



May 2019 Lok Sabha Elections

Missing Voters!

Three crore Muslims and four crore Dalits missing from electoral rolls, study by software wiz finds.



Election Commission said 12 Lakh voters were enrolled from 28th Feb to 14th April 2018



According to 38-year-old software wiz Khalid Saifullah, almost 3 crore Muslims out of 11 crore eligible voters in the country are missing from the electoral rolls. Saifullah, the founder of the Missing Voter App and CEO of the Hyderabad based RayLabs undertook a study to find out how many Muslim and Dalit voters

existed or were missing from the voting list. He found that 15 per cent of all voters and 25 per cent Muslims are not present on the electoral list. Therefore approximately 12.7 crores of all voters and three crore Muslims will not be able to vote in the May 2019 Lok Sabha elections. His study also found that 4 crore Dalits out of some 20 crore

eligible Dalit voters were missing from the rolls. At the 3rd National Leadership Summit 2019, India Islamic Cultural Centre, New Delhi, he spoke about why the names had gone missing and how his app could bridge the gap. He said that he first noticed the discrepancy when lakhs of Muslim names were missing from



Khalid Saifullah claims that the process to make a new voter id is simpler than that on the ECI website and he noticed that many politicians were misusing the Form 7 to remove voters from the lists.

the voter's list depriving them of their right to vote in the last parliamentary elections held in 2014. He studied the state of Gujarat where lakhs of Muslims were reportedly unable to vote as their name was not on the electoral list. A huge proportion of Muslim voters were missing in 16 Assembly Constituencies of Gujarat where BJP won with a margin of fewer than 3000 Votes. He acted upon this information

and decided to launch the Missing Voter's app. This free mobile App has the details of all the street names of constituencies, the number of households on each street and the number of voters in each household. The App can be used to identify missing voters, do a household survey and apply for a new voter id online. It is possible to download the Missing Voters App from the Google play store or after giving a missed call on 8099 683 683.

He claims that the process to make a new voter id is simpler than that on the ECI website and he noticed that many politicians were misusing the Form 7 to remove voters from the lists. The Data mined of 800 Assembly Constituencies and has identified 1.6 Crore Missing Voter Households, which is about 40 lakh Muslims so far with the help of the app. They now have more than 9000 volunteers registered on the App and 25,000 new Voter Ids applied through App.

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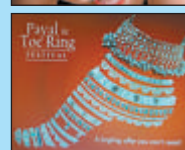
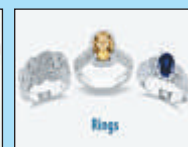
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Rooftop Solar System

Malad Mosque sees 45% drop in Power Bill after going Solar.



The Noorani Masjid at Malad's Pathanwadi is the eighth mosque in Mumbai to opt for renewable energy sources to power electricity requirements. Malad's biggest mosque, Noorani Masjid in Pathanwadi, witnessed a 45% drop in its electricity bill after adopting a rooftop solar system. With centralised air conditioning and a capacity to host over 5,000 devotees on any given day, power usage at the six-storey building used to come at a hefty price.

Today, a 25 kilowatt-power (kWp) solar power plant made up of 72 solar panels primarily focuses on catering to the consumption of 60-ton AC units along with lights and fans across all common areas. During summer months, the system generates 110 units of electricity. This drops to 80 units during monsoon months. The annual generation of the plant is 35,000 units against the mosque's annual consumption of 80,000 units from the grid. This allows the mosque to save an estimated Rs 4.3 lakh annually.

Trustees of the mosque said the electricity bill dropped from Rs 85,300 to Rs 37,400 post-

“With centralised air conditioning and a capacity to host over 5,000 devotees on any given day, power usage at the six-storey building used to come at a hefty price.”

installation. “We were facing huge difficulties with inflated electricity bills based on high consumption from our AC units. However, after witnessing the successful projects across south Mumbai and even in Bandra, we opted for this cost-effective form of electricity generation,” said Rashim Gulam Rasul Maredia, chairman of the Trust that runs of the mosque. This is the eighth mosque in the city to opt for renewable energy sources to power electricity requirements. Maredia pointed out that the mosque will directly be responsible for saving 17.5 tons of carbon dioxide

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BY MAQBOOL AHMED SIRAJ

The insane killing of 49 Muslims in the Linwood Mosque in Christchurch on March 15 has saddened us all. No words will be enough to condemn the dastardly killing of people who were gathering for the purpose of praying for peace, progress and prosperity. The Australian terrorist Brenton Tarrant deserves the most condign punishment. Even a death penalty to him will not compensate for the death of 49 innocent people. Our heart goes out to the departed souls and our hands rise in prayer to seek peace and patience for the survivors as well as those who lost their near and dear ones.

New Zealand Prime Minister Jacinda Arden deserves all praise for the exceptional way she handled the situation. Muslims around the world owe a special word of thanks to her. The Honble Prime Minister called a special session of the Parliament, condemned the racist terrorist and declared that all those who have come to New Zealand were not 'them' but among 'Us'. She even went into action and banned licences for the possession of the semi-automatic weapons lest a future killer use them for perpetrating similar violence.

All world leaders and nations have condemned the killings. Some sections of the Western media that is the only global media currently

as there are no alternative purveyors of news and images have dubbed the killer a terrorist. Previously, they avoided this term with persons like Anders Brevik, the Norwegian shooter who shot dead 77 people in Oslo on July 22, 2011. Australian Prime Minister Scott Morrison described the Christchurch attacker as an Australian "extremist, right-wing, violent terrorist".

The incident has left us all in deep grief. But it should not drive us into a victimhood mindset in order to bring about solidarity in the name of religion. Social media and even the Urdu media is full of such news items. Victimhood can be vaguely translated into "Mazloomiyat ki zehniyat" in Urdu. It rears its head whenever Muslims are targeted, generally in the West and by non-Muslims. The general feeling that swamps the Muslims is that they are being targeted because they are 'Muslims', nothing else. Jamaats, Jamiats and Anjumans will take up the cause of seeking solidarity in the name of religion, as is being witnessed currently. This is a negative tendency. Victimhood draws its essence from oppression, repression and atrocities. It is one thing to feel sad and outraged, and quite another to think that all such killings are because we are



"We should not build solidarity around problems, but should seek people to rally round for solutions"

followers of a particular religion.

Now look at a few contrasts in our own attitude. Did any Jamaat or Jamiat condemn Saudi Arabia for unilaterally bombing Yemen for the last three years? We know for sure that that poor country has no means to counter the attacks by the Saudis. Saudi bombing has targeted Yemenis in mosques, schools, madrassas, weddings and even funerals. Thousands have perished. And we are also sure that they were all Muslims. Were they not? TV footage has shown that the killed included children and women. Why is it that Jamaats, Jamiats and Anjumans have kept quiet? Why do they keep mum

when Muslims are killed in Syria or Iraq but wake up when it is the case of New Zealand or United States? Should not we be equally concerned for the victims in Yemen and Syria at the hand of their co-religionists? Journalist and Washington Post columnist Jamal Khashoggi was killed in the Saudi Arabian consulate in Istanbul

on Oct. 2, 2018. Tell me if any Jamaat or Jamiat, Board or Council in India, Pakistan and Bangladesh, or even in the US, the UK or Indonesia, condemned this killing? Why this silence? What does it imply? Why does our tongue go into silent mode when killings of Muslims happen at the hands of Muslims themselves? All killings that are unjust and unfair deserve condemnation. But we have a selective approach. When Rohingyas are driven out from Myanmar, we rise in protest, but when two-thirds of Syrians are forced to leave the country by a barbaric regime, we remain unconcerned. This is one reason our concern for violation of human rights does not carry credibility and is considered unauthentic and non-genuine. The world has come to know that we are reactionaries and out to exploit victimhood. And this can happen only when oppressors are not from our midst. Our leaders cannot

draw people for a positive cause, such as improving literacy, empowerment of women and weaker sections, building up institutions for financial help, media, libraries, cooperatives, hostels, or to protect human rights, gender rights, transgender rights, et al. But they have limitless potential to inflame passions following carnages where we are at the receiving end. We have care-a-damn attitude towards more horrendous shootings, bombings and expulsions within the Muslim world.

It is where we perhaps need to introspect. Victimhood (mazloomiyat pasandi) has to be given up. Our concern for human rights should be regardless of one's faith, caste and community and nation-state. There should have been voices telling the Saudis to stop bombing of Yemen, and there should have been condemnation of what happened to Khashoggi. But we chose to remain silent. No resolutions were passed. No protests were held.

We should not build solidarity around problems, but should seek people to rally round for solutions. Solution-oriented solidarity will require time to take roots and will be more durable. But problem-oriented solidarity can be built up by inflaming passions in a jiffy and will vanish within no time.

Propagation of victimhood must cease and a proactive attitude should be encouraged. Nobody around the world will be hostile to us if we genuinely love them all and work for all-round peace, progress and prosperity. Getting off victimhood is of course difficult. Its roots are embedded in our decline during the last three centuries. We are too accustomed to it. But let us realize that there is no escape from getting out of victimhood.

(The writer can be reached at maqsiraj@gmail.com)

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The aim of the Walk was to show walkers the stunning granite formations that still exist in the landscape of the campus and how to preserve them.



Hyderabad: The Society to Save Rocks conducted 'Rock Walk' in MANUU Campus on 17th March 2019 to highlight the importance of Rock Conservation. The walk started at 3.30 pm and lasted till dark.

The aim of the Walk was to show walkers the stunning granite formations that still exist in the landscape of the campus and how to preserve them. Rock conservation is the New Year resolution of the society.

Ms. FraukeQuader, Secretary,

Society to Save Rocks along with nature lovers visited Maulana Azad National Urdu University to participate in this walk. This short but interesting walk in MANUU campus aroused the curiosity of the participants.

Prof. Mohammad Fariyad, Programme Coordinator, NSS Cell along with the team of NSS Volunteers coordinated and participated, making the walk memorable and successful. Dr. E. Satya Prakash, Associate Professor, HCU, Mr. G. R. B

Pradeep, Joint Secretary, Rock Society, Mr. Ravi Setlem, Member, Rock Society, Dr. Alimuddin Khan, Dr. Afroz Alam, NSS Programme Officer, Mr. B. Bikshapathi, NSS Officer, Mr. P. Habibullah, Section Officer and many others also participated in the walk.



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Hate Crimes against Muslims in Britain up by 593%

London Mayor Sadiq Khan writes to PM

Challenging the Conservatives to adopt a new definition of Islamophobia, the mayor of London, Sadiq Khan, claimed that he has been repeatedly subjected to anti-Muslim abuse from Tory members and supporters.

Challenging the Conservatives to adopt a new definition of Islamophobia, the mayor of London, Sadiq Khan, claimed that he has been repeatedly subjected to anti-Muslim abuse from Tory members and supporters. Sadiq Khan in a letter to Theresa May urged the prime minister to order her party to deal with the issue. Saying that it must be among measures taken to reassure British Muslims about their safety in the aftermath of the Christchurch terrorist attack, Khan warns that the massacre demonstrates "the consequences of failing to root out Islamophobia and anti-Muslim sentiment from our society". According to The Guardian, dozens of Tory members were suspended over alleged anti-Muslim comments last month. The report added that the number of hate crimes against Muslims reported across Britain increased

“Sadiq Khan writes: “Reassuring British Muslims about their safety in the aftermath of Christchurch is not just about policing and security. It also requires us to relentlessly root out the Islamophobia and anti-Muslim abuse.”

by 593% in the week after the attack on two New Zealand mosques. Calling May to back the adoption of a definition of Islamophobia drawn up by the all-party parliamentary group for British Muslims, already accepted by Labour and the Lib Dems, Sadiq Khan writes: “Reassuring British Muslims about their safety in the aftermath of Christchurch is not just about policing and security. It also requires us to relentlessly root out the Islamophobia and anti-Muslim abuse that has crept

into the mainstream of our society and political debate. It is vital that our political parties lead from the front in this effort and set the strongest possible example to society.” He added that the Conservative party, in particular, needs to do much more to send the clear message that Islamophobia is



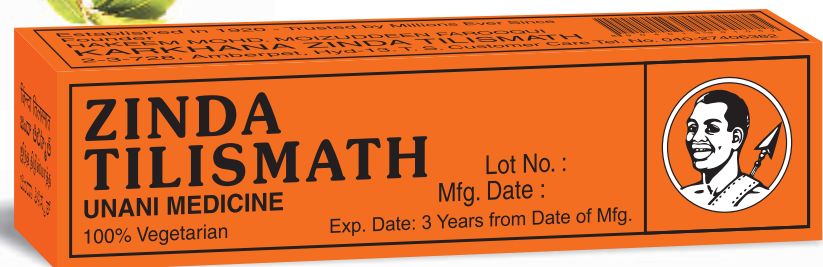
Sadiq Khan

totally unacceptable. Claiming that he was also subject to Islamophobic abuse, Khan said, “I myself have repeatedly been subject to Islamophobic abuse from Conservative members and supporters. I have

lost track of the number of Conservative councillors and members that have been suspended or faced legal action as a result of making Islamophobic comments towards or about me.”

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UK's Labour Party formally adopts definition of Islamophobia

The definition was produced by the group to build a common understanding of the causes and consequences of Islamophobia.

The Labour party has formally adopted a definition of Islamophobia, arguing that it is vital to tackling the rise of far-right racism.

A party spokesperson said its national executive committee had adopted the working definition produced by the all-party parliamentary group on British Muslims "to help tackle Islamophobia, build a common understanding of its causes and consequences, and express solidarity with Muslim communities".

The definition was produced by the group to build a common understanding of the causes and consequences of Islamophobia. It was decided upon after a six-month consultation with academics, lawyers, elected officials, Muslim organisations, activists, campaigners, and communities. The definition reads: "Islamophobia is rooted in racism and is a type of racism that targets expressions of Muslimness or perceived Muslimness."

More than 750 British Muslim



“More than 750 British Muslim organisations, 80 academics and 50 MPs have backed the definition.”

organisations, 80 academics and 50 MPs have backed the definition. Naz Shah, the Labour MP for Bradford West and a shadow minister for women and

equalities, said all political parties should adopt the definition. "This could not be more urgent, while Islamophobia has been rising in our society and across the world, and support for the far right and their extremist white supremacist views is growing," she said. "We must work together to rid our country of this evil, starting by urging widespread adoption of this definition so we can create deeper understanding and awareness at every level of our society." The Liberal Democrats have adopted the same definition.

FROM HERE & THERE

John Sato World War II Vet

95-year-old takes four buses to get to march against racism after New Zealand mosque attacks.



John Sato, 95, one of only two Japanese servicemen in the New Zealand army in WWII, took four buses to join the march against racism at Aotea Square in Auckland.

Nothing could stop this 95-year-old World War II vet from attending a march against racism following the New Zealand mosque attacks not even his four-bus commute.

John Sato of Auckland made the journey to show his support for Muslims at a rally in the city's Aotea Square, according to Radio New Zealand.

While he currently spends most of

his days doing household chores or listening to classical music, he was stirred into action after hearing about the horrific shootings at Christchurch, New Zealand on March 15.

"I stayed awake quite a lot at the night," Sato told RNZ. "I didn't sleep too well ever since. I thought it was so sad. You can feel the suffering of other people."

"I think it's such a tragedy," he added of the terrorist attacks. "And yet it has the other side. It has brought people together, no matter what their race or anything. People suddenly realized we're all one. We care for each other."



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Lok Sabha Elections 2019

By A Staff Writer

Karnataka is the first state where two major parties cemented an alliance to take upon the Bhartiya Janata Party (BJP). The ruling combine in the state, Congress and the Janata Dal Secular (JDS), have divided the 28 Lok Sabha seats among themselves, with Congress fielding its candidates from 21 and the JDS on seven seats. Originally, the Congress had offered eight seats to the JDS. But the latter has given back one seat i.e., Bengaluru North, to the Congress to field its candidates.

Elections will be held in two phases i.e., on April 18 for the 14 seats in southern districts of the state, while another 14 seats in northern districts will go to polls on April 23.

Hospitable

It is useful to be reminded that Karnataka is the most hospitable state for the BJP among the five South Indian states. The party had ruled the state between 2008 and 2013, though the tenure saw three chief ministers during the term. The party has a good grip over the Lingayath community, who dominate the power structure in the northern districts of the state, and also has a grip over two coastal districts of South Canara and Udupi. It had emerged the largest party during the Assembly elections held during May 2018 by winning 104 of 228 seats. But a quick declaration of support by Congress to a Government headed by the Janata Dal Secular changed the dynamics altogether. The alliance, though not wholly smooth, has stood the test of tensions, conflict of interest and rifts for the last ten months. The two parties have left aside their differences and have decided to face the BJP challenge unitedly.

Better vote-share

In the Assembly elections, though the vote percentage of the Congress was slightly higher than the BJP's, the party won 80 of the 228 seats (less than BJP's 104), while the JDS bagged 37 seats and the BSP one seat. BJP's Operation Lotus to woo Congress MLAs did not succeed and the alliance Government has held the ground.

The BJP has a formidable following in the state. During the 2014 elections, it had bagged 17 of the 28 seats with Congress winning nine and the JDS two. During a by election two years ago, the BJP lost the Ballary seat, conceding it to the Congress. Thus, currently, Congress has ten MPs in the Lok Sabha, BJP 17 and the JDS two.

If Assembly elections are any guide, the Congress had polled

Alliance to take upon Formidable BJP

Congress-JDS Alliance has not been without friction, but has stayed in place and gives them a slight edge.

There is no distinct tilt in the public mood which could allow some scope to anticipate the outcome at this stage.

38% votes, BJP 36.34% and the JDS 18%. If the Congress-JDS votes are put together they amount to 56% votes. Going by this, the Congress-JDS alliance should garner a majority of 28 Lok Sabha seats. However the ground situation does not remain the same. Fracas between the two allies has dented the image of the two parties a bit. Secondly, in the past the Karnataka voters have shown distinctly different behavior during Assembly and Lok Sabha voting even when the two were held close to each other. Severe drought in the northern districts too is likely to impact the voting pattern.

Grandsons in fray

Some of the seats such as South Bengaluru are simply out of bounds for the Cong-JDS alliance. The seat was represented by Mr. Ananth kumar till his death in November last year. A middle class and Brahmin dominated seat, it elected Mr. Ananth kumar six times in a row since 1996. However, his wife, Tejaswini, a social worker, has been denied the seat and a young lawyer Tajaswi has been pitted in the constituency. Though there is some resentment against the choice in the BJP cadres, it is not likely to affect the BJP's prospects. The BJP can also remain sure about its win in the South Canara seat. Similarly, the Congress has handed over the Tumakuru seat to JDS supreme and former Prime Minister Mr. H. D. Devegowda in lieu of Mr. Mudduhanume gowda who has resented the decision and filed his nomination as an independent. Mr. Devegowda is not likely to face any great hurdle in the constituency. In Hassan, a JDS bastion, the seat was held by Mr. H. D. Gowda who had won against A. Manju of the Congress in 2014. Now that the seat has been assigned to JDS which has fielded Prajwal, grandson of Mr. Devegowda, Manju has joined the BJP and has been given the party's ticket.

Actress in field

Another interesting contest would be in Mandya, another bastion of the JDS. It was

represented by Congress MP and film actor Ambareesh in the Lok Sabha till his death in November 2018. His wife Sumalatha, also a film actor, staked claim for the Congress ticket. But since under the alliance agreement, it had been given to the JDS, Sumalatha has filed her nomination as an independent. The JDS has fielded another Devegowda grandson, Mr. Nikhil, from the seat. The BJP has quickly declared its support for Sumalatha now that she is not the official candidate of any party. The only Muslim to be fielded

Outcome in Mandya, Tumakuru and Hassan will be worth watching as Devegowda family has pitted its third generation into the contests.

by any of the three major parties is Mr. Rizwan Arshad, a Congress MLC who has been fielded by the Congress from Bangalore Central. Arshad had been defeated by a narrow margin in 2014 by Mr. P. C.

Mohan. Mr. Sadananda Gowda, a former chief minister, BJP strongman and Union Minister for Statistics and Programme Implementation will be fighting from Bangalore North.

There were rumours of Prime Minister Narendra Modi and even Mr Rahul Gandhi fighting from some seat in the State. But both have been ruled out now that the Congress has fielded Tejaswi from Bangalore South and Ishwar Khandre from Bidar. The Congress has fielded seven Lingayaths from the State while only a single Muslim has been nominated, although Lingayaths constitute 16% and Muslims represent 12% of the state population. Muslim leadership of the Congress has come under criticism for overlooking the interest of the community.

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MUSLIM REPRESENTATION IN LOKSABHA

Shrinking Political Space

**Will the Muslim representation in the 17th Lok Sabha go up?
This question may be the uppermost in the minds of
every individual from the community.**

In the elections for the 16th Lok Sabha in 2014, only 22 Muslims were elected. Surprisingly, not a single Muslim could reach the Lower House of the Parliament from Uttar Pradesh, a state with 19% Muslim population which had been consistently sending six to eight MPs. It was only in 2018 by election in the state that Tabassum Hasan was elected from Kairana following death of BJP MP Hukum Singh elected during 2014 General Elections. Hasan was elected on the ticket of Rashtriya Lok Dal (RLD) and was supported by the Samajwadi Party and the Bahujan Samaj Party besides the Indian National Congress. Uttar Pradesh has 80 seats in the Lok Sabha. Surprisingly, even in the traditional Muslim seat of Rampur, which has 55% Muslim electorate, a BJP member was elected in 2014. Similar was the case of Moradabad, where Muslims constitute 54% voters. Nagina, another seat in UP has 53% Muslims, but it is reserved for the Scheduled Castes.

Polarisation

All this talk of Muslims getting elected from the Muslim majority seats does not carry much meaning in a secular democracy. A capable and competent Muslim politician should be able to contest from anywhere. But the fact is that such has been the polarization of voters in the wake of BJP's communal campaign in the Indo-Gangetic plains and the states of UP, Bihar, Haryana, Madhya Pradesh and Uttarakhand, that the space for secular choice has diminished severely.

Multiple Candidates

But even more painfully, the Muslim votes even if they are formidable, could go waste if multiple Muslim candidates are fielded in such constituencies. This was perhaps the case in Uttar Pradesh and Bihar during the 2014 elections. For instance, in Rampur, BJP's Dr. Nepal Singh was elected by garnering 3.58 lakh votes. Facing him were three Muslim candidates i.e., Naseer Ahmed Khan of SP (3.35 lakh votes); Nawab Kazim Ali Khan of Congress (1.56 lakh); and, Akbar Hussain of BSP (81,000).

Similar was the situation in Moradabad where Kunwar Sarvesh Kumar Singh of BJP was elected with 4.85 lakh votes. Three Muslim candidates i.e., Dr. S. T. Hassan of SP got 3.97 lakh votes. BJP's Haji Md. Yacoob polled 1.60

**By Maqbool
Ahmed Siraj**

lakh and another Muslim Md. Irfan polled 25,000 votes. Thus, Muslim candidates together polled more votes than the lone BJP candidate, but did not result in their translation into a seat.

All that could be said is that Muslim votes getting crystallizing in the election of a Muslim MP is dependent upon alliance among secular parties. This is somewhat the situation in two principal Hindi states of UP and Bihar.

