

THE MILESTONE

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Rabi-ul-Awwal

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MERCY
TO THE WORLDS

للعالمين

Private Circulation

~Quran (21:107)
And We have not sent you (O Muhammad), except as a mercy to the worlds.

EDITORIAL

BILAL HASAN


The world witnessed an unusual event on 5th of August when protesting students overthrew the existing prime minister of Bangladesh forcing her to resign and leave the country. **It was a show of the student's strength, the power of youth, which, if propelled in a positive direction, changes the course of life.** One couldn't imagine that these protests which started a month ago, demanding amendments in the preexisting constitution, could lead to such an outcome. However, a sneak peek into the matter clarifies this doubt.

A month ago, when these protests erupted, the Sheikh Hasina government could have tackled the protests calmly, for there are instances of calm protests in Bangladesh. However, she dealt the matter with high hand and restored to state sponsored violent crackdown on the protestors. As a result, the protests turned more violent and anti-Hasina sentiments gained traction in Bangladesh. Afterward when the supreme court intervened into the matter, the students were supposed to end the protests. However, by that time it was too late. Sheikh Hasina was accused of corruption and the blood bath she ordered in the protests was apparent. There forth the students demanded her resignation. For this too, she didn't hesitate to move back and resorted to more violence, allowing her party workers to openly fire at protestors. These collectively resulted in her resignation and departure from Bangladesh.

What we infer from here, a nation is the conglomerate of its people. No country can run against the consent of its people. If for some time, a ruler comes and acts according to his whims, it only takes a matter of time when the people realize, and they give their mandate to change the ruler. We witness something alike in the Lok Sabha election too. Although it appeared to commoners that BJP is going to win in an absolute majority, their bad governance led to a decline in their seat share. It is noteworthy that this has less to do with their anti-Muslim stance. It was mainly due to their failed policies, unemployment, covid mismanagement etc. Collectively it gave us insight that dictatorship cannot sustain for a prolonged time.

Now for us to contemplate, we are having a different story. **Muslims in India are facing continuous persecution by the hands of a right-wing majority.** For us to make positive changes in society, we need to address our issues in the right direction and the first step to this is waking up from fool's paradise. We think that the Muslims' role in Lok Sabha elections were pivotal in reducing BJP seat share. However, anti-Muslim hatred continues to flourish day by day. We trusted the liberal-secular politico bloc, whom we looked at as our messiah. But what happened? They closed their eyes as soon elections ended.

Hence for us to choose our path correctly, we need to address our issues within our community. **From the revolution in Bangladesh, we learnt that youth have the power to steer the course of action.** We see that

THE M  STONE

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MOUTHPIECE OF
ISLAMIC YOUTH FEDERATION

in earlier times it was the youth who led revolutions that made changes in society. From the scientific revolution to the communist revolution, the Arab spring that shook the middle east or be the recent events in Sri Lanka, students or youth were at the forefront in bringing about the changes. **More importantly, the Islamic revolution led by Prophet Muhammad ﷺ was led along with a courageous group of Sahaba RA, most of them being in their youth.**

So, to address our issues, the power of youth is prime. Our youth must also realize that they have the potential to steer out the current problems. Only upon realization and furthering rectification can we truly bring about changes in society as Iqbal says.

*"Sabaq phir padh Sadaqat ka,
Adalat ka, Shujaat ka*

*Liya jaye ga tujh se kaam dunya ki
imamat ka"*

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وَمَا أَرْسَلْنَاكَ إِلَّا حَنِيفًا لِّلْعَالَمِينَ

ZAMEER YAMEEN

And We have not sent you, [O Muhammad], except as a mercy to the worlds. [21:107]

The aforementioned verse is from Surah Ambiya, which was revealed in Makkah. And hence it is addressed to disbelievers (Mushrikeen). **The Surah majorly revolves around the Islamic ideology of life, viz. the faith of monotheism, faith on prophethood and faith on life of hereafter.**

The disbelievers who were putting allegations and were creating doubts in Muhammad SAW's prophethood are hereby answered in this surah and the planning and tricks which they were playing are hereby rebuked by Allah SWT. And lastly, the allegation that Muhammad SAW has put agony and made them enemies of each other by his teachings and hereby making him a trouble for the society is answered with the saying that you are being sent as a mercy for the whole world including the ones who are questioning you.

