

THE MILESTONE

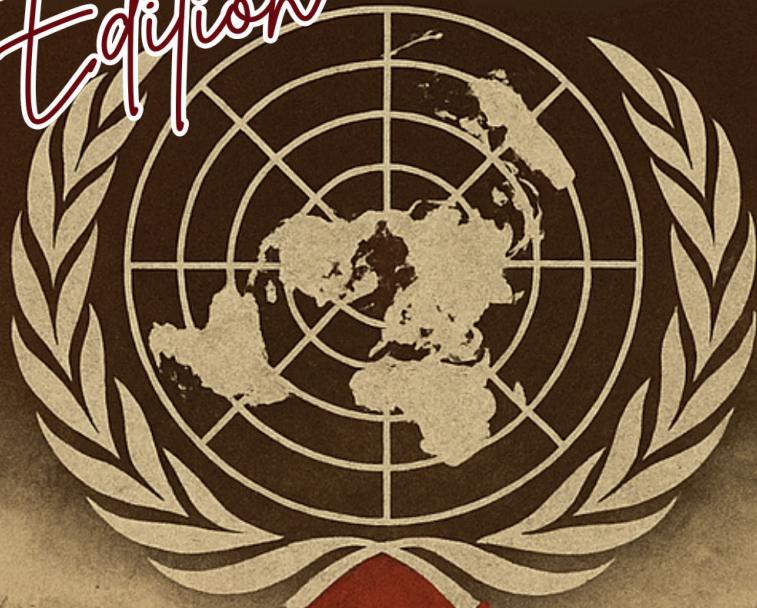
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INTERNATIONAL INSTITUTIONS:

THE REAL CULPRITS BEHIND THE PALESTINE ISSUE

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Special Edition



Private Circulation

A century of betrayal — from Balfour to the UN

EDITORIAL

PARVEZ NADIR



Muslims in different parts of the world are suffering oppression, fragmentation, and helplessness. The land of Syria, once a bastion of knowledge and civilization, has been witnessing bloody scenes for the past thirteen years. Eventually the people there breathed a measure of relief under a new system, but the sight of that relief is intolerable to the hostile, deceptive powers even for a moment. Despite Ahmad al-Sharraa's political insight and national-security policies, global imperialism knows well that the Syrian revolution is not merely the result of popular anger against an authoritarian regime, nor is it simply an attempt to restore any democratic principle; rather it is the product of an ideology of Islamic jihad.

This is the reality that terrifies those Dajjali powers. In their view, a strong Islamic revolution in Syria would in fact herald the revival of a faith-based outlook that could form the basis of an Islamic awakening in the region to protect al-Quds (Jerusalem) and to rebuild Syria.

That is why the enemy forces are at once trying to weaken Syria's military and defensive strength while also plotting to create internal discord. Kurds are being activated in southern Syria, the Druze in the eastern regions are being urged toward civil war, and Israel and the United States — with their blessing — are backing all these efforts. Internally, the Alawite community is also being stirred so that it will take up arms against the government. If these conspiracies succeed, Syria will again be soaked in blood, and the innocent blood of Muslims will be shed.

At this delicate moment Muslim leaders, especially countries like Turkey, must act with great wisdom and vigilance. Although Turkey has its own political and strategic interests tied to Syria, the needs of the Ummah demand that Muslim countries cooperate to secure Syria's future.

GAZA: THE LAND OF RESISTANCE

The steadfastness of the faithful in Gaza ultimately forced the great powers of the world to bend. The United States, which has long acted under pressure from its illegitimate child Israel, finally took the path of mediation and — with the help of some prominent faces of the Muslim world — brought about a ceasefire. But the truth is that the role of the Muslim world largely remained limited to silence under the name of mediation.

During two years of continuous genocide, the statements, meetings, and resolutions of Muslim countries went no further than verbal exercise.

Still, it is hopeful that Hamas's resistance has once again brought the Palestinian issue to the conscience of the world. Today voices in support of Palestine are rising across the globe — from government halls to public demonstrations. The courage and faith of the Palestinians have moved the compassionate and justice-seeking people of the world. That is why, despite Israeli restrictions, international aid convoys (flotillas) reached Gaza's shores and shook the conscience of humanity.

This situation is an invitation for the Muslim Ummah to seize the opportunity: to acquaint awakening hearts around the world with the light of Islam, and to transform this resistance from mere defence into a movement of global awakening.

PAKISTAN AND AFGHANISTAN: A TEST OF BROTHERHOOD

A regrettable aspect of the Asian landscape is that tensions have increased between two brotherly Muslim countries, Pakistan and Afghanistan. Although a temporary peace agreement was reached through the mediation of Qatar and Turkey, the world received the message that geographical and linguistic interests are being placed above Islamic brotherhood. Yet the real identity of the Muslim nation is not ethnicity but the unity of Islam.

Iqbal expressed this truth thus:

*Butaan-e-Rang o Khoon ko Tod ke Millat me
Gum ho Jaa
Na Tooran Rahe Baaqi, na Irani, na Afghani
(Shatter the idols of color and
blood and vanish into the nation;
Let neither Turani remain,
nor Iranian, nor Afghanian.)*

The Ummah must remember that Islam is a relationship that transcends race, language, and borders.

THE NEGLIGENCE OF INDIAN MUSLIMS

Muslims in India too are passing through a precarious time. Whenever anti-Islamic forces fall temporarily silent, Muslims slip into a slumber of negligence. But the moment a new policy or

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law with an anti-Islam spirit is implemented, there is an outcry — yet no permanent or practical strategy emerges. This weakness gives governments the opportunity to slowly enforce their policies after the temporary protests subside.

The same happened regarding the waqf (religious endowment) issue. At first there were meetings, processions, and social-media campaigns, but as time passed the movement cooled. Thus the government found a favourable environment to carry out its objectives. It is regrettable that both the public and the elites have become prisoners of momentary emotions.

What the Muslim Ummah needs most today is collective consciousness, a revival of faith, and unity of purpose. Until we produce unity within our ranks, until we can understand the enemy's manoeuvres and respond to them decisively, the cheapening of Muslim blood will not end.

May Allah grant us the ability for consciousness, sincerity, and action. Ameen.

