

The Dangers of Immodesty and the Path to Purity

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PRIVATE CIRCULATION

EDITORIAL

ALAMGEER HOSSAIN

President, Islamic Youth Federation



Last year, the central government introduced the "Waqf Amendment Bill" in Parliament, which was then sent to a Joint Parliamentary Committee. This committee submitted a report, and on April 2nd 2025, it was presented in the Lok Sabha (the lower house of Parliament). After a lengthy, dramatic debate filled with humor and satire, the **"Waqf Amendment Bill"** was passed in the Lok Sabha. On April 3rd, the bill was presented in the Rajya Sabha (the upper house), and it was passed there late at night. With the President's approval, **it became law.**

Despite the presentation of numerous logical arguments against the bill in both houses of Parliament, its passage proves that in a democracy, facts and logic are often ineffective—what matters is the majority. That is the reality of democracy: if the majority claims two plus two equals five, it gets passed.

After the law was passed, aggressive Hindutva activists began to interfere with burial rituals in some graveyards. In Murshidabad, protests against the act saw the involvement of radical Hindutva elements and attempts to incite riots also came to light. In various districts of Uttar Pradesh, silent protests by wearing black armbands resulted in participants facing financial penalties and legal warrants worth lakhs of rupees.

This "Waqf Amendment Act" is a new addition to the ongoing oppression and persecution of Muslims. This law is nothing short of an attack on the faith of Muslims and Shariah (Islamic Law). It is part of a broader effort to erase the name and identity of Islam and Muslims from India. A key strategy in this process is gradually eliminating Islamic symbols—among which, the mosque holds significant importance. Previously, some mosques were demolished on the pretext of ancient temples being discovered underneath, and temples were built in their place. Now, many other mosques are being targeted similarly. In India, numerous Madrasas, Dargahs (shrines), Graveyards, and Eidgah exist, many of which are built on waqf property. If documentation for the waqf land upon which a mosque is built is missing or contains any errors, that land will be declared "disputed" by law, and anything established on disputed land will

be subject to removal. Ultimately, such mosques will be demolished. Therefore, it is clear that this is a new tactic aimed at destroying mosques—symbols of Islam. But it's not just mosques—Madrasas, Shrines, Graveyards, and Eidgah will also be erased, and complete government control will be established over waqf properties.

Waqf property belongs solely to Allah, and its maintenance is the responsibility of Muslims alone. It is not state property, and non-Muslim communities have no right to manage or maintain mosques built on such land. Allah says in the Qur'an: "The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give Zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided." (Surah At-Tawbah - 18)

In essence, the issue of waqf property is exclusively a concern for Muslims—not any other religion, community, or nation. Therefore, it is the duty of Muslims to defend it. Protecting waqf property and the Mosques and Madrasas built upon it is a matter of faith for Muslims. Those who sacrifice their lives while defending their property and religious sites attain the status of martyrs. The Messenger of Allah (PBUH) said: "Whoever is killed while protecting his wealth is a martyr; whoever is killed while defending his life is a martyr; whoever is killed while defending his religion is a martyr; and whoever is killed while protecting his family is a martyr." (Abu Dawood & Tirmidhi)

This oppression of believers is not limited to India—it is happening worldwide. In China, Uyghur Muslims face brutal oppression by communists; in Myanmar, Rohingya Muslims are targeted by extremist Buddhists. But the atrocities committed by the barbaric state of Israel against Palestinian Muslims have surpassed them all. Israel, under the pretext of eliminating Hamas, has launched a mass genocide campaign against ordinary Palestinian men, women, children, and the elderly.

In the last month, breaking a ceasefire agreement, Israel bombed Gaza, killing over 400 Muslim women and children. Despite the ceasefire, Israel continued sporadic bombings, targeting innocent Muslims. Several factors have led to

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Israel's unhinged aggression:

1. The Zionists' deep-rooted hatred for Muslims.
2. Pressure from the families of hostages captured by Hamas on October 7.
3. Israel's psychological defeat at the hands of Hamas. Since the October 7th incident, Israel's primary objective was to eliminate Hamas. But even after 15 months of mass killing, it has failed. On the contrary, support for Hamas has increased, and Israel was forced to sign a ceasefire agreement. The harsh reality is that in a year and a half, nearly 50,000 Muslims have been killed.

