

# THE MILESTONE

ISSUE - 09 | VOLUME - 04 | NOV. - DEC. - 23

## TAKEAWAYS *from an* UNENDING WAR

Page - 08

*Inside the Magazine*

- Creator's Call
- Mohammad bin Qasim
- Careerism: The Rat race.....
- Marital Rape: A Critical Analysis
- Book Review: The Jewish State

*And More*



# EDITORIAL

Bilal Hasan, M.Lib.Sc, AMU

The magnificent Quran, the words of Allah ﷻ, are as profound today as they were when revealed to the beloved Prophet SAW. Occasionally, extraordinary events occur that bring these verses to life, and we witness their manifestation with our own eyes. **The recent event involving the mujahideen of the Qassam Brigade, a small force characterized by piety and courage, waging jihad against the seemingly invincible terrorist state of Israel,** reminded us of the following verse:

**"But those [believers] who were certain they would meet Allah reasoned, 'How many times has a small force vanquished a mighty army by the Will of Allah!'" (2: 229)**

The extraordinary attack surprised the unbelievers and military experts worldwide. Modern warfare typically involves establishing a defense line using artillery tanks or fortifications, followed by infantry advancement. However, in this case, the world witnessed an extraordinary event where the mujahideen, after neutralizing the enemy's surveillance units, launched their attack using paragliders and bikes. This caught the Israeli Defense Forces (IDF) off guard, and according to reports, the IDF struggled to mobilize for approximately six hours. Even the local reservists, who undergo compulsory training, were too terrified to fight. The mujahideen killed numerous IDF personnel and reservists, while also taking hostages.

**Since the attack was extraordinary and the IDF failed to respond effectively, they resorted to a second front, i.e media**

**warfare.** Allegations were made that the mujahideen primarily targeted civilians, and soon, accusations of mass murder and rape were broadcasted. These allegations were pushed without any evidence, as if they were unquestionably true. These narratives provided the Zionists with an excuse to label Gazans as "human animals" and rain bombs upon Gaza. The United States, self-proclaimed champion of human rights, stationed its aircraft carrier in the region and sent a message to the Middle East: "Israel has a right to defend itself," meaning they had the right to kill children. Other Western countries followed suit, giving Israel the green light to commit genocide against the Palestinians. Shockingly, the genocidal statements made by the IDF, such as comparing Gazans to "human animals" or expressing a disregard for accuracy in favor of maximum damage, were not questioned or challenged. On the contrary, the Western media themselves promoted these false narratives. For instance, USA President Joe Biden openly lied by claiming that "40 babies were decapitated by Hamas." This was the extent of revenge the world of kufr took against the Palestinians, who were already suffering under severe occupation.

While the unbelievers responded in this manner, the Muslim leadership, as always, adopted a sadistic approach. Their response was limited to hollow statements, mild condemnations, and balanced comments. However, Muslim civilians did not remain idle, and protests erupted worldwide. Many non-Muslims also came out in support of the Palestinians and denounced Zionism.

These series of events, especially what transpired on October 7, made several things evident. Firstly, the notion of Israel's invincibility was shattered. It was widely believed that the IDF,

particularly the Mossad, was the most sophisticated organization in the world. However, the Qassam Brigade exposed their vulnerabilities, revealing their hollowness. Additionally, the media warfare initiated by the Zionist liars lost its effectiveness, as social media debunked most of their lies. **Furthermore, when Hamas released the captives, their testimonies delivered a strong message that Israel is not only a terrorist state but also a terrible liar.**

**Secondly, it became clear who stands for justice, whether Muslim or non-Muslim. Many liberals and secularists, whom Muslims regarded as champions of free speech and equality, were exposed.** At times, they went so far that they seemed more poisonous than the Zionists themselves. The anti-Muslim, anti-Arab hatred also became evident.

The hindutva scumbags also showed their "true sanskars" and the world witnessed that the smell of anti-muslim hatred was mostly emanating from these bootlickers.

*continued on.....page 12*

THE M

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The Creator's Call.....	03
Israel - Palestine Conflict and Our Responsibility.....	04
Fateh Sindh : Mohammad bin Qasim.....	05
Rise of the World after Prophet Mohammad(PBUH).....	06
Careerism : The Rat Race of Modern Era.....	07
Takeaways From An Unending War.....	08
Book Review: The Jewish State.....	09
Marital Rape: A Critical Analysis.....	10
Prophet Mohammad(PBUH) - The Qualities Of The Greatest Leader.....	11
Sealed Nectar.....	12

# CREATOR'S

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمُ الْأَدْبَارَ وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

**“O believers! When you face the disbelievers in battle, never turn your backs to them. And whoever does so on such an occasion—unless it is a manoeuvre or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!”** (33:21)

Bravery and courage is beloved and appreciable attitudes in islam, and it is also a religious ethics. The ideology that Islam presents cannot be held by cowards people with little courage. Because Islam in its nature targets domination and sovereignty in order to establish justice and peace and sovereignty of Almighty Allah, and there is no example in history that domination and sovereignty had ever been achieved by cowardly and craven people.

The word [القيتم] in aforementioned verse, used in its plural form addressing group of people in a collective form[army, force, party etc]. Means, on such an occasion, we should not be in a state of chaos, but fight unitedly. Allah says in other verses:

**“O believers! When you face an enemy, stand firm and remember Allah often so you may triumph. Obey Allah and His Messenger and do not dispute with one another, or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere.”** [8:45-46]

In this verse, apart from avoiding dispute and remaining steadfast, two more basic things have been instructed:

**Obedience and discipline:** that is, at the time of conflict, be in the form of collectivity and follow the ameer of your Jamaat and the entire Jamaat must be ready to sacrifice everything at the behest of the ameer.