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CREATOR'S CALL

SURAH HUJURAT (06-10)

MD. MUJAHID ALOM

يَا أَيُّهَا الَّذِينَ عَمِلُوا إِنْ جَاءُوكُمْ فَاسْقُبْ بِمَا فَتَنْتُمُوا أَنْ تُصْبِيْوا قَوْمًا
بِمِنْهَا فَتَصْبِيْهُمْ عَلَى مَا فَعَلْتُمْ تَدْبِيْنَ ٦ وَأَعْلَمُوا أَنْ فِيْكُمْ رَسُولُ اللَّهِ
لَوْ يَنْصِيْغُمْ فِيْ كَثِيرٍ مِنْ الْأَمْرِ لَعَنْهُمْ وَلَكِنَّ اللَّهَ حَبِّبَ إِلَيْهِمُ الْأَيْمَنَ
وَرَبَّتْهُمْ فِيْ قُلُوبِهِمْ وَكَرِهَ إِلَيْهِمُ الْكُفْرُ وَالشُّوْقَ وَالْعُشْيَانَ ٧ أَوْتَلَكُمْ
هُمُ الْأَرْكَشُدُونَ ٨ فَضْلًا مِنْ اللَّهِ وَغَمْمَةٌ ٩ وَاللَّهُ عَلِمُ حَكْمَهُ ٨
طَائِقُتَنَ مِنَ الْمُؤْمِنِينَ أَتَكْتَلُوا فَأَصْلِحُوْهُمْ بِيَدِهِمْ ٩ فَإِنْ بَعْثَ إِحْسَنَهُمَا
عَلَى الْأَخْرَى فَقَتِلُوا إِلَيْهِ تَسْعِيْهُ حَقْنَى تَقْتِلَهُ إِلَيْهِ أَمْرُ اللَّهِ ٩ فَإِنْ فَأَعْثَ
فَأَصْلِحُوْهُمَا يَأْعُذُّ بِالْعَذْلِ وَفَسِطْوَانِ إِلَيْهِ أَنَّ اللَّهَ يُحِبُّ الْمُفْسِطَيْنَ ٩ إِنَّمَا
الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوْهُمْ بِيَنْ أَخْوَيْهِمْ ٩ وَأَعْلَمُوا اللَّهُ عَلَيْكُمْ تُرْحَمُونَ ١٠

O you who have believed, if a wicked person brings you some news, inquire into it carefully lest you should harm others unwittingly and then regret what you have done. Knew it well that the Messenger of Allah is among you. If he were to obey you in most affairs, you would certainly be in trouble. But Allah has endeared Faith to you and made it seem fair in your hearts and made disbelief, wrongdoing and disobedience abhorrent to you. Such are those who are rightly guided through Allah's grace and Allah is All-Knowing, All-Wise. And if two parties of the believers fall to mutual fighting, make peace between them.4 Then if either of them transgresses against the other, fight the one that has transgressed till it returns to Allah's Command. Then if it returns, make peace between them with justice, and be just because Allah loves those who do justice. The believers are brothers of one another; so set the relations right between your brothers, and fear Allah; it is expected that you will be shown mercy.

GENERAL OVERVIEW OF THE SURAH

The Surah takes its name from verse 4 in which the word Hujurat has occurred. Al-Hujurat is the 49th chapter of the Quran with 18 verses. The Hujurat means the Noble Prophet's (S) house, hence the designation Hujurat ("Rooms").

Surah al-Hujurat Verse-6

This verse from Surah Al-Hujurat teaches believers to be cautious with important information: if a person known for wrongdoing brings news, it must be carefully verified so that no harm is caused unknowingly, leading to regret later. The Qur'an uses the word Naba', which refers to news of real consequence, not to ordinary everyday matters. Scholars also explain

that the testimony of people whose faults lie in wrong beliefs, but not in lying or immorality, can still be accepted. What makes someone's report unacceptable is dishonesty or corrupt behavior, not just differences in faith. **Thus, the verse reminds us that we must always confirm the truth of significant matters, act responsibly, and avoid injustice.**

Surah al-Hujurat Verses 7-8

This verse reminds the believers that the Messenger of Allah was among them and knew their situation better than they did. When Walid bin 'Uqbah brought a false report about the tribe of Bani al-Mustaliq, some people urged the Prophet (S) to attack immediately. However, the Prophet showed caution and did not rush into action. The verse teaches that insisting the Prophet should follow their advice in such serious matters was disrespectful and dangerous, because if he were to obey them in most affairs, it would lead to mistakes and harm that they themselves would suffer. It emphasizes trust in the Prophet's wisdom and judgment, as he was guided by Allah and understood matters more deeply than ordinary people.

This verse explains that true believers are those to whom Allah has made faith beautiful in their hearts and made disbelief, sin, and disobedience hateful. When some companions urged the Prophet (S) to attack the Bani al-Mustaliq based on false information, they were reminded that the Prophet's judgment should not be challenged by their own opinions. That part of the verse was directed only to those few who pressed their view, not to all companions. **The second part of the verse speaks about the majority of companions, who remained firm in faith, trusted the Prophet's leadership, and did not insist on their own thinking.** This shows that the error of those few did not mean they lacked love for faith, but rather that they momentarily forgot the true demand of faith, obedience to the Prophet. Therefore, Allah corrected them, warned of the dangers of such behavior, and highlighted that the right attitude is the one shown by the majority of companions: full trust in the Prophet's guidance and steadfastness

on the path of faith.

Surah al-Hujurat Verses 9-10

This verse teaches that if two groups of believers ever fall into fighting, something that should not normally happen among Muslims, other believers must step in to make peace between them. The wording "if" rather than "when" shows that mutual fighting is not the natural character of Muslims, but if such a situation arises, it must be handled seriously. The responsibility to reconcile lies with the rest of the Muslim community, who should not remain silent or passive. Instead, they should actively try to stop the fighting by urging both sides to fear Allah, discussing the causes of the dispute, and working sincerely toward peace and reconciliation. **This command emphasizes unity, responsibility, and the importance of preventing divisions within the Muslim community.**

This verse commands Muslims to stand against any group that wrongfully transgresses against another. If reconciliation efforts fail, the community must support the side that is right and resist the aggressor until they return to Allah's command. This fighting is not for revenge or worldly gain but to stop oppression and restore justice, and it must use only the necessary force. Once the aggressor repents and accepts the truth, fighting must end immediately. Scholars emphasize that this duty is a form of Jihad for justice, not fitnah (chaotic fighting for pride or power). **The aim is always reconciliation and submission to Allah's guidance, not punishment.**

This verse emphasizes that reconciliation between fighting groups of Muslims must be done with justice, not just to stop the conflict at any cost. Peace that ignores the truth or pressures the rightful side to compromise with aggressors is not acceptable in Islam, because such peace only allows injustice to continue and resurface later. **True peace must be based on fairness and equity, ensuring that the aggressor is corrected and the oppressed are not forced to yield.** This principle became the foundation of Islamic law on conflicts among Muslims.

The First World War had both immediate and long-term effects on the entire world, especially the Middle East. The Ottoman Empire collapsed, losing nearly 5 million of its 21 million people. Palestine too suffered; despite an influx of Armenian refugees, its population declined. Yet amid this devastation, Zionism found its greatest opportunity. The global conflict became the movement's golden hour.

During the war, Britain struck secret deals with its allies. Two became infamous—one with Sharif Hussein of Mecca, the other with the Zionist Federation. In 1915, Britain promised Hussein gold, weapons, and the creation of an independent Arab state in return for leading a revolt against the Ottomans.

The second promise—to the Zionist Federation—was fulfilled through the infamous Balfour Declaration, in which Britain pledged to establish a Jewish state in Palestine after the war.

After capturing Jerusalem in 1917, Britain worked with Zionist leaders to lay the groundwork for a Jewish state. Following the war, the 1919 Paris Peace Conference created the League of Nations, which, at San Remo in 1920, granted Britain control over Palestine—disregarding the will of its people.

