

THE MILESTONE

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the Epstein Files

WHAT THEY REVEAL AND WHAT THEY DON'T.

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We all believe that we are living in the safest, most civilized, and most modern era in history. The entire world is now in the palm of our hands. Within moments, we can access news from anywhere on earth, travel at unprecedented speed, and enjoy the highest achievements of science, technology, and knowledge. Education, human rights, women's rights, children's rights, gender rights—countless rights are being promoted and practiced. Yet, despite the highest levels of security systems, law-enforcement agencies, CCTV surveillance, digital devices, and modern communication networks, we see that no one is truly safe—neither women, nor children, nor even men. Those who lecture the world about human rights and claim to be the torchbearers of civilization have themselves become the greatest violators of human rights. Under the slogans of women's and children's rights, they are not only involved in grotesque sexual perversions against women and children, but horrifying allegations have also emerged of extreme brutality—such as mutilating and even consuming parts of the human body to satisfy their depraved desires. What we are witnessing today is a form of ignorance (Jahiliyyah) far worse than that of pre-Islamic Arabia. The most terrifying reality is this: those who sell us the ideas of security and human rights have themselves become the greatest source of insecurity for humanity.

The Epstein Files are not merely a scandal; they are a mirror of modern civilization. Through this mirror, we have once again seen the grotesque face of Western civilization. These files stand as a harrowing document of the deep moral decay in which the Western world—self-proclaimed champion of human rights, women's freedom, and liberal values—is submerged. Heads of state, industrialists, sports figures, media personalities, and cultural icons—people admired and followed by millions—are accused of heinous crimes such as child trafficking, sexual abuse, and even cannibalism.

Yet none of this is truly surprising. This is exactly what can be expected from a world order governed by man-made laws and led by so-called global masters. Those who rain tons of bombs indiscriminately upon civilians—killing infants in their mothers' arms, women, and the elderly alike—those who slit open the wombs of pregnant women for pleasure—there is nothing astonishing if such people commit

these crimes as well. This is not an anomaly; it is a systemic failure. A failure inherent in man-made systems. The Epstein Files are merely a small glimpse into the countless defects of this system. These files reveal a fundamental truth: when human beings turn away from Allah, assume for themselves the role of law-givers, and follow their base desires and Satan, they transform into demons in human form—beings even more misguided than animals. Allah the Exalted says in the Qur'an:

“And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle; rather, they are more astray. It is they who are heedless.”

Surah Al-Araf, 7:179

All people today are being crushed in the millstone of this system. From infants in their mothers' arms to the elderly, everyone has fallen victim to the wrath of the standard-bearers of this system. Because of their oppression, persecution, and misdeeds, the entire world has become restless and turbulent. In such circumstances, it becomes necessary for some people to expose the inhuman nature of these human-looking demons and the failure of the prevailing world order. When the entire global system is shrouded in the cloak of Jahiliyyah and the oppression and persecution of falsehood against the bearers of truth continue unabated, there is a pressing need to study how firmly the standard-bearers of truth remained steadfast upon the religion during the period of persecution they faced in the age of ignorance in Arabia.

When the steamroller of oppression and persecution was being unleashed upon the noble Companions (رضي الله عنهم) in Makkah, Khabbab ibn al-Aratt (رضي الله عنه) came to the Messenger of Allah and said, “When will the help of Allah come?” The words that the Messenger of Allah (ﷺ) spoke on that occasion are extremely significant for us today. The Messenger (ﷺ) said:

“Among the people before you, a man would be sawn into two from head to toe, and iron combs would be used to tear apart his flesh and skin. Yet such unspeakable oppression and persecution could not turn them away from their religion.” Then he said, “By Allah! Allah

will surely make this religion prevail to such an extent that a rider will travel alone from Sana'a to Hadramawt, fearing none but Allah.” (Sahih al-Bukhari)

Here, the Messenger of Allah (ﷺ) not only spoke of patience, but also gave glad tidings of a bright future. He neither instilled fear among the Companions nor contented himself merely with urging patience. Rather, he conveyed the message that through Islam, the arrival of a bright day filled with peace and security was inevitable. In that age of ignorance, when oppression, plunder, and chaos prevailed everywhere, the Messenger of Allah (ﷺ) told the Companions: “Very soon a time will come when a woman will travel alone from Sana'a to Hadramawt, and she will fear none but Allah.” That is to say, even amid extreme unrest and severe hardship, he (ﷺ) foretold the coming of a secure and peaceful environment. It was not long before this prophecy came true during the caliphate of Umar ibn al-Khattab (رضي الله عنه).