Remember Allah often at the time of conflict, that is, seek Allah's support and help in order to achieve what you targeted (dominion over the enemy). On such an occasion, when fighting with the infidels, call the name of Allah loudly and describe his greatness and magnificence. In every move, chant Takbeer loudly and make dua to Allah for help. (One of the benefits of chanting takbeer causes trembling in the hearts of the disbelievers and discourage them significantly).

At the same time, it is also being told that dominance does not depend on the large number of manpower, nor on the abundant supply of resources. Rather, it rests solely on the grace, blessings, kindness, help and support of Allah. This has happened many times in history and this is the bright side of Islamic history that despite the few in numbers and lack of resources, an army has prevailed over its rival force.

**“How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is always with the steadfast.”** [2: 249]

In the same way the following things have been said in the above verse:

There should be an ameer of the party, if not, then people should elect one of them as their ameer. People should follow and obey the ameer and sacrifice everything on his behest.

JIHAD should be in collective form, people should not scattered, if there is no collectiveness, then must be created.

Let the people stand firmly and show more courage and unity like a leaden wall, for this is what Allah appreciates.

During the conflict, the Takbeer should be raised and supplications should be made with loud voices so that the hearts of the enemies be awed.

Apart from the pleasure of Allah and His Paradise in the Hereafter, the main goal in this world is to cut off the root of disbelief so that fitna can't rise again.

Just as running away from the enemy is undesirable in collective affairs, it is also not appreciated in personal matters, rather defending ones family, wealth and blood is beloved attitude. Quraan says:

**“And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.”** [42:39]

Following hadith also recommends defence:

*Narrated Zaid: that he heard the Messenger of Allah (ﷺ) saying: “Whoever is killed over his wealth then he is a martyr, and whoever is killed over his religion, then he is a martyr, and whoever is killed over his blood, then he is martyr, and whoever is killed over his family, then he is martyr.”*

*Once a companion asked: O Messenger of God, what should I do if someone steals my wealth? He said: Don't let him. The companion asked: If he fights with me? He (PBUH) asked: You too fight. The companion asked: "If he kills me?" He(PBUH) said: "You are a martyr, and if you kill him, he will go to hell."*

Hence, getting rid of the tyranny of the oppressors and saving the world from the unjust people is the brilliant wisdom contained in Jihad. Therefore, it is the duty of the believers that fight with the person, party, or the system who has established their domination over the human being through oppression and injustice and never turn the back to them. **The believers must prove themselves the bearer of truth and justice; and become a Ghazi or a Shaheed in this auspicious effort of establishing justice and peace in the light of Quraan and sunnah, and be worthy of Allah's pleasure and his jannah.**



# ISRAEL - PALESTINE CONFLICT & OUR RESPONSIBILITY



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**I**n the context of the ongoing Israel-Palestine conflict, it is crucial to address the question of what actions we, as individuals and as a global community, are taking or should take. While prayer, or “dua,” holds a significant place in the hearts of the faithful, it is essential to recognize that it cannot be the sole means of addressing the multifaceted challenges and injustices faced by the people of Palestine. **Indeed, the Quran itself implores us to strive and make efforts alongside our prayers, for Allah helps those who help themselves.** The conflict in Palestine is not an isolated issue, but rather a stark reminder of the broader challenges that Muslims face in different parts of the world. **The suffering in Gaza today could very well be mirrored in any other region with a Muslim population, including our own.** Therefore, it is imperative to understand that the power to protect and support the Muslim community does not solely lie in our prayers, but in our collective efforts and unity.

Muslims across the world have faced a tide of negative stereotypes and prejudice. **These stereotypes, often perpetuated by the media and fuelled by misperceptions, have unfairly labelled Muslims as “terrorists” and subjected the Muslim community to humiliation and discrimination.** This collective experience should serve as a wake-up call for the ummah, the global Muslim community, to return to the path of righteousness and renew our commitment to Allah’s guidance. **It is incumbent upon us to reflect on how long we, as Muslims, are willing to endure suffering and oppression.** The answer

to this question lies not in supplication alone but in a profound self-examination of our actions. **If we persist in defying Allah’s commands and continue to follow our own desires, we cannot expect His divine assistance.** It is hypocritical to ask for Allah’s help and mercy while simultaneously disregarding His laws. It’s important to acknowledge that those deeply concerned about these tragic events may find them persisting until we realign our lives with our faith. Striking a balance between a vibrant social life and active participation in protests might seem contradictory, but effective activism involves wholeheartedly following God’s divine guidance. Despite our prayers for mercy, we often find ourselves in disobedience. To address the ongoing injustice, it’s imperative to delve deeper into the roots of the issue. **The younger generation plays a vital role in spreading the message.** Unfortunately, we’ve seen a trend of assimilating into modern society, adopting non-Muslim customs and practices, we must acknowledge that we have no inherent right to Allah’s mercy. He is the Almighty, the Creator, and our relationship with Him is one of submission, not entitlement. It is futile to think that Allah will heed our pleas for help if we are not willing to heed His guidance.

