

THE MILESTONE

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RISING RAPE CASES IN INDIA

THE PATH TO SOLUTIONS

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EDITORIAL



AMMAR AHSAN

The arrival of the month of Rabi' al-Awwal heralds a spiritual season that refreshes the air of faith. It is the month in which Allah Almighty, in His special mercy, bestowed upon humanity the greatest gift ever: the birth of the Prophet Muhammad ﷺ. Thus, Rabi' al-Awwal, in its essence, spirituality, and historical depth, stands as the month in which an event occurred that changed the fate of both heaven and earth.

This is the month when Allah, in order to illuminate a humanity submerged in darkness, sent His final Prophet, Muhammad Mustafa ﷺ, a personality who was the embodiment of goodness, mercy, justice, and guidance. The coming of the Prophet ﷺ was not a temporary reform plan for a specific nation or region, but the herald of a universal, comprehensive, and eternal revolution.

The Qur'an proclaims clearly

"We have sent you O Prophet only as a deliverer of good news and a warner to all of humanity, but most people do not know." (Qur'an 34:28)

This declaration makes it clear that the Prophet's mission was not limited to a particular nation, race, or region. He came as a source of mercy, guidance, and justice for all of humanity.

Further, Allah states

"He is the One Who has sent His Messenger with true guidance and the religion of truth, making it prevail over all others, even to the dismay of the polytheists." (Qur'an 9:33)

This verse tells us that the core objective of the Prophet's ﷺ mission was the establishment of the truth and the liberation of humanity from ignorance, oppression, and the bondage of polytheism.

The Prophet ﷺ himself explained the purpose of his mission

"I was sent only to perfect noble character." (Hadith)

This statement makes it clear that the heart of his mission was moral, spiritual, and social transformation — a revolution that starts from the heart of an individual and spreads throughout society. One could say that the Prophet's ﷺ mission was a complete reform package.

The first thirteen years in Makkah were dedicated to the reformation of belief and thought. The Prophet ﷺ illuminated minds with the light of Tawheed (Oneness of God). This was no easy task — the Makkan chiefs considered abandoning their ancestors' religion as an insult. Yet, the Prophet ﷺ continued with wisdom, patience, and impeccable character. His recitation of the Qur'an, his title of "The Truthful and Trustworthy," and his

pure character astonished even his enemies.

A study of the Seerah (biography of the Prophet ﷺ) teaches us that he dedicated every moment of his life to this mission — whether in domestic life or on the battlefield, in markets or places of worship — he conveyed the message of the truth. Even when suffering from a high fever and unable to walk, he did not neglect delivering the message of guidance.

After migration to Madinah, the Prophet ﷺ established a practical state based on justice, equality, brotherhood, and peace. Muslims, Jews, and other groups lived peacefully under a treaty. **The Masjid al-Nabawi was not just a place of worship, but also the centre of government, judiciary, education, and welfare.**

His decisions were always in accordance with the Qur'an, and no discrimination was made based on tribe, race, or colour. **The social reforms he introduced had a profound impact on society, as reflected in the lives of the noble Companions (RA). Once they embraced Islam, their thoughts, purpose, and lifestyle completely transformed. They abandoned the dark customs of ignorance and adopted a missionary life.**

In just twenty years of determined effort, the centuries-old culture of polytheism and oppression in the Arabian Peninsula was eradicated. **The justice of Umar (RA) became so famous that the Roman Emperor remarked, "Umar rules yet sleeps alone in the market."** Uthman (RA) endured hunger to buy a well for the Muslims, and Ali (RA), in pursuit of justice, stood in court on equal footing with a Jew.

All of this was possible because the Prophet ﷺ connected his Ummah with the true purpose of his mission. To him, religion was not limited to acts of worship — it was a comprehensive system encompassing economy, politics, society, and ethics. Unfortunately, the modern Muslim Ummah has forgotten this purpose. Religion today has been confined to rituals and celebrations. In most places, Rabi' al-Awwal has been reduced to decorations, flags, food gatherings, and noise. What we truly need is to use this month for intellectual awakening and revival of the Prophet's mission.

Rabi' al-Awwal should serve as a reminder to assess our individual and collective lives — how connected are we to the mission of the Prophet ﷺ?