Pay attention to the message of the hadith: when the Companions were going through extremely difficult times, the Messenger of Allah (ﷺ) would console them by mentioning the oppression and persecution that had befallen the people of earlier times—despite the fact that the oppression and persecution inflicted upon the noble Companions in Makkah at that time were by no means insignificant. Today, considering the way oppression and persecution are taking place against Indian Muslims, it is necessary at this moment to recount the trials and tests faced in the past by the standard-bearers of truth. A second significant point here is that no matter how difficult the circumstances may be, one must remain steadfast upon faith (iman) and the religion (deen), and must also exhort others to remain so. A third point to remember is that oppression and persecution are not eternal, nor is the oppressor everlasting. No matter how powerful the oppressor may be, his downfall is inevitable.

This is not the time to sit idle or become backward after witnessing the intensity of oppression. Rather, in these difficult circumstances, just as the noble Companions (رضي الله عنهم) held firmly to the religion and continued working for the victory and establishment of the deen, in the same way today as well this work must be carried on.

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Creator's Call



شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ بَدَىٰ لِلنَّاسِ وَ يَهْدِي مِنَ الْهُدَىٰ وَ
الْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۚ وَ مَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيدُ بِكُمُ الْعُسْرَ ۚ وَ لَتَكُونُوا
الْعِدَّةَ وَ لَتُكْرِوهُنَّ اللَّهُ عَلَىٰ مَا بَدَّلَكُمْ وَ لَعَلَّكُمْ تَشْكُرُونَ

Ramadhân is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the decisive authority. So whoever is present this month, let them fast. But whoever is ill or on a journey, then let them fast an equal number of days after Ramadhân. Allah intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful. [Surah Al-Baqarah, Verse 185]

In this verse, Allah SWT has clearly stated why he chose the month of Ramadan to practice fasting for the believers. Let's get into it layer by layer.

So the Fasting is specifically mandated during this month because it is the period in which the Qur'an was revealed. The Qur'an is described as a "guidance for mankind" (Hudal-lin-Naas) containing clear proofs and the criterion (Furqan) to distinguish right from wrong.

The question is why is it mentioned here in this Ayah & what's the connection between Ramadan and Qur'an other than the revelation of Qur'an in the divine night of Al- Qadr.

We should know that Allah has mandated Fasting in the month of Ramadan in the day but the other side of this program is mentioned in Ahadeeth. Let's take this part of the Hadith.

NARRATED BY SALMAN FARSI (R.A)

جعل الله صيامه فريضة وقيام ليله تطوعا
[شعب الايمان للبيهقي: 3608]

"Allah has made fasting (during its days) an obligatory duty and the standing (in prayer) at night a voluntary act (Sunnah/Nafil)."

NARRATED BY ABDULLAH IBN AMR (R.A)

"Fasting and the Quran will intercede for the servant on the Day of Resurrection. Fasting will say: 'O Lord, I prevented him from food and desires during the day, so let me intercede for him.' The Qur'an will say: 'I prevented him from sleeping during the night, so let me intercede for him.' Thus, they will both intercede".
[Musnad Ahmad (6626), Sunan al-Nasa'i 223]

These Ahadeeth describe Ramadan as a comprehensive double training program intended to nourish the human soul. By fasting during the day, a person weakens their animalistic self (Nafs) and its base desires for food, drink, and intimacy. While the body is physically weakened by the day's fast, the spirit becomes more alert and receptive. This is the time to feed the soul with the 'Divine Food' of the Qur'an through standing in prayer (Qiyam-ul-Layl).

Ultimately, the goal of this connection is to reach a state of Shukr (Gratitude). When a person experiences the hardship of hunger and then finds spiritual solace in the Qur'an, they truly realize the magnitude of Allah's blessing, leading to a heart filled with genuine gratitude and the proclamation of Allah's greatness (Takbir). Fasting allows a person to truly value the Qur'an leading to true Shukr and Takbir. For the people who are unable to continue fasting due to their sickness and travel are ordered to complete the same number on other normal days. Allah knows better the wisdom behind this order because Allah SWT chose ease over hardship for his beloved servants. And fasting is the true way to reach the state of Taqwa.

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ
فَلْيَسْتَجِيبُوا لِي وَ لْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

(O Muhammad) when My servants ask you about Me tell them I am quite near; I hear and answer the call of the caller whenever he calls Me. Let them listen to My call and believe in Me; perhaps they will be guided aright.