If we’re witnessing a recurring pattern of injustice, it’s crucial to question why it predominantly affects Muslims and why we appear vulnerable. By embracing a way of life that adheres to Allah’s law, we can seek unity, collectively submit ourselves to His divine guidance, and create a society that operates in

accordance with His commands. **This path offers the promise of a deeper sense of peace and empowerment. The ongoing turmoil is a stark reminder that Allah is not pleased with our collective actions.** Our disregard for His guidance has led us to this point, and yet, we continue to turn a blind eye to the very teachings that could save us from further suffering. **The path to rectification involves obedience to every command that Allah has entrusted to us.** We cannot perpetually rely on others or nations to address our grievances. Instead, it is high time that the Muslim community rises to a position of power, unity, and influence, such that others seek our mercy and assistance and dare not raise a finger against us.

**Islam is not a religion meant to be subjugated under the dominion of others.** It is a divine system that calls for justice, compassion, and the worship of the One True God. In an ideal society, Islam should be the guiding principle by which everyone conducts their affairs, ensuring justice, equity, and righteousness for all. In this time of turmoil, let us fervently pray to Allah for the safety, well-being, and victory of our brothers and sisters in Gaza. **Our heartfelt prayer for the people of Gaza is a powerful act of solidarity and compassion. However, our responsibilities do not end with prayer. We must learn from the mistakes of the past and work towards creating a society where we live under the laws and guidance of our Creator.** May our efforts and intentions be guided by sincerity, unity, and the pursuit of Allah’s pleasure. Ameen.



# FATEH SINDH

## Mohammad bin Qasim

“I am leaving behind two weighty things, viz., the Qur’an and my way of life. If you hold fast to these, you will never go astray.” This parting advice of Prophet Muhammad (PBUH), when made the basis of life, has accomplished some of the rarest marvels of history. It has inspired generations of Muslims to the highest levels of thought and action. It has, during the centuries, produced the greatest of men and the noblest specimens of humanity. The soul-stirring message of the Qur’an and the example of the Prophet Muhammad (PBUH) have put on a new beauty in the context of each day. **One of such marvels is Muhammad Bin Qasim the young commander of Islam. India has experienced prominent & dominant Muslim rulers such as Babur, Aurangzeb, Tipu Sultan, etc. throughout history and their empires have ruled India for a long period of time.** All these rulers were the followers of Islam. But do we know how Islam came in the land of India? Islam arrived in the Indian subcontinent in all its glory in the 7th century when the Arabs conquered Sindh. **The star of that conquest? The 17-year-old general Muhammad bin Qasim.**

“Help! Help! O Hajjaj, help!” cried a helpless Arab woman, on the shores of Sindh, more than twelve hundred years ago. “Hajjaj is too far away to hear your cries, foolish woman!” jeered back the heartless sea-robbers. “Even if your words do reach him, we are out of his reach.” Not many days had passed before Hajjaj bin Yusuf, the governor of Basra under the Umayyad Dynasty, came to know about the sad fate that had overtaken a group of Arab women and children in Sindh. An Arab ship carrying civilians faced a storm and came on

the target of sea-robbers. There were a good number of women and children on board. The robbers feared no serious resistance. So, the sea-robbers attacked the ships, looted the cargo, and killed many of the men. Several women and children were taken as prisoners. A few men, however, managed to escape. They told Hajjaj that a helpless woman had cried out for help and had been mocked at by the cruel robbers. Hajjaj was deeply moved. **“I must do something to help this Arab woman,” he exclaimed. Soon Hajjaj took up this matter with Dahir (the ruler of Sindh).** He wrote to him telling him what the sea-robbers of Sindh had done. He pointed out that as the ruler of Sindh, it was his duty to deal with the robbers and to secure the immediate release of Arab women and children. *Dahir did not take the letter very seriously.* **“Hajjaj is a long way off,” he thought to himself, “an impassable desert lies between him and me. I can easily put him off.”** So, he said in his reply, **“I am helpless in the matter. You are free to deal with the robbers as you think fit.”** Police action against Dahir needed careful thought and preparation. The first task that faced Hajjaj was the choice of a capable general. Two of the commanders had already failed. The third campaign must succeed. On its outcome hung the future of Arab sea-trade. Hajjaj’s own honour was also at stake. He had sought the Khalifah’s permission to punish the enemies of Islam. These considerations made Hajjaj give very careful thought to the choice of the commander. At last Hajjaj’s choice fell upon his youthful nephew, Muhammad bin Qasim.

**Muhammad was also his son-in-law.** He was barely seventeen and was **at the time the Governor of Rayy, in Persia.** From

early boyhood, he had given promise of rare ability as a leader of men. Hajjaj had seen ample proof of this ability in the way the youthful Muhammad had managed things at Rayy. Hajjaj could find no better man to lead his army to Sindh. **Muhammad would no doubt make a boy-commander, but that did not matter. There had been boy commanders in Islam before. Usama bin Zaid (RA) was also a boy-commander, appointed by the Messenger of Allah (PBUH) himself.** So, Hajjaj finally made up his mind to put his youthful son-in-law in command. Muhammad got orders to get ready for his new responsibility. The task was a difficult one. Muhammad had to march into the strange land, across wide desert tracts. He had to fight an enemy made over-bold by two easy victories. His handful of men could be easily overwhelmed by the sheer weight of numbers. These and similar other considerations were enough to unnerve even a tried general. But Muhammad was made of something different. He was as cool and prudent in dealing with men as he was fearless in battle. No task could be too difficult for him. With calm confidence he marched his way to Sindh. **In 712, the two armies met, with a decisive victory for the Muslims. Raja Dahir was subsequently decapitated with his head sent to Hajjaj in Basra.** With the capture of the then-capital of Aror by Arab forces, came peace, freedom, justice, and other blessings of Islam. **For the first time in their history, the people of Sindh had a taste of the good life. They learnt for the first time what it meant to be human. They began to love Islam. The banner of Islam came to stay in Sindh.**