The Balfour Declaration initially lacked legal status, but Zionists celebrated when it was embedded in the preamble of the British Mandate. Under this Mandate, Britain enacted population and land laws favouring Zionist goals—encouraging Jewish immigration, easing visa issuance, and enabling land transfer to Jews. The Mandate thus secured the two pillars of a Jewish homeland: population and property.

The British Mandate swelled the Jewish population, sparking clashes with Arabs. In response, Britain issued the 1939 White Paper, which the Zionists violently opposed. To resolve the unrest, Britain invited Arab states, the Arab Higher Committee, and the Jewish Agency to a conference. The Arabs refused to attend because the Grand Mufti was excluded, while the Jewish Agency boycotted after its leaders were arrested for the King David Hotel attack. With both sides

absent, the conference collapsed. Britain then proposed extending the Mandate for five years, creating a united Palestine, and admitting 100,000 Jews under Arab approval. When this plan too failed, Britain referred the issue to the United Nations.

UNITED NATIONS SPECIAL COMMITTEE ON PALESTINE (UNSCOP)

On April 2, 1947, Britain asked the UN Secretary-General to include the Palestine issue on the next General Assembly agenda and to hold a special session to form a preparatory committee for the discussion. On April 21–22, 1947, Egypt, Iraq, Syria, Lebanon, and Saudi Arabia urged the UN to add the termination of the Mandate and Palestine's independence to the session agenda, but the General Assembly rejected their proposal on May 1.

On May 15, 1947, the General Assembly voted to form a special committee to examine the Palestine question. Representatives from 11 nations—Australia, Canada, Czechoslovakia, Guatemala, India, Iran, the Netherlands, Peru, Sweden, Uruguay, and Yugoslavia—were appointed. Palestinian Arabs opposed the move, citing fatigue with prior commissions, and Arab states—backed by Afghanistan and Turkey—voted against it.

UNSCOP held sessions in New York, Palestine, Beirut, and Geneva, meeting various individuals and groups and visiting Jewish refugee camps in Europe. Zionist representatives emphasized Jewish religious, historical, and legal claims to Palestine. The Arab Higher Committee, however, boycotted the inquiry, protesting the UN's refusal to include the Mandate's termination and Palestine's independence on the agenda. They argued that Arab rights were already self-evident and required no further investigation.

On August 31, 1947, UNSCOP submitted its report with twelve recommendations to the General Assembly, eleven of which were adopted unanimously. The recommendations called for ending the Mandate, granting Palestine independence, and protecting holy sites. The committee also noted that resolving the Palestine question and the Jewish refugee problem were separate issues, with the refugee crisis requiring international intervention.

UNSCOP PROPOSED TWO SOLUTIONS FOR PALESTINE

1. Majority Plan (Partition with Economic

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Union): This divided Palestine into a Jewish state, an Arab state, and an internationally controlled Jerusalem. It allocated 56.4% of the land to Jews (who were only 33% of the population), 45% to Arabs, and 1% for Jerusalem. Arabs, owning 93.5% of the land and forming 68.3% of the population, were clearly disadvantaged. Before the plan, Jews held less than 5.67% of the land.

2. Minority Plan (Federal State): Proposed by India, Iran, and Yugoslavia, it envisioned a federal state of Arab and Jewish regions with Jerusalem as the capital. The federal government would oversee defence, foreign affairs, immigration, currency, transport, and communication, while both states retained local autonomy, minority rights, and guaranteed access to holy sites.

MIXED REACTIONS: When UNSCOP's report came out in September 1947, Arabs and Zionists responded sharply. Arabs condemned both plans, especially the Majority Plan, which gave 50% of the land to a Jewish minority, and also rejected the Federal Plan for risking division. They protested and warned of violence if implemented.

AD HOC COMMITTEE AND THE PARTITION PLAN

In September 1947, the General Assembly formed an Ad Hoc Committee to handle Palestine proposals. The Arab Higher Committee refused to present views, citing 25 years of experience with 18 previous commissions. On November 26, the Assembly began deliberations and gradually moved toward approving the Majority Plan (Partition with Economic Union).

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PROPHET



AS A TEACHER

In human society, education and training are like a backbone. Education elevates a person from an animalistic level to moral and spiritual heights. If education is reduced to merely providing information or serving as a means of economic development—while neglecting character, morality, and spiritual growth—it can lead to the corruption and destruction of society. Therefore, the role of a teacher is not limited to the transmission of knowledge alone; it also includes shaping the minds, hearts, and characters of students.

Throughout history, there have been many great teachers and thinkers. Greek philosophers like Socrates, Plato, and Aristotle are considered the greatest educators of the Western world. Their philosophies deeply influenced education and thought. However, their educational systems lacked comprehensiveness and universality. Their teachings mostly revolved around logic, philosophy, and intellectual debate, while inner purification, character development, and social justice held secondary importance in their systems.

At such a time, Allah Almighty sent Prophet Muhammad (PBUH), who, through divine revelation, imparted knowledge to humanity and established a teaching methodology through his words and actions that serves as a model for all times. The Prophet (PBUH) built an educational system grounded in simplicity,

naturalness, and moral foundations, and prepared a community that illuminated the world with knowledge, justice, and character.

That is why even Orientalists and non-Muslim scholars have referred to the Prophet (PBUH) as the "Teacher of Mankind." Modern education emphasizes skills and information but often ignores character development. As a result, while science and technology have advanced, moral crises, crimes, and injustice are increasing in society.

The Prophet Muhammad (PBUH), as a teacher, did not come merely to eliminate social evils. He presented a comprehensive educational system that purified the hearts and minds of people, elevated their morals, and established a just society. His role as a teacher did not just eradicate injustice and crime—it also gifted humanity a positive, purposeful, and pure way of life.

THE PROPHET'S TEACHING METHODS IN LIGHT OF THE QUR'AN AND HADITH

The Qur'an mentions the Prophet (PBUH) as a teacher and guide in various places:

"He recites to them His verses, purifies them, and teaches them the Book and wisdom"
(Aal-e-Imran: 164)

"He teaches them the Book and wisdom"
(Al-Jumu'ah: 2)

"He teaches you the Book and wisdom, and teaches you that which you did not know"
(Al-Baqarah: 151)

"He taught you what you did not know"
(An-Nisa: 113)

"So that you may explain to mankind what has been revealed to them" (An-Nahl: 44)

THE PROPHET'S TEACHING STYLE IN THE HADITH

The hadith literature describes the Prophet's educational and training methods in detail:

1. Facilitation

"Make things easy, and do not make them difficult" (Bukhari)

2. Conciseness and Depth

"I have been given concise and comprehensive speech" (Bukhari)

3. Use of Analogies

"The example of a believer is like that of a date palm tree" (Bukhari)

4. Socratic Method (Question and Answer)
"Do you know who is bankrupt?"
(Muslim)

5. Demonstration-Based Teaching
For instance, he demonstrated how to perform ablution (wudu) and prayer (salah) practically (Abu Dawood)

From the Qur'an and Hadith, it is clear that the Prophet's educational and training methods were simple, comprehensive, natural, and practical.