The reasonings and rationale behind declaring Muhammad SAW the mercy for the mankind can be understood as follows:



1. He came with the message of monotheism (Tawheed) which is the real and ultimate religion of the whole creation by Allah SWT. By giving examples of the land, the sky, and other creations of the

Lord, Allah SWT has invited all of us to think and ponder that these creations are functioning in proper sync with each other, which makes it clear that they are following the order by the one and only Allah SWT. **And Muhammad SAW is just guiding the people to this path, which has been chosen by our creator for us and for all the creations. Hence it is for our good only.**

2. He came with teachings that made clear difference between truth and falsehood, which directed the misguided to the right path, which declared the paths that lead to hell and that can secure a place in heaven without leaving any doubt.

3. The disbelievers used to mock Muhammad SAW by asking the timing of the Day of Judgment, used to challenge him by asking him to bring in the doom if they are not on the right path and if he is a true Prophet. And in return Allah SWT asked him to respond by saying that he is not aware of the exact timings, and he has been sent only as a mercy and not for cruelty.

4. Moreover, to make it clear that the purpose of his prophethood, which is to implement the rule of Allah SWT over his creations is not restricted only to the boundaries of Arab, which was achieved in the best possible manner in his lifetime itself but, it has to be implemented over all the creations of Allah SWT in the whole world beyond any boundaries. And only then the purpose of the mission will be achieved. And which is rightly pointed out by Allama Iqbal in his saying:

There is no time for leisure, there is still work to be done,

The completion of the light of Tawheed is yet to come;

The points enumerated above are the major reasons which make Muhammad SAW the mercy for the whole world and verily the teachings and training given by him to prepare his companions has proved this point further. The way he transformed the most ignorant and manner less community to be the rulers and successors of his mission in this world after him. The efforts and emotions which were invested by him for mankind to come to the right path and for it to be saved from the doom of hell are the epitome of benefaction. And undoubtedly this struggle has made him the mercy for mankind and his efforts have justified the title.

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National Congress, he played a crucial role in mobilizing support for the freedom movement across religious lines. Azad later became the first Minister of Education in independent India, where he continued his efforts to promote unity and progress through education. Muhammad Ali Jinnah, initially a member of the Indian National Congress, was another significant Muslim leader who fought for India's freedom. Though Jinnah later became the leader of the All India Muslim League and advocated for the creation of Pakistan, his early contributions to the freedom struggle, particularly during the Lucknow Pact of 1916, were aimed at achieving a united India. His evolution from a proponent of Hindu-Muslim unity to the architect of Pakistan reflects the complex dynamics of the freedom movement.

In the contemporary context, the collective memory of these figures seems to have faded, overshadowed by religious and political divides that have emerged in post-independence India. The marginalization of their stories is not just a loss to the Muslim community but a loss to the entire nation, as it weakens the understanding of India's diverse and inclusive fight for freedom. Recognizing and honoring these forgotten heroes is crucial not only for historical accuracy but also for fostering unity and mutual respect in a country as diverse as India.

THE BENEFACTOR OF HUMANITY

رَحْمَةُ
عَالَمِينَ
وَعَلَيْهِ
الْصَّلَاةُ
وَالسَّلَامُ

Rahmatun Lil'Alameen

MUSTAFIZ AHSAN & AHSAN AZEEZ

There is no region on Earth where oppression and corruption does not exist, where looting and deception are absent, or where there are no events that shame humanity! Will this world continue in such a manner? Will justice remain so costly? Will the oppressed continue to be suppressed by the oppressors? Will innocent blood continue to flow unjustly? Will humanity face difficulties in living and dying?

