

# THE MILESTONE

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## Ramadan in the Life of Salaf e Saliheen

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Private Circulation

# EDITORIAL



ALAMGEER HOSSAIN

*Mouthpiece of Islamic Youth Federation*

Over the past eight decades, Indian Muslims have faced numerous challenges, ups and downs, and adversities. Their faith and beliefs have been attacked, their properties damaged and lives lost. From the Babri Masjid demolition, Triple Talaq, NRC, CAA, Uniform Civil Code, Waqf Amendment Bill, daily mob lynchings, and the hijab issue—Muslims, especially their leaders, have often seemed unable or unwilling to take the right and courageous steps.

**Despite all these problems arising from the very womb of secularism, both the Muslim community and its leaders have continued to place their trust in it.** Even when radical Hindutva forces have openly assumed leadership with an agenda of Islamophobia, Muslims still view secularism and secular parties as the primary solution. Be it the 2019 and 2024 Lok Sabha elections or the Maharashtra and Delhi Assembly elections, participation in elections and support for secular parties have been perceived as the way forward. However, have we truly achieved anything from this approach? If we critically analyse the results, we find that after investing time, intellect, resources, and wealth, all we have reaped is the bitter fruit of failure.

Making mistakes is natural but repeating the same mistake over and over again is a serious issue. **A believer is never stung from the same hole twice.** Then why do we keep making the same mistake? Why do we fail to learn from past experiences? The reality is that electoral participation and campaigning for secular parties are not solutions to our problems. Do the leaders not realize that the Babri Masjid tragedy was a direct consequence of secularism? For the past 77 years, Muslims have been treated merely as a vote bank. **Secular parties have come as friends only to betray us from behind.**

Those leaders who use Quranic verses and Hadith to declare voting as a religious identity, know everything, yet they still choose

participation in elections as the solution. Why? There are many reasons, but one of the primary causes is Al-Wahan—the love for this world and the fear of death. This disease has not only afflicted the leaders but also the general masses. Our focus has become worldly—careers, bank balances, homes, cars, and luxurious food. We are so consumed by these pursuits that we hardly think about solving the issues we face or upholding our Deen.

We all desire change, but we want others to bring it about while we remain passive spectators. True revolution or change does not come by sitting at home all year and then pressing a button at the polling booth during elections. It requires sacrifices of all kinds.

The only way to overcome the present challenges and defeat the enemies of Islam is by adhering to the guidance of Allah (SWT) and the path shown by His Messenger (PBUH). We are aware of our divine responsibilities. What is needed is the willingness to enter the field, sacrificing time, intellect, and resources, while abandoning the path of compromise under the guise of 'Hikmah.' The examples of Afghanistan and Palestine stand before us—they have demonstrated patience and steadfastness, and such unwavering resolve is necessary.

In India, the forces of falsehood are continuously using their hands and tongues against Islam and Muslims, constantly devising new strategies and plans. However, there is no reason for the believers to be worried or fearful. This is because the schemes of falsehood are like a spider's web—although they may appear complex, in reality, they are very weak. On the other hand, Allah the Almighty is the best of planners.

In such a situation, along with trusting in Allah, believers must cultivate the qualities of Patience (Sabr) and Piety (Taqwa). These qualities will help us stand firm against falsehood, give them the courage to speak eye to eye with it, and are also crucial for attaining the help (Nusrah) of Allah.

## THE MILESTONE

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Allah (SWT) says:

وَأَنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

"If you remain patient and adopt Taqwa (God-consciousness), their schemes will not harm you in the least. Indeed, Allah encompasses all that they do." (Aal-e-Imran: 120)

In verse 125 of the same Surah, Allah mentions these two qualities and promises divine assistance through Angels. Before the Battle of Badr, **Allah urged the believers to acquire these two attributes—Taqwa and Sabr (patience)—as they are essential for victory.**

Now, we are in the blessed month of Ramadan. This is a month that provides all the means to cultivate these two qualities. What is needed is the commitment to observe them diligently.

May Allah grant us the ability to derive maximum benefit from Ramadan. Ameen, Ya Rabbal 'Alamin.