[Surah Al-Baqarah, Verse 186]

This verse by reading rapidly seems non relatable with the topic of fasting but the reality is that it's the real conclusion of this whole process of fasting in the day and qiyam with Qur'an in the night. Let's see what's really it is!

The human being is a combination of two things:

1. Body
2. Soul (Ruh e Rabbani)

Both of them co exist with each other. It's very important to nourish both of them and maintain balance between them. Soul and body are contradictory in nature. If one is suppressed other becomes stronger. The human body came from soil, clay or dust so it's food is also kept on the Earth by Allah SWT.

But the soul belongs to the Lord of the Universe, so what about it's food? It directly comes from Allah SWT. Hence, it is our duty to feed our souls from time to time as we feed our body. So, in this holy verse after physically weakening the body the Ruh is now ready to connect with it's true source, Allah tells the Prophet SAW, "When My servants ask you about Me, tell them I am indeed near". This removes the need for any priests, pandit, pope neither living nor dead or any intermediaries, every individual has direct access to Allah SWT.

Dua is the meeting of the "Finite Ego" (the human) with the "Infinite Ego" (Allah). It is the "brain" or the essence of worship, where a person truly realizes their relationship with their Creator. Prophet SAW states,

الدُّعَاءُ مِثْلُ الْعِبَادَةِ

"Dua is the brain/essence of worship."
(Tirmidhi)

And finally through this process of fasting, standing in prayer, and constant Dua, a person reaches the level of Rushd (spiritual maturity and guidance), becoming a true servant of Allah SWT.

For decades, people have been made to believe that governments were transparent and had no secret or vile agendas. Any such agenda, when highlighted, was termed a conspiracy theory. This term was coined and politicized in a way that even the strongest claims could be brushed off simply by saying, “Huh! This is just a conspiracy theory.” To further dilute the idea, a series of irrelevant and fabricated claims were pushed into the realm of conspiracy theories so that seemingly true conspiracies appeared fake.

In this context, the events of 7th October (Al Aqsa Flood) marked a turning point in world geopolitics, since they exposed Western hypocrisy to a significant extent. People began questioning their governments, and discussions about alleged Jewish conspiracies grew widespread. The release of the Epstein files during this period has led to an unofficial consensus that, from now on, no conspiracy theory can be dismissed outright. There must be some reason behind it, and it warrants investigation. Amidst these scandals, a map by QAnon titled “The Great Awakening” also gained attention, with many believing it reveals the global agenda of certain powerful entities and that the Epstein files are merely the tip of the iceberg. But before examining this map, let us first focus on the Epstein files.

WHO WAS JEFFREY EPSTEIN?

Jeffrey Epstein was a money launderer who managed the funds of many elites. He was arrested in 2005 on charges related to the trafficking of minors but was later released. He was arrested again in 2019, where—according to official claims—he allegedly committed suicide. However, there is evidence that questions the nature of his death, such as missing CCTV footage from the time of the alleged suicide. Some even claim that he is still alive and living freely in Israel. The former allegation is supported by the missing footage mentioned in the Epstein files, while the latter is reinforced by claims that Israel provides safe havens for offenders like him.

Whether he is alive or dead, what we infer from the Epstein files is that Jeffery Epstein was a broker and an Israeli asset. Although he did not officially held a role in Mossad, evidence suggests he brokered several deals favourable to Israel.

As the Epstein files continue to be released—reportedly containing millions of pages—we will attempt to highlight some of their major findings.

LINKS WITH ISRAEL

One of Epstein’s key roles in the Israeli saga

was maintaining a blackmailing network. He frequently met with Ehud Barak, the former Israeli prime minister, and Ghislaine Maxwell, daughter of Mossad agent Robert Maxwell. Epstein allegedly supplied underage girls to wealthy elites, politicians, and businessmen with the intention of gaining leverage for the benefit of Israel. Several of his donations are directly linked to Israel linked organizations that are fuelling the genocide. This blackmailing network was used to silence people especially the influential ones to speak against Israel’s apartheid and genocide of the Palestinians.

SATANIC RITUALS

Epstein was allegedly involved in satanic rituals, as reported in the files. These supposedly included child sacrifice, cannibalism, and devil worship. One of his accounts was named Baal, after an ancient deity. He also ordered—or was gifted—the Kiswah (the cloth of the Holy Ka’bah), reportedly for use in black magic. The files also hint that Epstein is from the bloodline of Illuminati and works in hand with their agenda of slaving the masses.