Centuries ago, the world was similar. Humanity suffered various forms of tyranny. Consuming the wealth of orphans was not considered a crime. Killing girls alive after birth was not seen as objectionable. Slaves and helpless people had no rights. Murder and robbery were the norm of tribes. A woman felt no shame in having relationships with ten men. Humans were exploited like animals. Each tribe was eager to shed the blood of the other. Disputes over trivial matters would last for decades. Not only the Arabian region but the entire world was facing similar conditions. All of humanity was stumbling in the darkness of ignorance. Along with these crimes, polytheism and idol worship were widespread, trapping all of humanity and it made other moral and social crimes easier, since if one could not be just towards the true God, how could one be just towards other creatures? **In such dreadful nights of oppression, when no glimmer of hope was visible, God decided to transform humanity. Thus, the Prophet Muhammad (PBUH), the benefactor of humanity and mercy to the worlds, was sent.**

He came out from Hira and went to his people And brought a priceless prescription with him.

The Quran says:

"... And We have not sent you [O Muhammad] except as a mercy to the worlds." (Quran 21:107)

With the appointment of Muhammad (PBUH) to the prophethood, all the oppression, tyranny, and chaos in the world came to an end. Those who engaged in murder and mayhem

became champions of peace and justice. Those who were oppressors of the rights of orphans and the helpless emerged as advocates of trust and honesty. **Slaves not only gained access to the Kaaba with respect but were even taken up to the roof of the Kaaba to announce the call to prayer.** Instead of merely chanting slogans for women's rights, practical demonstrations were provided, and paradise was placed under a woman's feet. It was also promised to those who nurtured and married off their daughters and sisters with dignity. Usurers abruptly forgave the interest they had been charging since generations, and when alcohol was declared forbidden, the old jars of wine in Madina broke and spilled out more than the earth could absorb turning into flowing streams instead. Murderers of companions and family members were granted safety. In other words, despite having the power to seek revenge, enemies were forgiven. This was not merely a change in thought or belief but a practical transformation. **Those who embraced this Kalimah underwent a complete and sudden change.** The standards of living and dying, honour and morality changed. Justice was administered to everyone, whether friend or foe. Even the Prophet of Madina, the pride of creation (PBUH), declared that if Muhammad's own daughter were caught stealing, her hands would be cut off. Not only that, geographical boundaries were transcended, and people around the world became brothers based on the principle of "a Muslim is a brother to another Muslim." All distinctions of blood, colour, tribe, and nationality were nullified. The revolution was so comprehensive that the Western scholar *Michael Hart was compelled to say that "Muhammad (PBUH) is the only historical figure who was equally successful in both religious and worldly fronts."*

Now, let's examine the current state of humanity. Is rebellion and defiance not prevalent in the world today? Is oppression and cruelty not being carried out as before? **According to the NCRB 2022 report, approximately 30,000 people were murdered in India, and 445,256 crimes against women**

(including rape, sexual assault, and violence) were recorded. 12,000 students were compelled to commit suicide for various reasons, and 107,500 cases of abductions were reported. These are just the recorded instances. Many cases of injustice have never even come to light in this unjust world. Despite all legal measures, crimes continue to increase rather than decrease. This situation is prevalent in almost all countries. Humanity, exhausted by adopting various beliefs and ideologies in an attempt to eradicate these problems, has yet to find a solution. Therefore, it is necessary to turn humanity's attention back to the prescription provided by the greatest benefactor (PBUH). This prescription is the remedy for humanity's suffering, the balm for the wounds of the helpless and powerless, and the cure for the oppressed. Humanity, suffering and in pain, can find healing through this prescription. Those who follow the path shown by the Prophet (PBUH) will find peace in this world and success in the hereafter. This is the message of the true and merciful Prophet, as described in the Quran:

"Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So those who have believed in him, honoured him, supported him, and followed the light which was sent down with him - it is they who will be successful." (Quran 7:157)

Thus, today, this mercy is for those who follow this unlettered Prophet, whose mention they find in their Torah and Bible. He commands them to do what is right, forbids them from wrongdoing, makes lawful what is pure and forbids what is impure, and removes the burdens and constraints that were upon them. Therefore, those who believe in him, support and help him, and follow the light that was revealed with him are the ones who will achieve success.

