

THE

MILESTONE

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FROM RIVER TO SEA PALESTINE WILL BE FREE

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EDITORIAL

Maaz Ahmed Javed, M. Tech, AMU

Death is an inescapable fact. We observe every day that one of our loved ones leaves us. No matter how much one regrets it, the pangs of death suddenly engulf him. This is not surprising, but life and all its vibrancies make man oblivious to this fact. For this reason, in the Qur'an, Allah Almighty has repeatedly not only drawn attention to this fact but has also explained in detail the status of life and death in His sight, so that we do not fall prey to any doubt.

Thus, the Qur'an states

“When some affliction visits a man, he calls upon his Lord, turning to him; then when He confers on him a blessing from Him he forgets that he was calling to before..”(39:8).

That is, there is such a disease of forgetfulness in man that he forgets even the most severe test and the demise of the dearest person in a few days and rejoices in the mysteries of this world. So much so that he has to be reminded again by Allah.

The second wave of COVID-19 proved to be more intense than experts had speculated, resulting in a much higher death toll this year than last. The increase in mortality rates, the shortage of oxygen and medicines, and the proliferation of counterfeit medicines further complicated the environment, and at one point, patients' hopes of recovery were dashed. Relatives kept away from patients who didn't even have any symptoms of covid-19, resulting in many of them falling ill and dying of loneliness. Man seeks the support of human beings like himself in distress and suffering. In these circumstances, our attitude of avoiding care of the sick and avoiding burial shows how the disease of fear of death is deeply engraved in us.

In this hour of trial, we not only averted from the rights of the believers but also disregarded the rights of Allah. From

traditions we know, that in time of distress Messenger of Allah ﷺ, rushed towards the mosque, but we, on other hand, have put locks on our mosques. Despite the lack of resources, if we had turned our whole minds and hearts to the Lord of the heavens and the earth, He would have turned things around. But this storm of materialism has so densely engulfed our minds that we are beginning to see the ever-changing medical science as something higher than God.

On the other hand, the Mujahideen settlement of Gaza presented a different picture.

According to reports, in the recent war, hundreds of people, including women and children, were killed and thousands injured when a barrage of missiles rained down and destroyed buildings. For a long time, death stood, with its arms outstretched, in front of the people of Gaza.

But these mujahids fought the followers of Goliath-like David. The masters of statistics may consider this as a suicide, but they don't know that the promise of Allah, the Lord of Glory, is about such a group, that it will prevail even though it is small. Allah says **“How many small groups have overcome large groups by the will of Allah. Allah is with those who remain patient” (2:249).**

Even neutral analysts in the West seem to accept that in the recent war, Israel found Gaza a hard nut to crack. The same steadfastness of the people of Gaza has also curtailed the so called 'Deal of the century' between the hypocritical leadership of the Arabs and all the antichrist machinery, including Brave America. It is not only compromising with masjid Al Aqsa but also pawning all Islamic symbols, even Deen, and faith, for a few dinars and dirhams.

The mind boggles at the strength and gesture of the people of Palestine. But the Qur'an reveals this mystery-

“Those who have said, ‘Our Lord is Allah’ And remained firm on it, upon them the angels descend, saying, ‘Fear not; neither sorrow; rejoice in Paradise that you were promised...”

(Fussliat: 30)



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This is the promise by which the believing mothers rejoice over their martyred children, widows over their husbands and old fathers on their young sons and they happily wish them goodbye.

These are two contradictory attitudes, which are reflected due to the differences of ideas about the world and the hereafter. The difference between our attitudes and theirs is a recent example. If our behavior isn't rectified in time, there would have been a fear of desertion of mosques and even a fear of change in the nature of congregational prayers, while on contrary the Palestinians are standing as a steel wall in front of the usurpers for the protection of Al-Aqsa Mosque and praying to their Lord, **“Lord, have softness on us, forgive us, have mercy on us, You are our caretaker, help us against the disbelievers”.** May Allah make their prayers effective and spread their message in the Ummah, Ameen.

The Creator's Call.....	03
Sheikh Jarrah Dispossession and the Israel's expansionist Project.....	04
Does Science Lead To Atheism?.....	05
The defeat of the Ottomons in WWI and the abolition of the Caliphate.....	06
Sealed Nectar.....	07
How to Avoid being Selfish.....	08
Iqbalic Couplets.....	09
The Real Pandemic.....	10-11
The essence of charity in Islam.....	12

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CREATOR'S CALL



يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

O you who believe, work patiently, be steadfast in the face of falsehood, be steadfast in the service of truth, and fear Allah, hopefully you will prosper.

200:Surah Ali 'Imran

In the above verse of Surah Ali 'Imran, comprehensive principles for the success of the Muslim Ummah have been explained, whether individual or personal, and whether collective or united.

Patience is the first principle of success. That is, be patient with the difficulties that may arise in the path of truth, even if that patience is related to hard work and devotion, even if it is related to the control of the desires of the self.