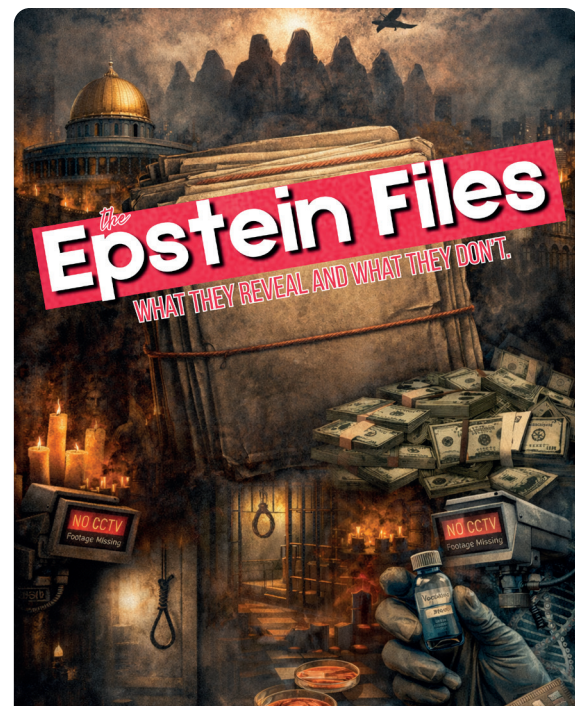
MIND CONTROL AND MASS MANIPULATION

The documents suggest that elite networks were using mind control, directed-energy weapons, and occult rituals for mass manipulation. Epstein was frequently in contact with Bill Gates, and they reportedly discussed matters related to “population enhancement,” which some interpret as a euphemism for population control. The 2019 pandemic was also mentioned in the files, indicating correspondence between Epstein and Bill Gates. Also, for the elites he was running the program of deriving Adrenochrome by terrified children that has potential anti-aging effects.

ARE THE EPSTEIN FILES THE TIP OF AN ICEBERG?

After the release of the Epstein files, many questions remained unanswered, including the time of release, the redaction of files, as well as the intentions of global elites. The files are released in batches and are heavily redacted. These raise serious concerns about the shielding of political figures, as well as releasing them at a particular time to divert attention.

The elite agendas that pertain to transhumanism, lab grown food, and digital ID, etc., are on the verge of being implemented somehow. Therefore, the redaction as well as delays could help these agendas gain time for smooth implementation. The release of files in an explicit manner, combined with open



secrecy, paves the way for the normalization of such heinous crimes, since the figures present in the files are revered by millions. If people see that their role models are comfortable engaging in such acts, this could lead to a possible imitation cult.

We have already seen people asking Grok AI to unblur the underage victims’ faces or online communities targeting minors following the release of the Epstein files. This is just the tip of the iceberg. The moral degradation of society that has been fuelled by these developments will start appearing in the years to come if it remains unchecked. That is why anonymous movements like QAnon hint at a possible “Great Awakening,” in which the vile elites would be exposed, and their rule would be abolished.

WHAT WE SHOULD BE SEEKING

As Muslims, it is high time for us to make people aware that it is only Islam that can fight these evil elites. The way these elites worship Satan makes it evident how Satan dispenses his powers in the real world. The delivery of the cloth of the Holy Ka’bah makes it even more evident that Satan worshippers need something truly pure to desecrate in order to perform their rituals, and they believe that Islam is the pure and true religion—that is why they are desecrating its holy cloth.

We need to give Da’wah to people who seek success by following the West and show them that in their search for freedom in the West, they will only find Satan worshippers and paedophiles waiting to consume their lives and souls. Only through the just world order of Islam can these evil elites be crushed and humanity can witness a true sense of freedom.

Ramadan

A Training Camp for Responsible Youth



"So that you may attain Taqwa."
– Quran 2:183

Ramzan is a sacred month of spiritual struggle and self-purification. During this blessed time, Muslims strive in the path of Allah and seek His nearness through fasting, charity, prayers, and various acts of worship. These acts are not merely physical rituals, but a means to strengthen faith, develop self-control, and purify the heart. The true purpose of Ramzan is to bring about a positive transformation in one's character and to nurture qualities such as patience, humility, and responsibility. These qualities should not remain limited to this month but should become a permanent part of a believer's life.

The primary purpose of fasting in Ramzan is clearly mentioned in the Holy Quran. Allah says:

"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may attain Taqwa (God-consciousness)."