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يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ

عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى

سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ

طَعَامُ مَسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُٗ وَأَن

تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ

وَيُبَيِّنَ مِنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ

الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ

مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ

الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا

هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

**"Believers, fasting is decreed for you as** it was decreed for those before you, so that you may be God-fearing. [Fast] on a certain number of days. But whoever of you is ill, or on a journey, shall fast instead the same number of days later on. Those who find fasting a strain too hard to bear may compensate for it by feeding a needy person. He who does good of his own account does himself good thereby. For fast is to do good to yourselves, if you only knew it. It was in the month of Ramadān that the Qur'an was revealed: a guidance for mankind and a self-evident proof of that guidance and a standard to distinguish right from wrong. Therefore, whoever of you is present in that month shall fast throughout the month; but he who is ill or on a journey shall fast instead the same number of days later on. God desires that you have ease. He does not desire that you be afflicted with hardship. You are, however, required to complete the necessary number of days and to extol and glorify God for having guided you aright and to tender your thanks."

Qur'an (2:183-185)

Most of the mufasssireen agree that these verses were revealed before the ordinance

## Creator's Call

of Jihad prior to the Battle of Badr in the 2nd year after Hijrah. Earlier the Prophet would ask the Muslims to fast for 3 days every month and there was no compulsion in fasting. Allah SWT did not make fast obligatory directly but after these verses were revealed fasting was made obligatory on all the able Muslims.

An-Nasā'ī related from Abū Hurayrah that the Messenger of Allah (PBUH), said, "Ramadan, a blessed month, has come to you. Allah has prescribed that you fast it. In it the gates of heaven are opened, the gates of Hell are closed and the recalcitrant shaytāns are chained. It contains a night better than a thousand months. Anyone who is deprived of its good is truly deprived."

**Syed Qutub writes in Fi Zilal Al Quran**

As servants of Allah, we are duty-bound to embark on a righteous struggle, a sacred Jihad, to establish the divine order and assume leadership of humanity. As witnesses to the world and to rise above the physical needs and overcome the pressure of temptation to earn Allah's blessing and reward it is only fitting that fasting be ordained upon us, a sacred obligation that purifies our souls and strengthens our resolve. The principal objective of fasting as mentioned in the verse is to obtain or instil Taqwa.

**Fasting, in the month of Ramadan according to Maulana Maududi (RH) as he writes in Tafsheemul Qur'an:** has not only been declared as an act of worship and devotion and means to nourish piety but also been characterised as an act of gratefulness to Allah for his great bounty of true guidance in the form of Qur'an. The best way of expressing gratitude for someone's bounty or benevolence is to prepare oneself, to the best of one's ability, to achieve the purpose for which that bounty has been bestowed. The Qur'an has been revealed so that one can know the way that leads to Allah's satisfaction.

Now we will look at two words 'Ramadan' and 'Sawm'. Imam Al Qurtubi has written that 'Ramadan' comes from the word **Ramadh** which means to burn, and it relates to the burning of stomach due to hunger and thirst when one is fasting. In Ma'ariful Quran, Mufti Muhammad Shafi Deobandi explains that **SAWM** means **abstention from worldly desires**.

**Ustad Noman Ali Khan distinguishes between the purpose of fasting and Ramadan.** Fasting aims to cultivate Taqwa, whereas Ramadan's significance is tied to the Quran's revelation. This month marks a pivotal turning point in history, transforming civilizations and generations. Now this makes one ponder and think that if this month changed and transformed civilisations and generations of people what effect can this month have on me, as an individual?

Allah has mentioned in the above verses: "It was in the month of Ramadan that the Qur'an was revealed: a guidance for mankind and a self-evident proof of that guidance and a standard to distinguish right from wrong." These three qualities can also be attributed to the month of Ramadan. This blessed month invites us to deeply reflect on the Quran, propagate its message with others, and behold its astonishing miracles. As we immerse ourselves in its guidance, may we between right and wrong. Allah has mentioned Ramadan with the revelation of Qur'an for this month is the month of Qur'an.