Syed Qutb writes explaining the broad meaning of patience.

“Patience is food and water for this moment. It is long and hard! It is full of valleys and thorns! There are tortures and trials step by step! Patience concerning many things! Patience against the desires of the self! Patience against the world! Patience against the weakness of the soul, defects, haste, and fatigue! Patience against people’s desires, their faults, their weakness, ignorance, wrong thoughts, perversion of nature, selfishness, arrogance, perversion, and their haste in concluding! Patience against the arrogance of falsehood, the immorality of rebellion, the spread of evil, the domination of lust, and the arrogance of pride! Lack of helpers, weakness of helpers, long journeys, and patience against Satan’s whispers in times of pain and hardship! Patience against the bitterness of the struggle for all these matters! Patience against the various feelings and impressions of pain, anger, and anguish that arise in the human soul during this struggle! Weakness of trust in goodness, lack of hope from human nature, and patience against boredom and despair! And after all, patience in self-control at the time of strength, victory, and domination!”

Also, in both prosperity and misery, a relationship with Allah, surrendering to His will and destiny, and handing over all matters to Allah with contentment, trust, and humility - patience in all these matters!”

Strength

It has two meanings.

One is that you should be stronger than the disbelievers who are showing their strength in their disbelief and the efforts they are making to keep it proud. The second is to be more compassionate than them.

Defence/Shield

The place of jihad where there is a fear of being attacked by the enemy is called Defence/Shield. It also includes the concept of preparation to face enemies. It includes all kinds of war preparations that can be made against the enemies of religion in the present times.

Taqwa

The real source of patience, perseverance, and connection is the piety of Allah, because He is the knower of unseen and knows what is within the heart and protects the heart from being heedless, weak, transgressing, and deviating from the right path in various situations. It is emphasized in the end, and as a result, there is success in this world and hereafter.

Osama Azeem Falahi
(Research Scholar, Punjabi University)



SHEIKH JARRAH DISPOSSESSION AND THE ISRAEL'S EXPANSIONIST PROJECT

Dr. Mubasshir Aliq
Phd. Zionism and creation of state of Israel

The recent dispute in **Sheikh Jarrah** is considered a microcosm of the Israeli-Palestinian conflict. The dispute involves the ownership of certain properties and housing units in Sheikh Jarrah. Israel's laws allow Jews to file claims over land in the West Bank and East Jerusalem which they have owned before 1948, but reject Palestinian claims over land in Israel which they owned. This led to the current violence between Israel and Palestine.

After the creation of Israel, the Zionists made a plan to establish a Totalitarian State in Palestine. For this, crushing Palestinians and to expel them from their home was necessary. Therefore immediately they started an ethnic cleansing operation in Palestine. They made a 'Plan D' for the systematic expulsion of the Arab population. Benny Morris in his famous work *"The Birth of Palestinian Refugee Problem 1947-1949"* listed 369 Palestinian localities which were ethnically cleansed during this period. The first Arab-Israel war occurred and the result of the war came in the form of Palestinian refugees and the land alienation by Israel. Between 750,000 and 900,000 Palestinians were forcibly displaced between the end of 1947 and early 1949. When armistice agreements were signed in 1949, the state of Israel had captured not only 56 percent of the allocated area but 77 percent (20,400,000 dunum) of former Palestine. Israel also enacted so many measures to keep away the Palestinians from their land and to hold these lands: Defense (Emergency) Regulations, Absentees

Property Law, The Transfer of Ownership, and Law of the Limitations - were brought into effect. But today the efforts are done mainly by the use of the Legal and Administrative Matters Law from 1970. This law was legislated to deal with many different issues concerning the areas and people annexed to Jerusalem in 1967. One of those issues was the status of properties owned by Jews before 1948. In the 1948 war, some 20,000 Palestinians fled or were forced to flee from their homes in West Jerusalem, and about 2,000 Jews fled or were forced to flee out of East Jerusalem. It was the correction of what is considered to be a historical injustice by restoring the property to its original Jewish owners. However, Palestinians who are living a few hundred meters away from their properties in the western part of the city, cannot restore their property. This is the real mistake of the law.

A Jewish trust bought the land in Sheikh Jarrah from Arab landowners in the 1870s in Ottoman Palestine. However, this is disputed by some Palestinians who have produced Ottoman-era land titles for part of the land. The land was taken and destroyed by the Jordanian government following the 1948 Arab-Israeli War. In 1956, the Jordanian government, in cooperation with the United Nations organization for refugees, UNRWA, housed 28 Palestinian refugee families on land owned by Jewish trusts and managed by the Jordanian Custodian of Enemy Property.