(Quran, Surah Al-Baqarah 2:183)

Taqwa means being constantly aware of Allah and acting responsibly in every situation. It creates a sense of accountability within a believer, reminding them that Allah is always watching their actions and intentions. When a young person fasts, he or she learns self-control by avoiding not only food and drink but also sinful behavior such as lying, backbiting, anger, and dishonesty. This process strengthens the soul and builds inner discipline, which is essential for becoming a responsible and morally upright individual. A student who learns to control his desires during Ramzan can also control distractions, focus on studies, and make wise and responsible decisions in life. Thus, fasting becomes a practical training that shapes both spiritual and worldly character.

Ramzan also teaches youth the importance of sincerity and honesty. Fasting is a unique act of worship because its true observance is known only to Allah. Even when no one is watching, a fasting person refrains from eating or drinking because of their firm belief that Allah sees everything.

This strengthens integrity and develops truthfulness in one's character. The Prophet Muhammad ﷺ said:

"Whoever does not give up false speech and evil actions, Allah is not in need of his leaving his food and drink." (Sahih al-Bukhari, Hadith 1903)

This Hadith clearly shows that fasting is not merely physical abstinence, but a complete moral training. It teaches youth to purify their speech, actions, and intentions. They learn to avoid lies, respect others, and behave with kindness and humility. As a result, Ramzan helps develop honest students, respectful children, and trustworthy members of society.

Another important lesson of Ramzan is time management and discipline. During this month, Muslims follow a well-organized routine. They wake up early for Suhoor, offer the five daily prayers on time, recite the Quran regularly, and perform Taraweeh prayers at night. This structured lifestyle trains youth to value time and use it wisely. Discipline and punctuality are essential qualities for success in both religious and worldly life. Allah says:

"Indeed, prayer has been decreed upon the believers at specified times."

(Quran, Surah An-Nisa 4:103)

By following this disciplined schedule, youth develop habits of punctuality, consistency, and responsibility. This training helps them become more organized in their academic life, improves their productivity, and prepares them for future responsibilities in their careers and personal lives.

Ramzan also develops empathy and social responsibility. When youth experience hunger and thirst, they begin to realize the hardships faced by the poor and needy. This personal experience softens their hearts and creates compassion within them. It encourages them to help others through acts of charity such as Zakat and Sadaqah. They learn that responsibility

is not limited to personal worship but also includes caring for others in society. Allah praises such people in the Quran:

"And they give food, in spite of love for it, to the needy, the orphan, and the captive."

(Quran, Surah Al-Insan 76:8)

This verse highlights the spirit of generosity and selflessness that Ramzan promotes. Youth learn to share their blessings, support the less fortunate, and become socially responsible individuals. This training helps them understand that true faith is reflected not only in worship but also in service to humanity.

In conclusion, Ramzan is truly a training camp for responsible youth, designed to prepare them for a life of faith, discipline, and accountability. It teaches self-control, sincerity, patience, compassion, and responsibility—qualities that are essential for building strong character. However, the true success of Ramzan lies not only in practicing these qualities for one month, but in continuing them throughout the year. A believer must carry forward the lessons of Ramzan into daily life by maintaining regular prayers, good manners, honesty, and care for others.

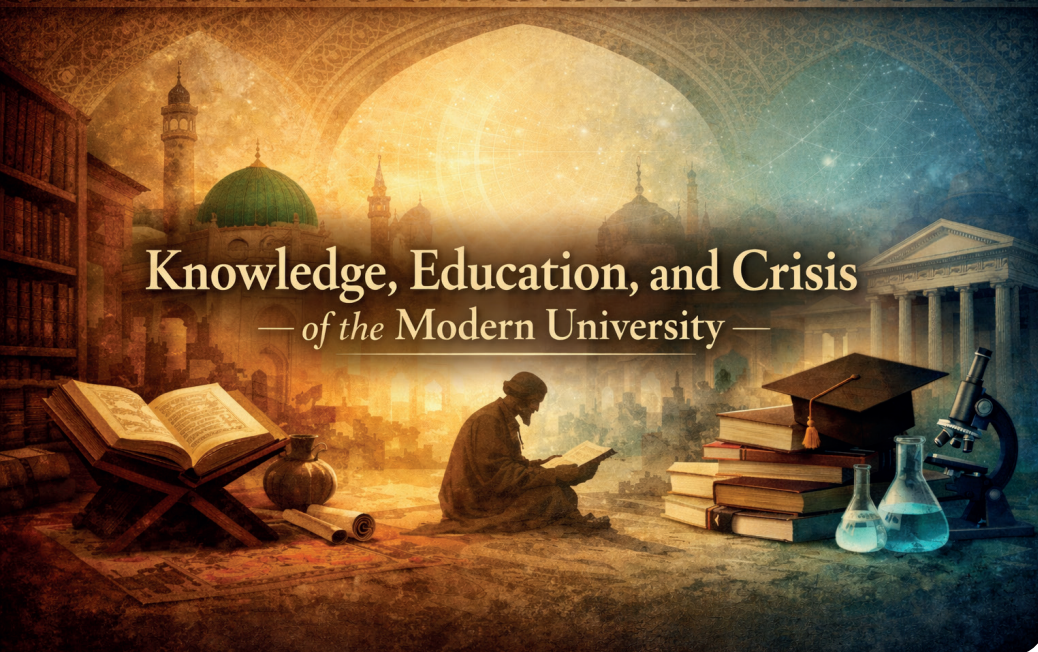
The Prophet Muhammad ﷺ emphasized the importance of consistency in good deeds. He said:

"The most beloved deeds to Allah are those that are consistent, even if they are small." (Sahih al-Bukhari, Hadith 6464; Sahih Muslim, Hadith 783)

This Hadith teaches youth that responsibility is not temporary but a lifelong commitment. Ramzan serves as a reminder and a starting point for self-reformation. It trains young Muslims to become disciplined students, respectful children, and responsible members of society. If the spirit of Ramzan continues to guide their actions, it will lead them to success not only in this world but also in the Hereafter. Thus, Ramzan is not just a month of fasting, but a lifelong training program that shapes responsible individuals and strengthens the Ummah as a whole.

Knowledge, Education, and Crisis

— of the Modern University —



In the modern world, knowledge is often equated with power, as famously stated by Francis Bacon. However, the very nature of knowledge has undergone a profound transformation. **For Syed Muhammad Naquib al-Attas, “the test of true knowledge is in man himself.” Through knowledge, man comes to know himself, understands his ultimate destiny, and attains true happiness.**

In his book *Islam and Secularism*, al-Attas discusses the nature of knowledge and identifies two distinct kinds. *The first is Fard ‘Ayn knowledge, which includes the essentials of Islam—its principles, meanings, purposes, and their correct understanding and implementation in daily life. This knowledge is obligatory for every individual. The second is Fard Kifāyah knowledge, which refers to the sciences acquired through experience, observation, and research.* This form of knowledge is discursive and deductive in nature and concerns objects of practical and pragmatic value. While one kind of knowledge must be acquired by every individual, the other should be acquired collectively by the community.

Al-Attas emphasizes that true education is best understood as *Tadīb*, rather than the commonly used term *Tarbiyah*. **Tarbiyah conveys meanings such as “to nurture,” “to feed,” “to foster,” or “to cultivate,” and its application in the Arabic language is not restricted to human beings;** it extends to plants, animals, and even minerals. For example, cattle farming can be described as a form of *tarbiyah*. Education, however, is peculiar to man alone. The qualitative elements inherent in education are fundamentally different from those involved in *tarbiyah*, as education entails

moral, intellectual, and spiritual discipline unique to human beings.

Historically, Islam established its educational system with the mosque at its center. From the earliest periods, the Masjid functioned not only as a place of worship but also as an institution of learning. Over time, other educational institutions developed, such as the Maktab Dar ul Uloom, and Madrasah, all of which remained organically connected to the mosque.

Alija Izetbegović, the Bosnian intellectual, highlights this integration of religion and knowledge in his writings. He notes:

“This tendency of integrating religion and science—an Islamic tendency in the best sense of the word—can be seen in the simultaneous construction of mosques and schools. The first order to build schools near mosques dates back to the second caliph, ‘Umar ibn al-Khattab, and was repeated by Caliph Harun al-Rashid (786–808). This unity of religion and science began with the very revelation of the Qur’an: Read, in the name of your Lord...”

Historical evidence supports this view. The first mosque, Masjid al-Nabawi, built by the Prophet Muhammad ﷺ himself, functioned as a school through the institution of the Suffah. According to Izetbegović, Islamic educational institutions were profoundly human in nature, as they were designed to represent man himself.

The concept of the University, derived from the Latin *universitatem*, mirrors the

original Islamic idea of *Kulliyyah*, meaning totality. Al-Attas writes:

“The university must have been conceived in emulation of the general structure, in form, function, and purpose, of man. It was meant to be a microcosmic representation of man—indeed, of the Universal Man (*al-insān al-kullī*).”

It is remarkable that both Syed Naquib al-Attas and Alija Izetbegović independently arrived at the same conception of education, comparing the university to the human being.