On a practical level, revival begins with renewal

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of faith. We must connect our new generations with the Qur'an, as it was the Qur'an that transformed the Companions into great personalities. **After this comes character building, so that faith is not just lip service but reflected in action.**

Educational institutions must include the Seerah in the curriculum. Media must be used to spread the Prophet's message. To take the message of Islam to the global stage, we must use modern tools such as social media, online lectures, and academic research.

But without unity in the Ummah, this goal cannot be achieved. We must set aside sectarian disputes and come together on shared foundations: Tawheed, Prophethood, and the Qur'an. If we firmly hold on to these principles and tolerate other differences, we can once again become bearers of truth in the world.

Rabi' al-Awwal gives us the message:

- Make the Qur'an and Sunnah the centre of your life.
- Understand and implement the revolutionary aspects of the Seerah.
- Revive the Prophet's exemplary character in your conduct.
- Provide intellectual and practical training to the youth. *Continued to page - 07*

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CREATOR'S CALL

THE CAVE (18 : 13-16)

Rihan Ali

18:13

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

We relate to you, O Prophet, their story in truth. They were youths who truly believed in their Lord, and We increased them in guidance.

18:14

وَرَزَّيْنَاهُمْ عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَدْعُو مِن دُونِهِ إِنَّهَا أَكْذَبُ فَلَمَّا إِذَا شَطَطًا

And We strengthened their hearts when they stood up and declared, "Our Lord is the Lord of the heavens and the earth. We will never call upon any god besides Him, for then we would truly be uttering an outrageous lie."

18:15

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ آلِهَةً لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ فَمَن أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

Then they said to one another, "These people of ours have taken gods besides Him. Why do they not produce a clear proof for them? Who then does more wrong than those who fabricate lies against Allah?"

18:16

وَإِذْ أَعْرَضْنَا عَنْهُمْ وَمَا يَتَّبِعُونَ إِلَّا اللَّهَ فَأَوْفُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ وَيَهَبِ لَكُمْ مِّنْ أَمْرِهِمْ مَّرْفَقًا

Since you have distanced yourselves from them and from whatever they worship besides Allah, take refuge in the cave. Your Lord will shower you with His mercy and make your ordeal easier to bear.

HISTORICAL CONTEXT

Surah Al-Kahf was revealed during a time when the persecution of the Quraysh against the Muslims had reached its peak. This was the third phase of Prophet Muhammad ﷺ Makkan life, beginning around the 5th year after Prophethood and continuing until the 10th year. During this period, the non-believers used every possible means to oppress the Muslims—ideologically, physically, emotionally, socially, and economically.

Among their many schemes, the Quraysh attempted to discredit the Prophet ﷺ by seeking help from the Jews, who advised them to test him with three questions:

1. Who were the People of the Cave?

2. What is the reality of the soul (Ruh)?

3. Who was Dhul-Qarnayn?

They argued that if Muhammad ﷺ was truly a Prophet, he would answer these questions through divine revelation. These questions were chosen because they were known from the scriptures of the People of the Book but were unfamiliar to most people in the Arabian Peninsula.

Allah ﷻ then revealed Surah Al-Kahf, providing not only the answers but also powerful parallels between the trials faced by the People of the Cave and those faced by the early Muslims in Makkah.

Lessons from Verses 13–16 — Standing for Truth in a Corrupt World

Verses 13

The People of the Cave were not casual believers; they embraced Tawheed (the Oneness of Allah) wholeheartedly, with both heart and action. In return, Allah increased them in guidance, granting clarity and firmness. This reminds us that sincere faith is rewarded with deeper faith. When a young person chooses Allah over worldly temptations, Allah strengthens them in unimaginable ways.

Verses 14

Faith requires courage. Allah gave these youths firm hearts so they could stand publicly and declare: "Our Lord is the Lord of the heavens and the earth." Their belief was not hidden; it was a mission. They understood that a Muslim's duty is to proclaim Allah's greatness and invite others to guidance. Rejecting truth knowingly is among the gravest crimes, yet they chose loyalty to Allah over silent survival—a timeless lesson for believers under pressure today.

Verses 15

Their society was drowning in idolatry and superstition. A grand temple attracted people from across the region to worship powerless idols. The youths saw this falsehood clearly: their people had no proof for such worship—it was fabricated against Allah. They recognized shirk

(associating partners with Allah) as the unforgivable sin if one dies unrepentant. Speaking against it was not optional but a duty.