After the Six-Day War (1967) the area fell under Israeli occupation. In 1972, the Israeli Custodian General registered the

properties under the Jewish trusts, which in turn demanded that the tenants pay rent. Eviction orders began to occur in the 1990s. The Jewish trusts sold the homes to a right-wing settler organization Lahav Shomron, which has since made repeated attempts to evict the Palestinian residents. The Sheikh Jarrah district houses the descendants of refugees expelled or displaced from their homes in Jaffa and Haifa in the Nakba of 1948. They are hanging in two laws of Israel. One law (1970) tries to evict Sheikh Jarrah and the other law (Absentee Property Law) had already seized their properties. Palestinian families have offered to leave Sheikh Jarrah if they could get their pre-1948 property back but they did not receive a response to their proposal. Palestinians tenants consider that, since the land is outside Israel's recognized borders, Israeli courts have no jurisdiction there and also that displacing tenants in this context violates the Rome Statute.

Israel has been occupying the lands of Palestinians since its establishment for Greater Israel. The 1948 war ended with the Israeli occupation of 78 percent of historic Palestine and approximately 900,000 Palestinians became refugees. The remaining 22 percent of the West Bank and Gaza Strip fell into the hands of Jordan and Egypt respectively. In the 1967 June war, Israel seized all the remaining Palestinian territory as well as the Syrian Golan Heights and the Egyptian Sinai Peninsula. Again approximately 430,000 Palestinians were driven out from their houses and Israel captured three and half times territory. **Today Israel is claiming that Sheikh Jarrah belongs to the Jews because they owned these properties before 1948.** But on the contrary, Israel forgets that at that once they owned only six percent of the land, and today approximately 93 percent of the land is controlled by the Israeli Land Administration, most of it allocated to Jews. Before evicting Sheikh Jarrah, Israel should leave and evict the whole land occupied after 1948.

DOES SCIENCE LEAD TO ATHEISM?



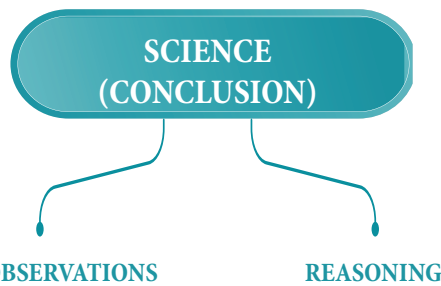
Shaikh Danish Ahmed Abdul Naem
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In this modern era of technology and advancement of science, it has given a false notion in the minds of academia, intellectuals, and not to forget the common masses, that Science leads to atheism i.e., the denial of a divine being.

This false notion or assertion is based on the following assumptions;

- 1 Science is the only yardstick for truth
- 2 Since Science works, its conclusions must be true
- 3 Science Leads to certainty

Before breaking this false notion we first understand what science is? In a book written by 'Bertrand Russell' that goes by the name 'Religion and Science,' he writes "Science is an attempt to discover by utilizing observation and reasoning based upon it to discover particular facts of the world and laws connecting these facts". In short, we say science is a combination of observation and reasoning to form conclusions. To understand it better let's see an example, 'we leave a ball it fell on the ground' so here observation was ball falling down and now by our rational faculty we gave it a reason something must be pulling it down and thus we come to conclusion its gravity.



To begin with, the first assumption 'science is the only yardstick for truth' this false notion comes into the picture only when we think science is the only source for knowledge which is completely false. There are other sources of knowledge as well while studying epistemology we see testimony, philosophy, history, religion, logic etc are all sources of knowledge. Also, science has certain drawbacks. Science is limited by the sample size of the observations as the sample size changes observations may change hence science work on the probabilistic framework. Science cannot answer WHY? questions. Though science can answer How the universe came into existence? What were its causes? but science cannot answer such as 'Why the universe exists in the first place? Also, science has no foot in the door when it comes to a subject like ethics, morality etc. For science, human being and stone are no different they both are just random arrangement of molecules. Science cannot deal with these questions so we can conclude science cannot be the only yardstick for truth. Now coming to our second false assumption 'since science work it conclusions must be true.' Historically speaking it's not true. Some theories were wrong but still worked, for example at the end of the 17th century the theory of the Phlogiston was

proposed which led to the discovery of nitrogen by Daniel Rutherford but after few years it was found that the theory itself was proved false. Philosopher Sameer Okashah in his book 'Philosophy of Science' writes "Historically there are many cases of theories that we now believed to be false but that are empirically quite successful". Hence it is not true that science work so it must be true. The third false assumption 'science leads to certain'. For breaking this false assumption we must know that science heavily relies on Induction. What is induction? It is the thinking process where you have a limited set of observations and data as a result of your limited observation and data you conclude the next observation that you have not observed in the entire set of observation. For understanding it better we take an example, If I have observed 1000 white sheep so I will conclude the next sheep will be white based on my observation. But is it necessarily true? The 1001st observation might be a black sheep so there are possibilities that you may have future observations that may contradict previous conclusions which may lead to new conclusions and that's one of the shortcomings of science. Based on this argument we can easily conclude that science doesn't lead to certainty.

So to sum up the whole argument, Science is the application of reason to the natural world. It seeks to understand how the world works it doesn't necessarily always be right. Hence breaking down the above false assumptions we can say science is one of the tools to reach the truth but not the only tool. We conclude that the false notion that

'Sciencelead to Atheism' is completely false.