# The Rise of the **WORLD** *After* **PROPHET MOHAMMAD**



Allah has created this universe and among all creations He put human beings at the peak of His creation. He has granted stewardship of this world to the humans, and as a result made arrangements for guiding them to The Straight Path (Sirat al Mustaqeem). He set the perfect duration of life and death for man so that he should do the things that he's sent for in this world in a limited timeframe. He said in the Quran that "[He] who created death and life to test you [as to] which of you is best indeed." (67:2)." He sent His prophets and with them the books and scriptures to provide this guidance in every era. "And there was no nation but that there had passed within it a warner." (35:24). Similarly, Prophet Muhammad ﷺ was sent for our Ummah and he changed the world with the holy revolution and the guidance that he had received from Almighty Allah. His legacy is as follows:

## IDEOLOGICAL CHANGES

Before the arrival of the Prophet, the Arabs were very superstitious, they called themselves followers of the Abrahamic religion, but despite the presence of the sacred Kaaba, they worshiped idols. Drinking alcohol was common. They circumambulated the Kaaba naked. Daughters used to be buried alive. Looting was common. War would break out over a small matter, and it would go on for years. They believed in Allah but considered idols as a means of reaching Him. Hence, it is safe to say that at that time society was suffering from various social and moral diseases. Prophet ﷺ made people aware of the Oneness of Allah and invited them to worship Him alone. "Say, Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided." (6:56). Prophet ﷺ changed people's belief, their behaviors, their customs, and social norms. After migration to Madina he focused on building and safeguarding his community. He brought them out

of the darkness of superstition, fortune telling and divination. He dispelled their wantonness and sexual exploitation. He did away with their tribal boasting and rivalries. He rid their hearts of racism. He had achieved a great deal. To the pagan peoples of western Arabia, he had brought a new religion which, with its monotheism and its ethical doctrines, stood on an incomparably higher level than the one it replaced. He had provided the guide that would become the basis of thought and conduct for countless millions of Believers which were to come in the centuries to follow. But he had done more than that; he had established a community and a well-organized and armed state, the power and prestige of which made it a dominant factor in Arabia.

## SOCIAL AND CONSTITUTIONAL ESTABLISHMENT

Through instructions from the Almighty, Prophet ﷺ established constitution with security of community, religious freedom, role of Madina as a Haram (secured place), security of women, stable tribal relations within Madina, tax system for supporting the community at the time of conflict, parameters for exogenous political alliances, a system for granting protection of individuals, judicial system for resolving disputes. In the Islamic state, the power of law is invincible. No one is above the law. The most respectable person, even the Caliph, is subject to the law in the same way as a destitute pauper is. These words of Muhammad ﷺ are recorded in history that he said, "If Fatimah, the daughter of Muhammad ﷺ had conducted theft, by God, Muhammad ﷺ would have cut off her hand too."

## POLITICAL CHANGES

Prophet ﷺ introduced the system of Caliphate as the structure of ruling which was based on an important Islamic concept Shura or called as consultation with people regarding their affairs, mentioned in Quran as "And those who have responded

to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend." (42:38). History is witness to the fact that peace and order was established in the world through this caliphate system. The Caliph would make sure that in his Caliphate no acts of injustice should take place, otherwise, he would be accountable to God for all these.

## SCIENTIFIC ESTABLISHMENTS

Muslims in the world pondered over the Qur'an and made the world aware of many scientific inventions. As the world progressed, people changed the names of these Muslim scientists and authored these inventions with other names. Following are some of the Muslim scientists with their real names and their inventions which are not widely known:

- Jabir ibn Hayyan and Abu Bakr al Razi are the two great scientists who introduced new inventions of sulfur mercury theory and systematic classification of chemical substance respectively.
- Ibn Seena introduced the world with the medical inventions in streams of health and science.
- Al Zahrawi published a 1500-page encyclopedia of surgery.
- Abbas ibn Firnas was the first person to make a real attempt to construct a flying machine and succeed.

These are some establishments that changed the face of the world through Prophet's ﷺ teachings, and it was the rise of world.



# CAREERISM

## The Rat Race of the Modern era

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Knowledge holds a central and esteemed position in Islam, serving as a guiding light for personal and societal development. The first verse that was revealed on Prophet Muhammad ﷺ was 'IQRA', meaning 'read' opening the door to Knowledge. In various hadith, Prophet Muhammad ﷺ emphasises acquiring knowledge where He ﷺ said, **"Seeking knowledge is an obligation upon every Muslim"**. In brief, the core of Islam revolves around the pursuit of knowledge. But, In the fast-paced world of the 21st century, the pursuit of knowledge has become a synonym for success in career and material wealth. This has given rise to what can be aptly described as the "rat race" for careerism. **This rat race starts from our childhood, from admission in school to getting the highest rank in the class to getting a good college degree and a handsome salary.**

**This rat race has altered people's perspective on knowledge, reducing it to a pursuit of prestigious titles and a luxurious lifestyle which has led people to become more self-centric and Self-obsessed.** As individuals strive to compete in the rat race and achieve their ambitions, the pressure to excel often comes at a cost – compromising personal well-being, relationships, and even one's mental health. **According to a study by the National Institute of Mental Health, job-related stress increased by over 70% in the past few decades.** The World Health Organization estimates that depression and anxiety disorders cost the global economy \$1 trillion per year in lost productivity. **The so-called knowledge appears to be failing to inculcate the fundamental human values**

