part of Hindu religious trusts?" one of the tough questions asked by the Court. But does the Court always uphold the rights of minorities? The answer would be "No." The Babri Masjid verdict is a prime

example of this. The reason to mention the Supreme Court here was to prove that the Court is not with us every time. After 2014, many Bills were made and passed by the BJP against Muslims to make changes in Islamic law in the name of secularism, call Muslims invaders with the intention of removing us from our own land. The Bills and laws include "Triple Talaq," "NRC," "UCC." Bulldozers were used against us even after the Supreme Court guidelines came, with more than 3 lakh properties razed to the ground. The question here arises: for how long and at what cost will we continue to depend on protests, opposition parties, and the Supreme Court? This prompts us to ask a very serious question:

IS DEMOCRACY THE RIGHT FORM OF GOVERNANCE?

The system we are currently governed through favours the majority. Many Bills were passed or made, which were unconstitutional, but still, they were passed by majority in the Upper and Lower House. The problem here is that the majority is considered the rule-maker. Those with the majority can make any law surpassing the rights of the minorities, and for the benefit of the majority, they can justify it by defaming others, using their majority and authority to silence the minorities through media channels and whatever sources they are able to make use of.

Let's uncover the truth about those who make the rules in the Houses of Parliament. The representatives (MP and MLA) are the ones who can bring changes in laws, should be unbiased, and abide by moral and ethical values, but in reality, as many as 251 (46 per

IMPORTANCE OF FASTING

Beyond Ramadan...

ADNAN AZMI



Fasting in Islam is not confined to the month of Ramadan alone. While fasting during Ramadan is one of the Five Pillars of Islam, Muslims are encouraged to fast beyond this sacred month to attain greater spiritual benefits, enhance self-discipline, and foster a closer relationship with Allah (SWT). Fasting, as a practice, serves not only as a means of worship but also as a tool for personal transformation. A doctor said to Moulana Maududi that fasting has many medical benefits. The Moulana replied to him that we fast for the sake of Allah, not for the benefits. He also asked the doctor, what are the benefits of being killed in the way of Allah? In this Dunya, we don't observe any benefit, but on the Day of Judgment, it has a great reward. When we study the Seerah of our beloved Prophet (PBUH), we see he kept fasting on different occasions and days, like:

Six Days of Shawwal: Fasting six days in "Shawwal" (the month after Ramadan) is highly encouraged. The Prophet (PBUH) said: "Whoever fasts Ramadan and follows it with six days of Shawwal, it is as if he has fasted for a lifetime." (Muslim)

The Monday and Thursday Fasts: The Prophet Muhammad (PBUH) regularly fasted on Mondays and Thursdays, and he encouraged Muslims to do the same. In a Hadith, the Prophet (PBUH) said, "The deeds are presented on Monday and Thursday, and I like that my deeds be presented while I am fasting." (Sunan Tirmidhi)

WHITE DAYS (AYYAM AL-BID) – 13th, 14th, and 15th of Each Islamic Month: These are the "middle three days" of every lunar month. The Prophet (PBUH) said: "Fasting three days every month is like fasting for a lifetime." (Bukhari & Muslim)

THE FAST OF THE DAY OF ARAFAH One of the most significant voluntary fasts is that of the Day of Arafah, which falls on the 9th of Dhul-Hijjah, the day before Eid al-Adha. The Prophet Muhammad (PBUH) said, "Fasting on the Day of Arafah expiates the sins of the past year and the coming year." (Sahih Muslim)

THE FAST OF ASHURA The 10th of Muharram, known as Ashura, is a day that commemorates several significant events in Islamic history, including the salvation of Prophet Musa (Moses) and the Israelites from

Pharaoh's oppression. Fasting on Ashura is an act of gratitude to Allah for His mercy and favours. The Prophet (PBUH) said, "Fasting on the Day of Ashura, I hope that Allah will expiate the sins of the year that has passed." (Sahih Muslim)

The Prophet Muhammad (PBUH) specifically recommended fasting for those who cannot marry: "O young men! Whoever among you can afford to get married, let him do so, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him." (Bukhari & Muslim). This shows that fasting acts as a spiritual and physical barrier against uncontrolled desires. Fasting lowers the energy available for excessive physical urges. Studies suggest that intermittent fasting can temporarily reduce testosterone, helping control sexual impulses. Fasting increases taqwa, making a person more conscious of avoiding sinful activities like zina (fornication) and inappropriate interactions. **It trains the mind and body to resist urges, strengthening willpower over desires.**

A believer does all these things only to protect himself from his nafs and the Devil. A wise man said that "He who thinks that there is someone more protective than Allah for him has not recognized Allah, and he who thinks that there is someone more hostile than his own self has not recognized his own self." Such a person will make every effort to avoid his human enemies or beasts but will be defeated by his closest enemy—his own self. The Qur'an says about Momin that they sleep less at night and repent at the time of Suhoor. Allah says in the Qur'an: "So as for he who transgressed and preferred the life of the world, then indeed, Hellfire will be his refuge. But as for he who feared the position of his Lord and prevented the soul from unlawful inclination, then indeed, Paradise will be his refuge." (Surah An-Nazi'at, Translation: Sahih International)

A Momin fears his sins and does not show off his good deeds. He always fears the Day of Judgment when the book of deeds will be shown.