These fascist, imperialist powers impose exploitative policies under the guise of governance. They want to dominate humanity and bind people in chains of servitude. But Islam seeks to break those chains and free humanity from human domination by instilling servitude to Allah alone. They view Islam as an obstacle to their desires and see the believers as hindrances in their path. This is why they unleash a steamroller of oppression on those who accept Allah as their Lord. **Creating obstacles on the path of Islam and persecuting the believers is not a** continued to.....page-03

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الْم ۝ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى
لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

Surah Al-Baqarah, the second Surah of the Holy Quran, with 286 verses and 40 rukus. Surah Al-Baqarah was revealed in Medina. Al-Baqarah means cow. It is named this way because verses 67 to 73 of this Surah mentions the incident of the sacrifice of a cow by the Children of Israel during the time of Prophet Musa (PBUH).

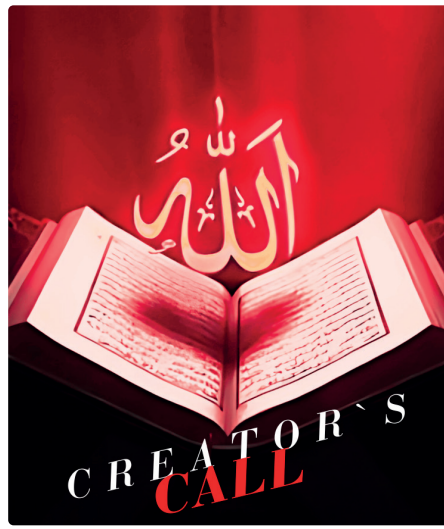
VIRTUES OF THE SURAH

1. Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (PBUH) said, "Do not turn your houses into graves. Indeed, Satan flees from a house in which Surah Al-Baqarah is recited." (*Muslim: 780, Jami' Tirmidhi Hadith: 2880*)

2. Narrated Abu Umama Bahili (RA): *I heard the Messenger of Allah (PBUH) say, "Read the Quran." Because it will be an intercessor for its reciter on the Day of Resurrection (especially). Read these two light Surahs Al-Baqarah and Al-Imran. Because they will shade their reciter on the Day of Resurrection like two clouds or a canopy or a flock of birds. They will prevent (the punishment) from its reciters. Recite Surah Al-Baqarah, because acquiring it is a matter of great blessing and abandoning it is a matter of great regret and repentance. And the lazy people cannot do it.*" (*Muslim Hadith 804*)

3. Hazrat Abu Hurairah (RA) narrated that everything has a peak. And the peak of the Quran is Surah Al-Baqarah. There is a verse in it that is the chief of all the verses of the Quran. That is Ayatul Kursi. (*Jami' Tirmidhi Hadith 2881*)

4. Hazrat Nu'man ibn Bashir (RA) narrated that the Prophet (PBUH) said, "Verily, Allah has written a Book two thousand years before the creation of the heavens and the earth. He completed two verses from Surah Al-Baqarah. Satan approaches a house in which it is not recited for three days. (*Jami' Tirmidhi Hadith No. 2885 Sahih Ibn Hibban Hadith No. 782*)



BRIEF TAFSIR

الم

Alif La-M Mi-M. (2:1)

These are called 'Huruf Muqatta'at' (isolated letters) in Arabic. That is, letters that are read one by one. There is no reliable narration about their meaning. Allah knows best about their meaning. These appear at the beginning of a total of thirty-nine Surahs in the Quran in a total of fourteen letters.