League's domain

Elsewhere, Muslims form the majority of voters in Malappuram (73%) and Ponnani (68%) in Kerala which have consistently elected Muslim League candidates. The League is part of the United Democratic Front (UDF) in the state. It has been pressing for one more seat, but so far the UDF has stonewalled its plea. However, a Muslim is generally elected also on a Congress ticket from elsewhere in Kerala.

Congress Arrogance

West Bengal has four Muslim majority seats i.e., Murshidabad (71%), Jangipura (66%), Berhampur (65%) and Bashirhat (51%). A couple of more seats have over 40% Muslim votes. The Trinamool Congress currently and

**“ Muslims
getting elected from
only Muslim-dominant
seats is not a good
idea in a secular
democracy.”**

earlier the Congress has been fielding Muslims alone from these seats. Assam also has at least two of 14 seats with Muslim majority i.e., Dhubri and Karimganj. Karimganj is however reserved for the Scheduled Castes. Dhubri has been electing a Muslim MP since 1952. Currently, Badurddin Ajmal of AIUDF is representing the constituency. An alliance with the Congress would have enabled at least four Muslims to reach the Lok Sabha from Assam. But the Congress still not keen to shed its arrogances towards the regional outfits.

As for Hyderabad, it has

consistently elected the lone Muslim representative of the Majlis e Ittihadul Muslimeen (MIM) since 1971. Gradually, Muslim representation from Telengana and its predecessor state Andhra Pradesh has shrunk to a single Muslim MP. Among the other constituencies, Lakshadweep sends a Muslim MP. Bihar too has potential for four or five Muslim MPs. But generally two or three succeed to appear in the Lok Sabha.

It is now for Muslims to think if they would seek representation on the

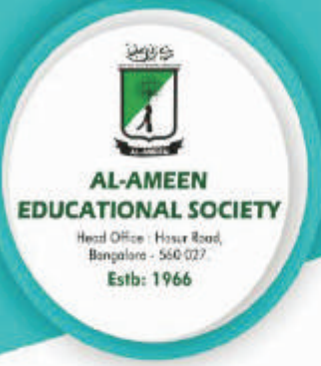
basis of their religious identity. During the last few elections, there has been no Muslim representation from Karnataka, Maharashtra, Gujarat, Madhya Pradesh, Haryana, Chhattisgarh, Uttarakhand, Rajasthan and Odisha. Tamil Nadu has off and on sent one Muslim MP. Odisha has never elected a Muslim MP. Rajasthan had elected one Capt. Ayub Khan twice from Jhunjhunu. Jammu and Kashmir is a different case altogether as it is a battleground for local political parties such as PDP of Mahbooba Mufti and National Conference and can elect Muslim MPs who represent the regional interest rather than being representative of the mainstream

Muslim community.

There were times when Muslim MPs such as Kamaluddin Ahmed (Warangal), C. K. Jaffer Sharief (Bangalore) and Farook Maricar (Puducherry) were elected from constituencies that were not Muslim dominant. Even states like Madhya Pradesh elected ace Hockey player Zafar Iqbal and Ghufuran Azam during the 1970s. It is therefore worth considering if the community could produce leaders who will represent varied professional interests rather than being identity specific, which leads to shrinking political space for the community.

People like Jaffer Sharief, Kamaluddin Ahmed and Farook Maricar were elected from non-Muslim dominant seats. It is therefore necessary that Muslims produce leaders who represent diverse professional interests and gain votes from other communities.

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By T. S. Sudhir

For the first time in its history, the All India Majlis-e-Ittehad-ul-Muslimeen (AIMIM) is fielding a candidate in the Lok Sabha elections outside Telangana and Andhra Pradesh. In addition to its chief Asaduddin Owaisi contesting in Hyderabad Lok Sabha constituency, the party will field candidates in Aurangabad in Maharashtra and Kishanganj in Bihar. While Aurangabad MLA Intiaz Jaleel will be its candidate

Lok Sabha Elections 2019

Decoding Owaisi's Aurangabad Foray

The MIM is out to expand its footprint outside Telangana.

“The AIMIM will be on familiar territory in Aurangabad. Even better, it won't invite the charge often thrown at it of splitting the secular vote, thereby helping the BJP-led combine. Since 1999, the Congress or its ally, the NCP has never won Aurangabad.”

in Aurangabad, Akhterul Iman, AIMIM's Bihar unit chief will contest from Kishanganj. It may be recalled that this constituency elected Mr. Asrarul Haq Qasimi, a Deoband graduate, twice. He died on December 7, 2018 while being a member of the Parliament.

Battleground Aurangabad was not part of the original plan. The seat had been given to Prakash Ambedkar's Bharipa Bahujan Mahasangh as part of the alliance in Maharashtra and it had even announced a candidate. Jaleel, however, suggested that the AIMIM should contest the seat in order to increase its footprint beyond Hyderabad. Owaisi followed up with consultations with those who mattered in the Maharashtra unit and decided on Jaleel as the AIMIM candidate. Jaleel has been in politics only for



a few years. He was the NDTV correspondent in Pune for several years before deciding to chuck journalism for active politics. His Twitter bio puts it without mincing words: “Switched over roles after being behind the camera for over 2 decades and running after news to being the news myself as MLA from Aurangabad.”

What does the decision mean for the AIMIM? In 2016, then Rajya Sabha MP and lyricist Javed Akhtar had derided Asaduddin

Owaisi by describing the lawmaker as “a person who thinks of himself as a national leader but in reality is no more than a leader of a mohalla (locality) of Hyderabad.” Other detractors too have dismissed the AIMIM as an outfit whose clout does not extend beyond the heritage city. This move presents the party with an opportunity to

expand to newer areas and show to people like Akhtar that Owaisi carries weight beyond Hyderabad and the idiot box.

The AIMIM contested five seats in 2014, one in Andhra Pradesh and four in Telangana. It won only in Hyderabad, a seat it has held since 1984. It has two MLAs in Maharashtra. In 2015, it unsuccessfully contested six seats in the Seemanchal region of Bihar and came a cropper in 38 seats in the Uttar Pradesh elections in 2017.

The AIMIM will be on familiar territory in Aurangabad. Even better, it won't invite the charge often thrown at it of splitting the secular vote, thereby helping the BJP-led combine. Since 1999, the Congress or its ally, the NCP has never won Aurangabad. For the past four elections, Aurangabad has been a Shiv Sena bastion, its leader Chandrakant Khaire winning without a break.

With Ambedkar as its alliance partner, there will also be an attempt to project the MIM as not a party of Muslims alone, but of the downtrodden. The aim is to woo the non-Muslim voters whose socio-economic profile matches with those of Muslims, who are economically not so well off.

The move is also tactically important because Telangana chief minister K. Chandrasekhar Rao wants to be a force to reckon with at the Centre. His aim is to win 16 seats in Telangana, with Hyderabad in AIMIM's kitty. With the optics of putting up a fight in other parts of India, Owaisi can also be part of the power structure, should a Federal Front government that KCR is keen on constructing take charge in the event of both the NDA and the UPA not getting the numbers.

(Courtesy: umasudhir.com)



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Fire Accident in Abul Fazl Enclave Naseer's Heroic Act saved 8 Lives

A major fire broke out at a building in the narrow lanes of Abul Fazl Enclave, on the banks of the Yamuna, last fortnight, in which two children Aisha (6) and Zaid (50) were charred to death.

Though the residents of the building are grief-stricken over the death of two innocent kids, they will, however, always remember for the rest of their lives the bravery of a group of men that saved eight lives. As reported by Hindustan Times, 26-year-old Syed Irfan, who was in the opposite building, spotted women at the back of the burning building rushing to the upper



floors, away from the fire. Recalling the horrible situation, Irfan says that the two buildings were about six to seven feet apart. Irfan and others of his building also rushed to the terrace of their building. They laid an iron ladder across the two terraces.

Irfan told that a local kebab seller named Naseer crossed over to the

house from their side. Naseer made five trips and carried five children to safety on his back. He then tied a rope to the waist of three women and led them to safety.

HT quoted 22-year-old Naseer as saying, "I do not know what urged me to do something like that." "It was a life and death situation. We had to take a chance. There were people shouting and crying 100 feet below but somehow we managed to cross the two buildings without falling. I prayed to god that I don't fall to death while trying to save them," he added.

Muslim Women Demand Law against Mob Lynching

New Delhi: Muslim women from different parts of the country gathered in New Delhi urging the "secular" political parties in the country to add in their manifesto the need to have a law against mob lynching.

The women, who launched a detailed 39-point manifesto also demanded that the Muslim Women (Protection of Rights on Marriage) Ordinance, 2019 must be scrapped. They also asked for 33 per cent reservations for women to increase their



political representation in the Parliament. The women from at least 10 states, under the banner of 'Bebaak Collective' (Voice of Fearless) came together to release the manifesto listing their demands related to gender

equality, minority safeguard and citizenship rights. Among the women was also Khalida, wife of Umar Khan, who was allegedly lynched in 2017 in Alwar, months after dairy farmer Pehlu Khan was lynched in the area. They also demanded monetary benefits

for single women, introduction of a communal violence bill to bring perpetrators to justice and redrafting of Surrogacy (Regulation) Bill, 2016.

MISCELLANY

Prof. Ayub Khan Appointed PVC of MANUU

Hyderabad: Academician and mathematician, Prof. Ayub Khan has been appointed as Pro Vice-Chancellor of Maulana Azad National Urdu University. According to a notification issued by the Registrar, MANUU, he has assumed the charge of the office of Pro-Vice-Chancellor. Prof. Ayub Khan was serving as Professor,



Mathematics at Jamia Millia Islamia, New Delhi. Earlier, he was also associated with Delhi University. Prof. Khan did his M.Sc. and PhD in mathematics from the University of Delhi. Having 34 years of teaching and research experience, he served in different capacities, including Chief Proctor of Zakir Hussain College, Delhi University.

B.lore Boy lands job in CERNER Corp.

**Yusuf, an auto driver's son is data analyst
in a global Corporation.**

By A Staff Writer

Bengaluru: Mohammed Yusuf, son of an autorickshaw driver from Bengaluru has landed a job in CERNER Corporation's laboratory in Kansas City, Missouri state of the United States.

The boy who did his M.Sc in Microbiology from Kasturba Medical College in Manipal is now working in Research and Analytics Services of the multi-billion research laboratory which is global health information technology.

Speaking to Islamic Voice, Ms. Ayesha Wajid, chairman of the Meher Care Foundation said, the Foundation funded his B.Sc course from Al-Ameen College, Bangalore and M. Sc from Kasturba Medical College, Manipal between 2005 and 2011. The boy was particular about doing M.Sc from Manipal, aware of the excellence the institute's course had. The Foundation paid Rs. 80,000 for each year of the two-year M.Sc course. Unfortunately, his father died two days before he sat for his final M.Sc exam.

On completion of his course, he started his career as a scientist in Strand Life Science in Bangalore. He was later selected by CERNER Corp as a Data Analyst.

According to Wikipedia, Cerner



Corporation is an American supplier of health information technology (HIT) solutions, services, devices and hardware. As of February 2018, its products were in use at more than 27,000 facilities around the world. The company had more than 28,000 employees globally, with over 13,000 in Kansas City, Missouri. Its headquarters are in the suburb of North Kansas City, Missouri. Cerner is an R & D organization of over \$ 7 Billion. For the last 40 years, the Company has worked at the intersection of health and information technology to connect people and systems around the world. Yusuf has a younger brother studying in Bangalore and the family lives in Devasandra.

THE MUSLIM WORLD

'No to War'

Middle East Musicians collaborate on a 'Peace Album'

Nearly 100 musicians from across the Middle East have collaborated for an album put together by Iranian musician Mehdi Rajabian to promote peace in the embattled region. The album, titled "Middle Eastern", consists of songs played by artists from Iran, Turkey, Yemen, Palestine, Syria, Lebanon, Iraq, Jordan, Oman, Egypt and Bahrain along with some musicians from Azerbaijan and Tajikistan. "We have tried to use local instruments in the album because our priority was to highlight the native tunes of the Middle East," Rajabian, 29, told Al Jazeera.

"For my research on Middle East music, I had been in touch with musicians from all over the region. I discussed the idea of an album with many of them and they showed a lot of interest." Some musicians who participated in the project came from



places ravaged by years of wars and conflict, mainly Palestine, Yemen and Syria. Most songs in the album, released last month by the Sony Music company, have been written by the artists themselves and produced by Rajabian. The album, which has 11 tracks, begins with a song from Turkey and ends with a piece written by the Iranian artist himself. "It ends in complete hopelessness," he said.

Al-Ghazali International School Inaugurated in Araria

The Al-Ghazali International School was inaugurated at Karbala Maidan, the heart of Araria city of Bihar on March 14, 2019. The program was presided over by Maulana Tauqir Ahmad Qasmi, head of department of English Language and Literature, Darul Uloom Deoband. Explaining the aims and objectives of the school, chairman, ShahjahanNadvi said: Al-Ghazali International School has prepared its own syllabus which comprises both religious and contemporary sciences. This syllabus will enable the students to either attend madrasa or deeni maktab for acquiring religious knowledge. The school has also the Tahfeezul Qur'an program for the intelligent and eligible



students in the second shift. Highlighting the underlying concept of the school, he said: 'The school aims at providing doctors, engineers, bureaucrats and professors to the nation with the holy Qur'an in their hearts so that they can play a positive and constructive role in nation and community building. Emphasizing on girls

education, principal of the school, TasneemKausar said: 'If there is no balance in male and female education in a society, it cannot be said to be a developed society. It is essential to pay equal attention to education of girls, so that our society becomes truly developed'.

(Extracted from twocircles.net)

MANUU Launches Hyderabad Dialogue Series

Hyderabad: 'Exclusion and Discrimination are manmade concepts and practices. We need to provide training to our kids based on the teachings of justice, truth and equality to help in the creation of an inclusive society'.

Dr Mohammad Aslam Parvaiz, Vice-Chancellor, Maulana Azad National Urdu University expressed these views while delivering a special lecture, "Inclusion and Exclusion as Personality Trait," to mark the launching of the Hyderabad Dialogue Series.



Department of Political Science & Al-Beruni Centre for the Study of Social Exclusion & Inclusive Policy (ACSSEIP) have started the Dialogue Series in an attempt to discuss burning social issues in an informal environment.

While elaborating his point, Dr Parvaiz asserted that inclusiveness is part of our natural character. Quoting extensively from different verses of the holy Quran, he said that inclusion of humanity is the first lesson of the holy book. The creator has described the Quran as a source of guidance for the whole humanity without any discrimination. The holy book also asks its followers to respect other religions, scriptures and prophets.

Fifth National Urdu Science Congress 2019



Bok Releasing Session. (L-R): Dr. Abid Moiz, Prof. Zahid Hussain, Dr. Qazi Siraj Azhar, Dr. Mohammad Aslam Parvaiz, Dr. Kaiser Jamil, Dr. Syed Najamul Hasan, Dr. Mohammed Zafaruddin and Others.

Hyderabad: The fifth National Urdu Science Congress was held at Maulana Azad National Urdu University (MANUU), Hyderabad from 28 February to 1 March 2019. The Centre for Promotion of Knowledge in Urdu (CPKU) of MANUU, in association with School of Sciences jointly organised the Congress. Dr Abid Moiz, Consultant, CPKU was the Convener of the Congress. Dr Syed Qazi Siraj Azhar, Associate Professor of Pathology, University of Michigan, USA was the Chief Guest of the inaugural session. He is also a practicing doctor at Flint, Michigan. Dr. Kaiser Jamil who is former president of the Organisation for Women in Science in the Developing World, addressed the audience in the context of contribution of women in Science. A special session was held to commemorate the Urdu monthly

magazine "Science" for successfully completing 25 years of its continuous publication. A special book "Karwan-e-Science" compiled as tribute to this success, was also released on the first day of the Congress.

(Reported by Sameen Ahmed Khan - rohelakhan@yahoo.com)

"The goal in marriage is not to think alike, but to think together."

-Robert C. Dods

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32
Years of
Service

Dr. Fatmah Baothman

First in the Middle East with a PhD in Artificial Intelligence

Dubai: Dr. Fatmah Baothman is no ordinary Saudi woman. She embodies women's empowerment in the country, as the first woman in the Middle East with a PhD in Modern Artificial Intelligence (AI). Her AI journey started when she was a student at the University of Arizona studying the English language. She was introduced to computer systems that help and assist non-native English speakers.

"I was fascinated by the level of machine communication and interaction," Dr Baothman explained. "Once I started studying programing and understanding more about the Turing Test, which is a test that's been designed to test the intelligence of machines, I became fascinated."

In 2003, she graduated from the School of Computing and



Engineering at the University of Huddersfield in the UK, where she earned a PhD in "Phonology-Based Automatic Speech Recognition for Arabic."

"We worked with a robot and we were able to increase its intelligence from four to seven years," she noted. "Speech is a very important tool in different applications that could be used in smart cities, smart cars and

smartphones - it's about connecting machines and people, and machines to machines, even if they don't speak our language, they find a way of communicating in which they can interact with each other."

The Jeddah-born woman started working as an advisor with MMG (MedLab Media Group), a Spanish technology start-up focused on improving daily clinical practice and decision-making, which signed an agreement a couple of weeks ago with Advanced AI LLC, a Saudi company specialized in AI technology and products. "It makes me feel very excited to be the first woman with a PhD in Modern AI," she explained. "(We) are planning to establish an AI lab in Jeddah very soon to work in blockchain technology, AI projects and other areas, directed towards healthcare."

'Sky is the Limit,' says Aisha Al-Mansouri

UAE's First Female A380 Pilot

As senior first officer, she is second-in-command to the captain, a role she hopes to achieve within the next four years.

Dubai: As UAE's first female pilot of an A380, Aisha Al-Mansouri was just one of two female cadets when Etihad Airways first opened its training program in 2007 and seven years later made history as the first Emirati woman to take to the cockpit of the world's largest passenger airliner. While once aviation was a traditionally male-dominated profession in the Middle East, Al-Mansouri believes there are more opportunities for women, just as there are in any career.

"I think governments (in the region) have come to believe that women are vital for the development of society in all sectors, in all different roles." Al-Mansouri's career in aviation began by visiting an air show in Al Ain when she was 17. "They had an Etihad stand there and were talking about opening the cadet program and I was told if I was interested I should apply and I did."

Before joining the cadet program, Al-Mansouri had considered many traditional roles such as a doctor or teacher. The Emirati admitted she never thought about being a pilot, despite watching her brother Ali earn his flying



credentials and join Abu Dhabi Police, and her sister, Maj. Mariam Al-Mansouri, become the UAE's first female fighter pilot.

When Al-Mansouri began the inaugural cycle of Etihad's cadet program in 2007, she was one of just two women among 450 trainee pilots. "It was bit overwhelming, I had come from an all-girls school and then I had moved to this flight school to train alongside hundreds of men, but I think the way the management ran the program meant, I felt at ease quickly."

After graduating, Al-Mansouri worked as a second officer on the A320, before graduating to the A330 as a first officer. It was then she made her bid to fly on the A380. "My name was among a long list of candidates, so when my name was selected, I was so

excited."

Her inaugural flight on the Airbus was from Abu Dhabi to London in February 2014. "When we were doing our training (for the A380) we had never actually seen the aircraft; we had only been in the flights' simulator. The cockpit size really doesn't change when it comes to the real thing, but when I walked into the aircraft for the first time, I was like 'Wow, this is big.'" And the number of props and tubes and buttons you have to check and the size of the plane it was like flying a building."

Al-Mansouri has since racked up countless flights to long-haul destinations. "I still love it, every single time," she said.

As senior first officer, she is second-in-command to the captain, a role she hopes to achieve within the next four years.

YOUTH VOICE

Girl Power on Display at Calligraphy Exhibition

Beebee Laisa with one of her works. Jehan Kottiyal Hyder with her work in Riqqa style.



Hyderabad: At an exhibition of magnificent pieces of Arabic Calligraphy of internationally renowned Indian calligrapher Muqtar Ahmad and his students, the works of two young girls from Kerala and Bengaluru have become the cynosure of all eyes. Jehan Kottiyal Hyder from Kerala and Beebee Laisa from Bengaluru left visitors impressed with their Arabic calligraphy. Their creations were among nearly 200 'Tughras' or works of calligraphy that were on display at the two-day exhibition at the auditorium of Masjid-e-Baqee in Hyderabad. Muqtar Ahmad, who runs an Arabic Calligraphy training centre for youngsters in Bengaluru under the Institute of

world's top calligraphers from Turkey and the Arab world. His other student who impressed all with her works in Hyderabad is Laisa, an M.Tech in communication technology from Bengaluru, who is practising Arabic calligraphy for the last two years. She is also a trained English calligrapher. Laisa has completed learning Thuluth style of Arabic calligraphy, and is now mastering the Nasq style. "My plan is to set up an institute to teach Arabic as well as English calligraphy, specially to girls. Unlike Turkey and Arab countries, we hardly have any women calligraphers in India", she said.

(gulfnnews)

India Islamic Art and Culture said, Jehan Hyder was highly talented and a fast learner who has mastered Riqqa style of Arabic calligraphy in just four months. "She has done in four months what others will normally take a couple of years to do". If she continues to practise like this, I am sure, she will be among the top Arabic calligraphers in the world. Her hand is very strong. After Riqqa she is now practising in Nasq", said Muqtar.

Muqtar, who originally worked as a calligrapher in Bengaluru-based Urdu newspaper Salar for five years, developed his skills in Arabic calligraphy under the tutelage of



Professor Masood-ul Hasan

A Doyen of English Studies in India

Aligarh: Prof. Masoodul Hasan, renowned professor of English at Aligarh Muslim University and author of several books, died here on March 11. He was 91. For some years, he also headed the department. He had retired from the University in 1987. He taught English at the University from 1949. Prior to this, he taught at Hamidia College, Bhopal for two years.

His most renowned work is devoted to bibliographical research which involved a lot of travel and typed-written letters to librarians across the country. He prepared Rare English Books in India: A Select Bibliography (1970) which contained a list of books published before 1800 and available in about



45 different libraries of India. Another book 19th Century English Literary Works: A Bibliography of Rare Books

Available in India (1978) followed, which focused on literary works published or reprinted between 1800 and 1899. Francis Quarles: A Study of His Life and Poetry (published in 1966) was his doctoral thesis submitted to the University of Liverpool for his Ph.D in 1964. "Epithalamiums: An Anthology of Modern Poems from Chaucer to the Present" (2013), edited with Naqi Husain Jafri, offers a selection of nuptial poetry. He left behind his son Naved Masud, an IAS bureaucrat of 1978 batch, now retired, and three grandsons, Sarim Naved, Shad Naved and Hamid Naved. Prof. Masud's daughter and wife had passed away in his lifetime.

JMI's Prof. Hassan on IBS

New Delhi: Dr. Mohd. Imtiyaz Hassan, Assistant Professor from Centre for Interdisciplinary Research in Basic Sciences has been elected as the Vice President of Indian Biophysical society (IBS), one of the leading scientific societies of the nation. IBS was founded in 1965 and celebrated its golden jubilee in 2014 at Jamia Millia Islamia. It has over 1100 life members. Dr. Hassan has



published more than 200 research articles with i10-index as high as 103 and h-index as 30 with 3199 citations as per google scholar. He was instrumental in bringing 10 major research projects from different funding agencies within a short span of 10 years. He is also serving as General Secretary of protein society and Joint Secretary of bio-informatics and drug design society.