**of compassion, kindness, tolerance, and empathy in the individual as well as society.** As a whole, our society has drifted away from embracing and upholding the essential principles of basic human values. The cause of this is, that the pursuit of knowledge has shifted its primary aim toward attaining material success. **Regrettably, a significant portion of the Muslim population has succumbed to the allure of the Western capitalism trap.**

Muslims in today's era need to understand that when Islam emphasizes the importance of seeking knowledge, its primary objective is not solely focused on achieving material success as seen by today's capitalistic societies. Instead, it encourages humanity to self-reflect, ponder, and deeply contemplate upon acquired knowledge, with the ultimate aim of fostering a closer connection to God and His creations. **In Islam, the acquisition of knowledge is viewed as an Act of Worship, as affirmed by the hadith, 'He who follows a path in the pursuit of knowledge, Allah will make the path to Paradise easy for him.'** Additionally, knowledge is regarded as a means of fulfilling one's responsibilities, as indicated in the hadith, 'A scholar who works in teaching has a high status in the domain of the heavens.' Furthermore, Islam recognizes knowledge as a conduit through which individuals can imbibe essential human values, morals and Ethical Development, as conveyed in the hadith, **"Verily, it is the duty of a student of knowledge to behave with dignity, tranquillity, and reverence, and**

**to follow the way of those who came before him."**

When Muslims held the aforementioned thought process, this knowledge has proven to be beneficial for humanity. As noted by historian Thomas Goldstein, he stated, **'Every single specialized science in the west owes its origin to the Islamic impulse or its direction from that time onwards'** (Reference: 'Dawn of Modern Science,' page 99, T. Goldstein)." Hence we can say **"Knowledge, when integrated with values, becomes a force for positive change in society."** In today's careerism's rat race, it is imperative to rekindle the purpose of acquiring knowledge. By emphasizing the values of knowledge as an act of worship, integrating ethics and moral principles, and promoting a holistic approach to education, we can inspire individuals to pursue knowledge with a deeper purpose. Fostering critical thinking, ethical research, and a balanced perspective on worldly and spiritual knowledge will help individuals navigate the modern world while aligning with Islamic teachings. It is our responsibility to cultivate a society where the pursuit of knowledge serves not just individual ambitions but also the greater good, in harmony with the values of Islam. Prophet Muhammad ﷺ used to always ask Allah **'Allahumma inni as'aluka' ilman nafi'an, wa rizqan tayyiban, wa 'amalan mutaqqabalan'** (O Allah, I ask You for beneficial knowledge, good provision and acceptable deeds). To conclude would like to summarise by saying **"Knowledge without spirituality is like a flower without fragrance".**



# TAKEAWAYS FROM AN UNENDING WAR.

Zameer Yameen

Since 7th Oct, an armed conflict has erupted between Israel and Palestine (Hamas). Some learnings that we can take away from this unending war are as follows:

## WAR IS NEITHER BETWEEN THE NATIONS NOR FOR THE NATION

As a Muslim, it is the part of our Aqeedah that the nations have been formed just for identification and not for any division or discrimination, as Allah says in the Qur'an: **"O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another."** (49:13). The ongoing combat is between Israel and Palestine in which the former group has not been recognized globally as a nation and the latter nation is not involved as a whole but a group of armed forces has been on the frontlines defending their interests. And hence no nation is completely involved.

As we know that the concerned land is sacred for all the three Abrahamic religions. And to capture the same, there has been a conflict for centuries. But we should also keep in mind that the Jews have been in state of grave envy towards Muslims from the time of Prophet Muhammad (PBUH) and hence Qur'an declares that **"You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah;"** (5:82)

Accordingly, we can infer that the Jews are fighting for the land, but it is backed by their envy for the Prophet Muhammad (PBUH) and Islam and is driven by their anger against the same. Whereas on the other side, the brave, courageous and selfless people of Gaza are not just giving their lives for the sake of their land or

nation but in protection of their faith and in testimony of being a true believer. Hence, we should avoid attributing them just as freedom fighters because they are much more. **Also, this conflict is the matter of the whole Ummah and not just of the people staying in that region.**

## ALLAH IS ONLY SUFFICIENT

A believer doesn't put all his trust only on material preparations but puts it in Allah in every situation whether favorable or unfavorable. And the selfless people and children of Gaza have demonstrated it several times. Severely wounded and helpless men, women and children can be seen glorifying and testifying to the one and only lord of the universe, Allah. This has only been possible because of their firm belief and persistence, as Allah says in the Qur'an: **"Those who were warned, Your enemies have mobilized their forces against you, so fear them,"** the warning only made them grow stronger in faith and they replied, **"Allah alone is sufficient as an aid for us He is the best Protector."** (3:173)

The warnings of the forces of the Israel, US, UK, etc. have only increased faith of the people of Gaza in Allah, who alone is sufficient. Also, the international community who claim themselves as the savior and guardians of the humanity have been mere spectators and the Arab nations being another mockery. Hence the Muslim Ummah must be cautious and need not be dependent on any nation, forum, union, association for their alms of support and mercy. Instead, the Ummah should understand that it is their own duty and responsibility to defend themselves from persecution and should be prepared in all possible ways, no matter how small, weak, without sufficient resources it could be, we should always keep in mind that Allah

has bestowed an enormous strength in the believer's resistance. And the Qur'an testifies it: **"How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is always with the steadfast."** (2:249)

## NEED A LEADER

Islam has emphasized a lot on making an Emir/leader in its teachings even in small day to day affairs. Its magnitude can be felt from the rule that the Khalifa cannot be buried until the new Khalifa is appointed upon the Ummah so that the Ummah should not be without a leader even for a single moment. But alas! The Ummah has been without a leader for nearly a century. A leader is crucial because he safeguards his subjects from any chaos or dispute and helps in gathering them for combat arising at any given time. "Have you not seen those chiefs of the Children of Israel after Moses? They said to one of their prophets, **"Appoint for us a king, and we will fight in the cause of Allah."** (2:246)