THE DEFEAT OF THE OTTOMONS IN WWI AND THE ABOLITION OF THE CALIPHATE

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Even before the start of the great war, the erstwhile Ottoman empire was in decline for 3 centuries and was known as “the sick man of Europe” but its head, the sultan who also controlled the office of the Caliph commanded immense respect and obedience among Muslims around the world especially Muslims of British India. **The Ottoman Caliph was the symbol of Unity and Brotherhood in the Muslim Ummah.** This system threatened the colonial designs and upcoming system of nation states. So, the colonial powers especially Britain and France seek to destroy this system from a very long time. So, they sponsored the Young Turks Revolution in 1908 against Sultan Abdul Hamid II (reigned 1876 - 1909) who was the last sultan to exert effective control over the declining empire. He used his position as the Caliph of the Islamic world to exert influence on Muslims around the world and seek to regain the lost Islamic Glory.

The Young Turks inspired by European Secular Liberalism managed to put an end to the 33-year reign of Abdul Hamid II and his Islamic Oriented Administration. They didn't abolish the Empire but the sultans were deprived of any political authority and were puppets in the hands of the Young Turks.

In 1914, Archduke Franz Ferdinand of Austria-Hungary was assassinated in Sarajevo, and Europe was plunged into the First World War. The Ottoman

government, led by three influential Young Turks (Isma'il Enver, Mehmet Talaat and Ahmed Djemel) known as the Three Pashas, joined the war on the side of Germany, against Britain, France and Russia in the hope of regaining some of its lost territories and win the forgiveness of its huge foreign debts.

The Ottomans were not in a position of making any gains because their military lacked modern equipment and effective leadership. Furthermore, there were ethnic tensions within the empire between different races like the Turks, Arabs, Armenians etc. while their German allies were also in no position to conquer whole France as planned earlier.

Finally, Britain and France supported many rebellions in the empire. All this led to the eventual defeat of the Ottoman Empire in World War I.

The Britishers contacted Sherif Hussain, the Ottoman governor of Makkah and encouraged the Arabs to revolt against fellow Muslim Ottomans under his leadership and promised to make him the King of the Arab World.

With the help of British Arms and Gold, Sherif Hussain led the great Arab Revolt which swept the western part of the Arabian Peninsula and taking cities such as Mecca, Medina, Damascus and Amman and helping the Britishers in defending Egypt and go on to conquer Jerusalem which fell in the hands of Non-Muslims for the first time since Crusades. **After the war, the British broke their promise and divided the former ottoman lands between France and itself under the Sykes-Picot Agreement.**

Anatolia was occupied by Britain, France, Italy and Greece. The Ottoman Empire remained intact but powerless in an Istanbul controlled by the Allied forces. To resist the foreign occupation, Mustafa Kemal, an Ottoman army officer rallied together fellow Turks who had served in WWI and managed to expel the occupiers between 1919 and 1922. **At the end of this War of Independence, Mustafa Kemal announced the creation of a new state, Turkey, to replace the Ottoman Empire.**

The Ottoman Empire was abolished 623 years after Osman Ghazi I founded it. In his new nation of Turkey, Kemal hoped to establish a secular, Western-minded nation state, free from the recent Islamic-Ottoman past. **Kemal was a hardcore Turkish nationalist**, in his view, Turkish identity was of primary importance to him, while religion, like in European countries, was a private matter. He wanted Turkey to get rid of the Caliphate which had been in Ottoman hands since 1517, Moreover, the European Colonial Powers were also pressuring him to abolish it. **Therefore, in 1924, Mustafa Kemal abolished the Caliphate and forced the last Caliph, Abdelmecid II to abdicate and exiled him to Europe.**

**“Chaak Kar Di Turk-e-Nadan Ne
Khilafat Ki Qaba
Sadgi Muslim Ki Dekh, Auron Ki
Ayyari Bhi Dekh”**

*“The imprudent Turk has torn the cloak of the Divine Khilafah
Look at Muslims' simplicity at other's cunningness also look.”*

SEALED NECTAR

Safiur Rahman Mubarakpuri
Translated by Issam Diab

Calling the Closest Relatives

In obedience to Allah's Commands, Muhammad ﷺ rallied his kinsmen of Bani Hashim with a group of Bani Al-Muttalib bin 'Abd Munaf. The audience counted forty-five men. Abu Lahab immediately took the initiative and addressed the Prophet ﷺ: "These are your uncles and cousins, speak on to the point, but first of all you have got to know that your relatives are not in a position to withstand all the Arabs. Another point you have got to bear in mind is that your relatives are sufficient unto you. If you follow their tradition, it will be easier for them than to face the other clans of Quraish supported by the other Arabs. Verily, I have never heard of anyone who has incurred more harm on his relatives than you." The Messenger of Allah ﷺ kept silent and said nothing in that meeting. He invited them to another meeting and managed to secure an audience. He then stood up and delivered a short speech explaining quite cogently what was at stake. He said: "I celebrate Allah's praise, I seek His help, I believe in Him, I put my trust in Him, I bear witness that there is no god to be worshipped but Allah with no associate. A guide can never lie to his people. I swear by Allah, there is no god but He, that **I have been sent as a Messenger to you, in particular and to all the people, in general.** I swear by Allah you will die just as you sleep, you will be resurrected just as you wake up. You will be called to account for your deeds. It is then either Hell forever or the Garden (Paradise) forever.