The Role of WOMEN in life of PROPHET MOHAMMAD



Women are the backbone of families and communities. They are a basic unit of society, and they complete men. The contribution of a woman is everywhere from giving birth to a child to the care for life and other areas. They are the pillars of the family. They are caregivers, mothers, leaders, entrepreneurs, activists, educators and managers of the family. A woman plays various roles throughout life. She performs different roles at different stages of life as a daughter, mother, sister and wife. Every role puts a different kind of responsibility on her which she does in the best possible way.

Prophet Muhammad ﷺ was also a human and a part of society. He also had a family filled with many females and lived in a society of great companions. All these great companions and the near and dear ones of the Prophet Muhammad's ﷺ, his wives, daughters, mother and caretakers had a great impact on His life.

WOMEN IN CHILDHOOD

As Muhammad ﷺ opened His eyes the first woman He saw was his mother, Amena. She was a single mother as her husband had died before the birth of the baby and even then, she brought up her child admirably. In Arab culture children were not nursed by mothers, so Muhammad ﷺ was nursed by Saubia, slave of Abu Lahab for the initial few days. Later He was handed to Dayi Halima, a professional nursing lady. She fed him and raised him in her village for 5 years. After returning to native place, He grew up with mother and grandfather. But Amena died when Muhammad ﷺ was only 6 years old. Umme Ayman, official name being Barakah bint Tha'alaba, was a slave who helped raise the Prophet ﷺ after the death of His mother Amena. She was highly regarded by the Prophet ﷺ as His "mother after my own mother". She was one of the first converts to Islam and a heroine of the battle of Uhud.

WOMEN IN ADULTHOOD

Khadija (R.A.) was Prophet Muhammad's ﷺ first life partner, business partner and the

biggest supporter. Khadija (R.A.) was the first person Muhammad ﷺ spoke to about his initial, terrifying experience of revelation. She consoled Him and became the first convert to Islam. She firmly stood by Him in all ups and downs of life and spent most of her wealth for upliftment of Islam. She had 2 sons, but both died in early childhood and 4 daughters, namely Fatema (R.A.), Ruqaiyya (R.A.), Zainab (R.A.) and Umme Kulsum (R.A.), all of whom became great companions of Islam. Prophet Muhammad ﷺ loved her so much that He termed the year that she died 'A Year of Sorrow (Aamul Huzn)'. Muhammad ﷺ described Khadija (R.A.) as follows: "I have not got a better wife than Khadija. She believed in me when no one else did, she accepted Islam when people rejected me, and she helped and comforted me when there was no one else to lend me a helping hand." After the death of Khadija (R.A.), Prophet Muhammad ﷺ married Sauda (R.A.). He had a total of 11 wives all of which were great companions, noble, humble and followers of Islam. All wives played a crucial role in the spread and enhancement of Islam.

DAUGHTERS OF MOHAMMAD(PBUH)

Muhammad's ﷺ daughters also played an important and influential role, both in his life and in the establishment of Islam. All the four daughters underwent sufferings for their father but remained steadfast. When Zainab (R.A.) was migrating to Madinah, the disbelievers followed her and caught her. She was sitting on a camel; an enemy threw a javelin on her, and she fell down on the ground. She was pregnant at that time and suffered miscarriage with many fatal injuries and succumbed to the same. Prophet Muhammad ﷺ was very distressed about her death and said with tears, "Zainab was my best daughter who suffered the torments in my love."

Two of the daughters, Ruqaiyya (R.A.) and Umme Kulsum (R.A.) got divorced when they accepted Islam. They both were married to the sons of Abu Lahab, the biggest enemy of Islam and paternal uncle of Muhammad ﷺ. After

the revelation of Surah Lahab, on the order of their father, the sons divorced both of them.

Once the Prophet ﷺ was praying Salah in the Kaaba, disbelievers threw a tripe of camel on His head while he was prostrating. Someone informed Fatema (R.A.), she came running and cleaned it fast. The disbelievers were laughing and clapping on her. She said, "Allah is watching everything and He will surely punish you for your mischief." Finally, they all were killed in the battle of Badr.