COMPARISON WITH MODERN EDUCATIONAL PRINCIPLES

1. Considering Learners' Psychology

Modern education emphasizes understanding students' psychology. The Prophet (PBUH) exemplified this when a Bedouin urinated in the mosque. While others scolded him, the Prophet said, "Do not stop him," and then gently explained (Bukhari). This is a powerful example of the Prophet's educational insight.

2. Practical / Experiential Learning

Today, "Learning by Doing" is considered one of the most effective teaching methods. The Prophet (PBUH) practiced this principle repeatedly:

Ablution: Demonstrated and said, "This is how I perform wudu" (Abu Dawood)

Prayer: Taught by showing, "Pray as you see me praying" (Bukhari)

Hajj: Said in the Farewell Pilgrimage, "Learn your rituals from me" (Muslim)

During the Battle of the Trench, the Prophet (PBUH) participated in the digging, just like the companions. While most tied one stone to their stomachs to endure hunger, he revealed he had tied two (Musnad Ahmad). This shows that a teacher is not just a guide but a participant—a true combination of leadership and teaching.

3. Use of Visual Aids and Case Studies

In modern education, case studies and visual tools are highly effective. The Prophet (PBUH) once drew straight and crooked lines on the ground and explained: "This straight line is the path of Islam, and the crooked lines are the paths of misguidance." (Musnad Ahmad)

This reflects today's diagrammatic teaching and visual aids—simple yet powerful.

4. Socratic Method / Mental Engagement

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HISTORICAL CONTEXT: In 1926, Swami Shraddhanand was assassinated by a Muslim man following his controversial remarks about Prophet Muhammad ﷺ—including criticisms of his marriages, battles, and Islamic teachings. These statements were part of Shraddhanand's Shuddhi Movement, which aimed at converting Muslims and Christians to Hinduism. The incident sparked widespread criticism of jihad across India, painting Muslims as prejudiced, violent, and consumed by religious fervour. Even Mahatma Gandhi remarked that "violence lies in the blood of Muslims," further intensifying the public scrutiny of Islam.

Amid this hostile environment, Maulana Muhammad Ali Jauhar defended Islam passionately, challenging both Western Orientalists and Indian critics. In one of his speeches, he asked:

"Will anyone rise and respond to these falsehoods about Islam, with clear evidence from the Qur'an and Sunnah, and explain to the world the real meaning of jihad?"

Among the listeners was a 23-year-old Maulana Abul A'la Maududi, who quietly resolved: "Why shouldn't I be the one to do it?" He began collecting Islamic texts, historical records, and scholarly works on the subject. Three years later, his book *Al-Jihad Fil Islam* was published, with support from Maulana Sulaiman Nadwi.

The book was widely acclaimed, including by Allama Iqbal, who praised it, stating:

"On the subject of jihad, no work this scholarly and unapologetic has been written—not only in Urdu, but in any other language."

The book clarified the meaning, purpose, and boundaries of Jihad according to Islamic teachings. Even after the creation of Jamaat-e-Islami Hind, Maududi donated all his books to the library but kept *Al-Jihad Fil Islam* and *Deeniyat*—a testament to the personal significance of this work.

The book's depth of research—conducted in the pre-internet era—is remarkable. While it covers wars across religions and civilizations, this review will focus specifically on its treatment of Jihad in Islam.

THE PURPOSE OF JIHAD IN ISLAM: Maulana Maududi highlights six primary reasons for Jihad as per the Qur'an:

1. *Moral Responsibility:* "Had Allah not repelled

the aggression of some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah's Name is often mentioned." (Qur'an 22:40)

This verse emphasizes that if not for Jihad the oppression would be so high that even the sacred places of worship would be obliterated.

2. *To Rescue the Oppressed:* "And what is it with you? You do not fight in the cause of Allah and for oppressed men, women, and children who cry out, 'Our Lord! Deliver us from this land of oppressors! Appoint for us a saviour; appoint for us a helper—all by Your grace." (Qur'an 4:75)

Jihad here is framed as a struggle to liberate the oppressed, and till the oppression ends.

3. *Response to Injustice:* "Permission to fight back is hereby granted to those being fought, for they have been wronged. And Allah is truly Most Capable of helping them prevail." (Qur'an 22:39)

This form of Jihad allows self-defence for Muslims who have been thrown out of their homes just because they were Muslims.

4. *To Safeguard Truth:* "Those who disbelieve and hinder others from the Way of Allah, He will render their deeds void." "So when you meet the disbelievers in battle, strike their necks until you have thoroughly subdued them, then bind them firmly. Later free them either as an act of grace or by ransom until the war comes to an end. So will it be. Had Allah willed, He Himself could have inflicted punishment on them. But He does this only to test some of you by means of others. And those who are martyred in the cause of Allah, He will never render their deeds void." (Qur'an 47:1&4)

The disbelievers stopping others from the way of Allah, not letting them follow truth in their life is considered a major offence in Islam. This technically allows Muslims to roll out swords against them.

5. *Punishment for Breach of Treaty:* "Those with whom you entered into a covenant and then they broke their covenant time after time, and who do not fear. So, if you meet them in

war, make of them a fearsome example for those who follow them that they may be admonished" (Qur'an 8:56–57)

Those who break the covenant with Muslims. Even if it's the disbelievers who rebel against Muslims, they can be fought. A notice of fight can be given to those who are in a covenant, and to those whom Muslims fear of mischief. People who break the covenant repeatedly are also liable for war.

6. *Dealing with Internal Betrayal:* "O Prophet! Strive against the disbelievers and hypocrites and be firm with them. Their abode is Hell—a terrible destination." (Qur'an 9:73)

The traitors within the boundaries of Islam will not be spared if they try to create division, break the covenant, fight against Muslims in crisis then Muslims are allowed to fight them.

ISLAMIC RULES OF WARFARE: Maududi stresses that even in war, Islam sets ethical guidelines—centuries ahead of modern laws of war.

Rules for Combatants:

1. No surprise night attacks or treachery during truces.
2. No burning or mutilation of bodies.
3. No killing by fire or while bound.
4. No looting or theft.
5. No destruction of farms, animals, or civilian property.
6. Prisoners and ambassadors are protected.
7. Prophet ﷺ forbade harassment of civilians or public disorder, excessive shouting – even if it is Takbeer.

RULES FOR NON-COMBATANTS: In the words of Caliph Abu Bakr (RA):

1. Do not kill women, children, or the elderly.
2. Do not harm monks or destroy places of worship.
3. Do not cut fruit-bearing trees or burn fields.

4. Do not destroy populated areas or slaughter animals needlessly.
5. Respect those who surrender.
6. Honor and protect the lives of all civilians.

TREATMENT OF PRISONERS OF WAR

- POWs may be released, ransomed, or kept as captives—all these examples are present in the life of the Prophet (PBUH)
- Islam elevated the concept of freeing slaves (through Mukataba contract) as a noble act.
- Enslavement was restricted only to legitimate POWs in war, never via kidnapping or trade.
- Islam mandated equal treatment of slaves in food, clothing, and basic rights.