Hadiya Finally Becomes a Doctor

Thiruvananthapuram: Nearly a year after Supreme Court 'freed' her from confinement in her own home and restored her marriage which was annulled by the Kerala high court in 2017, Hadiya Asokan has successfully completed her homeopathic medicine course. Hadiya was at the centre of a major controversy

following her conversion to Islam and marriage to a Muslim man, which was finally resolved with the path-breaking order of the Supreme Court last year. Hadiya's success was announced by her husband Shafin Jahan through his Facebook and twitter accounts. "This shining victory is an outstanding achievement

because it comes at the end of countless prayers, relentless struggles of separation and imprisonment, love, patience and so on. Alhamdulillah! Finally, you reached an important destination against all odds. Very proud to address you as 'Doctor'." Jahan wrote, with a picture of a smiling Hadiya with a stethoscope.

Women Managing 400 Knowledge-Based Companies

Iran enjoys a brilliant performance for women's presence in developing knowledge-based economy. According to the latest report released by World Economic

Forum on gender gaps, Iranian women enjoy equal level of high education in different levels with men, the official added. The annual income of knowledge-based

companies in Iran is 4 trillion rials (nearly \$95 million) and about 136,000 people are active in these companies. Many start-ups are managed by women.

Urdu Poet Suhail Akhtar

Bhubaneswar: Urdu poet and critic, Suhail Akhtar based in Bhubaneswar died due to renal failure on March 12. He was 57. Originally hailing from Ghazipur in Uttar Pradesh, he had composed several poems, and also translated poems from English

and Hindi. Akhtar was an alumni of IIT-Kanpur and was a civil engineer, holding the Deputy General Manager (Civil) post in Infrastructure Development Corporation of Odisha. Akhtar translated the English poetry composition of Vishnupad Sethi,

an IAS officer in the Government of Odisha. His own poetry collection Jaon to Jaon kahaan, DastZaad and Kaagaz par sehra had been published a few years ago. He leaves behind his wife and two daughters.

Page 1

Missing Voters!

They have even seen success due to the app. In the state elections in Karnataka, data showed that 18 lakh Muslim names were missing. Some 12,000 volunteers registered to enrol more voters. Up to 12 Lakh new voters were enrolled in a fresh drive over three weeks. Registering so many voters would have a definite impact on the final result. He added that there were three reasons for the present scenario including the political conspiracy related to form 7, the vulnerability and helplessness of Muslims and Dalits and the ignorance on the part of literate people.

He also designed Citizens for Justice and Peace (CJP's) HateHatao App, to fight hate and can be used by anyone with an Android smartphone. As the Uttarakhand gears up to go to Lok Sabha polls in a single phase on April 11, a survey conducted by Chetna Andolan, spanned across Dharampur, Raipur and Mussoorie in January has revealed that about 12-13 per cent of the total electorate could have been disenfranchised. It also revealed that about 90 per cent names missing from the voter list are of the Dalit and Muslim voters. (Extracted from sabrangindia.in)

LETTERS

Unbridled Greed

This is with reference to the write-ups 'Ponzi Firms' and 'The Plight of lepers' descendants of Kashmir' (IV Jan '19). The unbridled greed for making a fast buck among many of us has marred the image of the community. The unethical stratagem adopted by the so-called 'Halal' investment companies to cheat the gullible Muslims, with the active support of clerics, I think, has even outwitted Charles Ponzi! A day may come when the community may be nicknamed/labelled as 'Ponzi Community'! Regarding the plight of lepers' descendants in Kashmir, it is really



distressing to note that lepers have been ostracized and are condemned to lead a life in solitary confinement. This negative mindset towards lepers among Kashmir Muslims is unbecoming. Leprosy is a curable disease... Moreover, leprosy has been officially eradicated through the National Leprosy Eradication Programme, launched by the Ministry of Health.

Khaleel Ahamed, Tumkur



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Capturing the Macabre Drama of Mutiny

The book weaves together the visual and textural histories that underscore the dynamics between the rebels and the oppressors in the mid-19th century episode

Dastan-e-Ghadar 1910

Author: ZahirDehlvi

English translation by RanaSafvi

Publisher: Penguin Random House

Gurgaon

Price: Rs. 599

History is defined as the study of the human past in written documents. When history so described is compounded with an autobiography, it becomes a historical memoir. The book under review is an autobiographical work titled Dastan-e-Ghadar written in Urdu in 1910 by ZaheerDehlvi. It has been translated into English by RanaSafvi. It is about the gloomy fall of the glorious Mughal empire. There has been a plethora of works on this heart-wrenching topic by several renowned historians, bringing to light a host of contradictory views and opinions about the causes of the monumental event. But Zahir Dehlvi's narrative on the subject is more authentic as it was a real eyewitness account. Zahir Dehlvi deserves encomiums for two prominent reasons. First, being a courtier of the last Mughal Emperor Bahadur Shah Zafar, he has honestly described the dynamics of the falling regime from May 1857 to September 1857; and secondly, for his eidetic memory, which helped him preserve visual images and piece them together at leisure by putting the events in a sequence in graphic detail.

Translator RanaSafvi has strenuously translated the Urdu version of the book into English, reflecting its pristine spirit and literary merit.

Zahir Dehlvi, a scholastic man, had worked as Darogha-e-Mahi-Marateb in the imposing court of Bahadur Shah Zafar. He was a protégé of the Emperor, an Urdu poet of the time and a close associate of Urdu luminaries like Zauq, Ghalib and Momin.

Dismal Days of Rebellion

The author has vividly portrayed his halcyon days before the revolt and the life of besieged emperor, who was a great calligrapher and an illustrious poet. Dehlvi eulogizes the emperor as an epitome of cultural syncretism and pluralism who even in the tumultuous times was synergistically celebrating the festivals of all the faiths. In the second part, the book wades into the dismal days of rebellion which was spearheaded by the rebels and

Reviewed By
Dr. M. S. Riyazulla

brutally suppressed by the British forces. The author has lucidly unfolded the macabre scenes of all the four battles and the miasma of death and destruction. There are description of scenes such as corpses being tossed into the air due to blast of cannons. The Mughal forces were ill-equipped, were running out of ammunition and lacked leadership. They began to retreat and accepted defeat. The author narrates how the British tortured the besieged

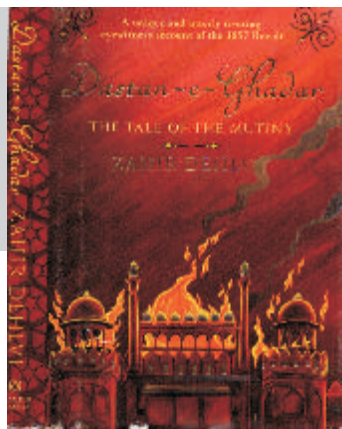
The Mughal forces were not only ill-equipped, but totally lacked leadership.

people and how they humiliated the noble emperor. He had to flee from his royal abode and take refuge in Humayun's tomb before being deported to Rangoon. Before doing so, his two sons were mercilessly slaughtered and their heads were presented to the deposed emperor. Dehlvi was so

appalled at the senseless slaughter of the people that in the post-mutiny he forlornly translated his emotions into a couplet. He wrote: 'It was no less an agony than doomsday. May God never show such a turn again!'

Contradictory Responses

The third aspect of the book pertains to the post-mutiny trials and tribulation for him. Livelihood concerns took him from one city to another and finally he ended up in Hyderabad, where he died. A glance through history reveals the contradictory responses of some of the Indian Muslim intellectuals of the time. Though a few had supported the revolt, Ghalib, Hali and Sir Syed were not in its support due to a perception that some avenues should be built with the British to



take advantage of western education. Sir Syed, the unparalleled reformist of his time, wrote a book in 1858 titled, 'Causes of the Indian Revolt' (in Urdu Asbab Baghawat e Hind) in which he has tried to clarify the misconception that the revolt was primarily a Muslim conspiracy. In the preface of his book, he has eloquently written that, 'An honest exposition of native ideas is all that Government requires to enable it to hold the country with the full concurrence of its inhabitants and not merely by the sword'. Further, on page 6 of about 65-page book he says: 'The English did not obtain the Government of Hindustan in a day. They extended their authority little and little. It commenced from 1757 with the overthrow of Sirajud Daulah, the Nawab of Bengal after the Battle of Plassey. Sir Syed's views could be corroborated by Bahadur Shah Zafar's own pathetic words, which once he glumly conveyed to his courtiers, 'My ancestors were emperors, those who had Hindustan under their control. But the monarchy left my house one hundred years ago.' He further avowed, 'We have nothing to do with fighting'. From the above account, it appears that the epitaph for the glorious empire had been written a century ago. It was in 1857 that a mortifying burial was given to it.

Though the author was not a professional writer, there is a brilliant sheen in the skill of his narration. The book weaves together the visual and textural histories that underscore the dynamics between the rebels and the oppressors in the mid-19th century episode. The dexterity of the author literally takes the reader to that incredible era. Translator RanaSafvi has strenuously translated the Urdu version of the book into English, reflecting its pristine spirit and literary merit. (The reviewer is a Bengaluru-based writer. He can be contacted on syedaafakh10@gmail.com. Ph: 90666-85460)

ISSUES

Cruel Evictions

600 Muslim families evicted in Assam, weeks before elections

"Seven to eight policemen entered the house and started ransacking it. I could take some stuff out. When I came back, I saw Kulsuma was lying on the floor and couldn't move," Ramisa Khatun told Al Jazeera.



Assam: Authorities in the Karbi Anglong Autonomous Council (KAAC) forcibly evicted more than 600 Muslim families from their land in Hojai, saying the families, had encroached upon government land. Over 2700 were rendered homeless and a woman called Kulsuma Begum was left dead as she had given birth just two hours before the eviction drive began.

"Seven to eight policemen entered the house and started ransacking it. I could take some stuff out. When I came back, I saw Kulsuma was lying on the floor and couldn't move," Ramisa Khatun told Al Jazeera.

News click reported that a heavily pregnant Kulsuma was dragged out of her home and physically assaulted by army men and forest officials, some locals alleged. "She was left out in the open bleeding and soon went into labour, giving birth to a son under the open sky. Even as Kulsuma lay writhing in pain, not a single official present took any step to make arrangements to provide any kind of medical help, the local said. It was the local people, along with some web news portal journalists, who raised some money and sent Kulsuma first to the Lanka Primary Health Centre, from where she was shifted to Nagaon's Bhogeshwari Phukononi Civil Hospital, and then because of her extreme critical condition, she was shifted to Guwahati Medical College and Hospital (GMCH)," the report said.

"On March 11, Kulsuma Begum died. Her new-born son in GMCH was left motherless and homeless,

The Krishak Mukti Sangram Samiti's Hojai Committee staged a protest on March 8, demanding that eviction be stayed till the boundary of the two districts is finalised. But even before the protest was over, the police, Army and paramilitary forces reportedly attacked the unarmed protestors.

all because of the eviction drive carried out by the Assam government. Kulsum's death was the result of the denial of medical service and amounts to gross violation of human rights. Till date, no official has been held accountable for such callousness," the report said.

Following public outrage, a formal police complaint (First Information Report) was filed against several KAAC officials as well as a local police officer. "A case has been registered and the investigation is going on," Hojai Deputy Commissioner (DC) Tanmoy Borgohain told Al Jazeera.

Tuliram Ronghang, chief executive member of the KAAC and leader of the ruling Bharatiya Janata Party (BJP) in Assam, alleged that undocumented

Rafale Deal

Dissecting a Defence Deal

Flying Lies: India's Biggest Defence Scandal

By Ravi Nair

Publisher: ParanjyGuhaThakurta

Sold by Amazon Asia-Pacific Holdings

Can be downloaded from Amazon

Pages: 37, Kindle Edition: Rs. 49

Reviewed by Maqbool Ahmed Siraj

The author makes it plain that the nation suffered a grievous loss at the cost of benefitting a crony capitalist even while the NDA Govt does not tire of mouthing slogans like 'Make in India.'

Flying Lies by Ravi Nair is a must-read for all those who are going to vote this summer for a new Government in New Delhi. The book spread over just 37 pages a more elaborate work is said to be under compilation systematically unravels the tissue of lies around India's biggest Defence deal known as Rafale Deal.

The deal came off against much-touted 'Make in India' slogan from a Government that does not tire of flaunting its patriotic credentials. The author concludes that it was nothing but aimed at benefitting a businessman friend who had virtually no experience in aircraft maintenance, let alone manufacturing. It denied the HAL, the most known public sector company, the opportunity to manufacture these aircrafts. Not only did it hike the price of the aircraft, but also brought down the numbers even as the Indian Air Force was facing a huge deficit of fighter aircraft against China's increasing numbers. It ducked

under the archaic Official Secrets Act, a colonial hangover, when it came to discussing the deal in public although commercial aspects of the deal were beyond the realm of secrecy.

Author Ravi Nair, the first scribe to expose the scandal, recounts how the Defence Minister and her Ministry was sidetracked by a Prime Minister who concluded the deal with French President Hollande during his April 2015 visit. It was at a time when the Indian Government had almost finalized a deal to buy 126 Rafale aircrafts at a price of Rs. 563 crore for each aircraft. According to Mr. Eric Trappier, CEO of the Dassault (the vendor of the Rafale), had signed a formal and complete agreement with HAL to manufacture 108 Rafale aircrafts in India. The new agreement reduced the number to 36 and hiked the price to Rs. 1,660 crore each aircraft. Apparently this was done to benefit Prime Minister

"The NDA Government has misled the country on several counts in the Rafale deal."



Narendra Modi's businessman friend Anil Ambani, whose company had outstanding liabilities of Rs. 1,21,000 crore. It was deep into debts to the tune of Rs. 45,000 crore. (Remember he was recently bailed out by his elder brother Mukesh Ambani in Ericsson case by clearing his Rs. 550 crore debt. Failure to do so would have landed him in jail). Rafale is a Medium Multi Role Combat aircraft (MMRCA). A proposal to buy 126 of these aircraft for the Indian Air Force was mooted in 2000. But work began on it under the previous United Progressive Alliance (UPA) Government in 2007. The proposals were invited from six different aircraft from various manufacturers i.e., MIG-35 (Russian), JAS-39 (Sweden), Rafale from Dassault (France); F-16 Falcon from Lockheed Martin (USA), F/A-18 Super Hornet from Boeing (USA) and Eurofighter Typhoon (Consortium of EU called EADS). It was in January 2012 that Rafale was

adjudged the most suitable in terms of price and life cycle cost. As per the deal, the winning company had to invest half of the total deal value in India for the manufacture of defence equipment. The company was liable to transfer the technology to HAL, the public sector company manufacturing defence aircraft in India. It is useful to be reminded that HAL was already manufacturing heavier aircraft Sukhoi and the transfer of technology would have only enhanced its expertise and employment potential. According to Mr. Suvarna Raju, former Chairman and Managing Director of Hindustan Aeronautics Limited (HAL) had signed the work-share agreement with the Dassault to the extent of 95%. It had in fact delivered 249 of the 272 Sukhoi Aircraft for the IAF for which it

simply meant that the maintenance of the aircraft was to be in inexperienced hands. Hollande is quoted by the French magazine that the Indian Government 'insisted' on Dassault partnering Anil Ambani's group in order to conclude the deal and that his Government had no option but to accept these terms as they were looking for business.

Finally, the book also debunks the lie that the HAL lacked expertise to manufacture the Rafale if the UPA deal had gone forward. Trappier had made it clear that Dassault had signed a formal and complete agreement with HAL to manufacture 108 Rafale aircrafts in India.

Even a cursory glance through the content makes it abundantly clear that the Modi government

"It was purely intended to benefit businessman friend Anil Ambani whose companies were deep into debts."

had a contract.

But Prime Minister went ahead to conclude the deal on his own without taking the Defence Minister, the Defence Acquisition Committee and expert panel on technology of the IAF.

Under the previous deal, Dassault had to transfer the manufacturing technology to HAL. But in Modi's deal, the Dassault can tie-up with any private player of its choice. It was quite well known that no private Indian company had any experience in manufacturing of fighter aircraft. Yet, Dassault chose Anil Ambani's company Reliance Aerostructure Limited (RAL) a subsidiary of the Reliance Defence Ltd as its Indian Offset Partner (IOP). It

had misled the nation on several counts. Under the guise of secrecy that normally surrounds the Defence deals, it intended to benefit his cronies and deprive a leading public sector company like the HAL the opportunity to enhance its expertise to a new level even while creating ample employment opportunities. And faced with a probe, it did not think twice in replacing the CBI chief Alok Verma by another crony Rakesh Asthana through a midnight order. It even misled the Supreme Court by not submitting sufficient details of the deals.

The book is timely and helps the common man understand the complex details through lucid text.

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How to Gain from Loss by using the Coin of Life?

BY HUMA AHMED

After I lost my mother to cancer in November 2015, I witnessed a sudden expansion of my world. People who were once strangers now became connections. Our meetings revolved around a common center—the loss of a loved one—specifically a parent. A veil that existed between us was suddenly removed revealing vulnerable hearts suffering in shriveling pain.

During one such communion with a few of my mother's friends, what struck me was that their compassionate words were marked by clichés—opinionated phrases repeatedly presented to the relatives of the deceased in an attempt to bring the griever face to face with reality. *Reality? What is reality? Whose reality were they presenting?* Being internally conflicted about these expressions, I had always pondered upon this societal practice.

Today, it was my time to hear them.

It's surely a huge loss.

Nothing can replace the loss of a mother.

And the worst of them all,

You have to live with your loss forever.

Without doubt, they were trying to fulfill my emotional needs but *did they even know what my needs were?*

Be the silver lining in someone else's dark cloud because you are not just needed, but called for it.



Consoling Themselves

As I put myself into their shoes, it became intensely painful to stand in their long-term suffering. They believed they were consoling me, but in fact they were consoling themselves. I had

traumatizing tribulations of the past. Within our limited time, all I asked God was *how could I help them heal?* And my call was answered.

I asked them to extend their palms and placed the *coin of life* in each of their hands. The coin had an engraving of the word "Loss" on it. I queried if their heart's current situation matched the currency in their hands. They affirmed that loss was the reality of their lives.

When we lose a loved one, we are in the state of loss but when we stay focused on the fact that the person will never come back, we turn our pain into suffering. Having the currency of loss

abundant in loss.

Therefore, *we have to live with our loss forever* because we never have any lack of it.

Isn't that right? *Does the coin have another side to it?* Surprised by my question, my aunts jerked their heads as if shaken to refocus their mindset.

Can you flip it and see what's on the other side of the coin?

The coin read "Gain".

Focusing your eyes on the medium you are reading this article on limits your field of vision. Similarly, focusing your eyes on "loss" limits you to the perspective of loss. And according to the laws of the universe, what you focus on, expands.

Changing your focus means changing your perspective towards it or looking at it in a non-habitual way. You only live in loss if you keep repeating to yourself the false notion that you have lost something.

Have you ever thought:

• *What have you gained from your loss?*

• *What can you gain from it?*

Have you gained an experience, wisdom, mindfulness, better living attitude or appreciation for what you still have? Losing my

mother turned me into an author and a healer for grieving hearts. It made me more present to the presents of God. I don't miss my mother because she is even more alive in not just my life but the life of every person I connect with. Aren't we discussing her subtly right now? Instead of focusing your energy on missing someone you lost, *why can't you think of ways to keep them alive?* Moreover, as a believer, have you reflected upon the following questions while in suffering?

• *How does God want me to look at this situation?*

• *Would He want me to remain stuck in hurt and loss forever?*

• *What does He really want me to learn and live by through this experience?*

Use the *Coin of Life* in your favor so you have an overflow of gains to share. Use your darkness, pain and suffering to your advantage. You were put into this situation so you could light the path of others by first illuminating your own path with the light of truth. So, be the silver lining in someone else's dark cloud because you are not just needed but called for it.

Lastly, who says it's true that I have to live with my mother's loss forever. It's only a matter of making a mindful choice. And I have made mine. Have you?

(The writer can be reached at absolute.view@gmail.com)

“Losing my mother turned me into an author and a healer for grieving hearts. It made me more present to the presents of God. I don't miss my mother because she is even more alive in not just my life but the life of every person I connect with.”

been blessed beyond measure and so, loss didn't exist within my reality. However, even after decades they still stood within

means spending and giving away more of loss to the world around us. What we give out, we get back in return. Hence, we become

◀ Page 16

Cruel Evictions

immigrants from Bangladesh had encroached upon the land, which belonged to Karbi Anglong.

The eviction process began on March 2 and about 1,200 acres of land was cleared on March 4, which is almost 80 per cent of the occupied land.

According to the evicted people, they had shifted to Lankaijan from Dhubori, Saigon, Mairabari and Nagaon and occupied the land by paying the local village headman. However, they could not produce any document in support of their claim.

The eviction, which began around 7 am on March 4, engaged eight excavators and around 500 forest officials. The operation continued up to Pampi Nala which is the official border between the two districts. With the backing of a strong detachment of 500 police and paramilitary personnel, the district administration could demolish around 600 houses, in addition to 35 constructions on March 2, out of the demarcated 1,016 houses. Thousands of evicted persons who could not produce any legal document alleged that the drive was politically motivated. A section

also claimed that they had registered their names in the NRC on the basis of their illegally occupied land.

Ronghang said, "The decision to carry out the eviction drive was taken to protect the land from doubtful citizens and to protect the indigenous population."

"KAAC plans to resume the eviction drive as soon as possible. I have thanked the Chief Minister Sarbananda Sonowal and Finance Minister Himanta Biswa Sarma for their support," added KAAC CEM Ronghang. The eviction drive was assisted by the Central Reserve Police Force (CRPF) personnel in addition to Assam Police. However, the evictees refuted Ronghang's allegations, saying they are genuine Indian citizens. Some activists questioned the legality of the entire operation, saying Sarkebasti village fell under Hojai district and not under KAAC jurisdiction.

Women with Broken Arms

"The Karbi Anglong district doesn't have any locus standi to evict the people here," Saidur Rahman, president of Hojai district committee of Krishak

Mukti Sangram Samiti, a peasant movement, told Al Jazeera. A court in Guwahati finally put a stop on the evictions asking the administrations in Hojai and Karbi Anglong to settle the border dispute.

"The Krishak Mukti Sangram Samiti's Hojai Committee staged a protest on March 8, demanding that eviction be stayed till the boundary of the two districts is finalised. But even before the protest was over, the police, Army and paramilitary forces reportedly attacked the unarmed protestors. The lathi-charge left more than 30 people injured. Videos of the lathi-charge doing rounds on social media showed women with broken arms, bloodied men, students laying unconscious after being hit. Victims of the eviction claimed that civilians from Karbi Anglong district also took part in the violence and the looting that followed," Newsclick reported. Activists have raised concerns at the timings of the evictions as elections are barely a couple of weeks away. But Borgohain assured his administration has taken steps to address the concerns regarding the conduct of

the elections (among the displaced people). In Guwahati, Talukdar's CPM party and other civil society groups organised a protest march to seek justice for Kulsuma. Assam's Muslims are more vulnerable as certain political forces treat them as "second class citizens because of their identity", Talukdar said. Syed Burhanur Rahman, a lawyer at Gauhati High Court, said the eviction could result in the affected Muslims being declared stateless, in a report by Al Jazeera.

Draft Citizenship List

Last July, nearly four million people, mostly Muslims, were excluded from a draft citizenship list, effectively stripping them of their citizenship. A Supreme Court-monitored body National

Register of Citizens (NRC) is working to publish its final list that aims to identify undocumented Bangladeshi immigrants.