It means Allah SWT is giving us a great responsibility for which we require training, a rigorous training which the month of Ramadan can provide completely. The way throughout the training (Ramadan), we need to consider that our stomach is Asgar (small) Allah is Akbar (great), our desires are Asgar Allah is Akbar, our needs and wants are Asgar and Allah is Akbar. Once you have completed the training for a month, now you are supposed to glorify Allah SWT, we need to proclaim to the world that all other worldly things are Asgar and Allah alone is Akbar. Which we verbally claim during every Eid Takbeerat.

May Allah SWT make us understand the true purpose of Ramadan.

The word salaf in its etymology means those who came before us. The word Salafs in Islamic terminology means the best and early generations from the muslim ummah which consists of The Sahabah, The Tabi'een, The Tabi'ut Tabi'een and the Imams which were from the first 3 generations that were praised by Allah S.W.T and his messenger S.A.W.

The Prophet (SAW) said, "The people of my generation are the best, then those who follow them, and then those who follow the latter." (Narrated by Bukhari & Muslim).

Who is better to learn from than those declared to be among the best people by the Prophet (SAW)? Each year, as we near Ramadan, we hear about how the Sahaba prepared for Ramadan six months before its arrival and made dua for its acceptance for six months afterwards. With this level of steadfastness, one can already imagine how they actually spent the blessed month.

The first thing to understand is that they did not view Ramadan as a time to stop their normal routine or activities. There were instances when they went to war while fasting. Instead, they dedicated more time to worship, sacrificing sleep and focusing solely on what truly matters. In contrast, for many Muslims today, fasting during Ramadan has become an excuse for laziness in fulfilling daily responsibilities. This was not the case for the Salafus Saliheen. They would temporarily leave their worldly duties in order to dedicate more time to maximizing the benefits of Ramadan.

### HOW THEY WELCOMED RAMADAN

The ability to witness Ramadan, a month in which Allah gives us a chance to revive our hearts and renew our souls, is a blessing the Salafs never

took for granted. Yahya ibn Abi Kathir, may Allah have mercy on him, would supplicate when the month of Ramdan arrived, "O Allah, secure me for Ramadan, secure Ramadan for me, and receive my deeds with acceptance." [Hilyat al-Awliya' 3/69]