SPOILS OF WAR

Initially, spoils were discouraged. Later, they were allowed with restrictions:

- One-fifth must go to the poor, orphans, and public welfare.
- Stealing even a small item from war spoils is a grave sin.
- Only what is taken during active battle counts as legitimate spoils.
- Greed was actively discouraged by reminding warriors that their reward in the afterlife is greater by stating that one who took the spoils will get only one-third in Aakhirah. This made people think before taking their own halal spoils.

POST-WAR TREATMENT AND THE DHIMMI SYSTEM

1. The combatants will be liable to pay Jizya except those who are not able to earn i.e. the women, children, seniors, caretakers of churches, synagogues temples, the blind, patients, or slaves
2. Jizya is a tax paid by non-Muslims under the caliphate. The non-Muslims will be considered "Dhimmi". Nowhere in the Qur'an and Sunnah is the percentage declared, but the amount will be at the discretion of the people. Nor is any use of force allowed to make them pay Jizya

3. They will be exempt from military service. Their places of worship will be under Muslim safety. Their land will be their own even if Muslim rulers can't take it

4. They will be treated as the same as Muslims. If a Muslim kills a dhimmi, he will be killed by Sharia. They will be given punishment under Islamic law for their crimes. No one will be allowed to talk against them. They will be allowed to celebrate their festivals where they are in the majority. Free to pray in their places of worship.

5. If a dhimmi is not earning anymore due to old age or being a patient, then the Muslim rulers will be liable to take care of them. They will be paid a monthly income.

6. If a dhimmi dies his sons will not be forced to pay Jizya nor will his property be seized for it

CONCLUSION

The principles discussed in this book were enacted by the Prophet Muhammad (ﷺ) and the four rightly guided Caliphs, making them the prime example of Islam in practice. If a Muslim acts against these principles, Islam itself cannot be blamed, and this distinction sets it apart from other systems. What impressed me most is the clarity and persuasiveness of Maulana Maududi's writing. He combines Qur'anic verses, Hadith references, and historical examples to argue that Jihad is not confined to warfare, but is a comprehensive struggle intellectual, spiritual, social, and, when necessary, military always directed toward removing oppression, defending religious freedom, and establishing justice.

Maulana shows that Jihad is not about domination but about building a just social order based on divine guidance. Unlike any other "religion" or "ism," Islam presents Jihad as a universal mission of justice and peace. The tone is directive for Muslims, reminding us of our responsibility as witnesses unto mankind. In today's world, where Jihad is one of the most targeted and misunderstood aspects of Islam, this book still holds vital importance. But defending it requires more than emotion; it demands knowledge, so that we can clarify misconceptions with evidence, wisdom, and confidence.

THE REAL CULPRITS BEHIND THE PALESTINE ISSUE

Continuation of Page - 09

The Partition Plan divided Palestine into six areas—three each for Jewish and Arab states, with Jaffa as an enclave. Jerusalem and its surroundings were placed under UN control. Provisions included: no Arab-owned land in the Jewish state could be confiscated for non-public purposes; the Mandate would end by August 1, 1948, with new states formed within two months; and an economic union with minority protections. Zionists accepted the plan, celebrating across Tel Aviv and Jerusalem as it legitimized their claim. Arabs rejected it, calling it a blatant violation of the UN Charter and a denial of self-determination, since Jews owning less than 10% of the land would rule the proposed state.

A JEWISH STATE IS BORN

Following Resolution 181, a Palestine Commission was set up to implement the plan and act as a transitional authority. Britain was to transfer powers to the commission, which would then hand over authority to Arab and Jewish leaders. However, Zionists declared Israel on May 14, 1948, instead of waiting. Although the Partition Plan set August 1, 1948 as the Mandate's end, they acted early. As David Gerald Fincham noted in "Understanding the Partition": "There was no need for Israel to declare independence from Britain on May 14, 1948, since the Mandate had already ended. Instead, it simply declared the establishment of a state."

After Israel's declaration, Zionists ignored UN resolutions. Instead of 56%, they seized over 77% of the land, took most of Jerusalem, and declared it their capital. Nearly one million Palestinians were forcibly displaced. To pursue "Greater Israel" from the Nile to the Euphrates, ethnic cleansing of Palestinians was deemed essential. Since then, Israel has continued campaigns of war, land occupation, and displacement.

THE ROLE OF INTERNATIONAL INSTITUTIONS

Since the partition and Israel's creation, international institutions have remained passive. Genocide has continued in Palestine, while they mostly passed resolutions. Whenever action was attempted, the United States, a global power, used its veto to shield Israel.

To this day, the same story continues to repeat itself.

PSYCHOLOGY OF CLASSROOM

A Dark Reality

Classrooms are often considered one of the most influential phases in a person's life, based on the belief that a student's character is shaped holistically within these spaces. However, it is important to examine this notion through a rational and realistic lens.

THE REALITY: While classrooms are ideally meant to foster holistic development, the reality often falls short. A significant issue arises from the lack of compatibility, coordination, and mutual understanding between teachers and students. Students come from diverse learning backgrounds—some are fast learners, some are slow, some learn through discussion, and others through curiosity-driven engagement. Unfortunately, many teachers today are not equipped—or perhaps not willing—to adapt their teaching methods to accommodate all these learning styles.

In many cases, teachers approach lectures with a fixed mindset: deliver the content and move on, with little regard for whether students have actually understood the material. This one-size-fits-all approach fails a large portion of students.

The most concerning aspect is that, in most classrooms, the majority of students are slow learners. Despite being the majority, they are often overlooked because the system prioritizes syllabus completion over genuine comprehension. Teachers must recognize that neglecting these students is not just an academic failure—it is a failure to nurture the future of the nation.

Some may argue that many students still manage to succeed in this system, so the problem may not lie with the classroom environment itself. However, those who do excel are often exceptions—students who are either naturally gifted or supported by external factors such as private tutoring or parental guidance. This raises a crucial question: what is the education system's actual contribution to their success?

Although India has made considerable progress in improving its education

system, major and minor gaps still exist. These shortcomings must be addressed if we hope to meet international standards and keep pace with global educational development.

It's also important to reflect on a paradox: India conducts some of the toughest and most competitive exams in the world—UPSC, IIT-JEE, NEET, CA, CLAT—and takes pride in their scale and difficulty. Yet, we often ignore the darker side of these exams: the immense pressure they place on students, the problematic rise of the coaching industry, and the serious toll all of this takes on young people's mental health.

BEHAVIOUR OF TEACHERS: In classroom discussions, it sometimes happens that differences of opinion arise between a teacher and a student. Occasionally, the student may prove the teacher to be partially or even completely incorrect. While the discussion itself may proceed respectfully, problems often begin when the teacher perceives being proven wrong as a blow to their ego. This can result in a noticeable change in the teacher's behaviour towards that student. Unfortunately, this is just one example among many similar issues that deserve attention.