Verses 16

Truth often comes at the price of persecution. Just as Quraysh oppressed the Prophet ﷺ and his companions, the People of the Cave faced hostility for rejecting false gods. Retreating to the cave was not cowardice but an act of preserving faith. They trusted Allah's mercy over worldly safety, and He promised them protection and ease beyond imagination. The believer's mindset is clear: never trade truth for comfort, and trust that Allah will open doors when none seem to exist.

Final Message to the Youth

In a society surrounded by diverse belief systems, competing ideologies, countless -isms, oppressive rituals, and widespread injustice, it is the youth who stand at the forefront. They are the first to hear the call of new ideas, to accept them, and to act upon them. At the same time, they are also the first to feel the weight of oppression and injustice. This sensitivity makes them the earliest to rise, to resist, to seek solutions, and to endure hardship in pursuit of truth and justice. It is for this reason that the Qur'an highlights the story of the People of the Cave (Ashab al-Kahf).

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And again, when we turn to the Qur'an, we find: "O you who believe! Obey Allah, obey the Messenger, and those in authority among you."
(Qur'an 4:59)

In a hadith, the Messenger of Allah ﷺ said: "Whoever dies without having a pledge of allegiance on his neck dies a death of ignorance."
(Sahih Muslim)

From this, it becomes clear that: **The system of Caliphate is obligatory upon Muslims. Without such a system, the implementation of Qur'anic laws and principles is not practically possible.**

The relentless rise in rape cases in India has become a grave concern for the nation's conscientious and socially aware citizens. From children to centenarians, no one is spared. **Most perpetrators fall within the 20-30 age group, suggesting that some of the country's youth are engaging in a perverse race of sexual violence. The news of rape incidents grows increasingly horrific with each passing day.**

According to the National Crime Records Bureau (NCRB), rape is the fourth most common crime against women in India. Here is a brief overview of recent statistics and trends:

- In 2023, approximately 32,000 rape cases were reported, averaging 87-90 cases daily.
- In 2022, 35,040 cases were recorded, equating to about 96 cases per day, higher than the 91 daily cases reported in 2018.
- In 2021, 31,677 cases were documented, an increase from 28,046 in 2020.
- In 2019, 32,033 cases were reported, with a national rape rate of 4.9 per 100,000 people, down marginally from 5.2 in 2017 and 2018.
- In 2019, a rape occurred every 16 minutes, a slight improvement from every 15 minutes in 2018.

Moreover, countless victims refrain from reporting due to fear of social stigma, pressure from perpetrators, or societal constraints, leaving many cases undocumented.

So, where lies the solution to this national epidemic of rape? Below, we discuss measures to curb this heinous crime, hoping they prove fruitful for readers, In Sha Allah.

Restricting Free Mixing To prevent rape, unrestricted mingling between young men and women must be curtailed. Separate arrangements for men and women at social and religious events are essential. Co-education in schools, colleges, and universities should be discontinued, as it significantly contributes to crimes like fornication and adultery among students.

Adopting Modest Attire Society must emphasize modesty in clothing for both

men and women. Men should not wear women's attire, nor women men's. Islam does not restrict personal freedom but prohibits obscenity. Today's trend of wearing tight or revealing clothing fuels inappropriate behaviour among youth. As Jarir ibn Abdullah (RA) said, "Many people, though clothed, are as if naked due to their attire's transparency or immodesty" (Majma'uz Zawaid: 5/136).

Lowering the Gaze The Quran instructs both men and women to lower their gaze to maintain modesty. Yet, some wayward youths loiter on streets or campuses, harassing women. Such behaviour fosters vulnerability and leads to crimes like adultery. Allah says, "Tell the believing men to lower their gaze and guard their chastity, and tell the believing women to lower their gaze and guard their chastity" (Surah An-Nur: 30-31).

Encouraging Timely Marriage Society often complicates marriage due to unemployment or other excuses, indirectly legitimizing fornication, extramarital affairs, and even rape. Parents should arrange marriages for their children upon reaching maturity, provided they have the means. Marriage does not hinder education or careers but ensures safety. The Quran states, "Marry those among you who are single... If they are poor, Allah will enrich them from His bounty" (Surah An-Nur: 32).

Rejecting Adultery Consensual extramarital relations constitute fornication, while affairs by married individuals are adultery, and forced relations are rape. All have reached epidemic proportions in society. The Quran warns, "Do not even approach adultery, for it is an indecent act and an evil way" (Al-Isra: 32). Embracing Quranic guidance is essential to combat these vices.