The Holy Prophet (PBUH) said that I do not say that 'Alif Lam Meem' is a letter. Rather, 'Alif' is a letter, 'Lam' is a letter, and 'Meem' is a letter. Each letter has one good deed. And one good deed is rewarded ten times. (*Sunan Tirmidhi*)

That is the Book about which there is no doubt. A guide for the righteous. (2:2)

There is no doubt that this Book is from Allah. As it is stated in another verse, "There is no doubt about this Book. There is no doubt about it." (*Surah As-Sajdah 2*) Some scholars have said that although the sentence is declarative, its meaning is prohibitive. That is, "Do not doubt in it." In addition, there is no doubt about the truthfulness of the events mentioned in it, the rules and issues that are mentioned, and the truthfulness of the beliefs (Tawheed, Prophethood, and the Hereafter) that are discussed. This divine book has been revealed for the guidance of all people, but only those who are in search of 'Abe Hayat' (water of life) and are in awe of Allah will be nourished by the water of this spring. And those who do not have in their hearts the feeling and thought of standing before Allah after death and who have no enthusiasm and interest in seeking the right path or avoiding misguidance, from where and how will they find the right path? (Morning is for those who wake up

from sleep and open their eyes.)
In the narration of Al-Muttaqi, Allah later says

Those who believe in the unseen and establish prayer and spend out of what We have provided for them (2:3)

[1] The unseen, invisible, or unseen things are all those things that cannot be understood by knowledge and senses. Such as the existence of Allah the Almighty, His revelation, Paradise and Hell, angels, the punishment of the grave, and the resurrection of the dead, etc. From this it is evident that believing in the words narrated by Allah and His Messenger (PBUH) that cannot be understood by knowledge and senses is also part of faith. And denying them is kufr and misguidance.

[2] Performing prayer properly or establishing prayer means taking care to perform prayer regularly according to the way of the Messenger (PBUH). Otherwise, even the hypocrites would have performed prayer.

[3] The word 'spending' is comprehensive; it includes both obligatory and voluntary (expenditure, spending, charity). Believers are not stingy in giving both types of charity according to their means. Even spending on parents, family, and children is included in this "spending" and is also a means of gaining righteousness.

EDITORIAL CONT....

new phenomenon. Throughout history, those who have believed in Allah as their Lord have been subjected to relentless persecution and efforts to erase them from existence. What inspired them to remain steadfast in faith and sacrifice their lives for the path of Allah is their longing for Paradise and the desire to attain Allah's pleasure. Allah promises the believers: "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 – 30*)

May Allah grant all of us the ability to fulfill the responsibilities He has assigned to us, and grant us steadfastness in faith and religion during the most difficult times. Ameen, Ya Rabb al-Alameen.

The co-educational environment, while providing academic opportunities, has also led to serious concerns, particularly among students. One of the most pressing issues is the increasing trend of immodesty and the rise of haram (forbidden) relationships. These challenges not only weaken students' academic focus but also have a deep impact on their moral and emotional well-being. **In this article, we will explore how immodesty affects student life—shaping their behaviour, relationships, and future.** More importantly, we will discuss practical solutions to help students maintain their values in such an environment.

In a co-educational setup, interactions usually begin with academic discussions, requests for study materials, and conversations about class events. **Initially, these interactions seem purely academic, but over time, they often develop into friendships.** As the bond strengthens, a struggle with the desire begins on both sides to take the relationship further. Some end up forming relationships, while others do not.

In the beginning, both partners enjoy their newly built relationship. However, as time passes, tensions arise, and the relationship gradually turns toxic. This emotional involvement leads to a loss of focus, consistency, and interest in studies, ultimately diverting students from their academic progress.

Both partners face emotional, moral, and psychological challenges. These are:

> Immodesty, immorality, inner turmoil, impatience, and imbalance in life—each of these challenges arise in succession, each leading to the next.

> If a person indulges in a bad deed, their heart is the first to warn them that they are about to do something wrong. The person has to suppress this thought before going ahead with the sin. As a result, a black spot takes its place in the heart, as mentioned in the Hadith (Jami' at-Tirmidhi 3334). **As sins darken the heart, good deeds begin to feel burdensome. As this decline continues, the tendency to do good gradually diminishes, and interest**

in righteousness weakens from the heart. Since studying is a form of good deed, the weakening of righteousness also affects one's dedication to learning. This is well experienced by those who have committed any type of sin.