Abu Talib replied: "We love to help you, accept your advice and believe in your words. These are your relatives whom you have collected and I am one of them but I am the fastest to do what you like. Do what you have been ordered. I shall protect and defend you, but I can't quit the religion of 'Abdul-Muttalib." Abu Lahab then said to Abu Talib: "I swear by Allah that this is a bad thing. You must stop him before the others do." Abu Talib, however, answered: "I swear by Allah to protect him as long as I am alive."



On Mount As-Safa

After the Messenger of Allah ﷺ became sure of Abu Talib's commitment to his protection while he called the people unto Allah, he stood up on Mount As-Safa one day and called out loudly: "O Sabahah! [This is an Arabic expression used when one appeal for help or draws the

attention of others to some dangers] . Sects of Quraish came to him. He called them to testify to the Oneness of Allah and believe in his Messengership and the Day of Resurrection

The Messenger of Allah ﷺ ascended Mount As-Safa and started to call: "O Bani Fahr! O Bani 'Adi (two sects of Quraish)." Many people gathered and those who couldn't send somebody to report to them. Abu Lahab was also present. The Prophet ﷺ said: "You see if I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?" They said: "Yes, we have never experienced any lie from you." He said: "I am a warner to you before a severe torment." Abu Lahab promptly replied: "Perish you all day! Have you summoned us for such a thing?"



How to AVOID BEING SELFISH

Er. Huzaiifa Ahmed Javed
(B.Tech, AMU)

“And whosoever is saved from selfishness, then they are the successful ones”.


(Surah Taghabun: 16).


As this verse is concerned, it purely gives the mantra of success for both world and hereafter but it also shows that how selfishness can ruin your successful life. We are here with some tips on how to give up selfish behavior.


What is Selfishness


Selfishness is the state of being concerned exclusively for oneself or one's advantage, pleasure, or welfare, regardless of the others. Selfishness directly deals with self-centeredness. Those who live with this feature think that they are superior to others, never be wrong on any issue, their words are the full and final authority, etc.


As we all know each of us within our society surely interacts with such selfish faces daily, we don't want to be among them. So let's learn how to avoid the act of selfishness.


 **Help the needy ones** - Try to help others without wanting them to help you back. This will positively lead you and help you a lot in building your character.


 **Be a good listener** - Selfish people are notoriously bad listeners because they are busy counting and chanting their struggles, problems, etc. Just build the habit of listening, this will be a huge setback for your selfish behavior.


 **Relieve the feeling of Jealousy** - Release your jealous and bitter attitude toward others. Just make yourself habitual on becoming happy with others' success.

 **Give Spotlight to others** - Selfish people never wanted to give some other fellow any limelight. So there is a need to give up the thought of being in the limelight.

 **Put yourself last** - Everybody wants to be at the top of all but sometimes this behavior ends up with rusty thoughts of selfishness. So try to put yourself at last. Surely when you get the last spot, you will not come in limelight hence selfish behavior gets a huge jerk.

 **Never overestimate yourself** - Selfish people are constantly thinking that they are the center of all the activities and the whole thing revolves around them. Just be humble and modest and try to put yourself as a common one.

 **Allow critics to comment** - Some healthy criticism surely builds your character and helps you to achieve high heights. Don't get hyper like selfish people who think that they are never wrong on any issue and listen to the words of critics to correct yourself.

 **Build the nature of donation** - Selfish people never wish to give anything to anyone, just give up this behavior by giving your time, money, skills, and techniques to others for free to build the nature of donation and relieving selfishness.

TIPS TO AVOID SELFISHNESS

Conclusion

No doubt selfish behavior is needed to be treated regularly. The points which are mentioned here will surely help a person who wishes to give up selfish behavior. Besides that, thanking others and down-to-earth behavior surely keeps selfishness away from you. At last, pray to the Almighty to keep us away from a vicious act of selfishness.



IQBALIC COUPLETS

Poem: March 1907

Continued....

This poem is from the collection of Allama's poems in which he predicted the future. It was written in 1907 while he was staying in Europe. He lived in Europe, and well understood the situation, that the arrival of a very great revolution in the east and west is on the way and he described these thoughts in the manner of a poem.

Shair Khalid
(M.Tech, AMU)

جو ایک تھا اے نگاہ تو نے ہزار کر کے ہمیں دکھایا
یہی اگر کیفیت ہے تیری تو پھر کے اعتبار ہوگا

jo ek thā ai nigāh tū ne hazār kar ke hameñ dikhāyā
yahī agar kaifiyat hai terī to phir kise e'tibār hogā

Islam was one and it is one but unfortunately, Muslims divided themselves into hundreds of sects by different interpretations of it. The result is that such a large nation has no credibility in the world today.