"Despite the warning from the highest authority of the district administration that it will affect the NRC process, how the government could go ahead with the eviction drive?" asked Rahman.

Many activists and human rights defenders believe that this eviction and the invocation of the fear of illegal immigrants encroaching the land of the Khilonjiya community a last-minute attempt to win over Assamese voters just before the Lok Sabha election.

(Taken from sabrangindia.in)

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MONUMENTAL MEMORIALS

Report Highlights

Civil Services Initiatives in India by & for the Muslim Community

Government led Initiatives for Civil Services Examination (CSE)

1. Jamia Millia Islamia Residential Coaching Academy (RCA), New Delhi

RCA provides Coaching for Civil Services Examinations (Prelims and Mains) including programmes on language skills and personality development. It operates a Centre for Coaching and Career Planning which runs free coaching programmes for aspirants belonging to SC, ST, Women and Minority communities. The funding for the Centre is available from UGC and Ministry of Minority Affairs. Students are selected for coaching on the basis of an entrance test, and are offered classroom teaching, which is supplemented & strengthened by periodic tests & evaluation. Candidates are selected by 1st week of November each year. There is a provision for wait listed candidates also. All coaching classes are offered free of charge except an admission test fee which is payable at the time of applying for a coaching programme. However, the boarding and lodging charges are charged, and are subsidized at Rs 2500 per month. New batches start from November every year, and the entrance exam for coaching held in September. Residence is provided for about one year until Mains exam of UPSC.

2. Aligarh Muslim University Residential Coaching Academy (RCA), Aligarh

RCA provides Coaching for Civil Services Examinations (Prelims and Mains) including course modules on development of core competence, communication skills and personality development. Admissions to coaching courses and Library Membership are given through a National Level Entrance Test. The Academy selects 100 students for the regular Civil Services, 60 for Judicial Services and 50 for 'Super-50' Program of Civil Services. Admission test is held in August in 5 centres – Aligarh, Lucknow, Srinagar, Patna & Mallapuram. Coaching starts in November each year. Coaching programme is free. Hostel facility is provided for limited number of candidates with applicable charges. Food & Lodging expenses are reimbursed by Central Waqf Council for limited number of students.

3. MANUU– CSE Residential Coaching Centre, Hyderabad

Entrance test in Hyderabad, Kurnool, Bangalore, Mumbai, Patna, Delhi & Jammu usually in December. There is no tuition fee or coaching fee. Rs 5000 has to be paid at time of admission of which Rs 3000 is refundable. 20% of the enrolled aspirants will be given stipend of Rs. 2,000/- per month on the basis of merit cum means, regularity and discipline, as decided by the Board/Committee. Boys' and girls' hostel are separate and are situated in MANUU Campus. Mess charges based on the actual spent on

food as fixed by mess management has to be borne by aspirant and paid directly to the concerned mess Committee. A nominal fee is collected for lodging as decided by the University.

4. Haj Committee of India (HCoI), Mumbai

HCoI established a Coaching & Guidance Cell (C&GC) at Haj House in Mumbai, in Aug 2009. The screening process of selecting students is conducted in July at 7 centers across India. Interviews are held in Mumbai. Application forms are to be submitted by April. In the screening test, students are checked on their Islamic and General Knowledge. The selected students are being trained in Haj Committee, Mumbai with hostel, food, internet & books facilities. Mumbai university professors are coaching and guiding them for UPSC exam subjects. Separate hostels are available for male and female candidates.

The entire coaching and guidance is free of cost including Prelims, Mains and Interview. However, each student has to pay a caution money of Rs. 10,000/- (refundable). 50 students are selected. Free accommodation is provided on sharing basis. However, Mess Charges are payable towards catering, on pro rata basis (approx. @ Rs. 2000 pm for food and hostel maintenance) with some consideration for students below the poverty line.

5. Civil Services Fee Reimbursement Scheme, Kerala

Kerala Government provides a scheme from minority candidates who prepare for Civil Service Examination for financial aid. If they are studying in Government approved Civil Service Coaching centers, they can apply for the financial aid to cover the Tuition Fee (up to Rs 20,000) and Hostel Fee (Rs 10,000). Applicant should be pursuing the training programme for Civil Services in Kerala Civil Services Academy/Institute of Career Research, Ponnani/Training centres run by universities.

6. Government of Karnataka Scheme for pre-coaching for Civil Services Examination

The Directorate of Minorities, Govt of Karnataka (DoMGoK) sponsors students from Minority Communities for Pre-Coaching to UPSC & KPSC Civil Service and Union Public Civil Commission and Karnataka Public Service Civil Examination. Selected candidates will be sponsored to institution out of the listed pre-coaching centres at New Delhi/ Hyderabad/ Chennai/ Bangalore etc. for UPSC and for KPSC at different places in Karnataka. The Pre-coaching fee for all the subjects will be paid by DoMGoK. A stipend of Rs. 13,000/- per candidate who study at Delhi & Hyderabad, Rs. 6,000/- per month for outside candidates who study in Bangalore and Rs. 3,000/- per

By Mohammed Ali Shariff

month for Local candidate, will be paid during Coaching period to the selected candidates. Annual income of the applicant's Parents / Guardians including candidate Annual Income should be less than 4.5 lakhs per annum for category-01 and for others Rs. 3.5 Lakhs per annum.

Community led Initiatives for Civil Services Examination (CSE)

1. Zakat Foundation of India (ZFI), New Delhi

ZFI, a charitable trust based in New Delhi, was established in 1997 by its Founder President, Dr Syed Zafar Mahmood, a former Civil-Servant and 'Officer on Special Duty' for the Indian Prime Minister. He was one of the key members of the Prime Minister's Justice Sachar Committee. As one of its flagship projects, ZFI runs the Sir Syed Coaching & Guidance Centre in New Delhi since 2007. ZFI selects & sponsors coaching of select number of 'ZFI Fellows,' i.e. academically meritorious and financially deserving candidates with an interest in appearing for CSE. 'ZFI Fellows' are selected after an extensive online application (January-April) followed by written test & interview process (April-June) each year. ZFI currently provides hostels in Delhi for around 60 students at a subsidized rate of Rs 2,000 per month & sponsors up to 90% of the Coaching Fees which is paid directly to the coaching institutes. In 2018, ZFI's selection process was held in 6 cities namely Kolkata, Lucknow, Srinagar, Mallapuram, Delhi and Bhopal. For 2019, Aurangabad (Maharashtra) and Vadodara (Gujarat) have been added.

2. Hamdard Study Circle (HSC), New Delhi

HSC is managed by the Hamdard Education Society, and was established in 1991 to empower the 5 minority communities. It is a purely residential complex located on a 14-Acre Campus at Talimabad, Sangam Vihar in South Delhi, having accommodation for 127 male & 44 female candidates. It has a large air conditioned fully equipped library, an air conditioned lecture room, reading and discussion rooms, and a spacious dining hall and kitchen. Selection of candidates for the coaching programme is made through a rigorous process of a written Entrance Test held at 22 centers in different parts of the country followed by Group discussion and Interview at HSC. This entrance examination is held in July each year. The coaching is free. Rs. 6000 per month is charged for maintenance of residential facility (all single rooms) and for food. It

has enabled 470 candidates to join the Indian Civil Services till date.

3. IKLAS IAS Academy, Chennai

Iklas IAS Academy commenced its work in 2012 at Makkah Masjid in Chennai. The Academy has one Library-cum-Study Room, two class rooms for subject lectures and group discussions, Administrative Office, Dining Hall and partially furnished 10 rooms for aspirants. Online coaching is also provided. Selection for the coaching programme is through an entrance exam (usually held in April) in 27 cities across TN, followed by personal interview. Free food, accommodation & training is provided. 40 students have been selected in 2018-19 (30 boys, 10 girls) and are undergoing training.

4. PM Institute of Civil Services Examination at Farook College, Kozhikode

In month of May, Farook College PM Institute of Civil Services Examination in association with PM Foundation conducts All Kerala Civil Service Scholarship Examination at four centres in Kerala to select ten potential Civil Services aspirants. Selection includes personality test/interview. The criteria for attending scholarship examination is any Degree from a recognized university. The selected aspirants will get one year free coaching at Farook College P.M. Institute of Civil Services Examinations with free accommodation at Farook College Campus. Students selected will not bear any expenses including tuition fee and hostel expenses. Separate hostel facility for males and females is provided on the college campus.

5. MSI AS Academy, Hyderabad

Admission for limited seats is made through a written test containing both objective and subjective questions followed by an interview. State of the art facility provided with AC rooms, online classes, video lectures, well stocked library with Wi-Fi facility, Regular weekly tests. MS IAS Academy provides completely free boarding and lodging facility.

6. Foundation for Economic & Educational Development, Hyderabad

In 2009-10, FEED started a new Civil Services pilot project. FEED tied up with ZFI and conducted an entrance exam to identify potential students. 5 selected top students were sent to Delhi under ZFI. 12 students were selected by FEED for coaching in Hyderabad itself. A 12 month intensive coaching was funded for the 12 students at R C Reddy IAS study centre in Hyderabad. The students (6M+6F) were housed in hostels close to the coaching institute and were also given additional coaching, guest lectures, current affairs study programme and Islamic orientation.

FEED followed a similar model for 2010-11 and 2011-12, even expanding the scope of the talent search exam. The exams were conducted across over 50 centers, including adjoining districts of neighboring states. In 2010-11, a total of 50 students were shortlisted - 20 for UPSC coaching, and 30 for state public services coaching. During its brief tenure, FEED helped 4 students qualify for Intelligence Bureau (ACIO), 1 student each qualify for AP Forest Service Exam, and Telangana Group 1 State Service Exam. Several other students qualified various Bank exams, Insurance company exams, and lower level government recruitment exams and are working at various government institutions.

After a run of 3 years, FEED ceased the civil services program as it shifted focus to a larger project - The setting up of the Hyderabad Institute of Excellence (HIE). At HIE, student intake is at class 7 to class 10 level, and a residential setting is provided for talented students. The aim is to prepare these students for competitive excellence. Currently, the programs at HIE focus on IIT JEE, NEET and NDA exams, and is expected to expand to include civil services when HIE commences its degree programmes.

7. Zahir Foundation

Zahir Foundation is a trust operated by Mr. Kabeer of Alpine Builders, Bangalore. Muslim Industrialists Association (MIA) – Education Wing, Bangalore worked as an associate of Zahir Foundation to help run the selection process for the UPSC coaching programme. The programme is a fully dedicated 3 year integrated course for graduation in association with a local college along with preparation for UPSC. Free coaching is provided by subject experts. Selected candidates also get free food & accommodation for a period of 3 years.

8. BIFT and Millat Hostel

Government of Karnataka Pre coaching scheme funding is for one year only. However not many students clear UPSC in first attempt. Those who are financially strong, continue their stay and preparation in Delhi, but those who cannot, usually disperse after the funding ends. Some of the students who have come back to Bangalore, and a few others in Bangalore who are planning to pursue UPSC have formed an informal, self-funded structure. Most of them stay in Millat Hostel, situated in Frazer Town. They are paying Rs. 4000 for accommodation (twin) & food. BIFT library is situated close to the hostel and next to Shifa Hospital. This library has 28 seats, and has all the necessary material for preparation for UPSC. The students utilize this library for preparation. However, this library is restricted (for males only) and also is shared by other students such as CA aspirants, MD (medical) exam students etc.

(The full report can be had from the author, who can be contacted onm.a.shariff@gmail.com)

Acchan, Pulwama: After more than three decades of silence, themuzzein's call from a mosque and chiming temple bells will again reverberate in a village in Pulwama. The temple and the mosque at Acchan - a village on Pulwama fringe - lie side by side, but while the mosque remained busy with worshippers, the temple stood in desolation. But this is now set to change.

In a strong rebuff to hate mongers, the Muslim community and a sole

“Mohammad Yunus, a villager, said they want the temple to get ready at the earliest so that the Hindu families can pray like Muslims do in a nearby mosque. He is hopeful that his migrant Hindu neighbours would return to their roots. “I wish we could relive the old days. I appeal to our Pandit brothers and sisters to come back to the village,” Yunus said.”

In a strong rebuff to hate mongers, the Muslim community and a sole Kashmiri Pandit family have got together to restore a temple, which has not been used ever since the Hindus migrated from there due to militancy.

Kashmiri Pandit family have got together to restore the 80-year-old temple, which has not been used ever since the Hindus migrated from there due to militancy in 1990.

Barely 12 kms from the blast site where 40 CRPF men were killed on February 14, the village is brimming with a fresh spirit to restart the temple that brings lot of memories to the elders.

“We want to revive it to its previous glory when hundreds would pour into the village to listen to the chanting of hymns,” said Bhushan Lal, who is supervising the work with the local Muslim Auqaf Trust.

Lal told News18 that once the restoration work is complete, they would invite the local Hindus from neighbouring villages and hold special prayers. “It will be after many, many years that the village would come alive with prayers,” he said with a

smile. Acchan, he added, had 40 families of Kashmiri Pandits living amidst almost double the number of Muslims in 1990. “But they all left in fear. We want to get them back,” he said.

Over the past two weeks, barring a few days when they had to be stopped due to Indo-Pak tension on border, the villagers have given a facelift to the main temple building and restored a spring and drainage.

Mohammad Yunus, a villager, said they want the temple to get ready at the earliest so that the Hindu families can pray like Muslims do in a nearby mosque. He is hopeful that his migrant Hindu neighbours would return to their roots. “I wish we could relive the old days. I appeal to our Pandit brothers and sisters to come back to the village,” Yunus said.

He recalled that as young

children, they used to go to the temple once a week. “An old pujari at the temple would give us sweets, dry fruits and jaggery. We would run to him after playing games,” he said.

The local Auqaf had earlier written to the administration for the overall development of the village. “Some four lakh rupees were set aside for the temple repairs,” said Nazir Mir, chairman of the Auqaf. With temple repairs likely to get over soon, the village hopes to revive the centuries-old bond between the two communities. “We hope the village becomes an example for others to follow suit. Kashmiryat will triumph eventually, despite the vagaries of the time,” said Mir.

(Taken from CNN News18)

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Blue Plaque for Noor Inayat's House

London: Noor Inayat Khan, the British spy agent's house at 4-Taverton Street in Bloomsbury, down the road from Gordon Square where Noor was said to have spent many a day on a bench reading and where a bust of her now stands, in London has been awarded a blue plaque. She is the first Indian woman whose place of living has been awarded this honour which is shared by as many as 900 homes or places in London. Blue plaques signify a place where some known figure once lived.



Noor Inayat Khan was a descendant of Tipu Sultan who

had taken up residence in London and joined the British Secret Service. She had been sent to Germany code named 'Madeleine' during the Second World War. She was captured by Gestapo, the Nazi Germany's police and was executed in 1944 at the Dachau Concentration Camp at the age of 30. She was posthumously awarded the George Cross for bravery. Her biography was first written by an Indian author, Shrabani Basu and published in England.

Meerut Laboratories Ayush Mark for Unani Drugs Firm

Meerut: Drugs Laboratory, the leading manufacturing company for Unani medicine secured the Ayush Premium Mark on March 10 from the Quality Council of India. Proprietor Dr. Sirajuddin Ahmed informed the media that the Ayush Mark would help the company export its preparations as it guarantees compliance with safety and standard benchmarks. The Mark is granted to such manufacturers which do not use any metallic ingredients in their formulas. Ahmed said though this Mark has been granted to nearly 15 Ayurvedic drug manufacturers, Drugs Laboratory was the first Unani drugs manufacturer to

obtain it.

The company was incorporated in 1985 in Meerut, although the family of Mr. Ahmed's ancestors had been practising Unani medicine for the last two centuries. His father Hakim Saifuddin Ahmed, a Padma Shree awardee, had been the first advisor to the Union Ministry of Health under the Unani health system category.

Ahmed said certain medicines manufactured by the Drugs Laboratory are also being prescribed by Allopathic practitioners for neurological ailments. He informed that around a dozen other preparations too are prescribed under Allopathic

system. The Laboratory has come out with medicines in capsules, pills, strips and other modern formats which could be sold across the counter.

Ahmed said the scientists from the Laboratory were now working on certain formulations that may spare the patients of renal disorder of dialysis. Sugreen capsules (for Diabetes), Neurin (for insomnia and anxiety), B-Pure (Blood; purifier), Gynoherb (for painful irregular menses) are some of the formulations offered by the Laboratory on its website www.drugslaboratories.com. The company was adjudged for the Hakim Ajmal Khan Global Award in 2014.

Safi Naqvi is CWC Secretary

New Delhi: Dr. Safi Naqvi has been appointed the Secretary of the Central Wakf Council under the Ministry of Minority Welfare. Naqvi is a Marine Geo-chemist and has served as a scientist in several

laboratories under the Council for Scientific and Industrial Research (CSIR). He was associated with the National Institute of Oceanography in Goa for several years and was Director of the Geological

Sciences till recently.

Naqvi studied at Aligarh Muslim University. He was adjudged for the Youth Sedimentologist Award 1996 and Sir C. V. Raman Award in 2009.

5 Members Elected for Waqf Board

Bengaluru: Mr. Tanveer Sait and Kaneez Fathima were elected members of the Karnataka State Board of Awqafs on March 3 from the MLA category. Dr. Hussain was elected from the category of Members of Parliament. Dr. Mohammed Yusuf, Anwar Pasha and

Advocate Asif Ali were elected from other categories. Tanveer Sait represents Narasimharaja Constituency in Mysore city while Kaneez Fathima is MLA from Kalburgi and is widow of late Mr. Qamarul Islam, who was MLA from the same constituency. Dr. Mohammed

Yusuf is from Mutawalli category and was formerly Chairman of the Board. Dr. Naseer Hussain is Rajya Sabha member from Karnataka. Advocate Asif Ali represents the Bar association category. Voting for the Board elections took place on March 3.

Page 9 Alliance to take upon Formidable BJP

Heavyweights

Congress heavyweight Mallikarjuna Kharge, nine time winner from various constituencies in Lok Sabha as well as Assembly, has been nominated from Kalburgi (formerly Gulbarga). He will be facing Umesh Jadhav, a turncoat from Congress on BJP ticket. Former CM Yeddyurappa's son

has against been nominated from Shimoga while close confidante Shobha Krandlaje will fight from Udupi-Chikkamagalur seat. Both are formidable BJP candidates. Former CM Veerappa Moily, a sitting MP from Chikkaballapur, will fight from the same seat while another heavyweight K. H. Muniyappa has been renominated from Kolar seat

despite opposition from several quarters.

There is no distinct tilt in the public mood which could allow some scope to anticipate the outcome at this stage. All that can be said is that the ruling alliance has certain advantage due to its previous vote share, although it would be dangerous for its to rest on its laurels.

Saudi Princess Al-Bandari

A lifetime dedicated to philanthropy,
women's rights



Saudi Arabia's Princess Al-Bandari bint Abdulrahman bin Faisal bin Abdulaziz al Saud, a pioneer of philanthropy and social work, and a frequent contributor to a number of charities and non-profit organizations, recently passed away. She was the CEO of the King Khalid Foundation (KKF), the co-founder of the Shaghaf program, and a member of the Al-Nahda Philanthropic Society for Women.

"Princess Al-Bandari was a pioneer in many aspects. Whether it was through the foundation or by partnering with other organizations, her goal was always to protect those that needed protection," Princess Al-Bandari's cousin, Prince Talal bin Mohammed al Abdullah al Faisal al Saud, told Al-Arabiya English.

As the CEO of the King Khalid Foundation, she provided innovative solutions to critical social and economic challenges in the country. The Foundation's most prominent program has been the 'No More Abuse' initiative, the first anti-domestic abuse campaign in Saudi Arabia that aimed to raise awareness and protect women against violence. The campaign, launched in 2013 by the Foundation in collaboration with Memac Ogilvy in Riyadh, was only meant to spark a debate locally, and was covered by local newspapers and the KKF's social media pages. However, it quickly grabbed international attention. The controversial campaign featured a full-page image of a burqa-clad

woman with a blackened and bloodshot eye displayed on local newspapers with numbers of abuse hotlines victims could contact. "Some things can't be covered. Fighting abuse together," the campaign's slogan read.

"She wasn't afraid to talk about issues that needed to be talked about no matter how taboo they were. She started the conversation on domestic abuse years ago when no one else was talking about it in the Kingdom," Prince Talal said.

In 2013, the KKF submitted a draft law on "Women and Child Abuse Prevention Law", which the Saudi Arabian government adopted and passed. Under the 17-article bill, those found guilty of committing psychological or physical abuse could face prison sentences of up to one year and up to 50,000 riyals (\$13,300) in fines.

In 2016, Princess Al-Bandari's Foundation teamed up with the Bill & Melinda Gates Foundation to launch "Shaghaf," a fellowship program that enrolls 11 young Saudis annually in a summer course at Columbia University in New York, and provides them with internship opportunities at the Gates Foundation.

"She did whatever she could to help people, and she did so diligently," Prince Talal said.

Princess Al-Bandari received her Bachelor's degree in English Literature from the King Saud University in Riyadh, and obtained her Master's degree in Public Policy from Harvard University at the John F. Kennedy School of Government.

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By Cyma Khan

Some years ago, three brothers decided to do something adventurous in their teenage years, not merely thinking of their present, but of their future. One day, one of them came up with an idea that according to him would create an extraordinary life for them or would simply make their death memorable.

"We'll plant three coconut trees in our backyard, one for each of us," he said.

The other two brothers, who seemed very confused, said to him, "O brother! Planting trees is not adventuresome. It is something our gardener does on a regular basis. We doubt your plan!"

The brother, smirking at their confusion and disagreement, proceeded further and said, "O stupid people, let me finish first. I'm certain about my plan that nobody could've thought about it before."

The two other brothers stood there silently, looking like total fools from their expression, and asked him again, this time with a little more eagerness, "Then say it

The Coconut Tree

Three brothers decided to do something adventurous in their teenage years, not merely thinking of their present, but of their future.

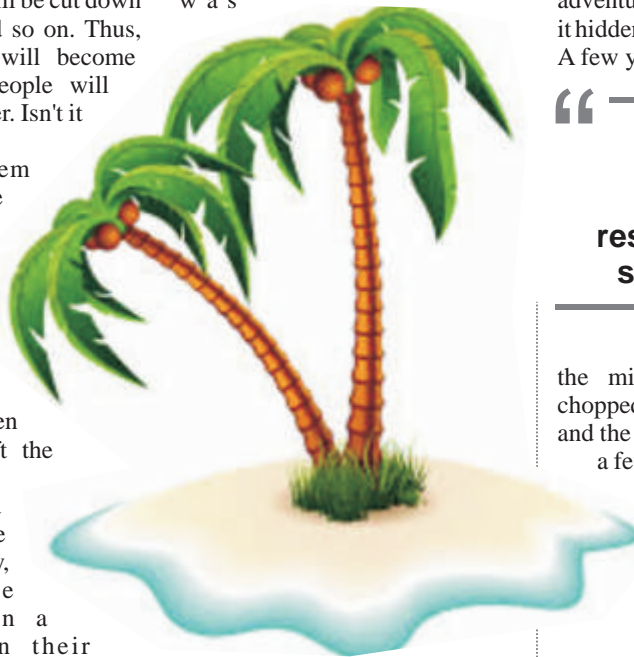
quickly!"