FASTING AS A TOOL FOR SELF-DISCIPLINE AND TAQWA

In Ramadan, fasting is a communal activity, and many people are fasting together, which

makes it easier to maintain the discipline. However, fasting outside of Ramadan requires a higher level of personal commitment and control over one's desires. This practice enhances one's ability to resist temptation, control emotions, and remain focused on spiritual goals. As Allah says in Surah Al-Baqarah (2:183), "O you who have believed, decreed upon you is fasting that you may become righteous." Voluntary fasting outside Ramadan provides an ongoing path to righteousness and piety.

THE PSYCHOLOGICAL BENEFITS OF FASTING Whether in Ramadan or beyond, it has a positive impact on mental clarity and emotional well-being. It allows individuals to detach from the stress and distractions of daily life, leading to a sense of inner peace and tranquillity. Moreover, by choosing to fast, individuals strengthen their willpower, increase their emotional resilience, and achieve a sense of accomplishment in their worship of Allah.

CONCLUSION

Fasting beyond Ramadan serves as an essential tool for an individual to protect his chastity. Through voluntary fasts—such as those on Mondays and Thursdays, the Day of Arafah, Ashura, and other significant occasions—offering Qiyam-ul-Lail, and spending money in the way of Allah, Muslims can purify their hearts, seek forgiveness, and strengthen their faith.

CONTINUATION OF PG-04

1. Submit to Allah like Ibrahim and Ismail.
2. Strengthen family ties.
3. Care for the poor and forgotten.
4. And most importantly, slaughter our ego (nafs, anaa) — our pride, our stubborn desires, and our selfishness — for the sake of Allah. Because in the end, the real sacrifice is not just in the field, but in the heart.

Sealed



Nectar

The Battle of Badr Part-10

**THE BATTLE OF BADR
IN ITS QUR'ĀNIC CONTEXT**

The Chapter of Al- Anfal (spoils of war) was revealed on the occasion of the battle of Badr, Ramadan 17th 2 A.H. It constituted a unique Divine commentary on this battle.

Allāh, the All- High, in the context of this Chapter draws on major issues relating to the whole process of Islamization. Allāh, here draws the attention of the Muslims to the still lingering moral shortcomings in their character. He wants them to build an integrated, purified society. He speaks about the invisible assistance he sent down to His obedient servants to enable them to accomplish their noble objectives. He wants the Muslims to rid themselves of any trait of haughtiness or arrogance that might sneak in. He wants them to turn to Him for help, obey Him and His Messenger[pbuh].

After that He delineated the noble objectives for which the Messenger [pbuh] launched that bloody battle, and directed them to the merits and qualities that brought about the great victory. The polytheists, hypocrites, the Jews and prisoners of war were also mentioned, being admonished to surrender to the Truth and adhere to it only. The question of the spoils of war was resolved and the principles and basics relevant to this issue were clearly defined.

The laws and rules pertinent to war and peace were legalized and codified,

especially at this advanced stage of the Islamic action. Allāh wanted the Muslims to follow war ethics dissimilar to those of pre- Islamic practices. The Muslims are deemed to outdo the others in ethics, values and fine ideals. He wants to impress on the world that Islam is not merely a theoretical code of life, it is rather mind cultivation-orientated practical principles. In this context, He established inter and intra-state relations.

The fast of Ramadan was established as an obligatory observance in the year 2 A.H., appended by the duty imposed upon Muslims of paying Zakat (alms tax, poor- due) in order to alleviate the burden of the needy Emigrants.

A wonderful and striking coincidence was the establishment of Shawwal 'Eid (the Festival of the Fast- Breaking) directly after the manifest victory of Badr. It was actually the finest spectacle ever witnessed of Muslims leaving their houses praying, acclaiming Allāh's Name and entertaining His praise at the top of their voices in recognition of His favour and grace, and last but not least, the support He rendered them and through which the forces of the Truth overpowered those of evil.

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things so that you might be grateful." [Al- Qur'an 8:26]

CONTINUATION OF PG-05

he returns [free of sin] as the day his mother gave birth to him."
(Sahih al-Bukhari, 1819)

One who is blessed with Hajj should express gratitude from beginning to end, acknowledging Allah's favour and praying with sincerity. **Gratitude is an essential aspect of worship, and during Hajj, this spirit is deeply felt in every ritual.**

In today's world, where enemies seek to divide and destroy us, we must reflect on why Allah made this Ibadah an annual obligation. Hajj reminds us that we are one Ummah. Anyone who recites the Kalimah is your brother—regardless of where he lives or how he dresses. We must not be divided. If we fight among ourselves, we become easy targets. But if we stand united, we will be unbreakable.

In conclusion, Hajj awakens the Muslim Ummah. The Kaaba is like the heart of the Islamic world—just as the human heart pumps life to the body, Baitullah draws spiritual energy and unity for the Ummah. As long as it stands and beats, the Ummah is alive.

May Allah Almighty grant us the opportunity to perform Hajj, to perform it correctly, and to have it accepted. Ameen!



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