Prophet Muhammad ﷺ was the best husband and the best father. He set up a role model for all the world and taught us 'how to be with the family'. He loved his children and grandchildren very much, and instilled love in them. The Prophet ﷺ treated his family with utmost respect, goodness, and kindness.

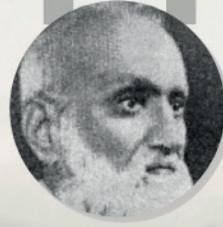
Ayesha (R.A.) narrated, "The Abyssinians were playing with spears in the mosque and God's Messenger was covering me with his cloak in order that I might look over his shoulder at their sport. He would then stand for my sake till I was the one who departed; so, estimate the time a young girl eager for amusement would wait." (Muslim)

"Indeed, among the believers with the most complete faith is the one who is the best in conduct, and the most kind to his family (his wife)." (Tirmidhi)

He used to laugh with them, he used to joke with his family, he used to sit his family down and talk to them and tell them stories, he spent time with his family even though he had many responsibilities, the environment in the home was loving and kind.

We should make our role models from the companions of the Prophet to enlighten our lives and get a bright life in the hereafter. Idealise from Ummahatul Momineen, Khadija, Ayesha, the first martyr of Islam, Sumayya, the leader of women in paradise, Fatema.

FORGOTTEN FIGHTERS



The contributions of Muslim freedom fighters to India's independence struggle are a testament to the inclusive nature of the movement. These leaders, whether through armed resistance, non-violent protest, or social reform, played pivotal roles in challenging British rule and shaping the future of India. Their legacy is a reminder of the diverse and collective effort that went into achieving India's independence, and their stories continue to inspire generations in the ongoing pursuit of justice, equality, and unity of this ummah.

According to historical references 65% of those who stood, fought and sacrificed against the British for Indian's independence were Muslim freedom fighters. Although nowadays almost all of them are forgotten by our own people. Here are some of them for us to remember.

Early Pioneers: Tipu Sultan and Sir Syed

The resistance against British rule in India dates back to the 18th century, with figures like Tipu Sultan, the ruler of Mysore, who is often regarded as one of the earliest freedom fighters. Tipu Sultan, known as the "Tiger of Mysore," resisted the British East India Company's expansion in southern India through several wars. He allied with the French and other local rulers in his quest to protect his kingdom from British domination. Tipu's resistance was ultimately unsuccessful, as he was killed in the Fourth Anglo-Mysore War in 1799, but his legacy as a symbol of resistance against colonialism remains significant. In the 19th century, Sir Syed Ahmed Khan emerged as a key figure in the socio-political landscape of India. Although not a freedom fighter in the traditional sense, his contributions laid the groundwork for the political awakening of Indian Muslims. Sir Syed founded the Aligarh Muslim University, which became a hub for modern education and political thought among Muslims. His efforts to promote education and social reform helped prepare the Muslim community to engage in the freedom struggle in later years.

The Revolt of 1857: Maulana Fazl-e-Haq Khairabadi & Bahadur Shah Zafar

The Revolt of 1857, often referred to as India's First War of Independence, saw significant contributions from Muslim leaders. Maulana Fazl-e-Haq Khairabadi was a prominent Islamic scholar and poet who issued a fatwa (religious decree) against British rule, urging Muslims to join the revolt. He was subsequently arrested and exiled to the Andaman Islands, where he continued to inspire resistance through his writings. Bahadur Shah Zafar, the last Mughal emperor, also played a symbolic role in the 1857 uprising. Though his power was largely ceremonial by this time, Zafar was declared the leader of the revolt by the insurgents. His involvement lent a sense of legitimacy to the movement, although the uprising was eventually crushed by the British. Zafar was captured, tried, and exiled to Rangoon, where he died in 1862. Despite the failure of the revolt, it served as an inspiration for future generations of freedom fighters.