The first brother replied, "When we grow old, whoever among us dies first, his tree will be cut down with his death, and so on. Thus, surely our death will become memorable and people will remember us forever. Isn't it adventuresome?"

All three of them agreed to carry the plan forward, thinking that soon they would create history and the nearby residents would remember them and their story even after they had left the world.

They worked according to the plan, very diligently, planting three coconut trees in a straight line in their

backyard. It was the duty of each of them to look after their respective tree, making sure that it was



growing up along with them.

It is not known whether their family already knew about their adventurous concept or they kept it hidden till the end.

A few years ago locals found that

behind the entire plan. He is rarely seen to people and has also become mentally ill.

This feeble old man, who barely seems in his senses, is mostly found sitting quietly on his terrace soaking in the sunlight. His children parted away from him, his brothers died gradually, and his loving and caring wife also left the world, leaving him all alone.

Surely people remember their story and they've made their death

All three of them agreed to carry the plan forward, thinking that soon they would create history and the nearby residents would remember them and their story even after they had left the world.

the middle coconut tree was chopped down and only the first and the third one remained. Then, a few years thereafter, the tree standing last also came to its end.

And now only the first coconut tree remains, belonging to the brother who was the mastermind

remarkable but nobody remembers the old man who is alive and lurking in his own little space.

People now wait for the last coconut tree for the time to bid it farewell.

(The writer is based in Asansol (West Bengal) and can be reached at atcymakhan561@gmail.com)

NEW ARRIVALS

Communicating With Allah

By Bassam Saeh

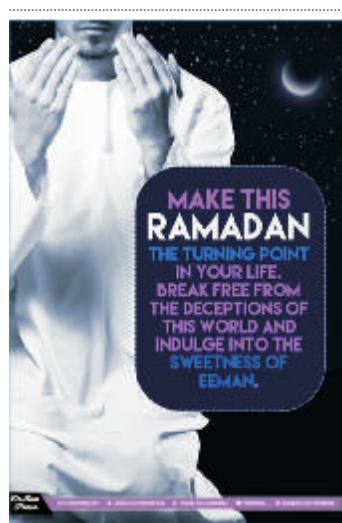
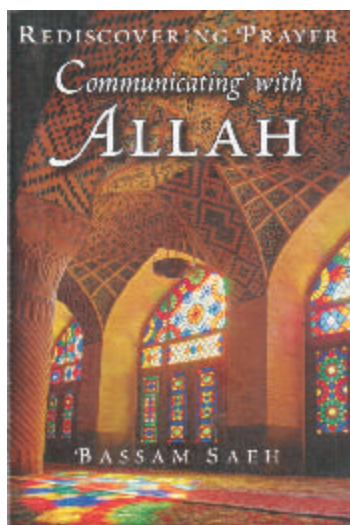
Published by: The Islamic Foundation, Markfield, UK publications@islamic-foundation.com

Pages: 166

Year: 2018

In this book, author Dr. Bassam Saeh, provides a new perspective on prayer in the modern context. He charts a path for the seeker of God's pleasure to attain a deeper sense of consciousness and devotion in prayer.

Dr. Bassam Saeh holds a Ph.D. in modern Arabic poetry from Cairo University. He has taught at a number of universities in the Middle East and Europe. In 1990 he founded the Oxford Academy for Advanced Studies. He presently resides in Oxford, England.



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UK Mosques Open their Doors to Public

'Visit My Mosque' day sees over 250 mosques across UK welcome Muslim and non-Muslim visitors.

Mosques across the U.K. recently opened their doors to the public as part of an annual national event that aims to build closer relations between the British Muslim and non-Muslim communities. Over 250 mosques participated in the 'Visit My Mosque' event, which saw people being welcomed into their local mosques and partake in activities aiming to broaden their knowledge on Islam, Muslims and the purposes of mosques. "Despite those who continue to fund hatred and sow division in our society, Muslims across the U.K. have shown today that regardless we will continue to do the opposite by building bridges and bring communities together" said Harun Khan, secretary general of the Muslim Council of Britain. "Thank you to everyone who took part today" he added.

This year's 'Visit My Mosque' event was held amid a stark rise in Islamophobia and anti-Muslim



hate crimes with the right-wing extremists attacking mosques and Muslim communities across the U.K.

Community and faith leaders have hailed this year's initiative as a success and an example of tolerance and acceptance between Britain's Muslim and non-Muslim communities. Kingston Muslim Association in south-west London is one of the mosques that opened its doors to its local community and held a variety of activities including a mosque tour and an exhibition of Islamic art and religious texts. "I attend the open day every year and every year I

learn something new" said Jeremy, a local resident and community worker who actively engages with the Muslim community. "And every year I see more and more people visit the mosque and engage with the [Muslim] community and as a proponent of multiculturalism this makes me incredibly happy" he added. "This sends a message to the Islamophobes and those who are against unity that Britain will remain an open and an inclusive society that not only welcomes peoples of different faiths but actively engages with them so that they may know about one another" Jeremy said. Celebrating the fifth anniversary of the initiative, British mosques also promoted the 'Great British Spring Clean', a campaign that aims to improve the environment and help communities across U.K. keep clean and environmentally friendly.

(Taken from aa.com.tr)

Petition calls for Nobel Peace Prize to New Zealand PM

More than 20,000 people have signed petitions calling for New Zealand Prime Minister Jacinda Ardern to win the Nobel Peace Prize for her response to the mosque shootings that killed 49 people. A change.org petition to the United Nations had gained more than 20,000 signatures. A French petition calling for the prime minister to win the prestigious annual award had nearly 3,000 signatures.

"If a Nobel Prize for Peace could be given to a spontaneous statement for wisdom and courage, rather to a person, New Zealand's Prime Minister Jacinda Ardern deserves it," a message on the change.org petition reads.



The statement goes on to praise Ardern for her advocacy on gun control legislation, adding that her "strong leadership after the shootings in Christchurch could teach a thing or two to other world leaders who at times have come

short when tragedy strikes."

Ardern has been praised for how she has responded to the attacks, such as her call to never mention the shooter's name. "He may have sought notoriety, but we in New Zealand will give him nothing, not even his name," she said. Ardern announced that New Zealand would ban all military-style semi-automatic weapons and all assault rifles in the wake of the shootings. The ban took effect the same day as the announcement. "I believe what I have done has not been about leadership. All I have done is simply echoed the humanity of New Zealanders," Ardern said at a tent vigil in Auckland.

THE MUSLIM WORLD

Saudi Arabia's Human Rights Commission

One-Third of Govt Jobs for Women

Saudi Arabia's Human Rights Commission (HRC) has said that one third of all government jobs in the country are set aside for Saudi women. The Justice Ministry and the Public Prosecution alone employed 4,495 women, Al-Madina Arabic newspaper said, quoting an HRC report. The report said all the government ministries and departments were making efforts to empower women, consolidate their rights and ensure their participation in the development process. It said as many as 220 Saudi women have joined the Ministry of Justice since it opened the door for them last year. The commission said women worked as social, shariah and legal researchers, administrative assistants and computer program developers. It said 418 Saudi women lawyers have obtained licenses to practice, adding that the number of licenses issued to women lawyers rose by

240 percent. The commission said as many as 3,140 women lawyers were currently under training to obtain accreditation. As many as 200 Saudi women work as lawyers in the Public Prosecution and about 300 work as administrators while 150 others are under training in various departments, it added. The commission said, within efforts to empower women, a number of colleges and departments were opened for them at various universities offering programs in media studies, politics, engineering, law, among others. It said the Ministry of Education has launched a number of initiatives to eradicate illiteracy among women in addition to introducing sports and cultural activities in schools and universities. The commission said a large number of Saudi women were currently doing higher studies in international universities.

First Saudi Female Air Traffic Controllers

Jeddah: Saudi Air Navigation Services (SANS) celebrated the appointment and start of work of the first batch of Saudi female air traffic controllers at an air traffic control center in Jeddah. Eleven women completed a one-year program conducted by SANS in cooperation with the Saudi Academy of Civil Aviation. This is the first program to qualify women to work as air traffic controllers. The academy initiative, in collaboration with SANS, seeks to create more jobs for women as part of a reform push to wean the economy off oil.



SANS CEO, Ryyan Tarabzoni said the state-owned company was prioritizing the hiring of women in the profession, as the country pushes to extend women's rights and also recruit more nationals as part of the "Saudization" project.

Morocco on Global Counter Terrorism Forum

Málaga, (Spain): Morocco was unanimously re-elected by members of the Global Counter terrorism Forum (GCTF) for a third mandate as co-chair of the body. This came at the 15th meeting of the GCTF coordination committee, held in the Spanish city of Málaga last month. After two consecutive mandates, led jointly with the Netherlands, Morocco will co-chair the Forum with Canada over 2020-2022. The re-election of Morocco is also a recognition of the relevance of its global and multidimensional strategy to fight terrorism and extremism, in accordance with the



guidelines of King Mohammed VI. The GCTF brings together 29 countries, in addition to the European Union, with an overarching mission of reducing the vulnerability of people worldwide to terrorism by preventing, combating, and prosecuting terrorist acts and countering incitement and recruitment to terrorism.



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Surely those who recite the Book of Allah and establish Prayer and spend, privately and publicly, out of what We have provided them, look forward to a trade that shall suffer no loss; (a trade in which they have invested their all) so that Allah may pay them their wages in full and may add to them out of His Bounty. He is most Forgiving, Most Appreciative (Holy Quran 35: 29-30)

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Constant Remembrance of God

"Indeed, you have in the Messenger of God a beautiful example for those who hope for God and the Last Day, and remember God much."

This is among a number of verses that establish the importance of obeying the Prophet and following his example, even in matters not addressed directly by the Quran. In the immediate context, the beautiful example that is found in the Prophet refers to being steadfast in combat and holding one's ground, but this verse is also among the most important regarding the position of the Prophet, in Islam in general. Although his function as God's messenger is unique and inimitable, the Prophet's words and actions are considered to provide the archetype of a life lived in full submission to God.

Regarding the Prophet's example, Ali ibnAbiTalib is reported to have said, "He was the most generous of people, the most truthful of the people in speech, the gentlest of

*Al-Ahzab (The Confederates)
Surah 33: Verse 21*



“ Although his function as God's messenger is unique and inimitable, the Prophet's words and actions are considered to provide the archetype of a life lived in full submission to God. ”

them in temperament, and the noblest of them in social affability. If someone saw him unexpectedly, he was awestruck by him, and if someone associated with him knowingly, he loved him. ... I have never seen the like of him, either before him or after him."

The example provided by the Prophet is for those who look forward to reward from God or to the meeting with God, thus for those who believe in the Resurrection. In this context, and remember God much can be seen as a reference to the heart of the prophetic example, since to live in accord with the prophetic model is to live in constant remembrance of God.

(Compiled From: "The Study Quran: A New Translation and Commentary" - SeyyedHossein Nasr)

QUESTION & ANSWER

Reflections on Prayer

Q & A With Sebastian Athappilly

(Sebastian Athappilly is an Indian Catholic theologian)

Q: Prayer is an integral part of most religions. Some people might think that prayer is only about asking God for things. What do you think prayer is, or should be, about?

A: Prayer is friendly and childlike conversation with God. Prayer is in its right form very important to keep alive and intense our relationship with God. The place and importance of prayer in religious/spiritual life is like water for a fish. Without a constant relationship of love, communion and communication with God one cannot grow in religious and spiritual life. Within this relationship there have to be some moments specially reserved for prayer, to be alone with God, to speak with Him and to listen to Him.

Q: How would you define being prayerful? How is it different from praying?

A: Being prayerful means to be in relationship with God; praying means to actually converse or speak with God. The former signifies a habitual continual state, while the latter the act of conversing or speaking with God from time to time.

Q: One form of prayer is making requests God for ourselves and for



others. How would you respond to someone who says that there is no need to offer such prayers to God as God, being omniscient, already knows what we need?

A: Prayer is primarily loving dialogue or conversation with God. Prayer is not only asking God for things, though it does also include petition for others and/or oneself. This form of prayer does not presuppose that God does not know our needs. In other words, the prayer of petition does not have the function of first informing God of our needs and then requesting

His help. He knows our needs already, long before we pray. Just as in the case of any human communication, the value of conversation here is to strengthen the mutual bond of personal love and relationship. In families, if we do not speak our relationships will get weaker and weaker. Likewise, prayer, in general, intensifies, strengthens and deepens our relationship with God. Prayers of petition also make us deeply aware of our need of God, that we are all dependent on Him and that He is the author of this world. One of the best ways of fostering this personal relationship with

God is conversation and communication with Him through prayer. God cherishes this. And this is a blessing to us as well to be able to chat with God. In a conversation we can bring in all that concerns us. If I think that I can talk about only those things that my friend does not know, it would strain my dialogue and I will have soon no matter to speak about! Likewise in our conversation with God we can ask Him for the needs of others and ourselves even though He already knows them.

OPINION

New Zealand Terror Attack Invokes Muslims to follow Prophet Muhammad (Pbuh)

As Muslims, we need to keep his message of kindness alive and bring to fruition what he was all about Rahmutul Aalameen

By Dr. Mike Ghouse

Forty Nine people have been shot dead and 20 injured. The tragedy in New Zealand invokes Muslims to follow Prophet Muhammad. Prophet Muhammad (Pbuh) was called a Mercy to humanity, and his words, deeds, actions, and prayers reflected his character; mercy. Many Muslims proudly keep the beard believing it was the tradition of the Prophet.

Indeed, it was, now it is time to



peaceful communities and the greater good of the society at

“ One of the most famous stories often repeated is about an old lady who threw trash on the Prophet every time he passed in front of her door. One day, the lady did not throw garbage. Concerned, he knocked on her door to see if she was all right and needed any help. ”

follow his teachings of non-violence in dealing with conflicts. There are innumerable examples of forbearance, forgiveness, and kindness of the Prophet towards those who insulted and even tried to harm him. He believed in peace and employed non-violent methods to mitigate conflicts and nurture goodwill.

One of the most famous stories often repeated is about an old lady who threw trash on the Prophet every time he passed in front of her door. One day, the lady did not throw garbage. Concerned, he knocked on her door to see if she was all right and needed any help. Overwhelmed with kindness, she became a great fan of him.

Pelted with Rocks

Another story narrated just about every sermon is how he dealt with those who hurt him. On the way to the city of 'if, the Prophet was pelted with rocks by the miscreants. His associates wanted to retaliate, even the archangel Gabriel offered to help bring relief to the situation. The Prophet said no to all of them. Instead, he asked his associates to join him in asking God to forgive them because they knew not.

What was the need for the Prophet to have endured such painful experiences? It was to guide humanity towards kindness and shape long-term solutions for

large. He was committed to mitigating conflicts and nurturing goodwill. Indeed, he was the ultimate peacemaker, mercy to humanity.

I appeal to Muslims to reign in on the lost souls who are burning with the desire to punish and harm the individuals who have hurt them. Indeed, the Prophet was asked after returning from a victorious battle, what is next? He said, Jihad, the biggest inner struggle you have to go through to rein in on the temptations to beat up on the losers, to get even and take advantage of their vulnerabilities. That is the kind of reflective Jihad the Prophet taught to follow.

As Muslims, we need to keep his message of kindness alive and bring to fruition what he was all about Rahmutul Aalameen. If we misbehave, people may mistake our ugly acts as teachings of the Prophet which is not true. Let's not disappoint the Prophet and let his mercy and compassion become a part of our life. Let's continue to be a blessing to the universe. Amen

(Dr. Mike Ghouse is a public speaker, author, a newsmaker and the executive director of the Center for Pluralism in Washington, DC. More about him at <https://www.linkedin.com/in/mik eghouse>)

Forgiveness is often a one-time, one-issue experience for most of us. Someone harms us, they may or may not ask us for forgiveness, and we offer it.

Many of us do it for the sake of Allah, remembering that, as Prophet Muhammad, peace and blessings be upon him, once said, "All of the children of Adam are sinners, and the best of sinners are those who repent" (IbnMajah). Or we may do it because forgiveness benefits us psychologically and physically.

Regardless of the reasons, for many of us, forgiveness is not a habit we engage in a systematic, regular manner. But this is key to gaining its spiritual, psychological, and health benefits.

One of the best examples can be found in the following incident found in Kitab al-Zuhd by Ibn al-Mubarak, Number 694:

The Messenger of Allah, peace and

Cultivating the Habit of Forgiveness

Regardless of the reasons, for many of us, forgiveness is not a habit we engage in a systematic, regular manner. But this is key to gaining its spiritual, psychological, and health benefits.

blessings be upon him, was sitting with a group of Companions in the Masjid and he said, "A man will now enter (who is) from the people of Paradise." The man walked in. Later it happened again, and then a third time.

Abdullah ibnAmribn al-Aas wanted to find out what was so special about this individual, so he asked the man if he could stay over at his house for three days, making an excuse to stay. The man allowed him to do so.

Observing him carefully in his home, Abdullah noticed that the man didn't do anything out of the ordinary. He didn't fast all the time, he slept some of the night and prayed some of the night, and



so on. So after the three days, Abdullah told him the real reason why he requested to stay with him, and he asked him what it was that could be the reason why he was from the people of Jannah.

His host couldn't think of anything, but after some time, he said, "Every night, before I go to sleep, I forgive whoever has wronged me. I remove any bad feelings towards anyone from my heart." Forgiveness was as natural to this man as brushing our teeth before bed is for the rest of us. It was something he had developed the

"His host couldn't think of anything, but after some time, he said, 'Every night, before I go to sleep, I forgive whoever has wronged me. I remove any bad feelings towards anyone from my heart.'"

habit of "just doing". It became part of his life in an integral way, the way prayer, fasting, paying Zakah and other acts of worship are for a Muslim. And how many of us offer these Ibadat while holding grudges, bitterness, and resentment toward family members, friends, or strangers.

Similarly, the following Hadith gives us an even stronger incentive to forgive regularly.

Prophet Muhammad, peace and blessings be upon him, said, "The deeds of people would be presented every week on two days, Monday and Thursday, and every believing servant would be granted pardon except the one in whose (heart) there is rancour against his brother and it would be said: Leave them and put them off until they are turned to reconciliation" (Muslim).

(Compiled From: "Cultivating The Forgiveness Habit" - Samana Siddiqui)

MAYMAR CHARITABLE TRUST (REGD.)

APPEAL

Dear Brother/Sister

تعالفكم؟ لعل، فلو، و؟-م

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About 614 students ranging from middle school to the professional courses including BE, MBBS, IT and Business Administration courses were assisted through scholarships and counseling in the year 2018-19.

Of the above 614 students 94 are orphans

Number of students assisted through last 5 years		Maymar Graduates through last five years	
Year	No. of Students	Year	No. of Students
2014-15	331	2014-15	37
2015-16	383	2015-16	34
2016-17	546	2016-17	50
2017-18	543	2017-18	49
2018-19	614	2018-19	36

• **Health and Hygiene:** Around 56000 (Fifty six Thousand) women and children were treated from April 2018 – February 2019 with free consultation and free medicine in our six clinics as follows;

Sl. No	Clinic Name	Female	Children	Total
1.	Maymar Clinic, D J Halli	4810	3513	8323
2.	Salamah Clinic, Padrayanpura	5586	3237	8823
3.	Fathima Clinic, Gongondana Halli	7265	4077	11342
4.	Tayyaba Clinic, Avalahalli	5899	2587	8486
5.	Firdaus Clinic, D J Halli	8814	3854	12668
6.	Athiya Clinic, Bada Makan Siddaiah Road	5288	1369	6677
	Total	37662	18657	56319

• **Medical Assistance:** Chronic patients of kidney, Heart and other ailment are helped.

• **Economic Aid:** Financial assistance is provided to the hawkers and petty business women.

• **Tailoring Courses:** Free tailoring classes are conducted for women at DJ Halli, Nayandahalli and Avalahalli. Successful students were issued certificates.

• **Conducting Computer Classes at DJ Halli including Tally Course.**

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BY SHEIMA SALAM SUMER

Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (29:45)



I used to wonder what this verse meant by saying that the remembrance of Allah is greater than prayer. Isn't prayer the same as remembering Allah? What I learned later is that prayer is supposed to train us to remember Allah at all times, to live a God-oriented life. Prayer can be the formal 5 daily prayers that we do as Muslims, or it can be *dua*, a personal conversation with Allah. One may ask, what is the difference between praying to God and being a prayerful person? I think the difference is that for a prayerful person, praying is a habit. It's part of who they are. Allah teaches in the holy Quran to "establish" prayer (42:38). Prayer should not be an occasional activity. Prayer is established in one's life. It's a main life activity. Prayerful people make *dua* to Allah frequently. Whether they are facing a problem, or feeling thankful, they turn to Allah and talk to Him.

Prayerful people are true to themselves. They pray to seek God's approval, not the approval of others. The holy Quran states: "...Woe to those who pray, who are heedless of their prayer, those who do good deeds only to be seen (of men)." (107:6)

Prayerful people are humble: "...Seek (Allah's) help with patience and prayer: and most surely it is a hard thing except for the humble ones." (2:45).

Prayerful people are patient during hard times and generous during good times. "Verily, man was created impatient, irritable when evil touches him, ungenerous when good touches him. Except for those devoted to prayer, those who remain constant in their prayers..." (70:19-23)

Prayerful and God-Oriented People

Prayerful people are true to themselves. They pray to seek God's approval, not the approval of others.



Prayerful people have "khushoo," a feeling of humility, yearning, sincerity, and concentration. The famous Islamic scholar Ibn al-Qayyim wrote:

"The khushoo of true faith is when the heart feels aware and humble before the greatness and glory of Allah, and is filled with awe, fear and shyness, so that the heart is utterly humbled before Allah and broken, as it were, with fear, shyness, love and the recognition of the blessings of Allah and its own sins. So no doubt the khushoo' of the heart is followed by the khushoo' of the body."

Prayerful people enjoy prayer. Prophet Muhammad (Pbuh) called prayer "the coolness of his eyes." This means that prayer brought him joy and relaxation. One may also ask, what is the difference between believing in God and leading a God-oriented life?

One can believe in God without leading a God-oriented life. The main goal of a person leading a God-oriented life is to please God. The "vision board" of a God-oriented person has God in the center, with all other goals related to pleasing God.

A God-oriented person tries his/her best to follow God's guidance. Every decision made, is considered in the light of God's teachings. So a God-oriented life requires seeking religious knowledge.

A God-oriented person strives to learn about Allah. He/she learns the meanings of Allah's divine names and attributes.

A God-oriented person loves God and His Prophet (Pbuh).