> The intelligence level and memory power are adversely affected by immodesty, as seen in the story of Imam Shafi'i, who once complained to his teacher, Waki' ibn al-Jarrah, about a weakness in his memory. **His teacher advised him to abandon sins, saying that knowledge is a light from Allah, and this light is not given to sinners.**

The pleasure and sweetness (Halawat al-Iman) of worship gradually fades.

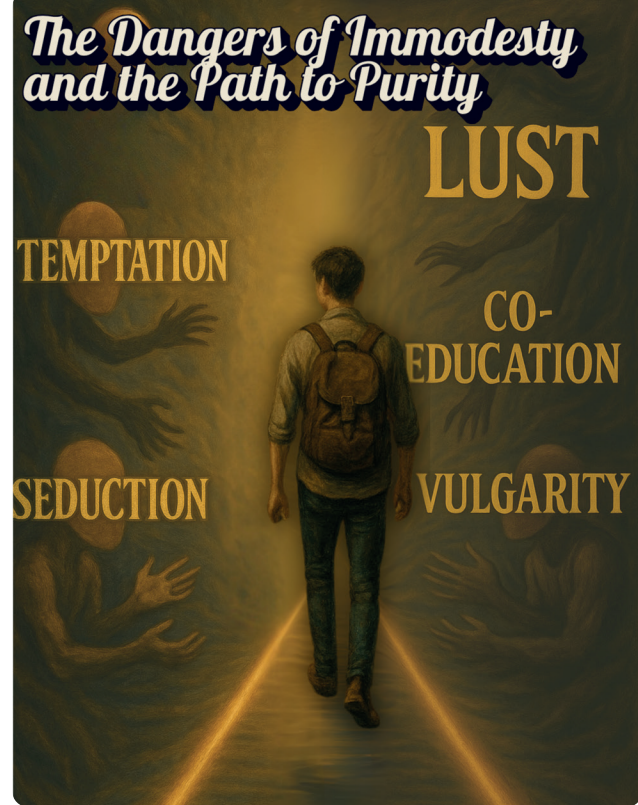
THE PRACTICAL SOLUTION

1. The first step is to avoid, as much as possible, attending any event where mixed gatherings take place.

2. Lowering the gaze: This is one of the most basic and important tasks but also one of the most challenging in a co-educational setup. **In a Hadith, it is mentioned that the gaze is one of the poisoned arrows of Shaitan** (Musnad Ahmad 19106). What the eyes see, the heart follows, and the mind's attention is naturally drawn toward it because the gaze feeds the desires of the heart. Therefore, lowering the gaze requires conscious effort and discipline. **The positive effect of this practice is felt within a short period—one begins to experience a sense of peace, joy, and increased sweetness in prayer.**

3. If there is a real need to interact, then interact in a way that eliminates any indication of personal attachment. **Also, respecting others is everyone's right, and it should be upheld. Avoid friendliness and unnecessary casualness.**

4. "Allah knows better what lies in the heart (Quran 3:29), which is why being mindful of the thoughts arising in the heart is of utmost importance. After seeing someone (non-mahram), thoughts naturally arise in the heart, but entertaining them must be avoided,



as every action and even our thoughts are recorded and will be presented on the Day of Judgment. As mentioned in Surah Kahf: **"And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, 'Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?'"**

5. Repentance and the remembrance of the Almighty: The concept of Allah's mercy preceding His anger is found in a well-known Hadith, where the Prophet Muhammad (PBUH) narrates that when Allah finished creation, He wrote on His Throne: "My mercy precedes My anger." (Sahih al-Bukhari 3194). This reminds us that Allah's mercy is greater than His punishment and that He never closes the door of forgiveness, giving hope to believers that no matter how many mistakes they make, they can always turn back to Him in repentance. In the Quran, Allah says in Surah Az-Zumar: **"O My servants who have transgressed against themselves (by sinning), do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He Who is the Forgiving, the Merciful."**

The remembrance of Allah brings a unique peace to the heart, making it feel light and at ease. As Allama Iqbal beautifully expresses:

*"Do alam se karti hai begana dil ko,
Ajab cheez hai lazzat-e-ashnai."*



HALAL
RELATIONSHIP

HARAM
RELATIONSHIP



NIKAH

Need of Youth

ADNAN AZMI (B.E, AMU)

Marriage plays one of the most essential roles in an individual's life. Today, many youths are indulging in haram (forbidden) relationships. Whether it's emotional attachment or fulfilling sexual desires, these needs are real for young people. If families do not provide a halal (permissible) solution, such as marriage, many will seek fulfilment through haram means.