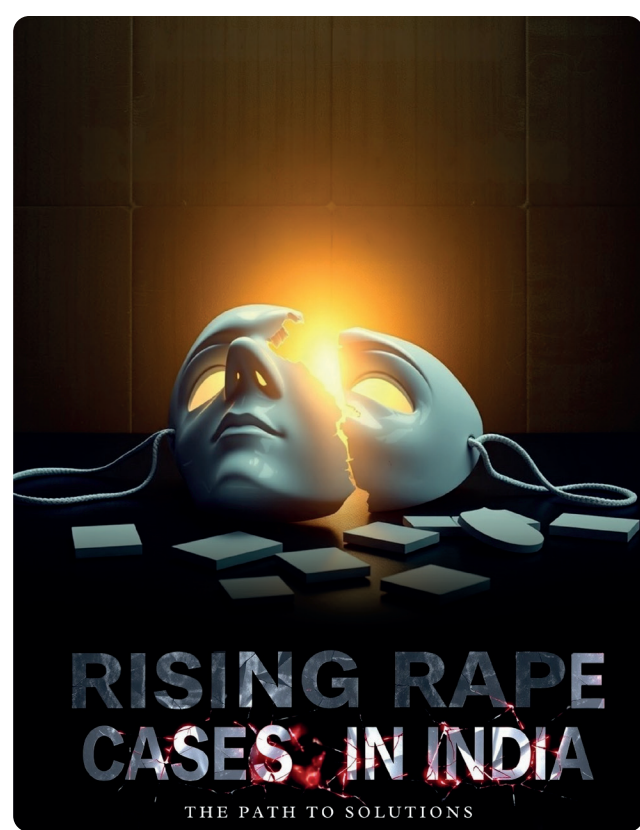
Swift Justice for Rapists Rape encompasses three crimes: adultery, violation of honour, and use of force. Perpetrators must face exemplary punishment under all three charges. Legal restrictions should limit defence representation for proven rapists, and fines should not substitute for penalties. Regardless of the perpetrator's affiliation,

swift and exemplary punishment is crucial, dismissing any high-profile endorsements. The Quran prescribes severe penalties for those who spread corruption: "Their punishment is execution, crucifixion, cutting off hands and feet from opposite sides, or exile. This is their disgrace in this world, and a heavy punishment awaits them in the Hereafter" (Al-Ma'idah: 33).

Emphasizing Moral Education Schools, colleges, and universities must prioritize Islamic and moral education to curb moral decay. This will educate youth about the gravity of rape and its consequences, fostering respect for women. It will also empower women to uphold the dignity Islam grants them. The Prophet (SAW) said, "Seeking [religious] knowledge is obligatory upon every Muslim" (Sunan Ibn Majah: 224).

Sensitive Treatment of Victims In court, rape victims often face humiliating cross-examinations by defence lawyers. Judges must intervene to protect the dignity of victims, ensuring questioning is conducted with compassion.

Conclusion Human behaviour is shaped by the environment, so we must transform ours. Let us adopt modest attire, ensure timely marriages, vehemently oppose adultery, and promote moral education. By embracing Islamic teachings, we can build a civilized, rape-free society and nation, Insha'Allah.



ISLAM *and* COLLECTIVISM

Farhan Momin

Throughout history, humans have never lived in complete isolation. From families in caves to modern nations, man has always formed social structures — a reflection of his natural inclination toward collective living. Both the medieval scholar Ibn Khaldun and the Greek philosopher Aristotle observed that humans are naturally inclined to live collectively. Ibn Khaldun wrote, **"It is inevitable for human beings to live together in society; man is, by nature, inclined toward social living,"** while Aristotle described man as **"by nature a social animal."**

Islam is a natural religion, as Allah says in the Qur'an: **"So set your face firmly towards the religion, inclining to truth — the natural way of Allah upon which He created mankind"** (Qur'an 30:30), and the Prophet ﷺ affirmed this fitrah in a hadith mentioning that every child is born upon it (Sahih al-Bukhari).

Islam provides guidance to fulfil all natural needs of human beings — be it food, marriage, rest, or emotional peace. Similarly, Islam has certainly addressed the innate inclination of man towards social unity.