Prophet Muhammad made the following prayer about a God-oriented life after each of his five ritual prayers: "O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner." (Abu Dawud) Prayerful and God-oriented people

have reached the level of *Ihsan*, or excellence in worship. Islam, *Imaan*, and *Ihsan* are the three levels of faith. In the famous hadith of Jibreel, the Prophet said, "Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform salah, pay the Zakah, fast during Ramadan, and

Prophet Muhammad made the following prayer about a God-oriented life after each of his five ritual prayers: "O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner." (Abu Dawud)

perform Hajj to the House, if you are able to do so." He described *Imaan* in this way: "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in *qadar* (fate), both in its good and in its evil aspects." And the Prophet

described *Ihsan* as the following: "It is that you should serve Allah as though you could see Him, for though you cannot see Him, yet (know that) He sees you." (Sahih Muslim)

Prayerful, God-oriented people are true reflections of Allah. Everything they do is for Allah's pleasure. Performing the five daily prayers are a means to reach *Ihsan*. A famous hadith states: Allah Most High says: "He who is hostile to a friend of Mine I declare war against. My slave approaches Me with nothing more beloved to Me than what I have made obligatory upon him, and My slave keeps drawing nearer to Me with voluntary works until I love him. And when I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he seizes, and his foot with which he walks. If he asks me, I will surely give to him, and if he seeks refuge in Me, I will surely protect him." (Sahih Bukhari and others)

(Sheima Salam Sumer is author of *How to be a Happy Muslim Insha'Allah* and *The Basic Values of Islam*. See her web: howtobeahappymuslim.com)

GUIDANCE

A Little Trick To Be At Peace! Whatever happens to or with us is ultimately for our own good.

By Roshan

It happens with me ever so often, and maybe it happens with you too. I'm up and about early in the morning after an enjoyable time at prayer, chatting with God about this and that. What a glorious way to welcome a new day! Such bliss! But then, not long afterwards, suddenly something happens and I completely lose my cool. Someone in the house does something mean, a friend speaks in a harsh tone or a shopkeeper is brash with me, and I get worked up! I react at once, unable to conceal my irritation and anger. I try to counter the person by telling him or her how wrong their behaviour is. Or, if for some reason I think it's better to keep shut, I wallow in silent resentment, fuming inside.

How quickly the peace that I enjoyed just a while earlier has disappeared! How awful I feel now! Why is my peace so flimsy? Why do I so easily allow other people's behaviour to dictate my moods?

Prayer Early in the Morning

It isn't easy to maintain the peace that we've enjoyed while at prayer early in the morning for the rest of the day because we're bound to encounter situations during the day that we will find discomforting. Different people



When I am faced with a situation that I find upsetting and painful, I should desist from reacting at once.

might have different methods to seek to remain calm and refuse to fall prey to agitation when faced with a challenging situation. Here's a practical, three-step method for this purpose that we could try out. It is based on certain assumptions:

1. That God is with us at all times, even in situations that we think are most vexing and painful.
2. That God is deeply interested in and concerned about our welfare and happiness.

3. That God is holding our hand and guiding us always, even in and through the difficult situations that we face. It isn't that after God created us He abandoned us to face life and its painful challenges all on our own.

4. That everything that happens to and with us is in God's knowledge.

5. That whatever happens to or with us is ultimately for our own good, even though we may not always realise this at the moment it is happening.

Step 1: When I am faced with a situation that I find upsetting and painful, I should desist from reacting at once. Such reaction is almost always counterproductive, not least because it destroys our peace of mind, makes us bitter and angry and ruins our relationships, thereby generally causing more harm to us than to anyone else.

Step 2: Instead of immediately reacting to a challenging situation, I should take time off even just a few seconds to reflect on what lesson(s) for my own benefit God might want me to learn from it (given the assumption that God is deeply concerned about my welfare and that everything that happens to or with me is for my ultimate good).

"What good thing does God want me to gain or learn from this

BY Saud Inam

We've all heard the phrase "Boys will be boys" when a boy does or says something immature or silly. However, there comes a point when a boy becomes a man. However, having the characteristics and physical traits that a man has doesn't make one a man it makes one a male. We need to make a distinction between men and boys. A guy can be well into his mid-20s, 30s, 40s or even 50s and still be a boy. This is due to the nature of his inability to emotionally, spiritually and psychologically mature. We cannot seriously say the phrase "he's just a kid" for 18-40 year old guys. This phrase removes any responsibility or accountability for a guy's actions by simply writing it off as "they're just being boys" or "they're just being kids." That argument won't hold any water in the court of law and it most certainly doesn't in our day to day dealings with others. Our actions and words have consequences. Every action has an equal or stronger reaction.

Pursuit of Self-Gratification

Yes, we're all learning about life in every stage of our lives, but to not be in a mode of learning, self-reflection, self-improvement and introspection at every point in your life will not help you to mature. Many guys today simply live with their egos, lusts and desires. They seek to simply feed all three (ego, lusts, and desires) and don't care if in their pursuit of self-gratification of harming others in the process. The guys I see today are obsessed with athletes, celebrities, movies, TV shows, food, and sports. This may not be the case for all youth, but is definitely a trend I see in our youth today. The question is how can we slowly transition these youth out of this mindset to a more mature mindset of thinking deeply about life, reflecting about how they're living life, and how to better themselves every day? Prophet Muhammad (PBUH) was surrounded by youth who took on positions of leadership, took initiative and were key figures in the early history of Islam.

The question is, do we see that same level of maturity in our male youth today? Sadly, many youth are growing up with this mentality of fast and simple self-gratification. These youth then become college students, then young professionals, and then husbands of families. Yet, as they may have progressed academically and career wise they still are emotionally, psychologically and spiritually at the level of a middle school kid. It's scary to think that one day the youth that I see at the masjid and in our communities will be future husbands and fathers.

Boyish Mentality

It's easy to think and acts like a boy for all of your life. You can think that your actions and words have no consequences. You can think that

Raising Boys vs. Raising Men

When I actually sat down to think about why there is such a level of immaturity in our male youth today, I can only find one problem: bad parenting.

It is easier to build strong children than to repair broken men.

— Frederick Douglass



everyone needs to respect you, demand respect from others and if anyone disrespects you, you put them in their place by cussing them out or yelling at them. You can think that everything must come to you immediately. It's sad to say though this type of behavior will not fly in the real world. If you have this boyish mentality in your school work, your work life, your family life, and with others, you won't live a very happy life. You'll meet conflict after conflict, drama after drama and get yourself into more trouble than you want.

This is why I say there's a difference between being a MAN and being a boy or simply thinking you're a man because you're male. A man is one who has good character, strong morals, ethics, and principles. A man is someone who is self-confident, respectful to others, builds people up and doesn't tear them down. A man is someone who doesn't demand respect, but earns it through his actions. A man is someone who respects women and doesn't talk about them in a derogatory manner. A man is someone who doesn't use bad language, yell at others or lose his temper. My question is where are the men today?

When I actually sat down to think about why there is such a level of immaturity in our male youth today I can only find one problem: bad parenting. Yes, there are different cases here and there that may be contrary to my finding, but at a core level, the level of immaturity stems from bad parenting. If the father or mother doesn't play a big role in their son's life by teaching him early on about ethics, morals, principles and values, then how do you expect him to start adhering to them when he's well into his teens? If a father doesn't encourage his son to come to the masjid in his son's early years and stress the importance of deen (Islam) in their lives, how do they expect their sons to know the importance when they become 19 years old? We have parents going to imams, youth directors and the "cool uncle" and

ask them "can you speak to my son? Can you encourage him to come to the masjid and remind him about Islam?" It's sad that it's come to this point where parents can't even talk to their own children about their concern for the way they're living their lives. Another issue that leads to this immaturity is that we're pampering our boys. We provide them early on

If a father doesn't encourage his son to come to the masjid in his son's early years and stress the importance of deen (Islam) in their lives, how do they expect their sons to know the importance when they become 19 years old?

with the latest gadgets, clothes, toys and demands early on and continue this trend into middle school, high school, and college. They learn to expect to get their demands at the drop of a hat. They feel entitled to certain things. They feel connected or attached to their gadgets and clothes. They feel that the latest brands are what make them better than others. They feel that can do whatever they want with no consequences.

Appreciation and Love of Islam

This sets up our sons for failure in life. You can't expect by giving your sons every luxury in this life at their fingertips while neglecting their Islamic education that they'll be good human beings and successful in their lives. If you've given all the luxuries in the world to your son and not a firm understanding, appreciation and love of Islam then you've given your son nothing. We stress the dunya (this world) to such an extent to our sons that their entire lives are

consumed by gadgets, clothes, TV shows, movies, etc. Lastly, as parents we can't demand our kids to be more "religious" if we aren't even practicing what we're preaching. If you aren't going to the masjid on a consistent basis, not reading Quran, not learning more about Islam how can you expect your son to take your request seriously?

Build Strong Children

We can no longer afford to continue this trend or it will hurt our community and our world. We cannot look and say in retrospect "where did I go wrong?" when our sons don't listen to us, or they go

down the wrong path or don't listen to you when you tell them they should go to the masjid. We reap what we sew. "It's easier to build strong children than repair broken men" as Franklin Douglass said. We cannot easily reverse years of lack of guidance and nurturing after-the-fact of realizing the wrong we did. Sadly, for most of the immature boys we have in our community it will take a tragic event or a life-shaking event to open their eyes to change their ways, wake up and mature. I pray it doesn't come to that and may Allah protect us from tragic events (ameen), but it will take something to shake them to wake them up to change their ways and become mature adults and men.

We need to begin raising men and not simply raising boys. We need well-balanced men who live their lives with purpose, with a vision, with a mission, and understand how to live their lives with balance. We need men who live with a strong understanding of their Islamic identity, morals, ethics and values. We need men who can become strong husbands for their families. We need men who can protect our women from the ugliness of the world. We need men who can become strong leaders for our communities. We need men, not boys. No more "boys will be boys," let them be MEN.

(Source: patheos.com)

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A Little Trick To Be At Peace!

challenging situation?" I should ask myself.

If we ask this question of every seemingly difficult situation that we are faced with, even those that seem very painful, we can discern at least something good that we could gain from it. For instance, if someone is rude to us, if we ask ourselves "What good thing does God want me to gain or learn from this challenging situation?" we might discover that through this God is teaching us to become more forgiving and patient and thus grow in our reflection of Divine attributes. It may be that through this experience God wants us to reflect on some of the times when we have been rude to others so that we can realise that we need to be aware of our own faults, which we often conveniently ignore. It may also be that this is God's way of telling us to avoid this person, for our own good.

If we're stuck in a traffic jam, asking ourselves "What good thing does God want me to gain or learn from this challenging situation?" might lead us to see it as a blessing from God, an opportunity to take time off from our often unnecessarily busy schedule so that we can have a little chat with Him till the traffic

begins to move again.

If we relate to every challenge that we face in our day-to-day life in this way, asking ourselves what important lesson(s) God might want us to learn from it or what good God might want us to gain from it, we can discover that the painful challenges we face can be among our greatest teachers and among the best ways for us to grow as persons.

Reflecting on each of our experiences, including the one's that seem most irritating or difficult, in this manner can enable us to become more self-reflective. It can also save us from reacting to challenges at the cost of losing our composure and ruining our relationships.

Step 3: After discerning the goodness that's hidden in a painful situation or the lesson that God wants us to learn from it in order to grow, we are in a much better position to respond in a positive and constructive manner, instead of reacting instinctively as we might have done earlier and losing our cool.

The next time I'm faced with a situation that I find vexing, I do hope I'll try this method out. I better, if I want to be at peace!

(The writer is a freelancer based in Bangalore)

WANTED BRIDE

Bangalore: Sunni Muslim parents invite alliance for their son, Age 34 yrs, 5'2", B.E. (E&C), Working for a reputed MNC, Fair, Looking for a good looking, B.E / MBA / MCA age 26-30 yrs, 5'0 to 5'2" from a well-educated family. **Mobile: 9845237312 E-mail: zulfiqar.nadeem@gmail.com**

Bangalore SM parents invite a bride for their son, BBM, very handsome, 31yrs, 5.11, working in a bank in Dubai. The bride should be well educated with Islamic values, beautiful, minimum height 5.5, from Sunni Syed or Sheikh family. No demands absolutely. **Contact mob 9986400691, 080 23437612, email: ssspasha@gmail.com**

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Wanted **Groom** for 22 year old, Sunni, Muslim girl. Fair, Slim, Graduate. Particular about following the Quran. Groom should be Islamic, well-educated, preferably based in Bangalore. **Contact: 9900033893**

Bangalore Muslim Sunni parents invite alliance for their daughter 24, MBA, (SAP), 5'6". Looking for a Bangalore based family. Groom should be well educated (preferably engineering and masters degree) decent family, working in Bangalore/Overseas. **Contact: 9886316958 E-mail: thadpatri@gmail.com**

Muslim Urdu parents seek alliance for their daughter aged 27, 5'6", wheatish, deendaar B.Sc (Biotechnology), Diploma in Graphic design, working freelance earning about 25k p.m, from a religious professional groom preferably B.E, MBA, BCA Graduate, employed. **Contact/whatsapp 9886159286, 9986015832 with photo and bio data.**

WANTED GROOM: Mysore-based Sunni Muslim parents invite marriage alliance for their unmarried daughter 27 years, height 5.6", very fair complexion, B.Sc., (MBA,).Working. Please send bio data and photos. **Contact no: 9342599348/9380397496**

SM Parents from Bangalore seeking alliance for their daughter, 28yrs, 5.4", BE (CS), working in reputed MNC (Mutually separated).The groom must be well-educated (engineer/graduate). Aged 30-35 yrs. **Contact: 8105742222 Email: syedtms@gmail.com**

Sunni Muslim, Bangalore based-Syed family looking alliance for daughter age 26, ht-5'5", fair, religious, Qualification- Bsc Biochemistry and own house. Looking for Bangalore-based family age between 27 to 31, qualification BE or MBA, working in Bangalore or Gulf, religious and own house. **Contact: +919108564965.**

Sunni Muslim parents from Raichur (Karnataka) seek alliance for their daughter, 31 years, 5'3", B.Sc, B.Ed religious from a respectable family. Groom should be religious, with healthy habits, well-settled & professionally qualified from a respectable family (Dargah visitors please excuse). **Call and WhatsApp: 9036552797. E-mail: hidayath.r.ind@gmail.com**

Sunni Muslim parents from Raichur (Karnataka) seeks alliance for their daughter, 35 years, 5'4", M.Sc (Computer Science) working as computer instructor in a school, religious from a respectable family. Groom should be religious, with healthy habits, well-settled & professionally qualified from a respectable family (Dargah visitors please excuse). **Call and WhatsApp: 9738921321. Email: ssifath03@yahoo.com**

SMU parents desire groom for daughter, 24yrs 5'6", wheat complexion, BE, working in Bangalore. **Contact: 6360918875**

Page 4 Rooftop Solar System

emissions by using solar energy. "Our intention will be to spread this message to all our devotees, that safeguarding the environment is essential for a green future and for our coming generations," he said. The private company that installed the project said the mosque plans to move towards reducing 90% of their electricity bill by 2020. "We will be installing the second phase of the project which will add another 25 kWp as there is enough rooftop and shadow free spaces. During Ramadan, there will be a lot of AC consumption which will lead to high savings," said Muhammad Sohail Shaikh, chief operating officer, MSS Green Tech. The plant was installed at a cost of Rs 15.23 lakh, which is estimated to be recovered within the next three and a half years, said Shaikh.

"An average of 90 to 95 units per day will be benefitted by a net metering system, which sends excess electricity back to the local power grid and the units are credited in return," he said adding, "The mosque stands as an example for more such religious institutions to implement green energy."

(Source: hindustantimes.com)

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By Ergin Ergül

Maulana Jalal ad-Din (1207-1273), better known in the West as Rumi, was one of the greatest thinkers, spiritual masters and mystic poets of all time. From the 13th century to present day, his legacy has guided whoever wanted to discover himself/herself, to understand the meaning of life and to find truth. Rumi has also been a perfect source of inspiration in terms of social development and finding solutions to universal problems. His influence has crossed cultural and national boundaries.

Rumi has many things to say about the understanding of this age and has made great contributions in the field of human rights. His thoughts are still valid and reveal the unchanging essence inside people and express the basic and universal values of modern societies.

Violations of Human Rights

Rumi tells about justice, or what is also called a state of law or rule of law in our age. Many actions that he regards as cruelty, from which he tells people to refrain, are called violations of human rights today. Human dignity and social justice are at the centre of his world of thought. He was called Maulana (Our Master) because he defended human rights without discrimination and struggled for the prosperity of all people and for fair and good governance.

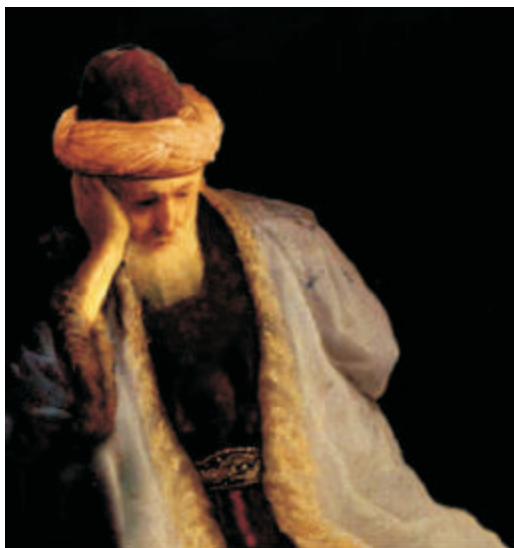
The Holistic Approach

Rumi's human rights understanding are different from today's definition due to its holistic expression. First of all, from his point of view, a person is not just a simple, ordinary creature that solely consists of flesh and blood, but human beings possess a perfect system with material and spiritual dimensions, the essence of the universe and the purpose of its creation.

According to many, Rumi's view played a big role in the formation of

Rumi and his Holistic Human Rights Theory

Rumi's holistic and human-oriented approach to problems, his positive and solution-oriented understanding and the language of heart and love that he adopted are standing in front of us as a priceless source of inspiration for new models and strategies aimed at finding solutions for the structural problems that our world and people are facing today.



his understanding of universal human rights. It can be said that there are four principals shaping this understanding: Human dignity, the aim of being, the principle of unity and the principle of equality.

Human Dignity

In modern times, the concept of human dignity is directly linked with human rights. It is generally accepted that the main objective of human rights regulations is the protection of dignity.

As Rumi says, a person is the heart of the universe; therefore his/her dignity is of utmost priority. According to him, people are not

only earthly creatures but also spiritual beings who have special roles within the social system. Contrary to some prominent philosophers, Rumi views people as not microcosms, small universes, but macrocosms, great universes, and explains this idea in his masterpiece, "Masnavi," as follows:

"O man, you seem

to be a microcosm but in reality actually a macrocosm."

Undoubtedly, Rumi's view describing people as macrocosms is far more comprehensive, deeper and more holistic than today's limited human rights definitions and practices.

Rumi's description of humanity defined people as "the most honourable creatures on earth." God created man meticulously blew his own soul into him and dedicated food and other useful things on earth to him. His following superb quatrains express

“Oh you who is searching for faults in everything. Do not look down on anyone. God has a part of him in everyone regardless of their nationalities and religions. The people are the mirrors of God.”

his thoughts very well:

- "You are more precious than heaven and earth.
- What more can I say?
- You do not know your own worth."
- "You are another version of the divine book.
- You are a mirror of the beauty of God that created the universe.
- Whatever exists in the world, it's not outside of you.
- Whatever you ask for, ask for it in yourself, seek it in yourself."

Humans as the Focus

"You are the treasure of the world, and the world is not worth half barley. You are the basis of the universe; the universe is fresh because of you."



"My friend, a human's life is a precious pearl. This life that is created as the most beautiful form [human form] precedes the ninth heaven. This life that is as the most beautiful form is beyond thought." "If I tell you the value of this priceless jewellery, I burn, the listener also burns," Rumi quotes. Rumi, in his works, repeatedly emphasized man's superiority. "The aim of the creation of the universe is man," he said. He describes this idea in terms of the branch-fruit analogy in the continuation of the verse that describes human being as a macrocosm:

"Therefore in form you are the microcosm, therefore in reality you are the macrocosm. Externally the branch is the origin of the fruit; intrinsically the branch came into existence for the sake of the fruit. If there had not been desire and hope of the fruit, how should the gardener have planted the root of the tree? Therefore in reality the tree was born of the fruit, (even) if in appearance it (the fruit) was generated by the tree."

In the mind of Rumi, the principle of "human not for the universe, universe for the human" applies and the human is the aim being. The result of this aim being is him to have individual autonomy, equality and natural rights.

If all the world of existence is to be compared to a tree, Rumi regards

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Shaikh Nasreen

Pugilist Nasreen qualifies for Boxing Tournament in Toronto, but needs support to bag the gold.

By Nikhat Fatima

17-year-old Shaikh Nasreen has won the gold medal in the Indian professional Boxing League tournament in Madurai, Tamil Nadu in January 2019. And this victory has gained her entry in the World Rural Sports Organisation's Boxing Tournament at Toronto, Canada to be held in December 2019 in the 'under 19' category. Nasreen, the youngest of the 3 children was inspired to learn boxing after watching Laila Ali on television when she was in class 8. At that time she used to go to play tennis with her friends and was thinking of excelling in tennis, but now her interest changed to boxing. And when she told her father, "Abba, I want to become a boxer", he agreed just like that without any objection.

Nasreen's father, Shaikh Mastan and mother Shaikh Meera, are both tailors by profession. They run a tailoring shop on rent in Rajahmundry, East Godavari District, Andhra Pradesh. Their two sons and a daughter are all students in college.

Shaikh Nasreen with her parents Mastan Shaikh got the contact of Omkar Yadav, an Asian boxer in Hyderabad and soon the father-daughter moved to Hyderabad in 2014. And Nasreen underwent rigorous training. Under Omkar, Nasreen won her first Gold Medal in the Telangana Boxing series in the lightweight category. After that, she went on to win several gold medals at the state level events.

But her training was for only 6 months in Hyderabad as they were



“ Many of her relatives and other Muslims in their town did not like Nasreen pursuing boxing as a career. They were of the opinion that this is not an ideal choice for a girl. ”

finding it difficult to meet the expenses in the city. Finding a place to stay, commute, meet the dietary expenses and schooling was proving difficult with only her mother working because her father was with her. So they moved back to their home town.

There again, her father began looking for another coach and soon found one in Razole, the neighbouring town. And Nasreen once again continued her training under Chandrashekar a local boxer who taught her all the nuances and the fitness regime. Many of her relatives and other Muslims in their town did not like Nasreen pursuing boxing as a career. They were of the opinion that this is not an ideal choice for a girl. But their conservative thoughts changed once Nasreen began winning. Says Nasreen, “ When they began to see me on TV taking part in the state level boxing events and saw that I was not only doing good, but also emerging as the winner, they started ringing us with words of

encouragement and appreciation. In the last five years, Shaikh Nasreen has won 16 gold medals including 9 at the National level boxing in the lightweight category through her consistent practice. Right now she is in Delhi, coaching for her first International tournament at the Amjad Khan Boxing Academy under coach Naseem Ahmed. “I want to win at the International tournament and bring laurels to my country. I am inspired by Mary Kom who has won world championship 6 times” Nasreen told Twocircles.net. “But my training here is proving to be expensive and my parents are finding it very difficult to bear the expenses. Every month we have to shell out Rs.20,000/- and then there is the cost of my boxing kit.” She added thoughtfully.

Irfan K T

Son of a daily wager becomes first to qualify for the Tokyo Olympics



New Delhi: Son of a daily wager, Irfan Kolothum Thodi became the first Indian from athletics to qualify for the 2020 Tokyo Olympics. The 29-year-old national record holder began the new season on a confident note and clocked 1 hour 20 minutes and 57 seconds in the 20-Km walk to attain the qualification standard of 1 hour 21 minutes for the Tokyo Olympics. Irfan was trailing the top bunch, but picked up speed in

the final kilometre and made the cut after finishing fourth at the Asian Race Walking Championship at Nomi in Japan. This will be Irfan's second Olympics after he represented the country for the London 2012 Olympics in the 20 km walk event. Two other Indians, Devinder Singh and Ganapathi Krishnan, who clocked 1:21.22 and Ganapati (1:22.12) also qualified for the World Championships.