Nikah is not just a religious obligation—it is also a practical and logical solution for students and young adults seeking stability, emotional well-being, and protection of their chastity and honour. Delaying marriage is a trap set by Shaytan (Satan). When a girl reaches maturity, it is recommended to marry her without unnecessary delay.

One of the primary aims of encouraging early marriage is to preserve the innocence and purity of our youth. The urge for intimacy is powerful, especially during adolescence, and it must be satisfied—either in a halal way or a haram way. **This unfulfilled desire has led many young boys and girls to engage in actions that are unthinkable and damaging.**

Islam provides comprehensive guidance for all aspects of life. It is a complete way of life, relevant for all times and situations. There is nothing in our lives that Allah (SWT) has not addressed in the Qur'an, along with further explanations through the actions and sayings of the Prophet Muhammad (PBUH). Allah (SWT) says: **"And marry those among you who are single and (also marry) the righteous among your male slaves and female slaves. If they are poor, Allah will enrich them out of His bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing."** [Surah An-Nur: 32]

The Prophet Muhammad (PBUH) encouraged the youth to marry as soon as they are capable of shouldering the responsibility of marriage. He also advised fasting for those who are unable to marry, as a means of controlling desires. He said:

"O young men, whoever among you can afford to marry, let him do so, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it, let him fast, for it will diminish his desire." [Mishkat al-Masabih 3080]

The Prophet (PBUH) also said: **"The world is a complete pleasure, and the best pleasure in the world is a righteous wife."** [Muslim]

Another narration states: **"I have not seen anything better for two people who love each other than marriage."** [Mishkat al-Masabih 3093]

Nowadays, we can clearly see young men and women involved in haram relationships. It is important to understand that Islam emphasizes marriage, not forbidden relationships. **In colleges and universities, some youth claim to be in "divine love," yet their actions reflect otherwise.**

A sincere question arises for such youth: **Would they accept the same kind of "love" if it were directed at their own sister, daughter, or mother? Would their reaction remain the same?**

In addition, there are instances where youth from other communities, especially those influenced by Hindutva ideologies, trap Muslim girls with false promises. After exploiting them, they discard them like used tissue paper. Despite this, many of our youth fail to realize the trap. The government's endorsement of live-in relationships and its silence on such exploitation further enables this wrongdoing under the misleading label of "Love Jihad."

Islam prohibits any form of intimacy outside of marriage. Allah (SWT) says: **"Do not even approach zina (fornication or adultery); indeed, it is ever an immorality and is evil as a way."** [Surah Al-Isra: 32]

It is haram to form intimate relationships with non-mahram individuals. Furthermore, Islam prohibits marriage with polytheists. **"A believing slave is better than a polytheist, even though he may please you."** [Surah Al-Baqarah: 221]

LOGICAL BENEFITS OF EARLY MARRIAGE

If we marry our children at the age of 18, by the time they turn 54, their grandchildren will be 18—and they will still have strength and wisdom to contribute to society. Otherwise, most of life gets consumed by livelihood struggles. As Faiz Syed said, Nikah instils a sense of responsibility, discipline, and long-term thinking.

Marriage reduces distractions caused by casual dating and helps students focus on their academics. Students often face emotional stress, and having a spouse can offer emotional security and encouragement. There are many things a person cannot share with anyone except their spouse.

MEDICAL BENEFITS OF EARLY MARRIAGE AND CHILDBEARING

- Younger women typically have higher fertility rates, reducing the risk of infertility and complications such as miscarriage, gestational diabetes, and chromosomal abnormalities.
- Early pregnancies reduce lifetime oestrogen exposure, lowering the risk of breast and ovarian cancers.
- Reduced risk of conditions like endometriosis, often linked to delayed childbearing.
- A faithful marriage reduces the number of sexual partners, lowering the risk of STIs including HIV.
- Emotional support in stable marriages lowers stress, improves mental well-being, and boosts immune function.