Islamic teachings and its Shari'ah are deeply influenced by the concept of collectivism. Where it speaks of the rights of Allah, it also emphasizes the rights of His creation. Where it provides guidance in matters of worship, it also gives direction in civic, cultural, and political matters. In short, whenever Islam addresses an individual, it does so by viewing him as part of a community.

No doubt, Islam gives the individual primary importance — he is born alone, he must live by Allah's commandments to achieve success, and on the Day of Judgment, he will stand alone to answer for his deeds. But the path to that success passes through collectivism.

Ideally, Islam desires "al-Jama'ah" — a collective unity of Muslims that resembles the era of Prophethood, implementing the commands of the Qur'an and Sunnah to establish the religion.

Allah says in the Qur'an: **"And hold firmly to the rope of Allah all together, and do not become divided."** (Qur'an 3:103)

The Messenger of Allah ﷺ said: **"I have been commanded with five things: listening (to authority), obeying, striving (in Jihad), migration, and adherence to the collective group."** (Sunan al-Tirmidhi)

Islam has even prescribed punishment for those who attempt to break the unity of the community. **"If someone comes to you while your affairs are united under one leader, intending to break your unity or sow discord among you, then kill him."** (Sahih Muslim)

Islam equates obedience to the leader (Amir) with obedience to Allah and His Messenger ﷺ, as shown in the following narration: **"Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah. Whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me."** (Sahih al-Bukhari)

Even in Islamic act of worship, collectivism is emphasized — such as performing prayer in congregation, using Zakat to eliminate poverty in society, and the global gathering of Muslims during Hajj.

WHY IS COLLECTIVISM SO EMPHASIZED IN ISLAM?

The Prophet ﷺ said: **"Whoever separates himself from the group even by a handspan has removed the noose of Islam from around his neck, unless he returns."** (Sunan al-Tirmidhi)

The absence of the Islamic model of collectivism implies that a person is living under a non-Islamic system — where the ultimate lawgiver is someone other than Allah, where courts, moral principles, and international relations are not based on Islamic foundations.

Such an environment, being non-Islamic, will favour corrupt thoughts, practices, and values, making it extremely difficult for a Muslim to preserve his faith and righteousness. He will be deprived of fulfilling Islam's key obligations like establishing religion and striving in Allah's path.

Hence, Islam places great emphasis on collectivism, because deprivation from Islamic unity is a serious blow to a Muslim's faith and practice.

However, not every form of collectivism is desirable in Islam. Rather, only that collectivism is valuable which serves specific objectives.

According to the Qur'an, there are three primary objectives of Muslim unity: **"He (Allah) has ordained for you the same religion to establish the religion and not to become divided therein..."** (Qur'an 42:13)

"And thus, We made you a balanced (just) nation

so that you may be witnesses over mankind and the Messenger be a witness over you." (Qur'an 2:143)

"You are the best nation raised for mankind — you enjoin what is right, forbid what is wrong, and believe in Allah." (Qur'an 3:110)

Therefore, the goals of the desired Islamic collectivism are

1. Establishment of the religion
2. Bearing witness to the truth
3. Commanding good and forbidding evil

A group with these objectives will find it easier to live a life of righteousness and piety.

Now the question arises: How can such a collective Islamic system practically come into existence?

In Qur'an, Allah Almighty says: **"O you who believe! Fear Allah as He should be feared, and do not die except in a state of Islam."** (Qur'an 3:102)

Then Allah says: **"And hold firmly to the rope of Allah all together and do not become divided..."** (Qur'an 3:103)

Further, it is stated: **"Let there be among you a group who calls to goodness, enjoins what is right, and forbids what is wrong — it is they who will be successful."** (Qur'an 3:104)

From this, we understand that such a collective system must be built upon individuals who:

**Truly believe in Allah,
Pledge obedience to Him,
Possess and cultivate the righteous qualities,**

And within this group, all members — both internally and in the broader society — actively promote good and prevent evil.

The Role of Governance (State System)

The final and most refined manifestation of the Islamic collective system is the state and governmental structure. **However, this system is not the end in itself — rather, it is a necessary means to establish justice and order in society.**

When people live together, along with mutual goodwill, compassion, and sacrifice, issues such as injustice, oppression, and violations of life, wealth, and dignity also emerge. To resolve such challenges, the establishment of a government becomes essential.