Reshmi Rumaal Movement

Also known as the "Silk Letter Conspiracy" (Reshmi Rumaal Tehrik), was a significant yet lesser-known episode in the Indian freedom struggle against British colonial rule. This movement was orchestrated by the prominent Islamic scholar and freedom fighter Maulana Mahmood Hasan, who later became the first president of the Jamiat Ulema-e-Hind. It took place during World War I, a time when various anti-British activities were emerging across the globe. The movement was primarily driven by a group of Indian Muslim scholars who aimed to overthrow British rule in India by seeking assistance from foreign powers, particularly the Ottoman Empire, Afghanistan, and Germany.

Maulana Mahmood Hasan, along with other scholars like Maulana Obaidullah Sindhi, planned to launch an armed rebellion against the British. The idea was to establish a government-in-exile in Afghanistan and then use that base to invade India with the help of Afghan and Turkish forces. To coordinate this effort, Maulana Obaidullah Sindhi was sent to Kabul, Afghanistan, to seek support from the Afghan Emir, while Maulana Mahmood Hasan traveled to the Hejaz (modern-day Saudi Arabia) to garner support from the Ottoman Empire.

The movement gets its name from the method

used to communicate the plans. The conspirators wrote their messages on pieces of silk cloth, which were then sent to different leaders and revolutionaries. These "silk letters" outlined the strategy for the rebellion, including the coordination between Indian revolutionaries and foreign powers. Unfortunately for the movement, the British intelligence services intercepted these silk letters before the plan could be put into action. The letters were discovered in 1916, leading to the arrest of Maulana Mahmood Hasan and several others involved in the conspiracy. Maulana Hasan was imprisoned in Malta by the British, where he remained until the end of World War I.

While the Reshmi Rumaal Movement did not achieve its immediate goals, it was significant for several reasons. It highlighted the role of Indian Muslims in the freedom struggle and demonstrated the willingness of Indian revolutionaries to seek international alliances against British rule. The movement also inspired later generations of freedom fighters and contributed to the broader narrative of resistance against colonialism. In retrospect, the Reshmi Rumaal Movement is an important chapter in the history of India's fight for independence, illustrating the diverse and global dimensions of the struggle against British imperialism.

The Khilafat Movement: Maulana Abul Kalam Azad & Mohammad Ali Jinnah

In the early 20th century, the Khilafat Movement emerged as a significant moment in the Indian freedom struggle. The movement, led by leaders like Maulana Abul Kalam Azad and the Ali brothers (Maulana Muhammad Ali Jauhar and Maulana Shaukat Ali), sought to protect the Ottoman Caliphate, which was seen as the symbolic head of the Muslim world. Although the Khilafat Movement was initially focused on an international issue, it quickly merged with the Indian independence struggle, leading to widespread Muslim participation in the non-cooperation movement against British rule. Maulana Abul Kalam Azad, in particular, became a towering figure in India's freedom struggle. A scholar, journalist, and political leader, Azad was a staunch advocate of Hindu-Muslim unity and opposed the partition of India. As a prominent member of the Indian

continued on page.....03

PROPHET MOHAMMAD



AN IDEAL FOR youth

Dr. Farrukh Adnan

Youth is said to be the backbone of any nation. The age of adolescence and the world of youthful vigor in which a person has immense strength and power, can be of great value if used in a rightful way rather than falling prey to the trap of Satan.

This age is of idealism and every youth of this age makes an ideal for themselves, because they want to be like that person. Whenever we consider someone as our ideal, somewhere we are greatly influenced by their character. The youth of the Muslim nation are no different, they also see their ideal in someone. But the Muslim youth should remember that, 1400 years ago, Allah sent the last Prophet Muhammad (ﷺ), for the good of humanity and to guide the misguided people to the right path. Who dedicated his life to spreading Islam and bringing it to the people. The world has never seen such a perfect person till date and even though there was no media and electronic age 1400 years ago, he still has billions of followers.

Allah says in the Quran that "There has certainly been for you in the Messenger of Allah an excellent pattern" (33:21).

Let's talk about the characteristics for which we should Idealize prophet Muhammad (ﷺ).