Hence, we should strive and find a leader or should train ourselves to be able to lead the Ummah in the right direction. It is the responsibility of every Muslim to work for it and should pray that Allah may grant us with a righteous Khalifa, because without being under a single leader, the Ummah will be persecuted all around the world like what we're witnessing today and won't be able to bounce back and defend itself. It is also to be noted that the results are in the hands of Allah SWT and He is the most wise and supreme. **Our responsibility is just to put in our efforts to the fullest and He will surely make better out of it In Sha Allah. We pray that Allah grants us the courage and bravery like the children of Gaza and make them successful in this world and in the hereafter, Ameen.**



"As always when Israel needs to be defended . . . Alan Dershowitz speaks with great passion and personal courage." —ELIE WIESEL

Theodor Herzl

# The Jewish State

The historic essay  
that led to the creation of  
the State of Israel

Introduction by

Alan  
Dershowitz

AUTHOR OF *Defending Israel:  
The Story of My Relationship with  
My Most Challenging Client*



## BOOK REVIEW

Bilal Hasan

# THE JEWISH STATE

impossible as it has been witnessed in nations that were poorer, less educated, and weaker than us, according to him. To fulfill his intent, there would be two organizations which will make it easy for the creation of the Jewish state: *The Society of Jews and the Jewish Company*.

The Society of Jews will prepare for the departure of Jews from other countries to the Jewish state. The Jewish Company will be the liquidating agent of the business interests of departing Jews. The poorest will go first to cultivate the soil, construct roads, bridges, railways, telegraph installations, regulate rivers, and build their own dwellings. About the Jewish Company, he adds that it is a transitional organization that aims to improve the status of Jews in the new country. It is partly modeled on the lines of a great land-acquisition company, but it cannot exercise sovereign power. The Society of Jews will have secured by international law must be privately acquired. The Company will endeavor everywhere to facilitate the acquisition of land by its tenants. The company will sell estates or exchange them, offering newer, more beautiful, and comfortable fitted houses and landed estates of greater value than those abandoned. If the owners of the land, where Jews are to be accommodated declare themselves willing to admit their sovereignty over a neutral piece of land, then the Society will enter negotiations for the possession of this land. **Two territories were under his consideration: Palestine and Argentina.** The creation of the State would be beneficial to adjacent countries because the cultivation of a strip of land increases the value of its surrounding districts in innumerable ways, he suggested.

Theodor Herzl in his pamphlet, aims to provide easy, unskilled work to needy Jews in Paris, England, Switzerland, and America. There is room for the successful application of the "Assistance through Work" system, as it requires enormous numbers of laborers to perform the first rough work of the new country. He says

that the Jewish state will benefit other countries too, since after the creation of Jewish state, laborers from various countries would be called to develop it. The Jewish Company is designed to be the receiver and administrator of non-transferable goods of Jews, offering various methods for business transfer. By leaving the country, the Jewish Company enables the Jews to adapt to the new environment and continue their lives.

The text discusses the idea of creating a Jewish State and potential solutions to the issue of emigration. It argues that the Jewish people should be allowed to emigrate to a new land, where they can establish a State based on their faith, knowledge, and equality. It also discusses the legal basis of a State, arguing that it is formed by a social contract. **The Society of Jews, which will be responsible for creating a Jewish State and will have scientific and political tasks.** The Society will need to gather all available declarations of statesmen, parliaments, Jewish communities, and societies to create a comprehensive collection of Jewish statistics. **Society will also need to investigate and take possession of the land, organize a strictly centralized administration, and distribute land.**

Herzl suggests that an aristocratic republic would be the best form of government for the Jewish State, as it would satisfy the ambitious spirit in the people. **The Jewish State will be neutral, with a professional army equipped with modern warfare to preserve order internally and externally.** Herzl also discusses the benefits of emigration for both the Jews and the countries they leave, as well as the potential consequences of the Jewish movement. **The text concludes by emphasizing that the Jews who wish for a State will have it, living as free men on their own soil and dying peacefully in their homes. The world will be freed by their liberty, wealth, and greatness, and whatever they attempt there will react powerfully and beneficially for the good of humanity.**

**T**heodor Herzl, a Hungarian-Jewish journalist, and founder of political Zionism believed that the only way to save the Jewish people from anti-Semitism and persecution was through the establishment of a Jewish homeland in Palestine. His book, "The Jewish State," published in 1896, is considered a foundational text of the Zionist movement. Herzl's ideas were influenced by the Dreyfus affair, which exposed the anti-Semitism prevalent in European countries, and the rise of nationalist movements in the late 19th century.