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Da'wah



Parvez Khan

Today, the Muslims in India appear deeply troubled, as if living in a state of utter chaos. It is certain that these conditions did not suddenly emerge—they are the result of many grave mistakes and errors committed in the past, which now stand before us in the form of the current situation. Many efforts are being made to overcome these challenges and to find solutions, yet almost all seem to fail. At this time, we must also reflect on the root causes that led to these circumstances, because unless we reach the real reasons, we will remain unsuccessful in improving them.

The Muslim Ummah has been sent into this world by Allah Almighty with a divine responsibility, and both as individuals and as a collective community, fulfilling this responsibility is obligatory upon us. This world is not meant to be a place of rest for the believer. We are not sent here for comfort, peace, or leisure; rather, we must always remain restless and concerned—whether dominant or oppressed, free or enslaved, this condition remains. In this regard, the Qur'an describes the life of the Prophet ﷺ:

"Then perhaps you would kill yourself in grief over them if they do not become believers in this message." (Surah Al-Kahf)

This verse highlights the Prophet's ﷺ deep restlessness and anxiety—that he was so concerned for people's lack of belief that his own life was at risk. Such was the level of his

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compassion that Allah Himself addressed his state.

Now, coming to the main topic: one of the most prominent reasons for our present predicament is our failure to convey Allah's religion to the people—in short, negligence in the duty of Da'wah (inviting towards Islam).

Let me begin with an example: Around 50–55 years ago, Maulana Asad Madani visited Burma. After assessing the situation there, he advised the people during a Friday sermon: **"Make the message of Islam widespread here. Convey Allah's religion to the people, or else within a few years, the situation will become so dire that your lives and properties will no longer be safe. You will be driven from your homes."** Unfortunately, his advice was not followed, and people continued their lives as usual. Today, the conditions of Muslims in Burma are such that even extending a helping hand to them has become difficult. The events of Burma's Muslim persecution are well-known to all.

It can be said with certainty that Muslims in India too have not fulfilled this obligation properly. Even during 800 years of Muslim rule, little substantial work was done in this regard. During the Mughal era, we see the construction of grand monuments, palaces, and luxurious lifestyles, poetry gatherings and cultural flourishes—but not the establishment of strong centres for spreading Islam to the non-Muslim population of India. There were no systematic efforts to train scholars and preachers who could reach every corner of the land with the true and pure message of Islam.

Nowhere in those 800 years of rule do we find examples of government initiatives to prepare dedicated preachers who would travel to the farthest corners of India to spread awareness about Islam. The tragedy is that the mistakes of the past are being repeated today. **Even now, Muslims are neglectful—indeed, criminally negligent—in this obligation. Reviewing the present situation shows clearly that the duty of Da'wah is still not being fulfilled.**

The Present Scenario

In our times, we have treated Da'wah as an optional, supplementary activity. **From time to time, a few individuals or organizations approach non-Muslims, share a few words, and then imagine they have fulfilled their religious responsibility. While some institutions, groups, and individuals do make efforts, overall, the scale is almost zero compared to the need.**

First, we must understand that this duty cannot be fulfilled by sitting in air-conditioned offices and making elaborate plans alone. This is a responsibility on every Muslim—regardless of their circumstances—to convey Allah's message to His servants.

The Qur'an and Sunnah show that the very first responsibility given to the Prophet ﷺ was that of a caller to truth. Those who embraced Islam at his hands also became preachers of Islam. The Companions would immediately engage in spreading the message after accepting it, dedicating themselves to the task.

Sadly, today we are satisfied with occasional stage events where some Islamic points are shared—often in a manner that neither offends nor challenges anyone—and we imagine the task is done. Yet the life of the Prophet ﷺ tells a different story: even while suffering from severe fever in the middle of the night, when called by Ali (RA), he would go to invite people towards Islam. We must remember that his invitation often resulted not in warm welcomes, but in opposition, boycott, and persecution. If such reactions are absent today, it may be a sign that our Da'wah lacks sincerity or strength.

If we fail to convey this message to our fellow countrymen, we will be doubly guilty:

1. Guilty before them, because they will testify before Allah that His servants knew the truth but never shared it.
2. Guilty before Allah, for failing to fulfil the mission for which He sent us into this world. The Qur'an offers clear strategies for carrying out this duty, as Allah commands us to invite to His path with wisdom and good counsel. Unfortunately, "wisdom" today is misunderstood as watering down the truth to avoid offending anyone. But in Qur'anic terms, wisdom means presenting solutions to existing evils alongside the message of truth.