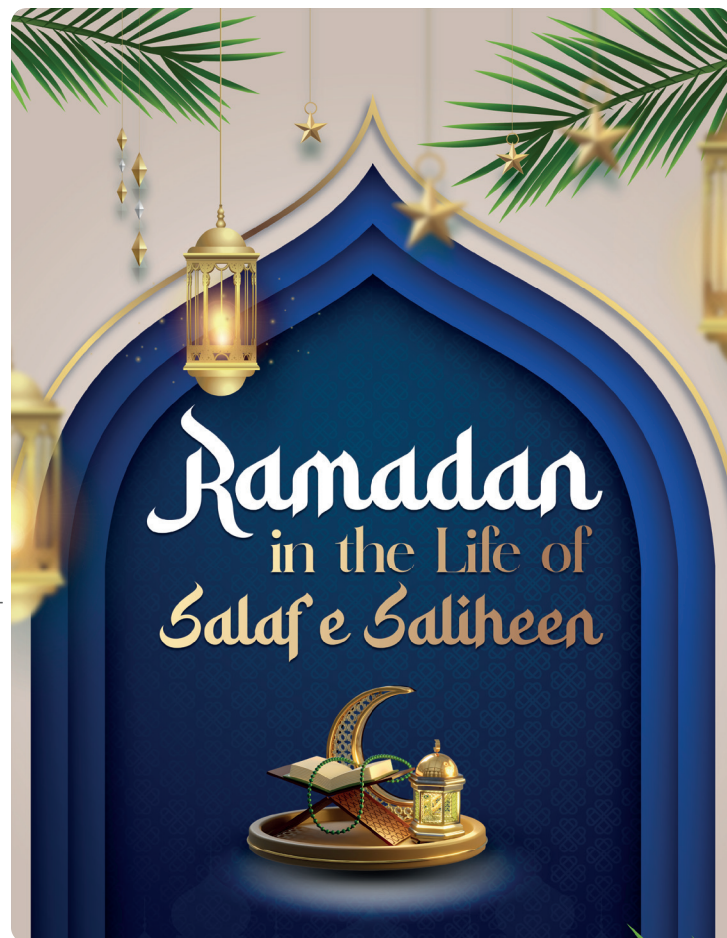


Fasting in the month of Ramadhan to the pious predecessors was not only about abstaining oneself from food and drink. This was the easiest and most fundamental part of Ramadhan. They had a deeper understanding of what they should do in the golden month and would abstain themselves from anything that would distract their acts of worship.

The famous Sahabi, Jabir Ibn Abdillah used to say:

"When you fast, let your ears, eyes and tongue fast from lying and the impermissible, and stop annoying your neighbours, and when you fast, it should be seen as you're fasting, and do not make the day that you fast and the day you do not fast the same."

This is also a reminder for us to remain steadfast in protecting our fasts. We should pause and think before responding to messages, be mindful of the content we consume on social media and carefully monitor the activities we engage in during fasting.



Another characteristic of the Salaf during Ramadan was their close connection with the Qur'an. It became their constant companion, never leaving their sight. They treated the Qur'an with the same attentiveness we give to our phones today, often completing its recitation multiple times within the month. Their readings were not just about recitation but also included deep understanding and reflection.

The great Scholar Qatadah used to complete reading the Qur'an on a normal month every 7 days but during Ramadhan he would finish it every 3 days and during the last 10 nights, he would finish it every night.

Reciting the Qur'an is highly rewarding especially in this blessed month, but we should also strive to understand and implement some of what we recite.



A simple yet powerful tip for emulating the Salaf is to reduce the time spent on our phones, or even consider deleting our social media accounts, and focus solely on the Qur'an during this holy month. Eliminating distractions can help us fully maximize the blessings of Ramadan and deepen our connection with the Qur'an.



Although the Prophet S.A.W was not the wealthiest, he was the most generous in helping others during Ramadan, more so than in any other month. The Salaf followed his example, increasing their acts of charity during this blessed time.

Some of the Salaf said: "Prayer helps the believer pass half of Allah's path, fasting leads him to the gate of Allah's favours, and charity surrounds him with Allah's blessings." (Lataiful Maarif)

The Salaf went the extra mile during Ramadan, seeking out orphans, widows, and those in need to offer charity and assistance.

Prolonging night prayers was a common practice among the Salaf. Aishah R.A. mentioned that the Prophet S.A.W prayed the most at night during Ramadan. Umar r.a. encouraged Ubai



bin Ka'ab and Tamim Ad-Daari to pray in congregation, where the Imam would recite 200 pages per rak'ah, and some used sticks to support themselves due to the long duration. They would continue until Fajr.

We know from the hadith of Prophet S.A.W Allah(SWT) descends in the last third of the night to reward His servants. Ramadan is the perfect time to seize this opportunity. If you can't

pray all night, sleep for a few hours and wake up at least 30 minutes before Fajr to benefit from this blessing.



Ramadan. This practice follows the Sunnah of the Prophet (S.A.W), who would tighten his belt and engage in spiritual retreat during these last ten nights, as reported by Aisha (R.A.). The Salaf would also perform I'tikaf in the mosque, especially during the last ten nights of Ramadan, just as the Prophet (S.A.W) did.

They took great care in presenting themselves to their Lord, bathing and applying perfume each night. They also maximized the hours of the night by staying in the mosque after Fajr prayer until sunrise.



to perfect and excel in them. They were deeply concerned about the acceptance of their deeds, fearing that their efforts might not be accepted by Allah (SWT). The Salaf would abstain from anything that might nullify their deeds during Ramadhan.

May we strive to emulate the Salaf during Ramadan and throughout the year. We can start small and remain consistent in performing these good deeds. May all our actions in this blessed month be accepted. Ameen.

The last ten nights of Ramadan were eagerly awaited by the Salaf, as it was a time to maximize the rewards of

Ibn Rajab Al-Hanbali also mentions that the Salaf exerted all their efforts in performing righteous deeds, striving

## Continuation of page-07

sacrificing his personal desires and everything for Allah.