However, in the modern world, the university no longer reflects the wholeness of man. Like a person without personality, the modern university lacks a vital center, an abiding principle, and a final purpose. While it continues to claim universality and maintains faculties and departments as though they were organs of a body, it possesses neither a brain nor a soul. Its development is driven not by a definitive purpose but by the relentless pursuit of knowledge for its own sake—what René Guénon described as profane science. Such institutions do not lead to certainty or true knowledge; instead, they foster perpetual confusion and skepticism.

AS AL-ATTAS OBSERVES

“Even if it be argued that the modern university is in fact emulating man, yet it is the secular man that is portrayed—the rational animal devoid of soul, like a circle with no center. The various faculties and departments within it have become uncoordinated, each preoccupied with its own endless pursuits.”

Maryam Jameelah expresses a similar critique in her book *Islam and Western Society*. She writes:

“Is Western civilization conducive to human welfare from an intellectual standpoint? One of its proudest boasts is its system of universal, compulsory education. The question is: what kind of education? Western colleges and universities have become immense degree factories. Students pursue degrees not for competence in their chosen fields but merely for social and economic advantage. In view of this totally materialistic outlook, the entire Western educational system is breaking down.”

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Why do we STUDY

Why do we study? What is the reason for our education? These are the questions that we should ask considering the current scenario that is happening today. In this article, we are going to discuss what our motivations are for studying in the current education system, whether they are right or wrong and most importantly why?

CURRENT SITUATION AND HISTORY

The educational system that we see nowadays is often called the modern education system. It was developed largely after the technological and industrial revolutions. First, before the industrial revolution, education existed but was limited to religious institutions, elites, and scholars. Most people learned craft and skills through apprenticeship. You just got somewhere to someone who knew and did the work, became an apprentice to that person and he taught him how to do that work. Oftentimes, the families had a specific profession, the knowledge of which they passed to their children. After that, the industrial revolution came and then there was a requirement for specialized labor for working and developing the machines and to work in the factories. The modern system of education or should we appropriately say the modern professional education system came into existence in this era. With the advent of technological advancements, it developed to the point that we see nowadays.

MATERIALISTIC EDUCATION

A lot of us are spending years and years in this educational system. We say and act as if it is something holy but in the current economy, the results are not what they expect. Here in this situation, especially with the advent of AI, some things become very clear with regards to what we think is the purpose of our education. When we get to know that somebody has done some course but is struggling to get a job related to that course in the current economy, we say something like "What is the use of this education?". So, that means

that the education was for earning money there was not much use of it other than that so if that end goal, that is, the goal of earning money is not being served then all of that is useless.

Similarly, the same thing can be proved by using the AI argument. After the advent of AI, people are worrying that it would take up their jobs, but they are not worried that they would not be able to learn new things. They are not concerned that they would not have the knowledge of how the world works. This shows what we think about the end goals of our education. It is now not important for us that we get to know the world, to understand the world, and to appreciate the nature, but rather it is just a means of getting money by getting a job so when AI comes and does the work for us, we are worried about the job, not the knowledge that we are losing that we would not be able to learn.

WHAT SHOULD BE DONE?

Here I would now suggest some changes that we should make to save ourselves from the problems of this mindset.

SOLUTION 1: TREAT PROFESSIONAL EDUCATION DIFFERENTLY FROM GENERAL EDUCATION

First of all, we should differentiate between professional education and general education. We should learn professional education for the money and along with that there should be some general education so that we may learn about the world and understand it and have an appreciation for it. Subjects like philosophy, history, basic economics, etc. can be promoted in this case. This will also help the people in making intelligent decisions and not becoming fooled by selfish politicians or other charlatans.

SOLUTION 2: LEARN WHAT IS NEEDED AND CAN BE APPLIED

In institutions that impart professional education, the subjects should be decided based on the availability of jobs rather than just for the sake of education.

As many jobs still do not require a lot of education, the students can be passed early on and led to continue to work. Offline evening courses or online courses can be arranged for them in case they want to continue their professional education.

FINAL WORDS

In the end, I would like to repeat that we should try to learn different kinds of subjects apart from that formal professional education that we are having. And we should be clear that the purpose; the actual purpose of this professional education is not so much to open the mind, but almost solely to earn some money. Perhaps next time when we see someone not so educated doing some job that earns him well, we could say, "Oh! He is fulfilling the purpose of what we are getting the professional education" because I have, clearly explained that the purpose now has become to earn money. Apart from that we can learn different kinds of subjects which help us in actually appreciating the world and living a better life, like subjects related to psychology, sociology, politics, etc. among others. I hope that helps. Thank you!