IMPORTANCE OF THIS TOPIC: This topic is particularly important in the context of our nation, which has the largest population in the world. Despite this, we are not ranked among the top ten countries in education, research, or scientific inquiry. In contrast, many nations with significantly smaller populations have made far greater progress in these fields. This contrast demands introspection and action.

CONCLUSION: In conclusion, while we have certainly made progress compared to our past, we still fall short when measured against international standards. To be true contenders in the global race—among the frontrunners, not those left behind—we must continue to evolve and improve. The urgency of this need cannot be overstated, and it is a responsibility we must fulfil without delay.

PROPHET MOHAMMAD(PBUH) AS A TEACHER

Continuation of Page - 06

The Prophet asked: "Among the trees, there is one that resembles a believer—can you guess which one?" (Bukhari)

This made the companions reflect, aligning with today's principle of active learning.

5. Emphasis on Character Formation

The greatest deficiency in modern education is the neglect of character building. Consequently, dishonesty, injustice, and corruption are rampant.

THE PROPHET (PBUH) TIED KNOWLEDGE TO CHARACTER

To one man, he simply advised: "Do not lie" (Musnad Ahmad) – it changed his life. A young man sought permission to commit adultery. Through questions, the Prophet instilled shame and modesty in him, and he never returned to the thought (Musnad Ahmad).

Before sending Mu'adh (RA) to Yemen, he advised: "Treat people with good manners" (Musnad Ahmad)

These are shining examples of how the Prophet (PBUH) connected knowledge with ethics.

CONCLUSION: The teaching style of the Prophet (PBUH) was not limited to conveying information; it was a comprehensive and holistic system that transformed hearts, minds, and characters. He raised a generation that spread the light of justice, knowledge, and morality throughout the world, leading people out of darkness and misguidance into the worship of the One True God. If the modern world truly desires success, it must go beyond the pursuit of information and skills and make character formation central to education. For this, the greatest model is the educational and training methodology of the Prophet Muhammad (PBUH).



The Global Sumud Flotilla

Resistance and Steadfastness on the High Seas

As the sun rose over the Mediterranean, a fleet of more than 50 vessels departed from ports across Europe and North Africa, carrying activists, doctors, artists, and journalists in September 2025 under a single banner: Global Sumud Flotilla. Their mission is as clear as it is perilous—to break the 18-year-long illegal blockade of Gaza and deliver humanitarian aid directly by sea in an act of collective civil resistance. "Sumud," the Arabic word for steadfast, perseverance, which perfectly captures the spirit of the initiative: an unyielding commitment to stand with the Palestinian people in their resistance against oppression and the ongoing genocide due to Israeli aggression.

This is not the first time such an effort has been taken place, but it is certainly the largest, and perhaps the most globally coordinated act of solidarity in response to the current Gaza crisis. The flotilla's organizers—including the Freedom Flotilla Coalition, Global Movement to Gaza, Maghreb Sumud Flotilla, and Sumud Nusantara—have united activists from 44 countries. What drives these individuals, many of whom have no personal ties to Palestine, to risk their safety for this cause? The answer lies in the failure of world governments and international institutions to stop a widely documented genocide. When the rulers of the world chose silence, the citizens

woke up.

A MISSION BORN OF URGENCY AND RESISTANCE

Gaza's humanitarian situation is a direct outcome of systemic violence and a long-standing siege, now recognized by leading international legal experts as a genocide. Restricted access to food, clean water, fuel, and medical supplies has pushed over two million residents to the brink of starvation and death. The Global Sumud Flotilla aims to establish what organizers call a people-led humanitarian corridor—a civilian maritime route for aid delivery that bypasses the political deadlock and complicity that enable the blockade. The ships are not just carrying aid; they are carrying a message of global resistance: that civil society will not be silent in the face of genocide.

Participants insist that the mission is strictly peaceful—a non-violent form of direct intervention. No weapons are on board, and the flotilla is transparent about its cargo. Each boat is a floating symbol of international solidarity and civil disobedience—flying flags from Indonesia to Ireland, from South Africa to Spain. "We are ordinary citizens taking extraordinary risks because our governments have failed to act and stop this genocide," said one activist in Barcelona before departure.

THREATS AND ATTACKS

The journey has already faced severe setbacks. One of the main vessels, The Family Boat, was damaged by drone attack at Tunisia's Sidi Bou Said port—an incident flotilla organizers claim was a deliberate attack aimed at intimidating the mission. Although Tunisian authorities have disputed the claim, activists maintain they have repeatedly spotted drones above their ships and have faced coordinated sabotage attempts. The episode underscores the perilous nature of the mission and raises fears of a violent interception once the flotilla approaches Gaza's territorial waters—a repetition of past atrocities.

Despite these dangers, the activists remain undeterred. A spokesperson for the Global Sumud Flotilla said, "If we stop now, we normalize the violence and accept that humanitarian resistance can be crushed by force."

CIVIL RESISTANCE VERSUS GEOPOLITICAL COMPLICITY

At the heart of the flotilla movement is

a fundamental clash between grassroots humanitarian resistance and state-sponsored violence. Israel argues that the blockade is necessary for its security, but critics—including hundreds of international law scholars and UN officials—identify it as a core mechanism of a broader settler-colonial project and an ongoing genocide. The flotilla is thus more than a delivery of aid; it is an act of nonviolent resistance. It seeks to transform the Mediterranean into a stage where the world must confront the moral reality of Gaza: a live-streamed genocide enabled by international inaction.

By placing their bodies on the line, the activists force the world's eyes onto Gaza again. They challenge not only the blockade but also the narrative that Palestinians are merely victims—they are a people who are resisting annihilation, and we are their witnesses.

THE POWER OF GLOBAL SOLIDARITY IN THE FACE OF GENOCIDE

The Global Sumud Flotilla represents a strikingly diverse coalition of conscience. There are religious and secular activists, Nobel laureates and students, retired doctors and young artists. This diversity is itself a powerful form of resistance—a rebuke to the idea that Palestine is a regional or sectarian issue. It is, instead, a universal struggle for justice and against genocide.

LOOKING AHEAD

As the Global Sumud Flotilla continues its journey, the world watches. Will the ships be allowed to dock? Will there be another violent confrontation? The answers remain uncertain. What is certain, however, is that the flotilla has already succeeded as an act of visibility and resistance. It has reminded the world that the genocide in Gaza is not a natural disaster—it is a political crisis requiring a political and moral response.

Whether the ships reach Gaza or not, the mission's power cannot be understated. It is a testament to the fact that when governments and institutions fail, people of conscience will rise. It is a story of free people refusing to be silent, of risking their safety for strangers facing genocide, of believing that even in an age of geopolitical betrayal, moral courage is a form of resistance.

Beef, Belief & Politics: The Evolution of Cow Worship in India

India is often referred to as the land of countless gods, where nearly anything imaginable can become an object of worship—even, at one point, a statue of Donald Trump. Among the wide array of deities and sacred symbols—such as the sun, rivers, trees, and stones—one animal has sparked particularly intense controversy.