OBSTACLES TO EARLY MARRIAGE

One of the major challenges in performing Nikah early is societal pressure. If a boy wants to get married, girls' families often demand that he be financially independent, have a stable job, or even own a house—while often ignoring taqwa (piety), character, and values.

Similarly, when looking for a girl, families often focus on beauty, height, and background, instead of the girl's seerah (life and religious character). The financial burden is another hurdle. In many communities, the average cost of marriage ranges from 15 to 40 lakh rupees, which delays Nikah further.

The Prophet (PBUH) said

"The best marriage is the one with the least expenses."

During the time of the Prophet and the Sahabah (companions), Nikah was simple and zina was difficult. Today, unfortunately, zina is easy and Nikah is made difficult—largely due to social expectations and even legal frameworks that

continued to.....page-08



Reconstruction of society in the light of **QURAN** and **SUNNAH**

SUMAIYA AAMIR KHAN

Islam wants the human society to be a practical example of high morals, ideal character and good deeds, people should stay away from animal nature and ugly habits. This means that morality is the sum of all good things. Moral or ethical values help a person resolve challenging situations and issues. It also helps them with self-motivation.

However, today's society is experiencing a slow degradation of moral values with time. The youth of the day do not hesitate to practice immoral values such as cheat, lie, steal, etc.

Now what is the Solution?

Let's wipe out society's wickedness based on Quran and Sunnah & Reconstruct the Society with Islamic lights.

FOLLOW QURAN ETHICS

Don't be wasteful or extravagant (17:26)

Be humble & avoid pride (17:37)

Don't speak without knowledge (17:36)

Fulfil your covenants (17:34)

Help others to reconcile (49:10)

Deal with people with kindness & good speech (17:53)

Work together with others in goodness (5:2)

Be just, even with wrongdoers (5:8)

Don't be miserly (17:29)

Don't mock others (49:11)

Be kind & generous with your spouse (4:19)

Be good to your parents and maintain ties of kinship (17:23)

Treat everyone (60:8)

Don't backbite (49:12)

Leave that which doesn't concern you (49:12)

Do not cheat others in business (83:1)

Be good to your neighbours (4:36)

Look after orphans & fulfil their rights (4:10)

Overlook the faults of others (42:40)

THINGS WE SHOULD NEVER FORGET

If we are in Salah, protect our heart.

If we are in a gathering of people, protect our tongue.

If we are in a house of others protect our gaze.

Never narrate people's bad behaviour towards you.

Never narrate your good behaviour towards people.

Remember Allah and the house of the hereafter.

FOLLOW ISLAMIC LAW

FIRST LAW: Protecting the eyes and private parts

And tell the believing women to lower their gaze. (Surah An-Noor: 31)

O Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do.

(Surah An-Noor: 30)

SECOND LAW: Abstaining from evil deeds like fornication.

A Male fornicator would only marry a female fornicator or idolatress. And a female fornicator would only be married to a fornicator or idolater. This is all forbidden to the believers. (Surah An-Noor 3)

Do not go near adultery. It is truly a shameful deed and an evil way. (Surah Al-Isra 32)

How To Stop Fornication in Islam

- Build a relationship with Allah: Focus on worship and studying the religion to create a barrier between you and sin.
- Focus on your relationship with your spouse: Make an effort to spend quality time with your spouse and invest in your marriage.
- Write down your principles: Commit to principles that include never committing adultery.
- Repent often: Sincere repentance includes remorse and a determination not to repeat the sin.
- Avoid minor sins: Minor sins can lead to major sins, so it's important to avoid them.

Marriage is the best means of protecting chastity and chastity, eyes and private parts, half of the religion is completed through marriage, prevention of moral corruption such as adultery, sexism, nudity, immorality and development of human race, peace of life. And it is a means of attaining the comfort of the heart.