The Morals of the Holy Prophet (ﷺ)

Before the era of Islam, Arab society was full of social and moral evils. The Arabs considered themselves followers of the Abrahamic religion but worshiped various idols. There were 360 idols kept in Kaaba. Even in this age full of oppression and darkness, the Holy Prophet (ﷺ) lived a pure life. He never bowed his head before anybody other than Allah. Despite growing up in a corrupt environment, he kept his youth innocent. Where immorality was a matter of pride for the youth, he did not allow even a single glance of his eyes to get dirty. Where storytelling and music were part of the culture, the Holy Prophet (ﷺ) remained completely isolated. In his youth, the Holy Prophet (ﷺ) offered his services to a reformist association of like-minded

youths, which was established under the name of Halaf-ul-Fazul to help the poor and oppressed and to resist against the oppressors.

Wisdom of the Prophet (ﷺ)

The Holy Prophet (ﷺ) possessed great quality of wisdom from his childhood. On the issue of installing the black stone (Hajr e Aswad) at the time of reconstruction of the Kaaba, a conflict arose in the Quraysh and the swords came out of their sheaths. Everybody wanted to place the holy stone. The honor of solving this case came to the Prophet (ﷺ). The Prophet (ﷺ) spread a sheet and placed a stone on it and then invited the people of all the tribes to lift this sheet together. Hence solving the conflict.

Trustworthiness of the Prophet (ﷺ)

The Prophet (ﷺ) was distinguished among his people for his sweet character, noble morals and generous habits. He was the most thoughtful, the most virtuous, the most honorable neighbor, the most far-sighted, the most honest, the gentlest, the purest, the most generous, the most faithful and the most trustworthy, even his enemies named him "Ameen".

Honest Businessmen

The old occupation of the Arabs was trade. So, when the Prophet (ﷺ) reached youth, he took up trade as a means of livelihood. When the Prophet (ﷺ) entered business, the fame of his good dealings began to spread around. Fulfillment of promises, transparency of affairs, utmost uprightness and honesty all these things together made him respectable in the eyes of the people.

Selection of Spouse

When the Prophet (ﷺ) chose his life partner, without paying attention to the young and beautiful girls of Makkah, he established a marriage relationship with a woman whose greatest virtue was that in terms of character she was a very honorable woman. This choice of the Prophet (ﷺ) fully highlights the depth of his mind, his spirit, his temperament and his character.

Purposeful Life

To derive the deep realities of the universe and to find the hidden secrets of human life, he contemplated on the world and thought of plans to bring his nation and his people out of the moral lows and make them leaders of the world. History witnessed that he brought about an unparalleled revolutionary change with ideology and practice.

Courage and Bravery of the Prophet (ﷺ)

Muhammad (ﷺ) possessed divine courage and he never showed any weakness in his determination. His bravery was also practically manifested when he openly declared the truth and never feared the rebuke of anyone for the sake of Allah. The chiefs of Quraish went as far as warning him that they'd start a war if he didn't stop. On hearing this, Prophet (ﷺ) said a historic phrase "By God! If these people put the sun in my right hand and the moon in my left hand and want me to leave this mission, even then I won't stop it, until either Allah makes this mission victorious, or my life ends in this struggle". Several times the leaders of Quraish also tortured him, but he was steadfast.

Intelligence of the Prophet (ﷺ)

Prophet Muhammad (ﷺ) could access people's mental and physical capacity precisely. He behaved and talked with people according to their level of understanding. He never relied on falsehood or flattery to appease anyone or to provoke. Instead, he talked directly to the person according to his range of understanding.

Founder of Islamic Movement

Prophet Muhammad (ﷺ) was the founder of an Islamic movement. A movement that arose from one person and covered the whole world. This invitation was not only a verbal invitation but also had a moral emphasis.

These were the reasons that the world got influenced by him so much. Now it's up to us whether we want to idealize someone who changed the world forever or false messiahs.