For some, the cow is sacred; for others, it's simply food. Yet, in a country that identifies itself as a secular democracy, even citizens' dietary choices are increasingly being regulated by the religious sentiments of the majority.

Most Indian states have now banned cow slaughter, and on-the-ground conditions are becoming more difficult. Groups like the Bajrang Dal and various Gau Rakshak (Cow Protection) outfits operate as unofficial authorities, setting up highway checkpoints, seizing cattle, beating drivers and traders, and in the most extreme cases, engaging in mob lynchings. While these groups are often backed by Hindutva politicians, many self-identified "dharmic" citizens openly support and celebrate their actions.

Over time, the cow has become a powerful political symbol—used to rally public emotion, assert religious identity, and mobilize mass support. The roots of organized Hindu cow protection movements can be traced back to the late 19th century. In 1882, Dayanand Saraswati established the first Gorakshini Sabha (Cow Protection Society). These movements:

- Turned the cow into a symbol of Hindu unity.
- Challenged the Islamic practice of cow slaughter.
- Provoked communal riots throughout the 1880s and 1890s.

Tensions escalated further after the High Court in the North-Western Provinces ruled in 1888 that the cow was not a legally sacred object, triggering widespread violence and the deaths of hundreds.

Hindutva ideologues often link beef-eating in India to the arrival of Islam, branding it an identity marker of the Muslim community.

But this conveniently ignores India's own historical and religious past, where the cow was not always considered sacred—and beef consumption was once common.

In his book The Myth of the Holy Cow, historian D.N. Jha writes:

"The communalists who have been raising a hullabaloo over the cow in the political arena do not realize that beef eating remained a fairly common practice for a long time in India and that the arguments for its prevalence are based on evidence drawn from our own scriptures and religious texts."

Indeed, the earliest textual references to meat—and specifically beef—consumption are found in the Vedas, the oldest religious texts of Hinduism, composed between 1500 BCE and 600 BCE during the Indo-Aryan period.

The early Aryans were nomadic pastoralists who relied heavily on cattle. Agriculture was secondary. That they were non-vegetarians is an uncontested historical fact.

Examples from the Rigveda include:

- Rigveda 10.86.14: "The worshippers dress for me fifteen (and) twenty bulls: I eat them and (become) fat, they fill both sides of my belly; Indra is above all (the world)."
- Rigveda 10.28.3: "Here, O Vasukra, cook for me a vigorous bull; for your Indra longs for bulls."
- Rigveda 6.17.11: "You who... have had bulls cooked at their homes—so, O Indra, you eat the bulls offered by us."
- Brihadaranyaka Upanishad 6.4.18: "If a man wishes for a learned son... then, after preparing boiled rice with meat and butter, they should eat. The meat should be of a young or of an old bull."

In addition to textual references, archaeological excavations at sites such as Hastinapur and Atranjikhera show charred cattle bones with cut marks, indicating the cooking and consumption of beef in ancient India. At Atranjikhera, over 64% of identified

animal bones were from cattle.

Ancient Ayurvedic texts also prescribe beef for medicinal purposes:

- Sushruta Samhita (c. 600 BCE) recommends beef for treating chronic respiratory conditions, fevers, emaciation, and excessive hunger. It even refers to beef as *pavitra* (pure).
- Charaka Samhita (compiled c. 300–200 BCE) states that beef is beneficial for treating fatigue, irregular fevers, cough, and muscle wasting.

Even Swami Vivekananda, a revered Hindu monk, acknowledged this in his writings. *In Buddhistic India, he stated:*

"You will be astonished if I tell you that, according to the old ceremonials, he is not a good Hindu who does not eat beef. On certain occasions he must sacrifice a bull and eat it."

In another of his works, he wrote:

"The forcing of vegetarianism upon those who have to earn their bread by labouring day and night is one of the causes of the loss of our national freedom."

HOW THE COW BECAME SACRED

During the post-Vedic period, as Aryans settled into agricultural life, the cow's role shifted. No longer just a source of meat, the cow became indispensable for ploughing, providing manure, and yielding milk. This made the animal more valuable alive than dead.

At the same time, the growing burden of excessive animal sacrifices began to strain the economy. New religious movements—Buddhism and Jainism—began to challenge Vedic traditions. Both emphasized *ahimsa* (non-violence) and rejected animal slaughter. Their teachings resonated with agrarian communities, for whom protecting livestock aligned with their way of life.

To retain social influence and counter the popularity of these religions, Brahmins began to adopt the principle of non-violence as well. They reinterpreted texts and declared

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NEURASCEDIA

An ancient-inspired term blending Acedia (once used for spiritual emptiness, restlessness) with Neurasthenia (medical term for nervous exhaustion, anxiety, depression).



The Silent Epidemic

Why our students are anxious, what faith offers, and how small acts can rebuild whole communities.

In the middle of a crowded lecture hall, you can be the only one who feels alone. Exams pile up, deadlines chase you, and the feed shows everyone else succeeding. This is not private exhaustion — it is a quiet epidemic.

THE PROBLEM: A CRISIS OF BALANCE

Walk across any university and you'll see it everywhere. Students gulping coffee at midnight, staring blankly at laptops, or scrolling through feeds that whisper, you're not enough. It has become so common that many call it "normal." But it is not.

Academic Pressure: Assignments, tests, and internships turn campus life into a treadmill with no finish line. Students run faster and faster, but joy rarely arrives — only a brief sigh of relief before the cycle begins again.

Social Pressure: Beyond grades, there is the invisible contest of appearances. Who lands internships? Who is in the "right" circles? Who seems to live the perfect life online? Behind smiling pictures, many are quietly struggling, but comparison never stops.

Lifestyle Pressure: Add sleepless nights powered by caffeine, days packed with classes and part-time jobs, and meals skipped or rushed. The human being wasn't designed to run like a machine — so burnout follows naturally.

Spiritual Void: Perhaps the most hidden wound: disconnection from Allah. Distraction after distraction promises relief — binge-watching, endless scrolling, parties — but the emptiness returns. The heart was made for something higher. The Qur'an says: "So remember Me; I will remember you" (2:152). Real peace does not come from likes or grades, but from the One who never forgets us.

THE ISLAMIC LENS ON MENTAL HEALTH

Islam doesn't dismiss human struggle — it validates it. The Prophet ﷺ said: "Verily, in the body there is a piece of flesh which, if it is sound, the whole body is sound; if it

is corrupted, the whole body is corrupted. Verily, it is the heart." (Bukhari & Muslim).

That truth fits today: you can ace every exam and still feel hollow if the heart is restless. And Allah reminds us gently: "Allah does not burden a soul beyond what it can bear" (2:286). The weight we feel is not proof of abandonment — it is an invitation to lean on Him.

Even the strongest generation felt fear. In the Battle of the Trench, Allah describes: "The eyes grew wild and the hearts reached the throats" (33:10). This was panic, as real as ours today. Yet with trust and perseverance, they endured. If they struggled, then our anxiety is not weakness but humanity. The difference lies in where we turn for strength.

SOLUTIONS THAT HEAL

Students don't need slogans; they need lifelines. Healing begins with practices that anchor the heart, protect the body, and connect the community.