کما جو قمری سے میں نے اک دن یہاں کے آزاد پابہ گل میں
تو غنچے کئے لگے ہمارے چمن کا یہ رازدار ہوگا

kahā jo qamrī se maiñ ne ik din yahāñ ke āzād pāgal haiñ
to ghunche kahne lage hamāre chaman kā ye rāzdār hogā

One day I said to a sympathizer of the nation (Lunar) that the people in our nation who call themselves free are in fact slaves of the government.

So the youth of my nation heard this and said that Iqbal seems to be aware of all the secrets of the government but how did he found out this?

خدا کے عاشق تو ہیں ہزاروں بنوں میں پھرتے میں مارے مارے
میں اس کا بندہ بنوں گا جس کو خدا کے بندوں سے پیار ہوگا

khudā ke āshiq to haiñ hazāroñ banoñ meñ phirte haiñ maare maare
maiñ us kā banda banūñgā jis ko khudā ke bandoñ se pyaar hogā

In these lines, Iqbal has made a big point. It means that many people go to forests and monasteries in the name of love for God, but the real lover of God is the one who sympathizes with God's servants and guides them and brings them to the straight path.

یہ رسم بزم فنا ہے اے دل گناہ ہے جنبش نظر بھی
رہے گی کیا آبرو ہماری جو تو یہاں بے قرار ہوگا

ye rasm barham fanā hai ai dil gunāh hai jumbish nazar bhī
rahegi kyā aabrū hamārī jo tū yahāñ be-qarār hogā

This means that those who aspire to serve the nation should always keep in mind the fact that service to the nation is not a flower bed. There are many difficulties in this path and the servant of the nation must not utter a word (Junbish-e-Nazar i.e eye movement is also a sin), those who utter a word of complaint due to their weakness of faith have no dignity for them left in the nation.

میں ظلمت شب میں لے کے نکلوں گا اپنے در ماندہ کارواں کو
شرر نشاں ہوگی آہ میری، نفس مرا شعلہ بار ہوگا

maiñ zulmat-e-shab meñ le ke niklūngā apne darmāñda kārvāñ ko
shah nishāñ hogī aah merī nafas mirā sho.ala baar hogā

Although the circumstances are against me and difficulties are in my way but I will surely awaken my nation and lead it on the path of progress and for this purpose, I will kindle the fire of love for the Prophet ﷺ within my nation. And with exhilarating poems I will make the blood run in their veins, my sigh will rain embers, and flames will come out of my breath.



THE REAL PANDEMIC

Bilal Hasan
(M.Lib & I.Sc, AMU)

When we declare a pandemic, it requires a population of around 12% to be affected by the infectious disease. When the World health organization declared Covid-19 as a pandemic in March 2020 only Italy was having the highest infection rate at that time, which too was only 6%.

If we compare the pre and prevailing Covid world, the standards have changed. New normals are being introduced day by day. The lifestyle of people has changed a lot. Covid-19 is portrayed as a monster that has the potential to destroy everything that comes in its way from life to economy. People are debating over the existence of this virus. On one hand, where a majority regards it as a natural occurrence, another section of society believes it as a conspiracy, a virus made in a lab to launch a biological war. Both the parties have strong arguments for the same.

Keeping aside the debate, if we practically look into the ground realities, a large section of people don't take this virus seriously and do not practice the precautionary measures provided against it, although they justify its existence. There is also a section of society that admits that this virus is not as lethal as it is being projected, but we can also find the same people taking weird precautionary measures. Recently at a funeral of a Covid patient, a man was seen wearing 2-3 masks, sanitizing every visitor and also telling his fellows that Covid is nothing but a drama!!!!

But let us look at another dimension. As

soon as Covid appeared the mentality of people changed spontaneously.

The government advised people to stay away from strangers, but people parted away from their near and dear ones.

Whenever a patient was diagnosed with Covid, he was treated like an untouchable. Even after the person recovered completely, he was still looked upon as an untouchable. The patient's family was treated indifferently and a societal boycott was imposed on them indirectly. There were many testimonies wherein if a person died from Covid, no one from their neighbor came to perform their last rites. The above-mentioned things could have been followed by taking due precautions, but we witnessed the people, especially the literate ones, parting away from it. In some cases, even the blood relatives refused to perform the last rites of their relatives.

If we look at the hospitals, the condition was even worse there. **Whenever a Covid positive was admitted, he was isolated from his relatives.** The irony was that all medical staff could visit him by taking due precautions, however, his relatives were not permitted to do so. As a result, many of the patients were helpless and were facing a lot of anxiety and stress. It could be estimated that a lot of people would have died due to their isolation from their dear ones since we all know that how the medical staff generally treats their patients especially in this pandemic where large numbers of patients are admitted.