From Editorial

One must stay away from attempts to seek honour through any method other than Islam by citing circumstances as an excuse. Sayyiduna Umar ibn al-Khattab (رضي الله عنه) said: **"We are a nation whom Allah has honoured through Islam. If we seek honour through anything other than Islam, Allah will humiliate us."** That is to say, just as ignorance (Jahiliyyah) was eradicated through Islam in the past, similarly today as well, efforts must continue to eliminate this new form of ignorance through Islam alone.

May Allah grant us all the ability to understand these realities and act upon them. Ameen, Ya Rabbal Alamin.

Sealed



Nectar

The Military Activities Between Badr & Uhud - 04

THE INVASION OF BUHRAN

In Rabi' Ath- Thani, the year 3 A.H. the Prophet [pbuh] led a campaign comprising 300 warriors to Buhran in the area of Al- Furu'. He stayed there till Jumada Al- Ula, 3 A.H. No fighting took place in the process of this patrolling invasion. [Ibn Hisham 2/50,51; Za'd Al- Ma'ad 2/91]

ZAID BIN HARITHAH LEADS A CAMPAIGN ON THE TRADE ROUTES OF QURAISH

This was the most successful campaign prior to Uhud Battle. It took place in Jumada Ath- Thaniyah, the year 3 A.H. Summer approached and it was high time for the Makkkan trade caravans to leave for Syria. The people of Quraish whose lives depended mainly on a mercantile economy consisting of summer caravans to Syria and winter caravans to Abyssinia (Ethiopia), were now at a loss as to what route they would have to follow in order to avoid the backbreaking military strikes that the Muslims successfully inflicted on the polytheists.

They held a meeting to discuss the chances of escaping the economic blockade and decided to go along a trade route across Najd to Iraq. Furat bin Haiyan was appointed as a guide for the caravan. Safwan bin Omaiyah led the caravan along the new route. News of the meeting leaked out through Na'im bin Mas'ud Al- Ashja'I under the effect of wine, and it flew fast to Madinah by Sulit bin An- Nu'man. The Prophet [pbuh] immediately mustered 100 horsemen under the leadership of Zaid bin Harithah Al- Kalbi

and despatched them to intercept and capture the caravan. They caught up with the camels at a place called Al- Qardah. They took the polytheists by surprise and arrested their guide and two other men. Safwan and his guards fled away without showing the least resistance. The caravan was carrying silver and wares whose value amounted to 100 thousand dirhams. The booty was distributed among the Muslim warriors after one- fifth had been set aside for the Prophet [pbuh]. Furat bin Haiyan embraced Islam out of his own sweet free will. [Ibn Hisham 1/50,51; Fiqh As-Seerah p.190; Rahmat-ul-lil'alameen 2/219]

As a result of this episode, the Muslims foiled Quraish's plans to find a new trade route. The economic siege laid to Makkah was thus consolidated and had a great impact on the mercantile economy of Makkah. The Makkans were terribly anxious and worried about their prospects of life now at stake with no hope whatsoever for any possible rehabilitation of commercial life or redemption of former prestige at the socio- political level except through two avenues categorically contrasting: Relinquishing all symbols of arrogance and all attitudes of haughtiness through reconciliation with the new status quo, and peaceableness with the Muslims; or launching a decisive overwhelming war with the aim of crushing down the military forces of Madinah. It was apparent through the process of events that Quraish had opted for the second alternative. Loud cries were being heard everywhere in Makkah demanding immediate vengeance and quick retaliatory action. These movements on all levels constituted the direct preliminaries to the battle of Uhud.

From Page - 06

This form of "education," which many developing countries imitate with great zeal, is worse than illiteracy. It is not education in its true sense but mis-education. Like other institutions of technological society, it operates in a mass, impersonal, and regimented manner, narrowing its aims to literacy and technical know-how alone. While this may serve economic interests, it fails to address the deepest human needs.

For this reason, schools in the Islamic world cannot be classified according to the European dichotomy of secular versus spiritual. Such institutions were historically considered natural, as they emerged directly from the spirit of Islam. Wherever this unity has been disrupted, it can largely be attributed to foreign influence. The original Islamic educational model reflects the fundamental concept of the unity of religion and science. The mosque-school stands as a symbol to which nothing can be added and from which nothing can be subtracted.

The removal of God from science, transforming it into profane science, marked the turning point that led to the emergence of modern universities. By placing man at the center in place of God, knowledge was degraded into an instrument of power, reduced to its limited utility in the material world. This cruel materialism stripped knowledge of its sacred purpose.



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