Anchor the Heart. Salah is not lost time — it is reclaimed time. Two quiet rak'ahs can steady a heart more than another frantic hour of study. Dhikr between classes is not extra burden — it is breathing space. Du'a opens a line to the One who knows our hidden cries.

Care for Body and Mind. The Prophet ﷺ said, "Your body has a right over you." All-nighters, caffeine overload, and neglecting health are not signs of strength. Real resilience requires sleep, nourishing food, and small breaks. Modern psychology echoes the same: recovery fuels endurance.

Find Strength in Community. Depression often whispers, "you're alone." But Islam teaches believers are one body — when one part aches, the rest feels it. Checking on a friend, joining circles of support, or simply sharing struggles can itself be healing.

Healing isn't found in a single act. It is the "balance". Balance of faith, healthy habits, and supportive ties. Students who practice all three don't just survive campus life — they transform it.

THE TRANSFORMED STUDENT

Picture the student we imagined earlier — tired, overwhelmed, quietly comparing themselves online. Now imagine them pausing before class for a short prayer, practicing gratitude instead of envy, turning to dhikr when stress rises. Slowly, their heart steadies.

Their friends notice: calmer in group work, less shaken by setbacks, more ready to encourage. Even their smile feels different — not forced, but real. The exams haven't vanished, but the way they carry them has changed.

FROM ONE TO MANY

If one life can shift this much, what happens when hundreds do the same? A campus transforms. Stress still exists, but it no longer crushes. Students push each other forward, professors and peers treat one another with fairness, and the atmosphere grows lighter.

And a campus like this doesn't stay contained — it spills outward. Honesty in classrooms becomes honesty in business. Compassion among peers becomes compassion in neighbourhoods. Resilience built through exams becomes resilience in families. A generation steps out carrying faith, knowledge, and balance into society.

WHERE HEALING BEGINS

Healing won't happen overnight. Islam never demanded perfection — only sincerity and steady steps. The Prophet ﷺ said: "The most beloved of deeds to Allah are those done consistently, even if small."

So maybe it begins with one prayer you refuse to miss. One pause of dhikr instead of scrolling. One act of kindness to a classmate. These small steps are not small at all — they rewire the heart, the habits, and the campus itself.

If your heart feels heavy, take comfort: Allah has not left you. "...Indeed, the help of Allah is near" (2:214).

And perhaps this is how the silent epidemic begins to heal — not with noise, but with quiet hearts rediscovering peace, one by one.

Sealed



Nectar

The Military Activities Between Badr & Uhud - 02

The Jews, went too far in their transgression, presumptuous behaviour and licentious practices. One day a Jewish goldsmith provoked a Muslim woman whose genitals became uncovered when he had tied the edge of the garment to her back. A Muslim man happened to be there and killed the man; the Jews retaliated by killing that Muslim. The man's family called the Muslims for help and war started. [Ibn Hisham 2/47,48]

On Saturday, Shawwal 15th, 2 A.H., the Prophet [pbuh] marched out with his soldiers, Hamzah bin 'Abdul Muttalib, carrying the standard of the Muslims and laid siege to the Jews' forts for 15 days. Allâh cast fear into their hearts, and they were obliged to defer to the Messenger [pbuh]'s judgement on their lives, wealth, women and children; their hands were tied behind their backs.

At this point, 'Abdullah bin Ubai bin Salul started his hypocritical role and began to intercede for them persistently on grounds of former alliance between those Jews and His tribe Khazraj. Muhammad [pbuh] dealt with this man as being a Muslim -- He had faked conversion into Islam for only one month, by that time -- and so he granted him his request; for Islam accepts people at their face value. Banu Qainuqa' handed over all materials, wealth and war equipage to the Prophet [pbuh], who set aside one fifth and distributed the rest to his men. After that they were banished out of all Arabia to Azru'a in Syria where they stayed for a while and soon perished away.

AS-SAWIQ INVASION

Two-pronged hostile activities were being independently conducted against the Prophet [pbuh]; plots and intrigues being hatched by Safwan bin Omaiyah, the hypocrites and

Jews on the one hand, going on and on parallel lines with military hostilities being prepared by Abu Sufyan aiming at saving the face of his people and impressing on the other Arabs that Quraish was still a military power to be counted for. In the aftermath of Badr, Abu Sufyan was burning for revenge and took a solemn vow he would never bathe off impurity unless he had avenged himself on Muhammad [pbuh] and his followers. He set out at the head of 200 men towards Madinah but was not brave enough to attack it in broad daylight. He, instead resorted to acts of piracy that are performed in the dark. He infiltrated into the Prophet [pbuh]'s town and went to see an old ally Huyai bin Akhtab, who was too cowardly to let him in, so he left for Salam bin Mashkam, chief of Bani Nadeer, a tribe of Jews. The Jew entertained and gave him a full account of the situation therein. Late at night he despatched a group of his men to raid Al-'Uraid, a suburb of Madinah. There, the men felled and burnt the palm trees, killed two Muslims and then took swiftly to their heels.

On hearing the news, the Prophet [pbuh] gathered his men and set out at their heels, but could not catch them. The Muslims brought back the provisions (Sawiq, a kind of barley porridge) which the polytheists had thrown aside in order to lighten their loads and hasten their escape; hence this campaign was called As-Sawiq Invasion. It took place in Dhul-Hijjah 2 A.H., two months after the event of Badr. [Za'd Al-Ma'ad 2/90,91; Ibn Hisham 2/44,45]

DHI AMR INVASION, MUHARRAM, 3 A.H

The Prophet [pbuh]'s intelligence personnel reported that Banu Thâlabah and Banu Muhârib were mustering troops with the aim of raiding the outskirts of Madinah. The Prophet [pbuh] at the head of 450 horsemen and

footmen set out to handle this new situation. 'Uthman bin 'Affan was asked to dispose the affairs of the Muslims in Madinah. On their way, they captured a man who embraced Islam and acted as a guide for the army. When the enemies heard of the approach of the Muslims, they hurriedly dispersed in the mountains and disappeared. The Muslims encamped at a watering place called "Dhi Amr" for the whole of Safar 3 A.H. The Prophet [pbuh] aimed to impress upon the desert bedouins in the area, that the Muslims were then powerful enough to cast fear and awe into the hearts of their enemies. [Za'd Al-Ma'ad 2/91; Ibn Hisham 2/46]

EVOLUTION OF COW WORSHIP IN INDIA

Continuation of Page - 10

the cow aghnya—"not to be killed." Initially, this applied only to milking cows, but over time it was generalized to all cows.

As the centuries passed, the sanctity of the cow evolved into a defining feature of Hindu tradition—less from divine commandment, and more as a product of historical, economic, and social change. Today, that reverence has been politicized and weaponized in deeply divisive ways.

CONCLUSION

With ample evidence from religious texts, archaeology, historical analysis, and expert scholarship, it becomes clear—even to a non-believer—that the sanctity of the cow is a myth, not an eternal truth that has become a tool of cultural dominance, political mobilization, and sometimes, violent exclusion.



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