Sealed



Nectar

The Battle of Badr Part-04

SAFIUR RAHMAN MUBARAKPURI

Quraish, on the other hand, positioned their forces in Al- 'Udwat Al- Quswa opposite the Muslim lines. A few of them approached, in a provocative deed, to draw water from the wells of Badr, but were all shot dead except one, Hakeem bin Hizam, who later became a devoted Muslim. 'Umair bin Wahab Al- Jumahi, in an attempt to reconnoiter the power of the Muslims, made a scouting errand and submitted a report saying that the Muslim army numbered as many as 300 men keen on fighting to the last man. On another reconnaissance mission he came to the conclusion that neither reinforcements were coming nor ambushes laid. He understood that they were too brave to surrender and too intent on carrying out their military duties to withdraw without slaying the largest number possible of the polytheists. This report as well as kindred relations binding the two belligerent parties together, slackened the desire to fight among some of the Quraishites. To counteract this reason- based opposition advocated by a rival of his, 'Utbah bin Rabi'a and others, Abu Jahl started an anti- campaign seeking vengeance on Muhammad [pbuh]'s followers for the Quraishites killed at Nakhlah. In this way, he managed to thwart the opposite orientation, and manipulated the people to see his evil views only.

When the two parties approached closer and were visible to each other, the Prophet [pbuh] began supplicating Allâh "O Allâh! The conceited and haughty Quraishites are already here defying You and belying Your Messenger. O Allâh! I am waiting for Your victory which You have promised me. I beseech You Allâh to defeat them (the enemies)." He also gave strict orders that his men would not start fighting until he gave them his final word. He recommended that they use their arrows sparingly [Sahih

Al- Bukhari 2/568] and never resort to sword unless the enemies came too close. [Abu Da'ud 2/13]

Abu Jahl also prayed for victory, saying: "Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him tomorrow.". They were confident that their superior number, equipment and experience would be decisive. The Noble Qur'an, with a play on the word, told them that the decision had come, and the victory — but not in the sense they had hoped for: "(O disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall we return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers." [Al-Qur'an 8:19]

The first disbeliever to trigger the fire of the battle and be its first victim was Al- Aswad bin 'Abdul Asad Al- Makhzumi, a fierce bad- tempered idolater. He stepped out swearing he would drink from the water basin of the Muslims, otherwise, destroy it or die for it. He engaged with Hamzah bin 'Abdul Muttalib, who struck his leg with his sword and dealt him another blow that finished him off inside the basin.

The battle had actually started. Protected by armour and shields, 'Utbah bin Rabi'a stepped forth between his brother Shaibah and his son Al- Waleed bin 'Utbah from the lines of Quraish and hurled maledictions at the Muslims. Three young men of the Helpers came out against them: 'Awf and Mu'wwadh — the sons of Harith, and 'Abdullah bin Rawaha. But the Makkans yelled that they had nothing to do with them. They wanted the heads of their

cousins. Upon this the Prophet [pbuh] asked 'Ubaidah bin Al- Harith, Hamzah — his uncle, and his cousin 'Ali [R] to go forward for the combat. The three duels were rapid. Hamzah killed Shaibah, while 'Ali killed Al-Waleed. [Mishkat 2/343] 'Ubaidah was seriously wounded but, before he fell, Hamzah fell upon 'Utbah and with a sweep of his sword, cut off his head. 'Ali and Hamzah carried 'Ubaidah back with his leg cut off. He died four or five days later of a disease in the bile duct.

'Ali was possessed of a deep conviction that Allâh's Words were revealed: "These two opponents (believers and disbelievers) dispute with each other about their Lord." [Al- Qur'an 22:19]

These verses were revealed in connection with men of Faith who confess their Lord and seek to carry out His Will (i.e. Muhammad [pbuh]'s followers at Badr Battle), and men who deny their Lord and defy Him (the people of Quraish).

The duel was followed by a few more duels but the Makkans suffered terrible defeats in all the combats and lost some of their most precious lives. They were too much exasperated and enraged and fell upon the Muslims to exterminate them once and for all. The Muslims, however, after supplicating their Lord, calling upon Him for assistance, were made to hold to their position and conduct a defensive war plan that was successful enough to inflict heavy losses on the attackers. The Prophet [pbuh] used to pray to his Lord ceaselessly persistently and day and night to come to their succour. When the fierce engagement grew too hot he again began to supplicate his Lord saying: "O Allâh! Should this group (of Muslims) be defeated today, You will no longer be worshipped."



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