Sports Relieves Anxiety

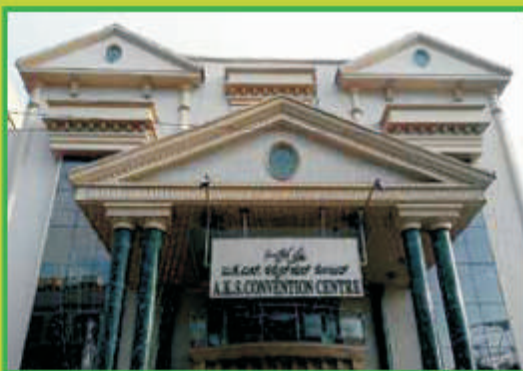
Since its advent, Islam has always encouraged its believers to exert effort through useful physical activities and sports which are extremely beneficial for our body, as they help us get fit and prevent us from being sick. Games and sports are equally helpful in improving our mental health. If you are an athlete, you will easily feel that your engagement in sports and rigorous physical activities has

removed your anxiety in a complete manner. This will ultimately assist you to always remain cheerful and happy. “Active participation in games and sports will create enhanced pressure on your muscles and tendons, which will ultimately assist in relaxing your mind and body.” Dr. Hasibul Hasan, specialist in neurology and neurosurgery at Barisal Medical College said.

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By Samar Warsi

Pittsburgh (USA): On the one-week anniversary of the New Zealand attack at Christchurch Mosque, Jewish members of the Pittsburgh community were at the Islamic Center of Pittsburgh during Friday prayer to show their support.

"It's the first Friday prayer after the attack and we want to be there when the worshippers arrive and make them feel safe and know that we have their backs. This is how the faith communities roll in Pittsburgh," said Laurie Zittrain Eisenberg, a board member of the Tree of Life Synagogue before Friday prayer. In October, 11 people were killed at Tree of Life during a mass shooting that occurred during Shabbat morning services. It was the deadliest attack on the Jewish community in the United States in history. In response, Muslim Americans raised more than \$200,000 through an online crowd funding campaign to help families affected by the tragedy.

Now, in response to the massacre in which 51 Muslims were killed at two mosques in Christchurch, New Zealand, members of the Pittsburgh's Tree of Life synagogue are returning the favour and have, to date, raised over \$54,000 and hope to reach their goal of \$100,000. The Jewish Federation of Greater Pittsburgh is also raising money for victims of the Christchurch attacks.

"We were touched by the worldwide support we received, but particularly by the Muslim community in Pittsburgh. It was immediate. They told us they were heartbroken and appalled, offered to stand outside our synagogue so we felt safe and started fund raising for us. So when we heard about New Zealand, we had to be front and center," Zittrain said.

Building Bridges

The national debate frames the relationship between American Muslims and American Jews as fractured, but recent events paint a different picture. In the wake of the New Zealand shootings, Jewish leaders and communities across the country have shown their support to the Muslim community. In North Carolina, a group of Jews and Christians gathered in solidarity outside the Islamic Center of Asheville during the weekly prayer on Friday. Ginna Green, Chief Strategy Officer of Bend the Act, a progressive Jewish advocacy group, condemned the attacks, saying "we are not safe unless we're together."

In New York City, Rabbi Sharon Kleinbaum encouraged members of the Congregation Beit Simchat Torah synagogue to "deepen" their engagement with Muslim neighbors and learn more about Islam since Muslims are the "first targets of institutional and

Gathered in Solidarity

Why a Jewish community in Pittsburgh is rallying for Muslims after the New Zealand attack.



"When the attack occurred, the faith leaders were not Googling how to find each other. They have relationships and they have each other's phone numbers and that's why they could respond so quickly."

individualized hate." In Austin, Texas Rabbi Neil Blumhofe led the nearly 400 audience members in song to close out the vigil held at St. James Episcopal Church. According to Muna Hussaini, the president of the board for Muslim Space and an organizer of the Austin vigil, there is a history of support between the two local communities.

Favourable Views

A new study also confirms that American Jews and American Muslims have favourable views of each other.

The survey from the Institute for Social Policy and Understanding, or ISPU, reveals that American Jews and American Muslims have similar opinions of each other. In fact, they are far more likely to hold favorable than unfavorable views of the other.

To create the report, ISPU interviewed almost 2,400 American residents from different religious backgrounds. The data shows that 45 percent of the Muslims held a favourable view of Jews and 53 percent of Jews held a favourable opinion of Muslims.

Only 10 percent of Muslims held an unfavourable view of Jews and just 13 percent of Jews held an unfavourable opinion of Muslims. This may have something to do with the fact that the study also found that while roughly half of the general public knows someone who is Muslim, about 3 in 4 Jews know a Muslim.

A 2018 study by Foundation for

Ethnic Understanding, or FFEU, echoes the sentiment that gaps between American Muslims and American Jews are smaller than previously thought. The study found that almost three-quarters of Muslims who interact with

Jews frequently say that Judaism and Islam have more similarities than differences and more than two-thirds of Jews who interact with Muslims say the same. Zittrain says Pittsburgh is a national leader when it comes to

interfaith communities. They were able to pull together an event with Christian, Muslim and Jewish leaders the day after the New Zealand attack.

"When the attack occurred, the faith leaders were not Googling how to find each other. They have relationships and they have each other's phone numbers and that's why they could respond so quickly." In the days and weeks ahead, religious communities across the county will focus on healing and building strong relationships that will persist, not only in the bad times, but also in the good.

And according to Hussaini, "the thread of empathy that runs through all of our faiths will be the guiding light" in the process.

(Samar Warsi is a Toronto-based lawyer and journalist). (Extracted from /www.deseretnews.com)

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- Before, I took human beings for granted (including myself). Now I appreciate myself as a human being and others as human beings.
- Every human being should attend this workshop, young and old. You will find your true inner self.
- It has given me tools to allow me to gain closeness to Allah. The workshop added value to my life.
- Valuable life transforming skills. I am grateful and blessed for this opportunity to strengthen my connection to

- Allah and Taqwa.
- I enjoyed the workshop so much that I wished for more days. I learned coaching techniques from an Islamic perspective. I would like Mr. Khan to train a few life coaches to do this.
- Before the workshop, I was in the box and now I am out of the box with a feeling that I am out of prison. I started fighting my ego. It is interesting, excellent and satisfactory.
- I have grown spiritually, mentally and emotionally. I am now conscious of my thoughts

and know that there is only One Reality. Mind blowing and an eye opener.

- I was in denial and was stuck in a rut of being very negative. It opened my mind. It was soul searching and I cried for two days.
- The workshop explains excellently how the mind and heart operates and shows you how to operate on a different level.
- This workshop is an enlightenment for the mind, body and soul. I lived life partially asleep and now after

the workshop, I feel fully awakened, empowered by the skills I have developed through the workshop.

- A metamorphosis of the mind to the heart. To make a holistic change within myself.
- This workshop has opened many issues in our daily lives and has had a great impact on myself and my family.
- Helped me to reconnect with Almighty Allah. Inspirational, mind blowing experience with life-long implications.
- It helped me join the dots to many trials I was facing, and I

have been searching for solutions for many years.

- I was in a negative space, I had a lot of questions about life and a lot has been answered. It has impacted my life in a positive way.
- I am free of the past baggage and I got to realize who really, I am. It was the best I have ever attended.
- I learned that I cannot change my ex-husband's habits. I have forgiven and let go. I am a Muslim, but learned so much about what it is to be and live as a Muslim.

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SHAMIMA: This workshop is for everybody because it is about transformation of the Self. In the workshop, I realized that I was holding on to the past, listening to my opinions and seeing everything from my perspective. I realized that I need to accept and acknowledge the situation and distinguish between Truth and Falsehood and I started the practice of seeing my family members as human beings.

SIHAAM: The concepts shared within the workshop has given me the skills to differentiate between reality and perception, truth and falsehood and internal and external. This when practised in my daily life will allow me to be more mindful and more aware. The concepts were taught in an easy to 'understand' and fun way allowing for easy implementation.

AKTHAR: Excellent!! You put the whole thing in perspective. I have been reading books on self-mastery and had a fairly good

understanding of the mechanics of the mind, until I experienced this workshop. Having a coach is most important.

NAADIRA: I was a lost person, Now I feel like a human being. I have learned how to control my anger. I want to cleanse myself first. I want to find inner peace within myself. I want to love myself first and once that is done, I want to share that love with the ones who shut me out. I have learned how to talk to my teenage daughter. I love my daughter and I want her to love me. I am prepared to change.

AALIYAH: Before the workshop, I have been stuck in the mindset that I am a victim and people are always going to disappoint me. Now, after the workshop, I realize that I need to start living in the present and view life from Allah's perspective so that I can connect with my heart and ultimately with Allah.

HALIMAH: I was able to find the 'True Me'. It helped me to forgive myself and forgive my ex-

husband and let go of my past. I now feel free from myself. Before the workshop I was angry with myself and my ex-husband, I can call him now and ask for forgiveness. I will lead by example and show love to other Muslims. I am grateful and I have learned a lot from this workshop.

SITRA: It opened my eyes and made me realize that I am a human being. Before I came to the workshop, I did not know who I was, why I am living, and I was negative about myself. Never forgave people who hurt me. But within this 3 days, I have found myself, I feel at peace and I found an easy way of forgiving a person who hurt me in many ways. I learned to see everyone as human beings.

NAADIRAH: I was emotionally closed off to life. This workshop has opened my heart and mind to love Allah, religion, self and humans. I have shed tears, that are otherwise extremely difficult for me.

Moscow: Moscow and the Muslim World League (MWL) are to develop closer ties following a meeting between the body's secretary-general and the speaker of the Russian Parliament. Dr. Mohammed bin Abdul Karim Al-Issa met Vyacheslav Volodin to discuss dialogue and cultural exchange, the Saudi Press Agency reported. In the meeting, they discussed subjects related to promoting and supporting dialogue among followers of different religions and civilizations, activating cultural contacts and exchanges between the Muslim world and Russia and highlighting the importance of religious leaders in promoting positive integration. Volodin said the MWL secretariat is leading a broad global movement towards promoting universal harmony and noted its global influential religious power.

Al-Issa signed a cooperation agreement between the MWL and Moscow's Fund for Islamic Culture, Science and Education. The agreement focused on tackling extremism and promoting tolerance. It also addressed the interaction

Muslim World League, Moscow sign Deal to tackle Extremism

Al-Issa signed a cooperation agreement between the MWL and Moscow's Fund for Islamic Culture, Science and Education.

Muslim World League Secretary-General Dr. Mohammed bin Abdul Karim Al-Issa meets Russian Parliament Speaker Vyacheslav Volodin in Moscow.



between Muslims and Islamic organizations in Russia and Muslim-majority countries. The

agreement stressed the need for cooperation in the fight against extremism, intolerance,

aggression and hostility among religions, races and ideologies that could lead to terrorism. The

agreement also provided for the urgent need to cooperate among organizations of a humanitarian nature, in order to ensure communication among different peoples and cultures. It also stressed the need to start implementing its provisions to achieve and promote peace and security. Both parties agreed to exchange information on the activities of scientific centers, cultural forums and websites. The fund will act as a mediator for the MWL's charity work in Russia with Islamic organizations and institutions. The Russia-Islamic World strategic vision group was established in 2006, in response to Russia joining the Organization of Islamic Cooperation as an observer. Russian President Vladimir Putin had earlier said the Muslim world could "fully count" on Russia's help and support.

"We are ready to boost cooperation with our partners in confronting terrorist forces as well as in search for ways to peacefully resolve regional crises," Putin said in an address to participants of the strategic vision group.

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Alhamdulillah, the **Darul Uloom Sayeediya Trust, established in the year 1988**, is maintaining a *Madrassa*, a *Masjid* and an Orphanage - '*Sayeediya Yatheem Khana*' (for boys). The Orphanage was established with the aim of providing free care and education to the deserving orphan students of our community. Hundreds of orphans are deprived of the privilege to study and it is our responsibility to take care of such children and provide them education. According to Ahadith one who takes care of an orphan is rewarded with heaven by Almighty Allah. **Darul Uloom Sayeediya** requests assistance from all welfare minded persons by way of sponsorship contributions or donations. They can help deserving Orphan students with sponsorship contributions - **of Rs.18000/- per year @ Rs.1500/- per student per month** from their *Zakath* / *Sadaqaat* or for '*Eisal-e-Sawab*' of their deceased relatives.

All the students are being provided free education with boarding and hostel facilities. The source of income for the institution is donations from welfare minded persons of our community. All are requested to encourage the Management with their assistance **specially during the holy month of Ramazan which is a month of Charity**. It is hoped that your assistance to these deprived children will protect them from getting their lives destroyed and will, Insha Allah, make them educated responsible citizens of the Society.

SAHRI and IFTAR: Since there is no holiday in the institution during Ramazan students stay at the institution and observe fasts throughout the holy month of Ramazan.

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May Allah grant acceptance to the noble acts of our donors who help the needy with the intention of obeying His commands and earning His pleasure and reward them highly. Aameen.

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Young Boy Becomes a Hero

A student caught up in the attack on a school bus in Milan, Italy has been hailed a hero for saving his fellow classmates and teachers.

What should have been a 10-minute bus ride turned into a nightmare, when 51 students and their two teachers were taken hostage on their school bus. The hijacker took away all the teenagers' phones but one student, 13-year-old RamyShehata, managed to hide his.

According to Italian media, Ramy pretended to pray in Arabic while, in fact, he was calling his father to tell him to alert police who then formed a blockade to stop the bus. The



hijacker then set the bus on fire and was reported to have said "nobody gets off here alive," but police were able to get everyone off the bus safely.

The student, whose father moved to Italy from Egypt in 2001, said he was sure he would die when the bus was set on fire and that he prayed to Allah.

When asked if he was brave, Ramy said he was just thinking of his classmates. He continued: "I wanted to save them, I tried to calm them down, I didn't care what would happen to me. After talking to my dad I started praying, I am a practising Muslim.

Despite having been born in Italy in 2005, Ramy does not have Italian citizenship, but now calls are being made to give it to him, including from Italy's Deputy Prime Minister, Luigi Di Maio.

He wrote on Facebook: "He put his own life at risk to save his companions. It's also thanks to him that the worst was avoided." (/ilmfeed.com/)

IIT-Delhi Research Scholar Mohammad Adnan

Selected for Lindau Nobel Laureate Meeting

Mohammad Adnan, who completed his schooling from Azamgarh, finished his B.Sc from Aligarh Muslim University and topped the M.Sc. examination in 2015.

Mohammad Adnan, a research scholar in the Department of Physics at Indian Institute of Technology Delhi, has been selected to attend a high-profile annual gathering of Nobel Laureates and emerging scientists from around the world.

He is among 600 most qualified young scientists from around the globe to attend the 69th Lindau Nobel Laureate Meeting in Germany, which is dedicated to physics. Key topics are cosmology, laser physics and gravitational waves.

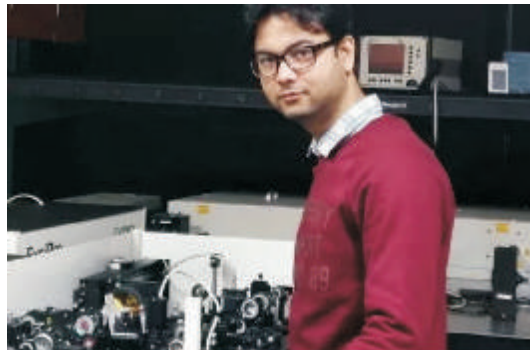
Adnan is currently a doctoral student under the supervision of Prof G. Vijaya Prakash, Nanophotonics Labs, Department of Physics, IIT Delhi. He was selected for his research on the emission properties of organic and inorganic materials.

Every year since 1951, Nobel Prize winners in chemistry, physics, physiology and Medicine gather at Lindau to discuss the issues of importance in their respective fields with students from around the world. Getting selected for the Lindau Nobel Laureate Meeting is recognition of a researcher's work in his/her respective field.

According to the statement issued by the Council for the Lindau Nobel Laureate Meetings, the

selected young scientists are outstanding undergraduates, PhD students and post-doctoral students under the age of 35, conducting research in the field of physics. They have successfully

passed a multi-stage international selection process. About 140 science academies, universities, foundations and research-oriented companies contributed to the nominations. Reacting to his selection, Adnan said that he is excited to attend the prestigious meeting, which will give him an opportunity to interact with so many Nobel laureates at one place.



Mohammad Adnan, who completed his schooling from Azamgarh, finished his B.Sc from Aligarh Muslim University and topped the M.Sc. examination in 2015. In February, this year, he also won the Newton-Bhabha Fellowship under which he will be visiting Cambridge University from July to November this year. The Lindau meeting will be held from June 30 to July 5, 2019.

(Source: <http://thecognate.com>)

Remembering Our Mother, Begum Khursheed Khwaja

A Letter from Prof. Jamal Khwaja (A.M.U.), elder son of Begum Khursheed Khwaja

Our mother, Begum Khursheed Khwaja's ancestors hailed from the old nobility of Delhi and Hyderabad. For her six daughters and three sons, however, she was a doting mother, just like most Indian women. What distinguished her was the great dignity and grace she radiated as a home builder. She presided like a classical Indian or Chinese matriarch over an extended joint family, first at Aligarh and later at Allahabad. Sisters, brothers, cousins and other close relations all lived, played and quarrelled in a spacious home, but everyone was assured of impartial concern and never failing love from the matriarch. Even more important and noteworthy was mother's concern for the education and uplift of girl children in the then male dominated Indian society. Mother had been born and bred in Hyderabad, but her marriage brought her to Aligarh. Her father, Hamied Ullah, and her grandfather, Maulvi Sami Ullah Khan, under the influence of Sir Syed, had already come to terms with British rule in India as a benign presence. But our father, though a product of Sir Syed's Aligarh movement, and also a Cambridge graduate and Barrister, had already fallen captive to the unique personality and spiritual attainments of Mahatma Gandhi. Mother must have been in a predicament, so I guess. Be it as it may, she rose to the occasion and blended the two streams of influence into her charming personality. I think her close association in Hyderabad with the family of Sarojini Naidu must have been a great advantage for her in reconciling the two streams of influence. She thus became comfortable in

both the world of Gandhi, Ali brothers, the Nehrus, Dr. Ansari, TAK Sherwani et al as well as the world of Lady Abdul Qadir, Lady Walker and the ladies of the Nizam's Court.

At Aligarh during the heyday of the Khilafat movement, she opened and ran a khadi bhandar, took active part in women's welfare activities and the work of the Jamia Millia Islamia in whose founding and maintenance at Aligarh her husband had a leading role. In 1926, our parents shifted to Allahabad. In the early thirties, our mother founded the Hamidia Girls' School in the city area to give the weaker Muslim sections easy access to modern education. Many known and unknown women of Allahabad, such as the Zaidi sisters, Begum Muhammad Husain, Begum WaliUllah, Lady Sulaiman, the ladies of the Nehru and Sapru families, all generously helped and supported her.

She returned to Aligarh in 1944 because of the ill-health of father. But her work at Allahabad had borne fruit and the school soon became a High school, then an Intermediate College and eventually, under the fostering care of her daughter, Akhtar Ajmal Hasan, the Hamidia Degree College which is now honouring the memory of Begum Khursheed. May the School and College ever prosper and grow in stature.

I shall conclude on one observation that I make in all humility. Thoughts, ideas, values and ideals all grow or should grow in time. We must be aware of this basic truth. And we must never be afraid to think afresh and to innovate. Rather we must welcome the birth of new dimensions on the stem of our cultural heritage in an ever

Dr Salma Suhana

Selected For American Academy of Neurology Award

Dr. Salma Suhana, who is currently pursuing Superspeciality Neurology at S S Institute of Medical Sciences and Research Centre, Davangere, has won the American Academy of Neurology's prestigious 2019 International Scholarship Award. She has been awarded the scholarship in recognition of her study on Cerebral Venous

Thrombosis. A native of Mangalore, Dr Salma completed her MBBS at Fr Muller Medical College and Hospital in Mangalore and has won two gold medals from the Rajiv Gandhi University of Health Sciences. She completed her MD at Kempegowda Institute of Medical Sciences in Bengaluru. American Academy (AAN) of Neurology has invited her to participate in the annual

meeting of international neurologists to be held in Philadelphia in the US in May 2019. She is one among 30 selected recipients of the prestigious honour from across the world.

(Source: <http://thecognate.com>)



Dealing With Depression

An Islamic Perspective

Islam has peaceful and life-changing cures to depression.

By Basil Hulmani

Depression can mean different things to different people. Not everyone who experiences depression experiences it the same way. Some of the most common symptoms of depression are feelings of sadness, hopelessness, loss of interest of things once loved, trouble with sleeping and eating and thoughts of death or suicide. Symptoms last anywhere between a few weeks to years depending on the type of depression being experienced.

At any one time, it is estimated that more than 300 million people have depression – about 4% of the world's population when the figures were published by the World Health Organization (WHO) in 2015. Women are more likely to be depressed than men.

Buck Up

Things have improved since people with mental illness were believed to be possessed by the devil and cast out of their communities or hanged as witches. But there remains a widespread misunderstanding of



the illness, particularly the persistent trope that people with depression should just “buck up” or “get out more”.

Islam has peaceful and life-changing cures to depression. Islam, being a complete way of life, has provided us with a solution to every problem.

Here are some ways in which depression can be tackled from the perspective of Islam.

First: Seek for forgiveness of Allah. Many times during phases of depression, we feel like crying. So why not cry in front of Allah? It

“Think about what you're going through and ask yourself “Can it in any way compare to what Prophet Muhammad (PBUH) went through? Am I going through even 1% of what he went through?””

will only bring you closer to Allah, lighten your heart and give you mental peace.

Second: Salah. Not only should you focus on offering Salah five times a day, but also offer extra Salah such as Salah of Repentance. Allah is merciful and will definitely cure your depression if you make this a regular practice.

Third: Recite Quran daily. Also, read it along with meaning in whichever language you are comfortable. This brings a lot of



improvement in your thought process and helps you get rid of blank spells, which is a common symptom of depression.

Fourth: Educate yourself with Islamic values. This can be done by reading Islamic educational books. This gives a lot of knowledge about the social values taught by Prophet Muhammad (PBUH). This practice will take you away from illusions of this tyrannical world and provide you a motivational thought process.

Fifth: Make lots of dua to Allah. Dua is one of the most vital aspects of Islam. By making dua, you will not only overcome depression, but also earn the generosity of Allah. What can be more amazing and beautiful than Allah's generosity!?

Sixth: Make sadqa a routine of your life. No matter how happy or sad you are in life, sadqa will make every kind of hurdle in life

for you a cakewalk. Sadqa closes the doors of evil thought processes plus protects you from Allah's punishment.

If all the aforementioned tips fail, then this will certainly jolt you out of your reverie. Think about what you're going through and ask yourself “Can it in any way compare to what Prophet Muhammad (PBUH) went through? Am I going through even 1% of what he went through?” He lost his parents at a very young age. He lost his wife and uncle at a time when he needed their support the most. He was persecuted by his kinsmen and banished from his own homeland. What on earth are you going through that even remotely compares to that?