For a better and peaceful society, it is continued to.....page-07

MAGNIFY THE GLORY OF YOUR

LORD

ER. SYED REHAN

**"O you covered up in your clothes!
Arise and warn,
And magnify the glory of your Lord."**

(Surah Al-Muddathir, Verses 1–3)

First and foremost, we thank Allah countless times for creating us among the best of His creation — human beings — and further for choosing us to be born into the best Ummah, entrusting us with an individual and collective purpose in life. **One of the implications of this responsibility of "witnessing over mankind" is that we must understand the era we live in, recognize the challenges of conveying the message of Islam to the masses in these times, study those challenges in depth, and formulate strategies to address them.** This is exactly the guidance we receive from the life of the Prophet Muhammad (PBUH).

When we analyse these challenges, we see that darkness surrounds us from all sides, and light is a rare sight. **Every individual, community, nation, and culture strives to assert superiority over others. When they fail in this pursuit, they resort to force, oppression, and tyranny.** As a result, we witness the rampant killing of humanity everywhere — whether it's the countless innocent lives lost in wars or the systematic stripping of human rights, the curse of corruption, economic exploitation, oppression of weaker sections, or the plagues of poverty and hunger. **If you examine any issue, you will find the root cause to be the desire of some individuals or groups to dominate others. And this very desire is what leads to injustice, chaos, and strife.**

Take our own country, India, as an example. We are well aware of the state of social issues and crimes here. The national problems are countless, and rather than decreasing, they continue to grow over time. The Muslim Ummah, which has the true capability and power to address these issues — the Ummah that Allah has appointed to lead humanity — is itself in

a pitiful condition. **Its dignity, faith, and identity are under constant attack from forces of falsehood. Since independence, this process of erosion has only accelerated.**

Sometimes this community is made scapegoats in riots, sometimes its innocent youth are killed in fake encounters. Sometimes, its personal laws are targeted to destroy what's left of Islamic Shariah. At other times, the pillars of its faith are struck — with Allah's houses (mosques) demolished in broad daylight through well-planned conspiracies, while the state stands by as a silent spectator. After years of legal charades, those same places are then occupied and turned into temples. Then there are laws like CAA and NRC aiming to strip Muslims of citizenship. There's the attempt to crush the remnants of Islamic law through the Uniform Civil Code. Through Waqf amendments, efforts are being made to seize mosques, madrasas, graveyards, and other institutions. And in some places, innocent people are lynched in the name of cow protection.

On one hand, these are the dire circumstances, and on the other, the attitude of the Ummah is equally appalling. The Ummah's attempts to protect itself have become nothing more than puppetry in the hands of political parties — parties that for 75 years have used the Muslim vote at will for their vested interests. The youth — who could be the ones to steer the sinking ship of the Ummah — are themselves in a crisis. Obscenity, purposelessness, materialism, and the onslaught of Western culture have hollowed them out from within.

These are not new challenges. The society in which the Prophet (PBUH) began his mission was also filled with corruption, ignorance, and misguidance. Idolatry and denial of the afterlife had drowned people in darkness. It was in such circumstances that Allah revealed the initial verses of Surah Al-Muddathir, commanding the Prophet to rise and warn the people, and

declare the greatness of His Lord.

History is witness that the mission initiated with these verses eradicated tyranny, corruption, and injustice from their roots in just 23 years. If today we wish to see peace and justice in the world, an end to conflict and chaos, and a return to light from darkness — where every life, wealth, and honour is protected, where the oppressed get their rights, where wars cease, and corruption is uprooted — then we must free people from the servitude of man and bring them to the servitude of their True Lord.

As members of the best of nations, we must abandon all worldly dependencies and fully understand, embrace, and convey the message of "Allahu Akbar" (Allah is the Greatest) to all of humanity — so that even the ears of oppressors hear that you were created from dust and to dust you shall return. Many Pharaohs, Nimrods, Abu Jahls, and Abu Lahabs came who considered themselves gods, but today they are just forgotten tales. Allah always was, is, and will be the Greatest— this earth belongs to Him, and on it, only He is and will always be Akbar (Greatest).

We pray to Allah, the Almighty, to bless us with success in this noble mission.

Ameen, Ya Rabb al-Alameen.