When a Momin looks at materialistic people, he is not filled with arrogance but with self-respect, self-control, and self-love. At the same time, his heart is filled with sympathy for them. He wishes that the light of guidance Allah has given him may reach them as well so they can rise to a higher state of consciousness. A Momin looks down on people drowning in the distractions of materialism, luxuries, and false ideologies, realizing that he is alone in this struggle to bring them back to the path of truth. Because of his efforts to guide them, a Momin faces many challenges and sacrifices.

History tells us that a true Momin has always sacrificed wealth, family, and even life for the sake of Allah. Often, he is betrayed by his own people. But for all his sacrifices, Allah grants him His eternal rewards.

The Prophet Muhammad (ﷺ) said:

"The world is a prison for the believer and a paradise for the disbeliever." (Sahih Muslim, Hadith: 2,956)

## Qualities of Momin are:

→ A Momin possesses Taqwa, Honesty, Humility, and Patience.

→ Their heart is free from arrogance, hatred, and hypocrisy.

→ Helping the needy and standing for justice are mandatory for a Momin.

→ A Momin must always fight against evil within himself as well as in society.

→ A true Momin is always spreading truth and righteous Islamic teachings to society and actively works to establish an Islamic way of life in society and his surroundings.

# AAKHIRAH

## THE ETERNAL REALITY

MOHAMMAD TABISH (B.Sc., A.M.U.)

**H**ave you ever paused in your busy life and asked yourself: **What happens after we take our last breath? Does life just end in the silence of the grave, or does it lead to something far greater, far more eternal?** For centuries, or perhaps from the very dawn of human consciousness, we have grappled with this question.

*Islam provides a profound and clear answer: this life is a test, and the Hereafter is the ultimate reality that awaits every soul.* It is not merely a theological doctrine, but the very foundation of human existence, offering the key to understanding the purpose of this life. It compels us to confront our mortality and shape our deeds with the awareness that this world is not the end but the preparation for eternity. As Allah reminds us:

**"And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allāh, so will you not reason?"**  
(Qur'an 6:32)

### LOGICAL & RATIONAL PERSPECTIVE

Even when considered from a rational standpoint, the idea of Akhirah is not merely a speculative notion but one that aligns with the natural order of life. Human beings understand instinctively that every action has consequences. The entire universe abides by this rule; be it the smallest atom or the grandest of celestial bodies, this principle is unwavering. So, would humans be the sole exception, despite being the most advanced beings?

**In fact, deep down, we all feel at some point in life that we ought to be responsible for our actions.** Our conscience nudges us when something

is wrong or right. This sense of accountability is embedded in us, stemming from the understanding that we are not here just by chance, but that there is a higher power watching over us, holding us accountable for every action we take.

**Consider this:** imagine a person who has committed every possible wrongdoing. Even if this person is caught, tried, and punished, could justice ever fully compensate for all the harm done? The answer is simple: NO! Our world is far from fair and just. The weak are exploited by the strong, the innocent suffer, and justice often remains out of reach.

Without a system that transcends earthly limitations, these imbalances would persist forever. Thus, the Akhirah ensures that every action—no matter how small—is accounted for, offering ultimate justice where no wrong is overlooked and no good deed is forgotten. As the Qur'an says:

**"Indeed, if it [i.e., a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and All-Aware."** (Qur'an 31:16)

### ISLAMIC TEACHINGS & QURANIC PROOFS

The reality of the Hereafter has been underscored both in the Qur'an and the Hadith of Prophet Muhammad (PBUH).

**The Qur'an explains how all human beings will be brought back to life and will be rewarded or punished individually.** Paradise awaits the righteous, and Hell is reserved for the wicked. As proof, the Prophet (PBUH) was given a preview of

it all on the Night of Miraj. These are not just stories; they are real and reflect the actions performed in this life.

The teachings of the Prophet (PBUH) constantly remind us to be aware of the Akhirah and urge us to live this life in such a way that prepares us for the life ahead.