The author argues that many people, including Jews, have limited understanding of economics and the concept of "hosts" in their lives. This is the reason why the existing Jews are content with living under "host" nations. The author highlights the gravity of the situation faced by Jews in countries where they live in perceptible numbers. In Russia, imposts are levied on Jewish villages; in Romania, a few persons are put to death; in Germany, they get a good beating occasionally; in Algeria, there are traveling agitators; and in Paris, the Jews are shut out of the so-called best social circles and excluded from clubs. **The author argues that the sins of the Middle Ages are now being visited on the nations of Europe.** He argues that modern anti-Semitism is not to be confused with religious persecution of the Jews of former times, but rather with the emancipation of Jews. **Highlighting all the current conditions of Jews, he proposes that the only way of resolving this issue is the creation of a Jewish state.** The creation of a new State is neither ridiculous nor

# MARITAL RAPE

## *A Critical Analysis*

Man often boasts on its technological accomplishments through which he desires to dominate and rule the world with the grasp of human intellect but still struggles to find that perfect place, a utopian society established on rock solid moral foundations on which mankind can stand and fly high. Frequent amendments on human rights does point towards the fact that we are constantly striving to build such a society but have been unable to do so for the simple reason of having sole reliability on human rationale and discarding Divine wisdom altogether. The issue of women rights is no new in the pages of history and somehow to compensate for the past wrongs we tend to overdo things which in the long run might prove hazardous, marital rape is one such overcompensation.

Marital rape is considered as intercourse by husband with his wife without her consent or against her will and desire, the key word being consent. To start off, as far as criminality of an act is considered consent alone cannot be a decisive factor, it can be a basis for morality and ethical code of conduct but not to criminalize or decriminalize an act. For example, homosexual relations cannot be considered legit just because the pair consents to the act. Now coming to the question of marital rape, first we need to understand the objectives and wisdom behind marriage. **Marriage is a formal union, a social legal contract between two individuals that unites their lives legally, economically and emotionally.** This also serves as an act to legitimize sexual relations. The main objective of this institution is the preservation of morality and chastity of the civilization against chaos. **All regulations in the Shariah Law are mostly based to safeguard this objective.**

Islam denounces any act leading to indecency and immodesty such as fornication as illegal. The marriage tie has been termed as *Hisin* meaning a fort indicating the one who marries gets fortified and protected. This is a safe haven for man and woman to fulfil their natural desires in a civilized manner, unable to conceive this point leads to many problems. Obviously along with this main objective many others are fulfilled alongside such as nurturing of love and compassion, expansion of human race, extension of family ties so on and so forth.

Once this principle is understood we can undertake the problem of marital rape. Islam compels woman to obey her husband whenever he desires so. The reason behind it being that man's physical constitution is such that he needs sexual gratification more acutely as compared to woman whose sexual urge does not often manifest in physical sense. If the woman refuses to fulfil his desire, he is left with three options. One is that he abstains from the act altogether and shows perseverance, which can be done no doubt but if frequently demanded becomes impractical. Second is to establish illicit relations with other women which in no way can be approved in a well civilized society. The third is to compel his wife to participate in the act and get his wish fulfilled. Now before completely brushing away the third option on the grounds of morality, the cause of the refusal of the wife on her husband's invitation should be analyzed. Three such causes come to mind. First, the wife has no inclination, love or any sense of attraction towards the husband to the point that she desists having any relations with him. Second, she loves

her husband but loathes the act itself. Third, she loves him, also does not hate the act but at that particular moment feels disinclined to it. The first two situations appear to be permanent conditions and in such a situation the marital bond cannot not survive for long. The best possible solution for both the parties would be to dissolve the marriage as such a marriage cannot fulfil the objectives of the marriage and on the contrary could also prove harmful for the society. Now for the third situation which is a temporary time bound condition it might happen the wife feels an aversion to the act due to physical exhaustion, mental stress or any reason for that matter, which can be easily dealt with love and compassion on the husband's part and get rid of these hurdles. From the above discussion the absurdity of the term marital rape must be self-evident however the discussion remains incomplete if the negative impacts are not mentioned.

Crime and punishment often reflect the nation's approach towards the social vices and depending on the severity of the individual's aggression against the community a punishment is decided for that crime. For an act to be considered as crime, its ill impact on the society has to be taken into account. Now considering the case of marital rape which is thought to be an act of aggression towards the wife and hence liable for punishment, its impact on society and to what extent is it an aggression has been discussed above. **The term itself is derogatory for the society as it opens the door for mistrust and even before stability in a new marriage corrosion might seep inside.** If mankind wants to stand out clear and distinct from the animal kingdom it must seek help from the Divine and save itself from the impending doom evident in the west.



# PROPHET MOHAMMAD

The Qualities  
of the Greatest Leader

صَلَّى عَلَيْهِ وَسَلَّمَ



**"Leadership is the art of Influencing people so that they strive willingly and enthusiastically towards the achievement of group goals."**

Micheal J. Hart, an American author, wrote a book titled *"100 Most Influential People in History"* after conducting a thorough historical research in which he ranked Prophet Muhammad (PBUH) first. In his book, He said **"My Choice of Muhammad (PBUH) to lead the list of the world's most influential persons may surprise some readers but he was the only man in history who led supremely on both the religious and secular levels. He became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive"**. So, what were the qualities that made him the greatest leader that the history has witnessed?

## LEADER

There is a major study on leadership, conducted by American researchers and authors James Kouzes and Barry Posner, in which they had asked about one and a half million people across different countries and continents, to choose five qualities that they would prefer in a leader. Interestingly, one word that always topped the charts across borders was "Integrity or Credibility". The survey inspired them to write a book titled "The Leadership Challenge" in which they defined the first law of leadership as "Truthfulness and Trustworthiness". Interestingly, Prophet Muhammad (PBUH) was titled Al-Sadiq (Truthful) and Al-Amin (Trustworthy) by his tribesmen.

## WISDOM

We all know that his father passed away before he was born, his mother passed away at the age of six and his grandfather passed away at the age of eight. He was raised by his uncle and never had any formal education or training of leadership as he was not able to read or write. Even in his early life he was one of the most respected people in Arabia and in his young age he stopped a war between tribes through his wisdom. The Kaaba had some part broken and every tribe wanted to be the one to fix it. It resulted in a war like situation and ultimately, he was chosen to settle the debate. He made everyone fix it by getting a cloth and one of the members of each tribe had held it and they fixed it together. After his marriage he became a trader and a businessman at a young age and through his wisdom and honesty he could garner excellent returns. These are just some of the examples of his wisdom.