I know fighting depression is not as easy as it sounds, but, God willing, with determination and sincerity, the above ways will help in the fight to step out of it.

BACK TO THE PAST

Muslim physicians wrote about many mental diseases like anxiety, depression, melancholia, epilepsy, schizophrenia, paranoia, forgetfulness, sexual disorder, persecutory delusions and obsessive-compulsive disorder among other mental diseases. They were the first ones to add 'psychosomatic disorder' to the vocabulary of the history of psychology.

The Ancient Greeks defined mental disorders as “being possessed and punished by the Gods for wrongdoing and can only be cured by prayer”. Greek physicians and philosophers wrote their theories about the treatment of some mental disorders without practising. In Judeo-Christian societies, mental illness was often seen as “a divine punishment” and “a divine gift”. Some mental disorders were well known in Ancient Mesopotamia, Ancient Egypt, Persia, India and China.

With the advent of Islam, a revolution emerged in all scientific fields, including psychology, which later strongly influenced the Western modern psychology.

Muslim physicians were interested in all branches of medicine, including psychology. In the early phase of Islamic medicine, psychology was included in general medicine. After that, the Muslim physicians classified it as a separate branch in medicine. From that

Muslim Physicians and their important contribution to Mental Health

moment they called it “ilaadj an-nafs” (the treatment of the soul) or “tib al-qalb” (healing of the heart or mental medicine).

Muslim physicians wrote about many mental diseases like anxiety, depression, melancholia, epilepsy, schizophrenia, paranoia, forgetfulness, sexual disorder, persecutory delusions and obsessive-compulsive disorder among other mental diseases. They were the first ones to add 'psychosomatic disorder' to the vocabulary of the history of psychology. They also believed that mental illness was caused by chemical imbalances affecting the brain.

In medieval Islam, a person with mental illness was called “madjnun” (foolish). He was not regarded as a persona non grata, an outcast or a scapegoat. According to the Islamic faith, a Muslim must be kind with them and treat them well.

“Bimaristan”, a Persian Word

Many hospitals were established during the early Islamic era. The idea was taken from the time of Prophet Muhammad (Pbuh), where the first hospital was in the Prophet's Mosque in Madinah. The first true Islamic hospital was built in the 9th century, during the reign of the Abbasid caliph Harunar-Rashid in



Nur al-Din Bimaristan is a large medieval bimaristan in Damascus, Syria. It is located in the al-Hariqa quarter in the old walled city, to the southwest of the Umayyad Mosque.

It was built and named after the Zengid Sultan Nur al-Din in 1154. It was restored in 1975 and now houses the Museum of Medicine and Science in the Arab World.

Baghdad. The Muslims called it a “Bimaristan”, a Persian word meaning “the house where sick people were welcomed and cared for by qualified staff”. People with mental disorders were not excluded.

Physicians and nurses had the duty to look after all the patients, regardless of their religion, race, citizenship or gender. A Bimaristan was necessary to support all patients until they were fully recovered. Every Bimaristan

contained a garden, a fountain, a lecture hall, a library, a kitchen, a pharmacy and prayer rooms for Muslims and non-Muslims. Recreational materials and musicians were selected to create happiness. Men and women were taken into separate, but equally equipped wards and were accompanied by physicians, nurses and staff from the same sex. The separate wards were further divided into contagious disease, non-contagious disease, eye disease, medicine, surgery and mental disease (isolated by iron bars). A Bimaristan also served as a center for medical exchanges and as a medical school to educate and to train students. For the first time in history, licensing exams were required and only qualified physicians were allowed to practice medicine. Not only for the physical treatments, but also for the mental treatments.

Bimaristan in Damascus

Psychology in Medieval Islam became, after a while, a separate branch of medicine. The first mental hospitals were established in Baghdad, Aleppo, Cordoba, Fes, Kairouan, Cairo and Istanbul. Western travelers who visited the Muslim world in the 12th century described the therapeutic methods

the Muslim psychologists used, the relaxing atmosphere and how the Muslims treated their patients in these therapeutic centers. These centers were equipped with all the necessary means to provide the necessary treatment methods and additional facilities in order to complete the treatment process. Muslim clinicians used various treatments, such as the classical forms of psychotherapy, massages, medication made from plants, mindfulness, cognitive-behavioral therapy, Quran-therapy, music therapy, poetry, occupational therapy, bath therapy, aromatherapy, dancing, theater, storytellers, playing different sports and careful attention to diet. Every patient was assisted by 2 helpers. Patients with insomnia, for example, were placed in special rooms and were accompanied by professional storytellers to help them fall asleep quietly.

Healing Societies

During the reign of the Seljuks, and later the Ottomans, many “healing societies” were built around the mosques. They called it the “Takaya”, which lasted for centuries and are very similar to the newly established mental health centers in the USA. (From mvslim.com)

Blurb : Every Bimaristan contained a garden, a fountain, a lecture hall, a library, a kitchen, a pharmacy and prayer rooms for Muslims and non-Muslims. Recreational materials and musicians were selected to create happiness.

Born To Lead!

BY NIGAR

It was way back in 2001 that a lanky, thin lad in a faded T-shirt walked into the office I worked at, with a bunch of colourful posters on career guidance. I dismissed this youngster as just another student on his summer camp time-pass rounds! A few months later, this young man, Ameen-e-Mudassar, flooded the email inbox with his write-ups on 'what to do after SSLC'. From being a 'poster boy' pasting career guidance posters in Bangalore to becoming the founder and CEO of Cigma India today, Ameen-e-Mudassar's life is a story of grit, courage, determination, perseverance and unconditional service to the community and society!

Being Grounded and Humble

Breaking the myth that men should not cry, Ameen is filled with tears as he recalls the sacrifices his parents made so that he and his siblings could get a childhood filled with love and peace. His office cabin is packed with knick knacks, certificates, medals, prayer beads, clippings from his first article in Competition Success Review, mementoes, conference souvenirs, greeting cards from students and friends and designer mugs, lending it a warm touch and also reminding visitors that life is all about being grounded and humble!

Ameen was born on December 5, 1981 in Bangalore. His father was a lab assistant in Islamia Institute of Technology and his mother was an Urdu professor. He was the sandwiched sibling, with an older sister and a younger sister. He was never pampered just because he was the only son. The three kids were taught early in life to do a lot of housework, from making their own beds to fetching water from the nearby public tap near their home in Ilyasnagar, to even cooking! It was a virtual hand-to-mouth existence as they depended on their parents' meagre hard-earned money. Despite this, Ameen went to A V Education School, one of the top popular schools in the city those days. When he was in the 10th standard, he contested for elections for the post of captain of the school. And he won! It was then that he realised that he had the golden streak of leadership qualities in him. He took part in an elocution competition in school in 1996 and delivered a speech of Swami Vivekananda and won the competition. He still remembers the words of a teacher who told him, 'That Trophy is Yours'. Her words triggered so much motivation within him that it helped him fulfil his responsibilities as captain of the school with full zeal. He remembers too that it was hard to pay even the school fees of Rs 150 then, yet he did not allow this to become an obstacle in his path to go ahead being the leader. At the end of his schooling, he was blessed with the 'Sunniiest Disposition Award' by the school! Today, his daughter studies in the same school and he thanks Allah for the ability He bestowed on him to pay her five-figure school fees.

From being a 'poster boy' pasting career guidance posters in Bangalore, to becoming the founder and CEO of Cigma India, Ameen-e-Mudassar's life is a story of grit, courage, determination, perseverance and unconditional service to the community and society!



“Recently, in February 2019, CIGMA was the knowledge partner for The Hindu Assistance and Guidance Session with the theme, 'Score Even More' organised by The Hindu in association with Samarth Group of Colleges at BioTech Hall of BVB College of Engineering and Technology.”

Ameen learnt the art of working hard from his parents. In the 10th standard, he scored 81 percent, and this opened doors for a free seat for him at Kumarans Children Home to pursue PUC in science. Here again, he worked hard and with the CET ranking got into PESIT, to do an engineering course in 1999. His parents wanted him to be an engineer. After he joined the course, within six months, it dawned on him that he could never be a good engineer. But he dragged on! In 2000, he got so bugged with engineering studies, that he spontaneously began to do things that gave him inner joy and happiness. He began going to schools and teaching study skills to kids there.

Book Bank Days

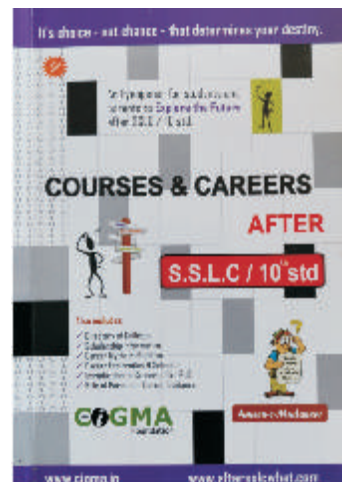
One day, in the year 2000, with his friend Iftikhar, just after the Asr prayers, he noticed a poster outside a mosque. It said: "Do not keep books in your house as a decoration. Donate it to those who desire to read". This inspired Ameen so much that, with four other friends, Iftikhar, Habeebulla Sadath, Shaik Shafiq and Allah Baksh, he took the first steps towards setting up the Muslim Students Book Bank. Ameen and his friends began their first NGO, Momin Students Welfare Trust on April 7, 2001. Through this NGO, they initiated the Book Bank by lending books to needy students and went about imparting motivational & Study skills programs in schools. This was all done out of pure passion, with no expectation of even a penny for the pocket. During his last year of engineering course in 2002, Ameen organized the first "Engineering Students Meet" attended by 400+ students. In 2003, Ameen completed his engineering course and in 2004, joined a call centre as he needed the money. Working there for seven months, he still had his heart in career guidance and the Book Bank and wanted to reach out to more people and not just his locality. In January 2005, Ameen met Ahmed

Hassan who discussed a proposal that together they could start a training course in Java programming for Engineering and Computer Science graduates. This initiative, later in July 2005 became an IT company - mPower Labs. Ameen stayed as one of the directors of mPower labs till he quit the company in February 2007.

An Office Space

On 3rd April 2007, Ameen set up CIGMA Foundation independently and wrote his first book, "Courses and Careers after 10th Standard" in April 2007, which became very popular. He was highly encouraged by the response to this book and decided to give his lifetime for this cause. He just had Rs 500 with him that time, but he needed an office space and by God's grace, Mrs Husna Sheriff, President, Bazm e Niswan Charitable Trust, Bangalore, shared his vision and offered a fully furnished office for him on rent. With just one employee, he began work from this space and today, Cigma is buzzing with seven employees and many programmes for students.

Ameen's hard work paid rich dividends when in 2008, when he was invited by the Ministry of Minority Affairs to be associated with the promotion of the central government educational schemes for minorities. In 2010, Ameen launched the Cigma Education and



Career Employment Bulletin. This was a big hit as colourful posters pasted outside mosques and other prominent places in the city drew tremendous response from youth and their parents. The Bearys Group supported him in this venture for one full year by way of sponsorship.

A Game Changer

"I had my initiation into social work through my first NGO, the Momin Students Welfare Trust, so I thought, networking of NGOs in South India would be worthwhile, that's how the first South India NGOs Conference was held in January 2012, and then onwards till 2018, the NGOs conference saw many marks of professionalism with Social Hero Awards too as part of the conference. I believe in transparency and I think every NGO ought to be transparent about its work," explains Ameen.

'In 2017, a path breaking assignment which became a game changer came Ameen's way, to develop a Leadership Module for the Minorities through five day workshops. "I owe my gratitude to Mr Mohammad Mohsin and Mr Akram Pasha, both IAS officers who reposed their faith in me that I could carry out this task with thorough professionalism and punctuality. I along with my team at CIGMA worked 24 x 7 to deliver the workshops and I realised the power of doing work sincerely and the Almighty makes things easy!" says Ameen with childlike joy.

Recently, in February 2019, CIGMA was the knowledge partner for The Hindu Assistance and Guidance Session with the theme, 'Score Even More' organised by The Hindu in association with Samarth Group of Colleges at Bio Tech Hall of BVB College of Engineering and Technology. Teaching memory techniques to students, Ameen told students, 'Don't study for exams, enjoy studying for exams. Engaging students through fun-filled interaction and memory tests, Ameen explained to them why it was also important for them to spend time with family members

and good friends.

Today, at 37, Ameen-e-Mudassar has his day packed with many things to do. From guiding his staff at CIGMA to travelling for motivational talks across Karnataka and elsewhere in India, to students, he has little time left to brood over his border line diabetes or the off-and-on back ache!

Working out from his office today which reflects a mark of professionalism and discipline, Ameen has set the trend for many youngsters today to use their talent to benefit the community and the society.

'Just imagine, we had just few days left for Ramadan to get over last year, my friend Tanveer messages me to organise gifts for non-Muslim friends and organisations as part of bringing harmony on the occasion of Eid. In a jiffy, we did all that packing sweets with ribbons and what not. I tell everybody that we all have 86,400 seconds in a day and we have to do our best to make best

“In 2017, a path breaking assignment which became a game changer came Ameen's way, to develop a Leadership Module for the Minorities through five day workshops.”

use of the time that Allah has bestowed on us. As I look back over the years, I thank God for the difficulties that came my way as it helped me to realise my potential and work harder. I believe that being humble and not forgetting your roots is the key to success. Your wealth should not make you arrogant, because all wealth is from God and it will come and go. I also endorse the practice of sharing one percent of earnings for community development, that's apart from the sadaqa and zakat. I have a very long list of friends, well wishers, senior officers and citizens who came into my life to add positivity to my life and made me who I am today, to them all I owe a big thank you and immense gratitude,' reflects Ameen. From driving around in a rickety simple scooter with loads of books for the Book Bank as a student, to sharing the platform with a leading media publication like The Hindu, Ameen-e-Mudassar is a living example for the community that no matter what....even if rocks roll down our way and the pocket may not be jingling with money, if we have unflinching faith in God and are humble, we will reach the shores of success despite storms and tides.

(Ameen-e-Mudassar can be reached at CIGMA India, India's Leading Career Counselling & Memory Training Organization, Ph:-080-41554225, Mobile : 98455 67687. Office Mobile :- 9241 778866 / -8050067687 Email : ameen@cigma.in Website : www.cigma.in)



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Rumi and his Holistic Human Rights Theory

the human as the fruit of this tree, that is, the aim being of a family of existence, in parallel with the lore tradition.

The human is the absolute member of the being family because he has a potential that possesses in himself the knowledge of all existence, the entire divine names and adjectives. The human is like a complete book bearing the knowledge of all existence.

Principle of Unity

In the mind of Rumi, another principle of holistic human rights approach is the principle of unity or the idea of the being's unity in the multiplicity. He expresses this in a lyric as follows:

"In God's world of unity, in these various kinds of beings there is no place for numbers. Number is a thing that is generated to explain difficult issues between the five senses and the four elements! You might consider counting hundreds

of thousands of sweet apples one by one. If you want all of them to be one, squeeze them all, take the water out! Can't you see? Hundreds of thousands of grapes are hidden in a round crust. They become the sultan's wine when removed from their crusts by crushing."

According to Rumi, "the whole universe and all the people are like a single body."

Therefore it would not be an acceptable behaviour from a humanitarian perspective if the people, institutions or states with power and opportunities become indifferent to human rights violations in any part of the world. Differences and contradictions observed in humanity looking at each individual, turns into harmonization, cooperation and solidarity toward the same aim when it is viewed as a whole, in other words as a body by the expression of Rumi. From this, the intellectual basis of third-generation human rights such as the right to environment, the right to development, the right to peace that are expressed as the rights of solidarity, can be derived.

Equality Principle

While the human rights theory of today ensures social and political equality between people, Rumi's equality approach describes human as a beam radiating from one light source and drops of the same ocean. It regards humans as branches of the same tree. So it foresees an exact and integrated equality on both cosmic and physical terms.

Rumi, in all his works, sees the human as a supreme being beyond having certain inherent rights. He expressed this universal

manifestation, which can be seen as the starting point of the 1948 U.N. Universal Declaration of Human Rights, eight centuries ago:

"There is no servant or slave, all people are brothers!"

"To pretend superiority, to be self-righteous, to despise others is neither meaningless nor empty. All people, we all are the servants of the same palace."

Rumi cares about people as individuals regardless of any labels acquired after coming to this world. And he objects to behaviours causing people to be despised, to be subjected to discriminatory treatment and be treated as "others" because of different nationalities and religious beliefs. In this respect he says:

"Oh you who is searching for faults in everything. Do not look down on anyone. God has a part of him in everyone regardless of their nationalities and religions. The people are the mirrors of God."

"All the people, since we come from all eternity, we unite in the longing for there, but when we start speaking, we all call our friends in separate languages. We all feel the same but our languages are separate."

Rumi's holistic and human-oriented approach to problems, his positive and solution-oriented understanding and the language of heart and love that he adopted are standing in front of us as a priceless source of inspiration for new models and strategies aimed at finding solutions for the structural problems that our world and people are facing today.

(Extracts from an article the full version of which is available on dailysabah.com)

(The writer is Associate professor in General Public Law and Rapporteur-Judge at the Constitutional Court of the Republic of Turkey)

2nd Dr. Asghar Ali Engineer Best Published Paper Award

Centre for Study of Society and Secularism is happy to announce the 2nd Dr. Asghar Ali Engineer Best Published Paper Award 2019! This award is presented to the best academic paper published in the previous year (2018 for this year) under the topics mentioned below. Papers published in print journals will qualify for this award.

Eligibility Criteria

1. Originality and well researched paper
2. Contemporary Relevance
3. Quality contribution to the existing body of knowledge on:
 - a) Social Cultural Diversity
 - b) Islam and Social Issues like Gender Rights, Human Rights, Social Justice
 - c) Communalism
 - d) Communal Harmony and Peace
 - e) Religion and Society
 - f) Secularism
4. The applicant should be the sole author of the paper. Co-authored papers are not eligible for this award.
5. The paper must be written in English.
6. The word count of the paper must be between 5000 - 7000 words (including bibliography).
7. The paper submitted should have been published in a journal (Print) in the year 2018 (between 1st January to 31st December 2018). Papers submitted for publication or 'in press' will not be considered.
8. The paper must mention the Peer reviewed Journal's ISSN number and in which it was published.

The Prize

The winner of the Dr. Asghar Ali Engineer Best Published Paper Award will be awarded with a certificate and a cash prize of INR 25,000.

Application Procedure:

1. The applicant should submit the published paper in a PDF format (An online version of the paper will be appreciated) with the subject captioned "Submission: Dr. Asghar Ali Engineer Best Published Paper Award 2018" to csss.mumbai@gmail.com
4. The deadline for submission is 1st July 2019.

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Terms Related with Birds

(پرندوں سے متعلق اصطلاحات)



Aviary: A very large enclosure, usually outside, that houses multiple birds. Some include bird-safe plants and trees. (چڑیاخانہ)

Aquatic: Living or growing in water. (آبی پرندہ: Aquatic Bird: پانی سے متعلق)

Brood: The young of a bird that are hatched or cared for at one time. (چڑیوں کے بچے جو ایک ہی جھول میں پیدا ہوئے ہوں)

Brooding: To sit on and keep young birds warm that cannot maintain their own body temperatures. (انڈوں یا بچوں کو سینا)

Carnivorous: Birds that eat grains or seeds. (گوشت خور)

Fledgling: A baby bird that is out of the nest, but not eating by itself. (چڑیا کا بچہ)

Frugivorous: Birds that feed primarily on fruit. (پھل کھانے والے پرندے)

Hatch: To emerge from an egg, pupa, or chrysalis. (چوزوں کا انڈے سے نکلنا)

Hatchling: A newly hatched bird or animal. (نوزائندہ چوزہ)

Hen: A female bird of any species. (مرغی)

Homing Instinct: If an animal or bird has a homing instinct, it is able to find its way home across long distances. (گھر لوٹنے والے پرندوں کی حس)

Insectivorous: Feeding on insects. (کیڑا کھانے والے جانور)

Nestling: A young bird after hatching and before leaving the nest. (نوزائندہ پرندہ)

Nocturnal: Relating to, occurring, or active at night. (شب بیدار)

Piscivorous: Fish-eating birds. (مچھلی خور)

Preening: A type of avian grooming behavior where feathers are pulled or nibbled on in order to remove ectoparasites, and keep feathers healthy and waterproof. (چوچ سے پروں کا کریدنا)

Predation: The act of preying or feeding on another living organism. (شکار خوری)

Ornithology: Science of birds. (علم الطیور، یا پرندوں کا سائنسی مطالعہ)

Roost: A support on which birds rest; a place where birds customarily rest; also a group of birds resting together. (پرندے کا مستقل بسیرا)

Names of a Few Birds

Woodpecker: ہد ہد

Macaw: امریکی طوطا جو شوخ رنگ کا ہوتا ہے

Kingfisher: نیلے رنگ کی لمبی چوچ والی ماہی خور چڑیا

Kiwi: نیوزی لینڈ کا بے پرواز پرندہ

Egret: لمبی ٹانگوں والے ماہی خور گولے

Magpie: نیل کٹھ کی قسم کا ایک یورپی پرندہ جو خوب بولتا ہے

Warbler: چھوٹی سائز کی چمکنے والی چڑیا

SUFI CORNER

The Bread and the Dervish

As three travellers, two scholars and a dervish, crossed the mountains of the Himalayas, they discussed the importance of putting into practice everything they had learned on a spiritual plane. They were so engrossed in their conversation that it was only late at night that they realized that all they had with them was a piece of bread. They decided not to discuss who deserved to eat it; since they were pious men, they left the decision in the hands of God. They prayed that, during the night, they will be shown who should receive the bread.

The following morning, the three men rose together at sunrise. "This is my dream", said the first scholar. "I was taken to places I had never visited before, and enjoyed the sort of peace and harmony I have sought in vain during my entire life on earth. In the midst of this paradise, a wise man with a long beard said to me: "You are my chosen one, you never sought pleasure, always

renounced all things. And, in order to prove my allegiance to you, I should like you to try a piece of bread". "That's very strange", said the second scholar. "For in my dream, I saw my past of sanctity and my future as a master. As I gazed at that which is to come, I found a man of great wisdom,



saying: "You are in greater need of food than your friends, for you shall have to lead many people, and will require strength and energy."

Then the dervish said: "In my dream I saw nothing, went nowhere, and found no wise men. However, at a certain hour during the night, I suddenly woke up, I was hungry and I

ate the bread". The other two were furious: "And why didn't you call us before making such a personal decision?" "How could I? You were both so far away, finding masters and having such holy visions!" (Source: sufiway.eu)



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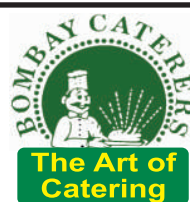
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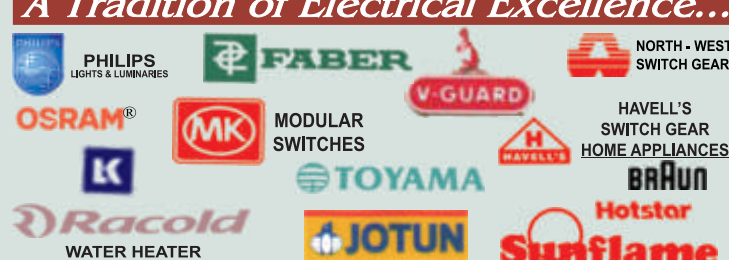
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