There were also many testimonies that the bodies of patients

who died of Covid were not duly handed to their relatives. In many cases, when people forcefully took the body of their relative, they found many of the organs removed from the body. There were many incidents of organ harvesting in this period. As for the private hospitals, they were charging so much that many people were left penniless.

It was a situation that people started believing that if one gets admitted to a govt hospital, he would lose his life and if someone gets admitted to a private one, he would lose all his wealth.

The second wave of Covid also showed how the so-called humanity plunged into darkness. Antiviral drugs were sold at skyrocketing prices and some were manufactured fake. Black marketing and hoarding of oxygen cylinders were prevalent. Ambulances were charging heavily and the cost of funeral pyres ranged from 10-30k.

The response of the Government to Covid was very nonstrategic and unplanned, as was expected. **Lockdown was imposed blindly leaving a lot of people to die not because of Covid but starvation and unemployment.** It was so poorly planned and lethargically managed that



despite lockdown, the cases were rising exponentially during the first wave. Next came the vaccination drive. People were so much scared of this virus that they were ready to inject anything that the government told them to. In our country, country-made *desi* vaccines were launched without proper approval. There are also concerns that the same vaccine might be a tool to wipe up a large population since the proponents of vaccination are those who are vocal about increasing the global population, according to many scientists.

Cases of people dying of Covid even after vaccination are also being witnessed.

The psychological impact of Covid was also very severe. People were mentally sick of continuous bombardment of news regarding corona and its severity day and night from newspapers to televisions. However recently, a doctor at AIIMS told that corona is just a “mild fever”. If this is the case, who shall be held responsible for the mental trauma prevalent since last year.



The strangest behavior was seen in the case of Muslims. As soon as Covid appeared, the followers of the Deen which carries in itself all aspects of humanity and morals of universal brotherhood abandoned the Masjid for the fear of Covid. Without

question, a consensus was adopted to perform salat at homes although, throughout the history of Islam, many severe pandemics have appeared but never have the Masajid been shut this way.

It was the tradition of Prophet ﷺ that whenever any such calamity befell, he rushed to the Masjid. But we saw the reverse here.

The last rites of Muslims suffering from Covid were not duly performed and many Muslims were buried in an inhumane manner. ***The general public was not much worried about Covid initially and was helping the people affected by Covid or lockdown, but the scholars and pseudo-intellectuals gave lessons from their comfort zones to practice social distancing without any research or due justification diminishing the spirit of several people.***

Many Muslims were dejected when they were turned away from Masajid especially in the month of Ramadan. ***It was also ironic that those Muslims advocating precautions against Covid were seen many a time not abiding by the same precautions.*** It went to an extent that it seemed that one will get infected with Covid only if he went to the Masjid, rest assured he can do all worldly activities but Covid wouldn't harm him there.

These are some of the many outcomes that we have so far witnessed since the outbreak of this disease. Globally the people have been evolved to a degree that they can be easily manipulated to believe and follow anything that they are made to believe. In this era which scientists regard as an “Information age,” we are witnessing nothing but an “age of disinformation” where people can be made to believe almost

anything in the name of science, without questioning its validity and without using their intellect. The so-called humanity which is revered as the true “religion” of the world has shown its true colors. The people who gave the lessons of morality are seen running away when it comes to help or save humanity in this Covid crisis. This is indeed “The Real Pandemic” which we are suffering today and is hundred times severe than Covid.

Only Allah knows when the “Covid pandemic” is going to end but surely the “real pandemic” will stay as long as people don't rectify their connection with the Almighty.

The root cause of this real pandemic is the disconnection of people from Almighty Allah. When one is bereft of divine guidance, he can easily become prey to any kind of tribulation.

This “real pandemic” was also prevalent in earlier times like the times of Pharaoh and Namrood where a man was enchained in the slavery of other men. He was made to believe each and everything that their so-called masters told them so.

Unless or until man truly submits to Allah and breaks the chains of slavery he would remain infected with the slavery of other men and will believe and follow their footsteps blindly and will keep falling in the pits of darkness every time. Also, since divine guidance can set the true standards for humanity only, humanity as a whole can be served under the guidance of divine laws only.

“And if you follow the majority of people on the earth, they will lead you astray from the path of Allah, for they follow only conjecture and surmise.”

(6:116)

.....Continued from page 09.....

نہیں ہے غیر از نمود کچھ بھی، جو دعائیری زندگی کا
تو اک نفس میں جہاں سے مٹنا تھے مثال شرار ہوگا

nahīn hai ghair az numūd kuchh bhī jo mudda.ā terī zindagī kā
tū ik nafas meñ jahān se miTnā tujhe misāl sharār hogā

O Muslim! If you have stated that the purpose of your life is only to live in this world for a while and then die, then believe that you will perish forever. The only thing that can give man eternal life is the love of the Prophet ﷺ. Living for a few days is the purpose of animal life. Man is the noblest of creatures and then a Muslim is the Caliph of Allah.