**"Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death."**  
(Shu'ab al-Imān lil-Bayhaqī 10250)

### SOCIAL IMPACT OF BELIEF IN AKHIRAH

Belief in Akhirah has a profound impact on society. When people believe that they will be judged fairly, they are more likely to act ethically, promoting justice and honesty. The belief in the ultimate judgment brings deep comfort—the understanding that all trials, no matter how great, are temporary and that ultimate peace, comfort, and reward lie ahead.

**For believers, this conviction helps overcome the challenges and uncertainties of life.** It discourages sin and encourages repentance when one falters. Thus, belief in Akhirah not only demands faith but also reflection, preparation, and transformation in how we engage with the world around us.

### CONCLUSIONS

(A CALL TO REFLECTION & ACTION)

In the grand scheme of existence, Akhirah stands as the ultimate reality that every soul must face. It reflects the outcome of our deeds and the fulfilment of Allah's promise. It reminds us that this life is just a journey and calls us to reflect deeply on our actions and intentions, urging us to prioritize what truly matters over the fleeting desires of the world. Denying it is nothing  
*continued on.....page-08*





In Islam, Momin reflects a high standard of faith, character, and action. The term Momin refers to someone who not only claims Iman but also follows it through righteous deeds, Taqwa, and shows boldness in front of challenges. A true Momin is not just someone who claims Iman but one who embodies it in their actions, character, and mindset. Iman is not static; it needs to be nurtured and strengthened continuously.

*Quran describes Momin as*

1- Indeed, those who believe and do righteous deeds. They are the best of creatures. (Quran: 98:7)

2- Certainly, the believers will have succeeded. They who are during their prayer humbly submissive. (Quran: 23:1-2)

3- They avoid sinful behaviour such as falsehood, immorality, and frivolity. (Quran: 23:3-4)

A very great blessing for a Momin is that Allah becomes the Guardian of a Momin, as:

The Prophet (S.A.W) narrated in a Hadith Qudsi:

**"Whoever shows hostility to a friend of Mine, I have declared war upon him. My servant doesn't draw near to me with anything more beloved to me than the duties I have enjoined upon him. My servant continues to draw near to me with voluntary acts of worship until I love him. When I love him, I become his hearing with which he hears, his sight with which he**

**sees, his hand with which he strikes, and his foot with which he walks."**

(Bukhari, Hadith 6,502)

*Angels also support Momin as*  
**"Indeed, those who have said, Our Lord is Allah and then remained steadfast—the angels will descend upon them, saying, do not fear and do not grieve but receive good tidings of Paradise, which you were promised."**

(Surah Fussilat 41:30)

And now, here is an extremely proud moment for a Momin, The Prophet (S.A.W) said: **"The strong believer is better and more beloved to Allah than the weak believer, while there is good in both."** (Muslim, 2,664)

**But wait! Here, a question arises: what will a Momin get after making all these sacrifices?**

*We have rewards here in the Quran that*

1- Indeed, those who have believed and done righteous deeds—they will have the Gardens of Paradise as a lodging. (Surah Al-Kahf 18:107)

2- The ultimate reward is entry into Jannah, where they will have whatever they desire. (Quran 9:72)

3- Allah promises forgiveness for the sins of sincere believers. (Quran 39:53)

4- Allah helps the believers in difficult times. (Quran 22:38)

5- The more a Momin strengthens faith and performs good deeds, the higher their rank in Jannah. (Quran

58:11)

6- Allah grants inner peace and contentment to a true believer. (Quran 13:28)

7- The greatest pleasure in Jannah is seeing Allah. (Hadith - Sahih Muslim)

Aren't these more than enough?

Allah gives entry into Jannah, gardens in Jannah, all desirable things, high rankings in Jannah, forgiveness for all sins, and inner peace—the thing that is lacking the most in today's time. But the most important, most beautiful feeling, the most awaited moment for every Momin is seeing Allah Ta'ala in Jannah. No matter how much we count, the rewards Allah gives are beyond calculation.