CONTINUATION OF PG-06

necessary that we follow the basic principles that were described in Surah Hujurat of the Holy Quran fourteen hundred years ago.

O believers! Do not let some men ridicule others, they may be better than them, nor let some women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the true wrongdoers *(Surah Al Hujuraat 11)*

Sealed



Nectar

The Battle of Badr Part-09

At Ar- Rawhâ, a suburb of Madinah, the Muslim army was received by the joyous Madinese who had come to congratulate the Prophet [pbuh] on the manifest victory that Allâh had granted him. Usaid bin Hudair, acting as a mouthpiece of the other true believers, after entertaining Allâh's praise, he excused himself for not having joined them on grounds that the Prophet [pbuh]'s intention was presumably, an errand aiming to intercept a caravan of camels only, he added that if it had occurred to him that it would be real war, he would have never tarried. The Prophet [pbuh] assured Usaid that he had believed him.

The Prophet [pbuh] now entered Madinah as a man to be counted for in a new dimension — the military field. In consequence, a large number of the people of Madinah embraced Islam, which added a lot to the strength, power and moral standing of the true religion.

The Prophet [pbuh] exhorted the Muslims to treat the prisoners so well to such an extent that the captors used to give the captives their bread (the more valued part of the meal) and keep the dates for themselves.

Prisoners of war constituted a problem awaiting resolution because it was a new phenomenon in the history of Islam. The Prophet [pbuh] consulted Abu Bakr and 'Umar bin Al- Khattab as to what he should do with the prisoners. Abu Bakr suggested that he should ransom them, explaining this by saying: "They are after all our relatives, and this money would give us strength against the disbelievers, moreover, Allâh could guide them to Islam." 'Umar advised killing them,

saying, "They are the leaders of Kufr (disbelief)." The Prophet [pbuh] preferred Abu Bakr's suggestion to that of 'Umar's. The following day, 'Umar called on the Prophet [pbuh] and Abu Bakr to see them weeping. He showed extreme astonishment and inquired about the situation so that he might weep if it was worth weeping for, or else he would feign weeping.

The Prophet [pbuh] said that a Qur'anic verse had been revealed rebuking them for taking ransom from the captives rather than slaying them: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All- Mighty, All- Wise. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took." [Al- Qur'an 8:67,68]

The previous Divine ordainment went as follows, "Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom." [Al- Qur'an 47:4] Which included an area providing permission to take ransom, that is why no penalty was imposed. They were rebuked only for taking prisoners before subduing all the land of disbelief. Apart from this, the polytheists taken to Madinah were not only prisoners of war but rather archcriminals of war whom modern war penal law brings to justice to receive their due sentence of death or prison for life.

The ransom for the prisoners ranged between 4000 and 1000 Dirhams in accordance with the captive's financial situation. Another form of ransom assumed an educational

dimension; most of the Makkans, unlike the Madinese, were literate and so each prisoner who could not afford the ransom was entrusted with ten children to teach them the art of writing and reading. Once the child had been proficient enough, the instructor would be set free. Another clan of prisoners were released unransomed on grounds of being hard up. Zainab, the daughter of the Prophet [pbuh], paid the ransom of her husband Abul- 'As with a necklace. The Muslims released her prisoner and returned the necklace in deference to the Prophet [pbuh] but on condition that Abul- 'As allow Zainab to migrate to Madinah, which he actually did.

In captivity, there was also an eloquent orator called Suhail bin 'Amr. 'Umar suggested that they pull out his front teeth to disable him from speaking, but the Prophet [pbuh] turned down his suggestion for fear Quraish should retaliate in the same manner on one hand, and on the other for fear of Allâh's wrath on the Day of Resurrection.

Sa'd bin An- Nu'man, a lesser pilgrim detained in Makkah, was released in return for setting Abu Sufyan's son, a captive, free.

CONTINUATION OF PG-05

accommodate haram relationships.

The Prophet (PBUH) said

"Whoever guarantees me what is between his jaws (tongue) and his legs (private parts), I will guarantee him Paradise."

He also said

"On the Day of Judgment, Allah will give shade to seven people... one of them is a young man who spent his youth in the worship of Allah."



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