نہ پوچھ اقبال کا ٹھکانا ابھی وہی کیفیت ہے اس کی
کہیں سر راہ گزار بیٹھا تم کش انتظار ہوگا

na pūchh iqbal kā Thikāna abhī vahī kaifiyat hai us kī
kahīn sar-e-rāh-guzār baiThā sitam-kash intizār hogā

Iqbal says that whatever you ask about Iqbal's condition, he will still be waiting for the sight and grace of his beloved. That is, Iqbal will be found dedicated to divine love even today as he used to live.

THE ESSENCE OF CHARITY IN ISLAM



Muhammad Azam
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Spending in the way of Allah is a very important part of Islam. The importance of spending can be judged by the fact that Zakah, which is the obligatory form of spending, is one of the five pillars of Islam. The importance of Zakah can be gauged from the fact that wherever prayers are mentioned in the Qur'an, Zakah is also mentioned. Allah says:

And establish prayer and give Zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of what you do is seeing. (2:110)

In many verses of the Qur'an, it is mentioned to spend in the way of Allah:

You shall not attain righteousness until you spend out of what you love (in the way of Allah). Allah knows whatever you spend. (3:92)

This means that spending in the way of Allah, especially what we like, is an act for which there is no alternative and one who does not do so cannot attain piety.

In Surah Balad, Allah has compared two situations, one is the wastage of money and showing off that is similar to going down a hill which is easy and the other is helping the poor, orphans, needy, etc. is similar to going on a difficult path. Allah says that human has not taken that difficult path.

It is also important to spend on our own needs and also on near ones. This does not mean that we should spend on show-offs, luxury, etc. but after meeting our needs, we should spend the rest on the needy.

This ensures that the circulation of money will be good because the poor spend more readily than the rich. The similitude of the economy in which people spend their money readily is like that of a river in which freshwater flows. Rich people don't usually spend on the poor but they can spend a lot of money on parties, show off and so on.

Interest is also forbidden in Islam because it is an act of misers. To understand why it is so, let us take the example of a river.

Common people are like certain areas of the river bed which receive the water (money) and then let it go (spend it). In this way, the water stays fresh and flowing. But let there be a canal which is connected to a reservoir which has lots of water (lender with money) which it releases in the river (economy) through which the flow of the river increases and people are happy. But the reservoir after some time starts taking the water back and more than that which it had taken (capital + interest). This keeps ongoing and more water is sucked up by the reservoir than it had taken and the river starts drying up. Meanwhile, the reservoir starts filling up but because the water is not flowing, its freshness starts decreasing. This implies that this process destroys not only the economy but the usurer as well. This has been explained in the Ayat of the Quran:

And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in Zakah, desiring the countenance of Allah - those are the multipliers. (30:39)

In the light of the above arguments, we should spend the money on that which is necessary as explained in this ayah:

And do not make your hands (as) chained to your neck or extend it completely and (thereby) become blamed and insolvent. (17:29)

This means that we should not be too lazy to spend and not spend so much that we are blamed and get into financial trouble ourselves. Lastly, we must remember the warning that has been given by Allah in Surah Munafiqun:

And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says,

“My Lord if only You would delay me for a brief term so I would give charity and be among the righteous.” But never will Allah delay a soul when its time has come. And Allah is acquainted with what you do. (63:10-11)

ACROSS THE GLOBE

The billion-dollar UAE-Israel gas deal will go forward

The ongoing bombing of Gaza is unlikely to deter the UAE from investing big in its new ally's gas fields. (20 May 2021)

Bangladesh drops 'except Israel' from new passports, but no change in stance on Palestine

Bangladesh's new passports won't have the words 'valid in all countries except Israel'. Israel welcomes move, urges Bangladesh to normalize diplomatic ties. (23 May, 2021)

Lebanon's paralysis and a collapsing state

Lebanon has been without a fully functional government for almost 10 months, with President Michel Aoun and returning Prime Minister-designate Saad Hariri unable to agree on a cabinet. (24 May, 2021)

Hamas claims victory as Gaza celebrates ceasefire

Cessation of hostilities between Israel and Hamas after a devastating 11-day offensive is seen as victory by Hamas. (21 May, 2021)

Taliban and Afghanistan government negotiators meet in Qatar

The warring sides meet in Doha on the second day of a three-day ceasefire to speed up stalled peace talks. (14 May, 2021)

France asks police to ban pro-Palestinian protest in Paris

Activists had called the protest in the Barbes district of northern Paris to demonstrate against Israel's bombardment of the Gaza Strip. (13 May, 2021)

Iraq's health minister resigns over deadly hospital fire

Hassan al-Tamimi steps down after Baghdad COVID hospital fire killed more than 80 people and wounded dozens of others. (04 May, 2021)

Beef ban, nod to liquor sale: Lakshadweep protests as Praful Patel approves new reforms

Since taking over as Lakshadweep's administrator, Patel has been making tweaks in the local administration. (25 May, 2021)