In today's world, we too must present solutions to modern problems along with the Islamic message. When speaking about Islam, we should not focus solely on creed, but also show how Islam solves the social, economic, and moral crises of our time—so that those searching for an escape from corruption and injustice can find it in Islam.

In Conclusion

Today, Allah has given us time, opportunity, and resources to correct the mistakes of the past. As an Ummah, we must take a serious decision to convey Allah's religion truthfully to His servants. If we neglect this duty again and fail to learn from history, the very people we were meant to guide will rise against us—and our plight will worsen further.



CONTINUATIONS OF OTHER PAGES

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The Jews, went too far in their transgression, presumptuous behaviour and licentious practices. One day a Jewish goldsmith provoked a Muslim woman whose genitals become 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. Allāh 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.

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•Stay active in establishing justice and fairness in society.

When these elements come together, Rabi' al-Awwal will not just be a commemoration, but a starting point for intellectual and practical awakening in the Ummah.

Islam's message is not limited to one nation or region but meant for all of humanity. Its goal is to eliminate polytheism, false systems, oppression, and exploitation at every level, and to establish a society based on justice, equality, honesty, and purity.

This is the universal revolution that the Prophet ﷺ was sent to bring — and it remains the need of humanity today. This is the true purpose of the Prophet's mission, and this is the covenant we must renew in this blessed month.

The living relationship tied with the strings of trust, confidence, and protection is that of a "father." He is known by many different names—Pappa, Dad, Daddy, Walid, Abbu Jaan, and more—each reflecting the unique bond he shares with his child. In the desert of life, the father is a great being who, after the mother, becomes worried and anxious at the slightest pain of his child. **This selfless love and concern are the hallmarks of fatherhood, a role that encompasses guidance, protection, and sacrifice.**

For a child, both mother and father are miracles from the Creator of the universe—a true blessing. They are a gift, the most beautiful feeling in life, a shield for the child in every situation. Just as barren land needs water to flourish, a child needs their mother and father at every turn of life. The father's presence provides a sense of security and stability, allowing the child to grow and develop with confidence.

A father's role is multifaceted. He is a teacher, a mentor, and a role model. He teaches his child important life skills, values, and morals, shaping their personality and character. He is also a provider, working tirelessly to ensure his family's well-being and prosperity. Through his hard work and dedication, he sets an example for his child to follow, demonstrating the importance of responsibility and perseverance.

One of the most remarkable aspects of fatherhood is the willingness to sacrifice. A father doesn't think about himself even once after the birth of his child. In the whole world, a father is often the only person who sacrifices his own health, comfort, and desires for the sake of his child. He puts his child's needs above his own, ensuring they have the best possible life. This selflessness is a testament to the depth of a father's love.

A father is not someone who closes his eyes to rest or ignores his responsibilities. Instead, he constantly thinks about his child's future, working hard to provide for their education, health, and happiness. He dreams of a bright future for his child; one filled with opportunities and success. His love and dedication drive him to strive for the best, even when faced with challenges and obstacles.

In many ways, a father's role is unsung. He often works behind the scenes, providing for his family without seeking recognition or reward. His efforts may go unnoticed, but they are no less valuable. A father's contributions to his child's life are immeasurable, shaping their development and influencing their future.

Despite the demands of fatherhood, many fathers find joy and fulfilment in their role. They take pride in watching their child grow and thrive, celebrating their achievements and milestones. The bond between a father and child is a special one, built on love, trust, and mutual respect. As children grow older, they begin to appreciate the sacrifices their father has made for them. They recognize the hard work and dedication that has gone into providing for their family. This appreciation deepens the bond between father and child, fostering a sense of gratitude and respect.

In conclusion, a father is a silent guardian, a protector, and a guide. His love and dedication shape his child's life, providing a foundation for growth and development. Through his selfless sacrifices and unwavering commitment, a father plays a vital role in shaping the next generation. As we reflect on the importance of fatherhood, let us appreciate the fathers in our lives, acknowledging their contributions and expressing our gratitude for their love and support.