## A UNIFIER

He started his life as a nomad but went on to unify the war-struck country like never seen before. He unified the tribes which were divided in Clans across cities and were thirsty for blood of each other. A total of 10 Clans in Mecca and 6 Clans in Madina came under one flag, one leader and one message.

## EXEMPLARY COMMANDER

During his 23 years of leadership/ prophethood, 86 battles were fought of which 19 of them he himself commanded. He did not lose a single battle. He stopped the barbarism that was a part of wars, a testament to which are the collective casualties in these battles which are less than 1000. He was the first

who made the rule of treating prisoners humanely. Through these methods, the whole of Arabian Peninsula came under his command.

## JUSTICE

He ruled Arabia with justice so much so that even the people who did not believe in his message used to take their matters to him for decisions and everybody used to agree on his verdict.

## SIMPLICITY AND EQUALITY

The humblest and the simplest man in Arab was Prophet Muhammad (PBUH). His lifestyle was remarkably simple, and he did not possess any luxuries. Even the gifts that he used to receive were often distributed to others or given away in charity. He ate very little and only ate simple foods. The very message that he gave was of equality. He used to help the poor and would urge others to help as well. He made no discrimination on the basis of tribes, skin colour, caste, class etc. He gave rights to the downtrodden sections of the society at that time like women and prisoners of war.

## LEADING BY EXAMPLE

He (PBUH) was a tolerant leader who forgave and made excuses for the light offenders and pardoned them. He influenced the world in a way which makes him the best leader through his actions and words. He always walked the talk and led by example.

He is the person who has most books written on him, and the book that was given to him by the Almighty is the most read. After he passed away his followers followed him and created a just rule in the world.

# Sealed Nectar

Just as the Prophet (PBUH) had established a code of brotherhood amongst the believers, so too he was keen on establishing friendly relations between the Muslims and non-Muslim tribes of Arabia. He established a sort of treaty aiming at ruling out all pre-Islamic rancour and inter-tribal feuds. He was so meticulous not to leave any area in the charter that would allow pre-Islamic traditions to sneak in or violate the new environment he wanted to establish. Herein, we look over some of its provisions.

In the Name of Allah, the Most Beneficent, the Most Merciful. This is a document from Muhammad, the Messenger of Allah, concerning Emigrants and Helpers and those who followed and strove with them.

1. They are one nation to the exclusion of other people.
2. The Emigrants of Quraish unite together and shall pay blood money among themselves and shall ransom honourably their prisoners. Every tribe of the Helpers unite together, as they were at first, and every section among them will pay a ransom for acquitting its relative prisoners.
3. Believers shall not leave anyone

destitute among them by not paying his redemption money or blood money in kind.

4. Whoever is rebellious or whoever seeks to spread enmity and sedition, the hand of every God-fearing Muslim shall be against him, even if he be his son.

5. A believer shall not kill another believer, nor shall support a disbeliever against a believer.

6. The protection of Allah is one (and is equally) extended to the humblest of the believers.

7. The believers are supported by each other.

8. Whosoever of the Jews follows us shall have aid and succour; they shall not be injured, nor any enemy be aided against them.

9. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allah. Conditions must be fair and equitable to all.

10. It shall not be lawful for a believer, who holds by what is in this document and believes in Allah and the Day of Judgement, to help a criminal nor give him refuge. Those who give him refuge and render him help shall have the curse and anger of Allah on the Day of Resurrection. Their indemnity is not accepted.

11. Whenever you differ about a matter, it must be referred to Allah and to Muhammad.

12. Killing a believer deliberately with no good reason entails killing the killer unless the sponsor deems it otherwise.

It was solely by his wisdom and dexterity, that the Prophet (PBUH) erected

the pillars of the new society. This phenomenon no doubt left its mark on the virtuous Muslims. He used to bring them up in the light of the Islamic education, he sanctified their selves, enjoined them to observe righteousness and praiseworthy manners and was keen on infusing into them the ethics of amity, glory, honour, worship and first and foremost obedience to Allah and His Messenger.

## CONTINUATION OF EDITORIAL

**The Godi media, which never reported on Manipur, sent its correspondents to Israel, reporting like clowns in a circus.** For the first time, the entire world witnessed the deep-rooted Islamophobia within these Hindu extremists.

We also witnessed the hollowness within the Muslim world and the tarnished face of the Ummah. If the Muslim leadership had a sense of honor, Israel could have become a thing of the past.

These events, InshaAllah, will change the overall scenario, and we pray to Allah that the day comes when we witness the fall of Israel and the liberation of Al-Aqsa.

Lastly, as Muslims, we must play an active role in this issue. We should not be passive observers. **We are one Ummah, one family, and one body. When one part of the body is hurt, the rest feels the pain. Therefore, if we are not affected by what is happening, we must reflect upon ourselves. Additionally, we should maintain a balanced approach.** In the Palestinian issue, many of our brothers continuously share videos of the oppressed Muslims. However, these should not be shared indiscriminately. **Instead, we should also highlight the valor and courage of the Gazans, especially the mujahideen, to boost the morale of Muslims.** We must also strive to educate people about the issue. **Most importantly, we must understand the reality of life and death. We should prepare ourselves to face such situations and be ready to sacrifice our lives happily in the way of Allah.**



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