But again, a question arises here: Are all these rewards easy to achieve? Doesn't it require any sacrifices? Will Allah give these rewards easily to us without any examination or sacrifices? The answer is no, as every great achievement needs great sacrifices. There are a lot of challenges or sacrifices a Momin has to face to achieve rewards.

Nowadays, challenges for a Momin include materialism spreading in society, which hinders him from achieving his goals—spreading the message of Allah and following true guidance. His own desires, influenced by Shaitan, societal pressure, love for family, and attachment to wealth all create obstacles. These forces try to pull him away from Allah's guidance. But a true Momin always remains steadfast, *continued on.....page-05*

## Sealed



## Nectar

## The Battle of Badr Part-07

The outcome of the battle was as aforementioned an ignominious rout for the polytheists and a manifest victory for the Muslims. Fourteen Muslims were killed, of whom six were from the Emigrants and eight from the Helpers. The polytheists sustained heavy casualties, seventy were killed and a like number taken prisoners. Many of the principal men of Makkah, and some of Muhammad [pbuh]'s bitterest opponents, were among the slain. Chief of these was Abu Jahl.

On the third day, the Messenger of Allāh [pbuh] went out to look at the slain polytheists and said: "What an evil tribe you were as regards your Prophet, you belied me but the others have believed; you let me down while the others have supported me; you expelled me, whereas the others have sheltered me."

He stood over the bodies of twenty-four leaders of Quraish who had been thrown into one of the wells, and started to call them by name and by the names of their fathers, saying: "Would it not have been much better for you if you had obeyed Allāh and His Messenger? Behold, we have

found that our Lord's promise do come true; did you (also) find that the promises of your Lord came true?" Thereupon, 'Umar bin Al- Khattab said: "O Messenger of Allāh! Why you speak to bodies that have no souls in them?" The Prophet [pbuh] answered: "By Him in Whose hand is Muhammad [pbuh]'s soul! You do not hear better what I am saying than they do."

## Reaction in Makkah

The polytheists having received a large dose of disciplining and heavy defeat, fled away in great disorder in the vales and hillocks heading for Makkah panicked and too ashamed to see their people.

Ibn Ishaq related that the first herald of bad tidings was Al- Haisaman bin 'Abdullah Al- Khuza'i. He narrated to them how their notables were killed. People there did not believe him at first and thought that he had gone

angels played in bringing about their tragic end. Abu Lahab could not contain himself and gave vent to his feelings of resentment in beating, abusing and slapping Abu Rafi', a Muslim, but reticent on his conversion, for reiterating the role of the angels. Umm Al- Fadl, another Muslim woman, greatly exasperated by Abu Lahab's thoughtless behaviour, struck him with a log and cracked his head. Seven days later, he died of an ominous ulcer and was left for three days unburied. His sons, however, for fear of shameful rumours, drove him to a pit and keeping their distance, hurled stones and dust at him.

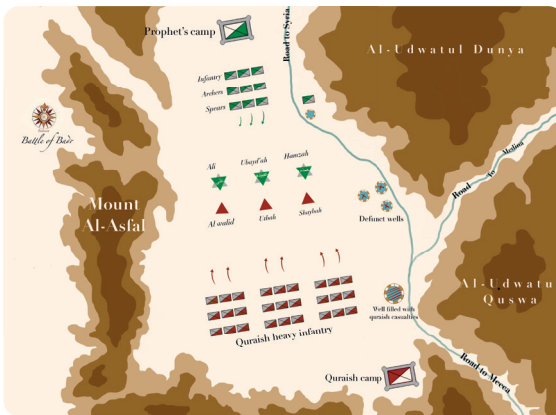
The defeat was a matter of great shame and grief for the Makkans. In almost every house there were silent tears for the dead and the captives. They were burning humiliation and were thirsting for revenge. Wailing, lamenting and crying however were decreed strictly forbidden lest the Muslims should rejoice at their affliction.

## Continuation of page-06

but ignorance of oneself, overlooking the natural principles of justice and accountability.

Let us take this as a wake-up call to turn toward Allah, seek forgiveness, and live the life as directed by Allah (SWT).

"The Akhirah is not just a destination—it is the essence of our journey."



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