Sealed



Nectar

The Military Activities Between Badr & Uhud - 02

INVASION OF BANU QAINUQA'

We have already spoken about the treaty that the Prophet [pbuh] signed with the Jews. He was very careful to abide by it to the letter and the Muslims did not show the least violation of any of its provisions. The Jews, however, whose natural disposition is closely linked to treachery, betrayal and covenant-breaching, could not rid themselves of the tradition of theirs, and started a process of intrigues and troublemaking with the aim of producing schism in the growing solid Muslim ranks. Here is a relevant model of their behaviour: Shas bin Qais, an elderly Jew, a terrible disbeliever and a greatly envious man of the Muslims, passed by a group of Muhammad [pbuh]'s followers of Aws and Khazraj. He perceived a prevalent spirit of reconciliation and an atmosphere of rapport and amity enveloping the whole group; an unusual scene categorically in conflict with the animosity and hatred that characterized their pre-Islam behaviour. He, therefore, sent a youth of his to sit among them, remind them of Bu'ath war between them and recite some of their verses which they used to compose satirizing each other; all of this with the intention of sowing the seeds of discord and disagreement and undermining the new Islamically-orientated inter-tribal relations. The youth did in fact succeed and the two parties at no time recalled the old days and pre-Islam tribal fanaticism sprang to the front to bring about a state of war.

The Prophet [pbuh] was reported of this account, and immediately, at the head of some Emigrants, set out to see to the situation. He began to rebuke them but in the manner of the great instructor and the tolerant spirit of the understanding guide: "O, Muslims! Do you still advance pre-Islamic arguments after I have been sent to you (as a Messenger).

Remember that it is not rightful for you to turn backward after Allāh has guided you to the Straight Path, delivered you from disbelief and created amity between you." The Muslims readily realized that it was a Satanic whim and a plot hatched by the enemies. They directly embraced each other and went back home quite satisfied and in full obedience to the Messenger of Allāh [pbuh]. [Ibn Hisham 1/555, 556]

Such were the practices of the Jews, trouble-making, dissension-sowing, falsehood-fabrication, faking belief in the day, and practising disbelief at night. In everyday life, they used to tighten the ropes of financial dealings on the Muslims. If they happened to owe a Muslim something, they would shirk their obligations on grounds that he had converted into a new religion and they would allege the basis of agreement was no longer valid. If it was the other way, they would never cease to harass him day and night to pay back the debt, all of which in a desperate attempt to demolish the great edifice of the new religion that was rapidly gaining ground and speedily towering up skyward.

THE QAINUQA' JEWS BREACH THE COVENANT

Seeing that Allāh sided with the believers and granted them a manifest victory and perceiving the Muslims' awesome presence in Madinah, the Jews could no longer contain themselves or conceal indignation. They started a series of provocative and harmful deeds publicly. The most wicked amongst them were the tribe of Banu Qainuqa', who lived in quarters within Madinah named after them. As for jobs, they took up goldsmithery, blacksmithing and crafts of making household instruments, that is why war weaponry was available in large quantities in their houses. They counted 700 warriors, and were the most daring amongst

the Jewish community in Arabia, and now the first to breach the covenant of cooperation and non-aggression which they had already countersigned with the Prophet [pbuh]. Their behaviour grew too impolite and unbearable. They started a process of trouble-making, jeering at the Muslims, hurting those who frequented their bazaars, and even intimidating their women. Such things began to aggravate the general situation, so the Prophet [pbuh] gathered them in assemblage, admonished and called them to be rational, sensible and guided and cautioned against further transgression. Nevertheless they remained obdurate and paid no heed to his warning, and said: "Don't be deluded on account of defeating some Quraishites inexperienced in the art of war. If you were to engage us in fight, you will realize that we are genuine war experts."

IN THIS REGARD, THE WORDS OF ALLĀH WERE REVEALED SAYING "Say (O Muhammad [pbuh]) to those who disbelieve: 'You will be defeated and gathered together to Hell, and worst indeed is that place to rest.' There has already been a Sign for you (O Jews) in the two armies that met (in combat — i.e. the battle of Badr): One was fighting in the cause of Allāh, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allāh supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand." [Al-Qur'an 3:12,13] [Sunan Abu Da'ud with Aunul-Ma'bood 3/115; Ibn Hisham 1/552]

The answer of Banu Qainuqa' amounted, as seen, to war declaration. The Prophet [pbuh] suppressed his anger and advised the Muslims to be patient and forbearing and wait for what time might reveal.

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